

**Primary Education in Tribal Areas:
A Study of Community Participation in Sarva Shiksha Abhiyan**

A thesis submitted to the Department of Political Science, University of Hyderabad in partial fulfillment of the requirements for the award of the degree of

Doctor of Philosophy

in

Political Science

by

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Declaration

I hereby declare that the work embodied in this thesis entitled *Primary Education in Tribal Areas: A Study of Community Participation in Sarva Shiksha Abhiyan* has been carried out by me under the supervision of Prof. G. Sudarshanam and that this has not been submitted for a degree or diploma of any other University.

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Sarva Shiksha Abhiyan is the national flagship programme of Government of India which aims to provide useful and relevant elementary education to all children in the 6 to 14 age group by 2010 and bridge social, regional and gender gaps. It assigns the greatest importance to systematic mobilization of the community and creation of an effective system of decentralized decision making. In keeping with the vision of the Constitution (Seventy-third and Seventy-fourth Amendment) Act, 1992, National Education Policy (NPE) and recommendations of Committee on Decentralized Management of Education, the Village Education Committees (VEC) were constituted. These committees are renamed and restructured as School Education Management Committees (SEMCs) in Andhra Pradesh. The members in these committees are parents of the school going children, PRI members and school teachers. The SEMC has assigned a greatest role to monitor the school functioning at the village level. The process has been reinforced under SSA as funds for the programme flow through these bodies for all school related expenditure. In view of this, the present thesis focused on involvement of the SEMC members/community in the management of primary education in tribal areas during the implementation of the first phase of Sarva Shiksha Abhiyan in East Godavari district of Andhra Pradesh.

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List of Abbreviations

AIE	: Alternative and Innovative Education
ANM	: Auxiliary Nursing Midwife
AS	: Alternative School
AWP	: Annual Work Plan
AWW	: Anganwadi Worker
BC	: Bridge Course
BEE	: Bureau of Elementary Education
BEO	: Block Education Officer
BPIC	: Block Project Implementation Committee
BRC	: Block Resource Centre
CABE	: Central Advisory Board of Education
CBR	: Community Based Rehabilitation
CEO	: Chief Executive Officer
CHW	: Community Health Worker
CINI	: Child in Need Institute
CRC	: Cluster Resource Centre
CRCC	: Cluster Resource Center Coordinator
CREDA	: Centre for Rural Education and Development Action
CTE	: College of Teacher Education
DC	: District Collector
DEEL	: Department of Elementary Education and Literacy
DEEO	: District Elementary Education Officer
DEEP	: District Elementary Education Plan
DIET	: District Institute of Education and Training
DPC	: District Project Committee
DPEP	: District Primary Education Programme
DRD	: Daily Requirement Depot
DWCD	: Department of Women and Child Development
ECCE	: Early Childhood Care and Education
EFA	: Education for All
EGS	: Education Guarantee Scheme
EMIS	: Educational Management Information System
GCC	: Girijana Cooperative Corporation
GO	: Government Order
GOI	: Government of India
GOI-UN	: Government of India – United Nations
GP	: Gram Panchayat
GPS	: Government Primary School

GVVK	: Girijana Vidya Vikas Kendram
HM	: Head Master
HRD	: Human Resource Development
ICDS	: Integrated Child Development Scheme
ILO	: International Labour Organization
IS	: Integrated School
ITDA	: Integrated Tribal Development Agency
LJP	: Lok Jumbish Project
MDMP	: Mid-Day-Meal Programme
MEO	: Mandal Education Officer
MIS	: Management Information System
MLP	: Micro Level Planning
MoU	: Memorandum of Understanding
MPPS	: Mandal Praja Parishad School
MPUPS	: Mandal Parishad Upper Primary School
MTA	: Mother-Teachers Association
MVF	: Mamidipudi Venkatarangaiah Foundation
NCERT	: National Council for Educational Research and Training
NCF	: National Curriculum Framework
NCLP	: National Child Labour Project
NCTE	: National Council of Teacher Education
NFE	: Non-Formal Education
NFHS	: National Family Health Survey
NGO	: Non-Government Organization
NIEPA	: National Institute of Educational Planning and Administration
NPE	: National Policy on Education
NPERC	: National Policy on Education Review Committee
NPNSPE	: National Programme for Nutritional Support for Primary Education
NSS	: National Sample Survey
OBB	: Operation Blackboard
OBC	: Other Backward Castes
PCT	: Paragon Charitable Trust
PoA	: Programme of Action
PRI	: Panchayat Raj Institution
PROBE	: Public Report on Basic Education in India
PTA	: Parent-Teachers Association
PTC	: Parent-Teacher Committee
PTG	: Primitive Tribal Group
REP	: Rural Employment Programme
RIE	: Regional Institute of Education

SARD	: Society for All Round Development
SC	: Scheduled Caste
SCERT	: State Council of Educational Research and Training
SCRIP	: School Complex Resource Person
SDMC	: School Development and Monitoring Committee
SEMC	: School Education Management Committee
SHG	: Self-Help Group
SIEMAT	: State Institute of Educational Management & Training
SIS	: State Implementation Society
SKP	: Shiksha Karmi Project
SLIS	: State Level Implementation Society
SMC	: School Management Committee
SSA	: Sarva Shiksha Abhiyan
ST	: Scheduled Tribe
STEP	: Sustainable Tribal Empowerment Project
TAC	: Tribal Autonomous Council
TCR&TI	: Tribal Cultural Research and Training Institute
TLC	: Total Literacy Campaign
TLE	: Teaching and Learning Equipment
TLM	: Teaching and Learning Material
TRICOR	: Andhra Pradesh Scheduled Tribes Co-operative Finance Corporation Limited
UEE	: Universalization of Elementary Education
UNDP	: United Nation Development Programme
UNESCO	: United Nations Educational, Scientific and Cultural Organization
UNICEF	: United Nations Children's Fund
UP	: Uttar Pradesh
UT	: Union Territory
VAO	: Village Administrative Officer
VDO	: Village Development Officer
VEC	: Village Education Committee
VEDC	: Village Education Development Committee
VER	: Village Education Register
VLW	: Village Liaison Worker
VV	: Vidya Volunteer
ZP	: Zilla Parishad

Chapter-1

Introduction

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

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

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

¹ National Council of Educational Research and Training, *National Curriculum Framework 2005*, New Delhi, December 2005, p. 2.

² Hemlata Talesara, *Social Background of Tribal Girl Students*, Himanshu Publications, Delhi, 1994, p. 14.

sector for earning the livelihood".³ In all the aspects it is observed that education makes life better in general and tribals' life in particular. It is also believed that education is a tool for overall development of a county.

In this context Rudolf C. Heredia said that "Development of modern society included three processes of revolutionary structural changes: the Industrial Revolution, the Democratic Revolution and the Educational Revolution".⁴ The fourth process of revolutionary change for the development of modern society is that the cybernetic revolution in electronic communication and automation.⁵ Within these four revolutionary changes education, which plays a crucial role for development in modern society, is still being a fundamental problem for certain sections of the people. The imbalanced development in education among different sections of the society including among states, between male and female, between urban and rural has been a striking social phenomena since India's independence.

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

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

³ Ghanshyam Shah, 'A Profile of Education among the Scheduled Tribes in Gujarath', in Ghanshyam Shah and Others (eds.), *Tribal Education in Gujarath*, Ajanta Publications, 1985, p. 1.

⁴ Rudolf C. Heredia, 'Tribal Education Policy for Development: Need for a Liberative Pedagogy for Social Transformation', *Economic and Political Weekly*, Vol. XXX, No. 16, April 22, 1995, p. 891 also see Talcott Parsons and Gerald M Platt, *The American University*, Harvard University Press, Cambridge, Mass, 1973, p. 1.

⁵ *Ibid.*

PART-A

1. Primary Education and its Importance

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

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

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

⁶ Quoted by J. B. G. Tilak, *Education for Development in India*, Sage Publication, New Delhi, 1994, p. 13 from Education Commission, *Education and Development: Report of the Education Commission (Kothari Commission)*, Government of India, New Delhi, 1966, p. 3.

⁷ Manzoor Ahmed, *Basic Education and National Development: Lessons from China and India*, UNICEF, New York, 1991, p. 36.

⁸ World Bank, *Economic Developments in India: Achievements and Challenges*, A World Bank Country Study, The World Bank, Washington, D. C., 1995, p. 110.

2. Scenario of Scheduled Tribe literacy in India

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

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

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

S. No	Census Period	All India Literacy (%)		Andhra Pradesh Literacy (%)	
		General	ST	General	ST
1	1951	16.67	5.96	15.81	3.46
2	1961	28.29	8.54	21.19	4.41
3	1971	34.45	11.29	24.57	5.34
4	1981	36.23	16.35	29.94	7.82
5	1991	52.21	29.60	44.09	17.16
6	2001	64.84	47.10	60.47	37.04

Sources: The census from 1951 to 1991 are taken from K. Mohan Rao, *The Tribes of Andhra Pradesh and their Educational Status: A Critical Appraisal*, Tribal Cultural Research and Training Institute, Tribal Welfare, Hyderabad, 1996 p. 4. & the census figures for 2001 are taken from Government of Andhra Pradesh, *Scheduled Castes and Scheduled Tribes Literacy Andhra Pradesh 2001*, Directorate of Economics and Statistics, Hyderabad, 2007.

⁹ Government of Andhra Pradesh, *Scheduled Castes and Scheduled Tribes Literacy: Andhra Pradesh 2001*, Directorate of Economics and Statistics, Government of Andhra Pradesh, Hyderabad, 2007, p. 29.

¹⁰ *Ibid.*

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

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

To equalize the literacy rate of Scheduled Tribes on par with the general category, a number of schemes and programmes were introduced by the Government of India as well as the respective state governments. In all the programmes, primary education has been given high priority to achieve Universalization of Elementary Education (UEE). As Vimala Ramachandran said “backward and forward linkages are necessary in basic education”¹¹ to increase literacy levels among the masses particularly in Scheduled Tribes. The official gross enrolment ratios of general population and Scheduled Tribes for 1980-81, 1990-91 and 1995-96 are given in the Table 1.2 and drop-out rates of general category and Scheduled Tribes for 1988-89 are given in the Table 1.3.

3. Disparities in Primary Education

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

¹¹ Vimala Ramachandran, (ed.), *Getting Children Back to School: Case Studies in Primary Education*, Sage Publications, New Delhi, 2003, p. 11.

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

Levels/Year	General Category		Scheduled Tribes	
	Total	Girls	Total	Girls
1980-81				
I-V (6-11 Years)	80.5	64.1	70.0	45.9
VI-VIII (12-14 Years)	41.9	28.6	19.5	10.8
1990-91				
I-V (6-11 Years)	100.1	85.5	103.4	78.6
VI-VIII (12-14 Years)	62.1	47.0	39.7	27.5
1995-96				
I-V (6-11 Years)	104.3	93.3	113.0	94.9
VI-VIII (12-14 Years)	67.6	54.9	50.0	37.6

Source: Quoted by Geetha B. Nambissan, 'Identity, Exclusion and the Education of Tribal Communities' in Rekha Wazir, *The Gender Gap in Basic Education: NGOs as Change Agents*, Sage Publications, New Delhi, 2000 p. 186 from Government of India, 1998.

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

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

Classes	General Category			Scheduled Tribe		
	Male	Female	Total	Male	Female	Total
I-V	46.7	49.7	47.9	61.9	68.7	64.5
I-VIII	59.4	68.3	65.4	76.2	81.5	78.1

Source: Quoted by Geetha B. Nambissan, 'Identity, Exclusion and the Education of Tribal Communities' in Rekha Wazir, *The Gender Gap in Basic Education: NGOs as Change Agents*, Sage Publications, New Delhi, 2000 p. 187 from Government of India, 1993.

As per the Table 1.3, majority of tribal children who enroll in class-I drop out within a few years of entering school. Official dropout rates of tribal children in 1988-89 were

as high as 78.1 percent between classes-I and VIII. Almost 65 percent of tribal children leave school between classes-I and V, whereas in general category, 65.4 percent of children dropout of school by the time they reach class-VIII. These dropout rates are extremely high among girls in general category at 68.3 percent and girls in Scheduled Tribe constitute 81.5 percent.

Even though India is concentrated with a bulk of tribal community, it lags behind in terms of their education. The tribal population of India is larger than any other country in the world. If all the tribals of India had lived in one state, it could have been the fifth most populous state after Uttar Pradesh, Bihar, West Bengal, and Maharashtra.¹² Hence it is important to focus for development of tribal education across in India for the overall development of the nation. There are various reasons for the high drop-out among the Scheduled Tribe children. The various issues related to Scheduled Tribes' primary education is discussed below.

4. Issues in Primary Education with Reference to Scheduled Tribes

4.1. Accessibility and Teacher-Pupil Ratio

The most basic condition for tribal children to attend school is the availability of facilities for schooling within easy access. According to Nambissan study more than 50 per cent of predominantly tribal habitations do not have primary schools today. Lack of easy access to schooling is still a major factor in the exclusion of tribal children from education. She also says that the quality of schooling that is made available to children in predominantly tribal areas is poor in terms of school infrastructure, inadequate number of teachers and so on.¹³

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

¹² Amar Kumar Singh, and C. Rajyalakshimi, 'Status of Tribal Women in India', *Social Change*, 23 (4), Dec 1993, pp. 3-18.

¹³ Geetha B. Nambissan, 'Identity, Exclusion and the Education of Tribal Communities', in Rekha Wazir (ed.), *The Gender Gap in Basic Education: NGOs as Change Agents*, Sage Publications, New Delhi, 2000, p. 215.

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

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

4.2. Culture and Curriculum Aspects

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

¹⁴ L. R. N. Srivastava, ‘Tribal Education: A Review’, in H. S. Saksena & others, *Perspectives in Tribal Development*, Bharat Book Centre, Lucknow, 1998, p. 26.

¹⁵ *Ibid.*

¹⁶ Shyamlal, *Education Among Tribals: Research Project on Tribal Education in Rajasthan – A Regional Study with Special Reference to Banswara District*, Printwell Publishers, Jaipur, 1987, p. 225.

¹⁷ K. Sujatha, *Single-teacher Schools in Tribal Areas: A Study of Girijana Vidya Vikas Kendras in Andhra Pradesh*, Vikas Publishing House, New Delhi, 1996.

¹⁸ K. Sujatha, ‘Education among Scheduled Tribes’, in R. Govinda (ed.), *India Education Report*, Oxford University Press, New Delhi, 2002, p. 89.

¹⁹ L. R. N. Srivastava, in H. S. Saksena & others, 1998, op. cit., p. 29.

4.3. Language

While the importance of mother tongue as media of education has often been emphasized it is significant that no tribal language is included in the Eighth Schedule of the Constitution except Manipuri language in 1992.²⁰ The data about media of instruction used in primary schools in 1986 is presented in the Table 1.4. According to the figures indicated in the table it is understood that in 96.9 percent of rural schools, the media of instruction were the 15 languages listed in the Eighth Schedule which are official languages (at the time of data indicated in the table). While 0.6 percent of schools have English as the medium, only 2.5 percent of primary schools were using other Indian languages which are almost tribal languages.

Table–1.4: Media of instruction in primary schools

Media of Instruction	Primary schools (in Percentages)		
	Rural	Urban	Total
Official Languages (listed in Eighth Schedule).	96.9	92.9	96.4
Other India Language (not listed in Eighth Schedule).	2.5	1.5	2.3
English	0.6	5.6	1.3
Total	100	100	100

Source: NCERT, Fifth All India Education Survey, Vol. 1, 1986.

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

²⁰ D. D. Basu, *Introduction to the Constitution of India*, Prentice-Hall of India Private Limited, New Delhi, 1995, pp. 402 & 420.

²¹ Cited by Geetha B. Nambissan, ‘Language and Schooling of Tribal Children: Issues Related to Medium of Instruction’, *Economic and Political Weekly*, Vol. XXIX, No. 42, Oct 15, 1994, p. 2748. From Government of India, *Report of the Scheduled Areas and Scheduled Tribes Commission*, Vol. 1, Delhi, 1962.

of the regional language)".²² A part of the National Policy on Education, 1986 the revised Programme of Action (POA, 1992) recommends that "children from tribal communities be taught through the mother tongue in the earlier stages in primary school".²³ D. P. Pattanayak says that unless a strategy for transition from the home languages to school language is built into the elementary education of the tribal children it is almost impossible to meet their learning needs.²⁴ He further says that "unless special reading manuals are prepared keeping in view the difficulties of the tribal child he is bound to lag behind".²⁵

4.4. Gender Differentiation

Many studies on tribal education felt that the gender differentiation is very high within the community at the primary school level. Bordoloi says that the tribal parents generally do not like to send their girls to school for education because they believe that spending money for girls' education has no meaning. When the girl comes of age, she is to be given in marriage and hence earning from an educated girl does not in any way help the concerned family. He further observes that in the tribal societies it is easier to understand such types of feelings and attitudes towards girls' education.²⁶

Nambissan says that the economic vulnerability of tribal families and frequent migration in search of work set concrete limits to the possibilities for educating children, particularly of girls.²⁷ Bordoloi says that a girl of school going age has to help her mother and other elderly women in the family not only by taking care of her younger brothers and sisters, but also helping the women of the family in the performance of day-to-day household works. He also says that she (a tribal girl of school going age) is required to cook food, wash clothes, spin yarn, weave cloth, fetch water from the nearest available source, collect firewood and eatables from the nearby forests, attend agricultural work in the fields.²⁸

²² Government of India, *Report of the Education Commission 1964-66: Education and National Development*, Ministry of Education, Government of India, New Delhi, 1978 (reprint), p. 127.

²³ Government of India, *Programme of Action*, Delhi, 1992, p. 10.

²⁴ D. P. Pattanayak, *Multilingualism and Mother-tongue Education*, Oxford University Press, Delhi, 1981, p. 90.

²⁵ *Ibid.*

²⁶ B. N. Bordoloi, 'Women's Education in the Tribal Areas of Assam: A Few Basic Issues', in J. P. Singh, N. N. Vyas and R. S. Mann (eds.), *Tribal Women and Development*, Rawat Publications, Jaipur, 1988, pp. 214-15.

²⁷ Geetha. B. Nambissan, in Rekha Wazir (ed.), 2000, op. cit., p. 217.

²⁸ B. N. Bordoloi, 1988, op. cit., pp. 215-16.

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

4.5. Poverty of the Parents

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

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

4.6. Infrastructure

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

²⁹ *Ibid.*

³⁰ K. Mohan Rao, *The Tribes of Andhra Pradesh and their Educational Status: A Critical Appraisal*, Tribal Cultural Research and Training Institute, Hyderabad, 1996, pp. 12-13.

³¹ Kailash, *Tribal Education and Occupation*, Nanak Publications, Delhi, 1993.

³² K. Sujatha, *Education Development among Tribes*, South Asia Publishing, Delhi, 1994.

³³ K. Mohan Rao, 1996, op. cit., p.18.

materials. She further says that the situation in upper primary schools is slightly better.³⁴

5. Tribal Education and Colonial Policy: A Brief Account

The Historical situation of education could possibly provide the background of the present educational development of the Scheduled Tribe. Going back to the British period we observe that the colonizers never wanted India to become self-reliant.³⁵

The educational structures during the British period were meant to play a crucial role in maintaining the colonial rule and not to favor indigenous education. The government did not take any interest in making provision for educating the masses.³⁶

As A. R. Desai observes, “the Government did not consider the supply of education entirely its own responsibility, nor did it consider it as an essential necessity to every Indian to be provided free of cost and compulsory”.³⁷

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

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

³⁴ K. Sujatha, *Education in Ashram School – A Case of Andhra Pradesh*, National Institute of Educational Planning and Administration, Occasional Paper 18, New Delhi, 1990, pp.7-9.

³⁵ Kishalay Ghosh, ‘Tribal Education: An Appraisal’, *Social Action*, Vol.36, Jan-Mar 1986, p.60.

³⁶ *Ibid.*

³⁷ A. R. Desai, ‘Social Change and Educational Policy’, in M. S. Gore (ed.), *Papers in the Sociology of Education in India*, NCERT, New Delhi, 1967, pp. 102-103.

³⁸ Nirmal Minz, ‘Higher Education in the Tribal Context’, *New Frontiers in Education*, Vol. XII, No.1, Jan-Mar 1982, pp. 50-53.

³⁹ Tara Patel, *Development of Education among Tribal Women*, Mittal Publications, Delhi, 1984, pp. 40-41.

⁴⁰ Geetha B. Nambissan, in Rekha Wazir (ed.), 2000, op. cit., p. 177.

⁴¹ K. Sujatha, ‘Tribal Education in India: A Review of Policies’, *Perspectives in Education*, Vol.4, No.4, 1988, p. 202.

The charitable organizations made a little effort in the education of the poor. In the 19th century missionaries began welfare activities among the poor. In the beginning they were working among the untouchables, but latter education was spread among a few tribal groups who were residing in the hills and forest areas isolated from the mainstream.⁴² Nurullah and Naik observe that “in Bengal and Assam the education of the tribal children has been partly taken up by the direct instrumentality of the state, but chiefly by the missionary societies with help and encouragement from the government”.⁴³

The Hunter Commission in 1882 first officially voiced the concern for education of the tribes. The model of education for the tribes was the colonial western one, which was imposed in the rest of British India. However for the tribes it was to be simple and would teach only elementary skills. They had oral cultures and spoken languages. The Commission recommended that the tribes be brought to accept the vernacular of non-tribes.⁴⁴

The tribes, in the case of education, were not only bypassed but also discouraged by the traditional as well as organized institutions of learning. It was very clear in the case of highly organized tribal dormitories such as the *dhumkurias* of the Oraons and the *ghotuls* of the Murias, where training for adulthood was imparted in consonance with the economic life of the tribe and the spirit of the community, were deliberately undermined. Nambissan says those even the Christian missionaries did evolve scripts for the oral languages of some tribes using Roman, Devanagari as well as scripts of the regional languages were primarily aimed at facilitating for the translation and teaching the Bible.⁴⁵

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

⁴² Kishalay Ghosh, 1986, op. cit., p.61.

⁴³ S. Nurullah. and J. P. Naik, *A History of Education in India*, Macmillan and Company Ltd., Bombay, 1951, p.427.

⁴⁴ GOI (Government of India), *Report of the Scheduled Areas and Scheduled Tribes Commission*, Vol. 1, New Delhi, 1962

⁴⁵ Geetha B. Nambissan, in Rekha Wazir (ed.), 2000, op. cit.

missionary activity, tribal literacy rates were a mere 0.5 percent and 1.4 percent respectively.⁴⁶

However, it must be noted that due to the efforts of the missionaries, social workers and with some support from the government, spread of education among tribals was gathering a slow but gradual momentum. Nonetheless, it will be appropriate to state that the development of education among tribals was the least among all sections of the population.⁴⁷ We shall now obtain a brief perspective of tribal education in post-independent India.

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

The Chapter-2 which deals with policy studies on primary education with reference to Scheduled Tribes will be discussed elaborately. In this section a brief account on tribal education policy in post independent India is given for initial understanding. Sita Toppo believes that the tribals in India have remained backward mainly for two reasons, their long isolation from the general society and their exploitation by the non-tribals specially the zamindars, the money lenders, contractors and others who have been grabbing their land.⁴⁸

When India attained independence special care was taken to ameliorate the conditions of the tribals through the constitutional safeguards. Article 29 says that no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them⁴⁹ and Article 30 says that (i) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice (ii)The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language⁵⁰ of the Indian Constitution protect the interest and rights of the minorities to establish and administer educational institutions. In respect to education, Article 45 of the Directive

⁴⁶ *Ibid.*, p. 178.

⁴⁷ Tara Patel, 1984, op. cit., pp. 41-43.

⁴⁸ Sita Toppo, *Dynamics of Educational Development in Tribal India*, Classical Publications, New Delhi, 1979, p. 110.

⁴⁹ T. K. Tope, *The Constitution of India*, Popular Publications, Bombay, 1971, p. 127.

⁵⁰ *Ibid.*

Principles of the State Policy directs the state to endeavor to provide free and compulsory education to all the children up to the age of 14 within ten years of the adoption of the Constitution.⁵¹ The Article 46, as a part of Directive Principles of State Policy, says that "the state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular the Scheduled Castes and tribes, and shall protect them from social injustice and all forms of exploitation".⁵²

Three major commissions were set up by the Government of India to suggest reforms in education. The first commission was set up on higher education under the Chairmanship of Dr. S. Radhakrishnan in 1949. The second important commission was set up in 1951 to suggest reforms at secondary level, which gave its recommendations in 1952. The third major commission was set up under the Chairmanship of Dr. D. S. Kothari in 1964. This commission submitted a comprehensive report covering the entire education system. Recognizing the continuance of the inequalities in the system, the Education Commission (1964-66) devoted a whole chapter on *Equalization of Education* covering Scheduled Tribes along Scheduled Caste and Other Backward Classes.⁵³

The first National Policy on Education, which was based on the recommendations of the Education Commission (1964 -66), was prepared and passed by the Parliament in 1968. However this policy resolution could not be implemented by all the states for the simple reason that the education was on the state list. Thereby keeping this fact into consideration, in 1976, with an amendment to the Constitution of India, the education was brought under the Concurrent List.⁵⁴

⁵¹ Kusum K. Premi, 'Access, Equity and Equality in Education with Focus on Scheduled Castes, Scheduled Tribes and Girls', a paper presented at the National Seminar on *Implementation of Education Policy in India*, National Institute of Educational Planning and Administration (NIEPA), New Delhi, March 11th 2000.

⁵² D. D. Basu, 1995, op. cit., p. 382.

⁵³ The Chapter VI of the Education Commission (1964-66) as 'Towards Equalization of Educational Opportunities' from page 97 to 129 deals with 'Education of Scheduled Tribes' along with other backward sections.

⁵⁴ D. D. Basu, 1995, op. cit., p. 460. - Through the 42nd Amendment Act, 1976 education has been brought under the Concurrent List as 25th item.

The National Policy on Education 1986, the major policy on education after 1968 education policy, has given "unqualified priority to universal primary education"⁵⁵ to all children. The Policy resolved that "all children by the time they attain the age of about 11 years will have had five years of schooling, or its equivalent through the non-formal stream, and likewise it will be ensured that free and compulsory education up to 14 years of age is provided to all children by 1995".⁵⁶ A whole section of the document is devoted to *Education of Scheduled Castes / Scheduled Tribes and Other Backward Sections*, and says that "the central focus in educational development of SC/ST is their equalization with the non SC/ST population at all stages and levels of education".⁵⁷

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

7. Structure and Organization of School Education in India

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

⁵⁵ GOI (Government of India), *National Policy on Education 1986: Programmes of Action*, Ministry of Human resource Development, Department of Education, New Delhi, 1986, p. 5.

⁵⁶ *Ibid.*, p. 5.

⁵⁷ *Ibid.*, p. 55.

⁵⁸ GOI (Government of India), *Report of the CABE Committee on Policy*, Department of Education, Ministry of Human Resource Development, 1992, pp. 9-11.

⁵⁹ *Ibid.*, pp. 9-11.

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

States/UT	Age of Admission to class-I	Structure of school education in India								
		I-V	I-IV	VI-VIII	VI-VII	V-VII	V-VIII	IX-X	VIII-X	XI-XII
Andhra Pradesh	5	√	--	√	--	--	--	√	--	√
Arunachal Pradesh	6	√	--	√	--	--	--	√	--	√
Assam	6	--	√	--	--	√	--	--	√	√
Bihar	6	√	--	√	--	--	--	√	--	√
Goa	5	--	√	--	--	√	--	--	√	√
Gujarath	5	--	√	--	--	√	--	--	√	√
Haryana	6	√	--	√	--	--	--	--	√	√
Himachal Pradesh	5	√	--	√	--	--	--	√	--	√
J&K	5	√	--	√	--	--	--	√	--	√
Karnataka	5	--	√	--	--	√	--	--	√	√
Kerala	5	--	√	--	--	√	--	--	√	√
Madhya Pradesh	6	√	--	√	--	--	--	√	--	√
Maharashtra	5	--	√	--	--	√	--	--	√	√
Manipur	5	√	--	√	--	--	--	√	--	√
Meghalaya	6	--	√	--	--	√	--	--	√	√
Mizoram	NA	--	√	--	--	√	--	--	√	√
Nagaland	6	--	√	--	--	--	√	√	--	√
Orissa	5	√	--	--	√	--	--	--	√	√
Punjab	5	√	--	√	--	--	--	√	--	√
Rajasthan	6	√	--	√	--	--	--	√	--	√
Sikkim	5	√	--	√	--	--	--	√	--	√
Tamil Nadu	5	√	--	√	--	--	--	√	--	√
Tripura	6	√	--	√	--	--	--	√	--	√
Uttar Pradesh	5	√	--	√	--	--	--	√	--	√
West Bengal	5	--	√	--	--	--	√	√	--	√
A&N Islands	6	√	--	√	--	--	--	√	--	√
Chandigarh	5	√	--	√	--	--	--	√	--	√
D&N Haveli	5	--	√	--	--	√	--	--	√	√
Daman & Diu	5	--	√	--	--	√	--	--	√	√
Delhi	5	√	--	√	--	--	--	√	--	√
Lakshadweep	5	--	√	--	--	√	--	--	√	√
Pondicherry	5	√	--	√	--	--	--	√	--	√

Source: India: Report: Part I: Descriptive Section, *The EFA 2000 Assessment: Country Reports, India*, http://www2.unesco.org/wef/countryreports/india/rapport_1.html

Note: The data and information with reference to Chhattisgarh, Jharkhand and Uttaranchal is not available.

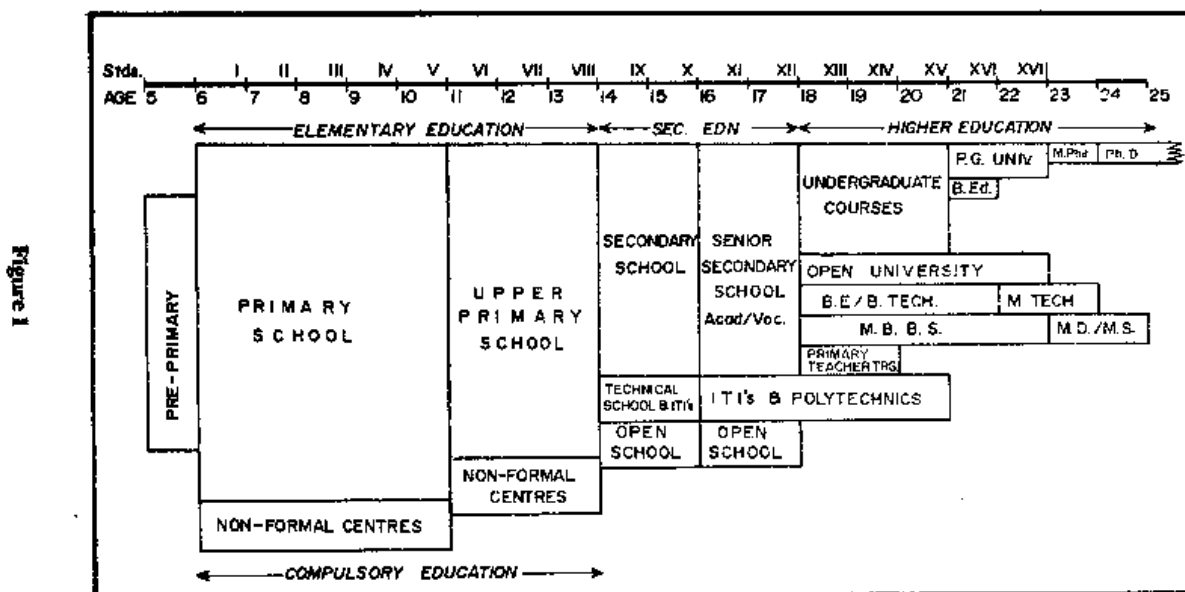
There are broadly four stages of school education in India, namely, primary, upper primary, secondary and higher secondary. In pursuance of the National Policy on Education of 1968 and 1986, there have been attempts to evolve a uniform pattern of school education with 12 years of schooling, commonly known as 10+2 pattern. The

'plus two' stage refers to classes XI and XII which constitute higher secondary stage in all the states/UTs (In some states, higher secondary stage is part of collegiate education known as junior colleges). However, for first ten years of school, the organizational patterns differ considerably among states/UTs. While in 19 states/UTs, secondary stage consists of classes-IX and X, it consists of classes VIII, IX and X in thirteen states/UTs. The initial schooling stage up to class-VII or VIII (as is the case in many states/UTs) is generally called 'elementary stage'. The patterns of schooling in all states/UTs and the variations therein are shown in the Table 1.5.

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

Figure-1.1

STRUCTURE OF EDUCATION IN INDIA



Source: NIEPA, Development of Education: 1986-88, *National Report of India*, 1988.

8. Sarva Shiksha Abhiyan and Community Participation

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

Almost all states/UTs have constituted VEC/PTA/SDMC/MTA/SMC/VEDC etc. under SSA.⁶⁰ However, the nomenclature for the community level structure varies from state to state including the size, tenure as well as its pattern. Community based monitoring in specific issues like enrolment, retention, education of girl child and other disadvantage groups, utilization of various grants and construction is important and helps to ensure attainment of the programme objectives. These community level structures play a key role in micro-planning, especially in the development of village education plan and school improvement plans. Under SSA the annual work plan and budget is prepared by participatory planning process through these communities and they take into account the local needs and specificity.

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

⁶⁰ The name of the Village Education Committee (VEC) was renamed as School Education Management Committee (SEMC) by Government of Andhra Pradesh through the G. O. Ms. No. 95 dated 02/12/2006 during Congress party in power.

oriented on their role and functions in the light of various interventions of SSA like gender, civil works, procurement procedures, inclusive education etc.⁶¹

PART-B

9. Review of Literature

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

Sachidananda (1964) in his study *Tribal Education in India* pointed out that the tribal people feared that the formal education would alienate the children from their tribal culture, resulting into de-tribalisation.⁶²

T. B. Naik's (1969) in the study *Impact of Education on the Bhills: Cultural Change in the Tribal Life of Madhya Pradesh* focuses on the impact of education on the Bhils in Madhya Pradesh. He pointed out that drop-out; wastage and stagnation are the major problems in tribal education.⁶³ N. K. Ambasht (1970) in the study *A Critical Study of Tribal Education* pointed out poverty, illiteracy and lack of awareness as reasons for the incidence of dropout. Lack of comparability between the cultural background of the students and school curriculum was also found as one of the reasons for dropouts.⁶⁴

Ambasht (1970) in the study *A Critical Study of Tribal Education* made a study of Christian missionaries helping for tribal education in Ranchi, Bihar. His study indicted that distance of school, economic reasons, toughness of syllabus, different medium of instruction are the various reasons for wastage among tribal students.⁶⁵

⁶¹ 'Overview on Community Mobilization under Sarva Shiksha Abhiyan', an Unpublished Paper.

⁶² Sachidananda, 'Tribal Education in India', *Vanyajati*, Bhartiya Adimjati Sevak Sangh, Vol. III, No.1, Jan 1964.

⁶³ T. B. Naik, *Impact of Education on the Bhills: Cultural Change in the Tribal Life of Madhya Pradesh*, Planning Commission, New Delhi, 1969.

⁶⁴ N. K. Ambasht, *A Critical Study of Tribal Education*, S. Chand and Company, New Delhi, 1970.

⁶⁵ *Ibid.*

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

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

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

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

⁶⁶ P. K. Bose, P. K. Benarjee and S. P. Mukherjee, *Primary School and their Teachers in West Bengal*, Department of Statistics, Calcutta University, 1972.

⁶⁷ D. R. Pratap, and C. C. Raju, *Study of Aided Elementary Schools of Srikakulam, Visakhapatnam, East Godavari and West Godavari Districts of Andhra Pradesh*, Tribal Cultural Research and Training Institute, Hyderabad, 1973.

⁶⁸ E. V. Ratnaiah, *Structural Constraints of Tribal Education*, Sterling Publications, New Delhi, 1978.

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

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

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

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

⁶⁹ Sito Toppo, 1979, op. cit.

⁷⁰ G. D. Sharma and K. Sujatha, *Educating Tribals: An In-depth Analysis of Ashram Schools*, National Institution of Educational Planning and Administration, New Delhi, 1983.

⁷¹ K. Sujatha, 1990, op. cit.

⁷² M. B. Buch and G. R. Sudame, *Urban Primary Education in Gujarat: An in-depth Study*, The Maharaja Sayajirao University, Baroda, 1990.

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

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

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

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

⁷³ R. Govinda and N. V. Varghese, *The Quality of Basic Education Services in India: A Case Study of Primary Schooling in Madhya Pradesh*, National Institute of Educational Planning and Administration, New Delhi, 1991.

⁷⁴ S. Nirmala, *The Study of the Problem of Non-Enrollment and Non-Retention of the Children of Tea Garden with Special Reference to the District of Sib Sagar*, State Institute of Education, Jorhat, 1992.

⁷⁵ Rudolf C. Heredia, *Tribal Education for Community Development: A Study of Schooling in Talasari Mission Area*, Concept Publications, New Delhi, 1992.

the tribals have the greater participation in education, whereas the middle and lower income groups have the lower participation in education.⁷⁶

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

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

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

⁷⁶ K. Sujatha, 'Inequalities in Educational Development of Tribes: A case Study of Andhra Pradesh', *Journal of Educational Planning and Administration*, Vol.1, No.2, 1987 and Kailash, *Tribal Education and Occupation*, Nanak Publications, Delhi, 1993.

⁷⁷ K. Sujatha, 1994, op. cit.

⁷⁸ K. Sujatha, *Education of the Forgotten Children of the Forest: A case Study of Yenadi Tribe*, Konark Publications, New Delhi, 1987 and B. K. Panda, *Functions and Organizations of Tribal Schools*, Anamika Publications, New Delhi, 1996.

these schools were established on special considerations and under special circumstances, no detailed and appropriate planning was made at the state or ITDA level particularly with regard to the selection of location, teacher requirements, infrastructure, training, monitoring...etc.⁷⁹

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

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

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

⁷⁹ K. Sujatha, 1996, op. cit.

⁸⁰ L. R. N. Srivstava, *Identification of Educational Problems of the Saora of Orissa*, NCERT, New Delhi, 1971. - D. P. Pattanayak, *Multilingualism and Mother Tongue Education*, Oxford University Press, Delhi, 1981. - Geetha B. Nambissan, 'Identity, Exclusion and the Education of Tribal Communities', in Rekha Wazir (ed.), 2000, op. cit.

⁸¹ D. R. Pratap, *Study of Ashram Schools in Tribal Areas of Andhra Pradesh*, Tribal Cultural Research and Training Institute, Hyderabad, 1971. - G. Ananda, *Ashram Schools in Andhra Pradesh*, Commonwealth Publications, New Delhi, 1994. - B. S. Nagi, *Educating Tribals in India: A Study of Ashram Schools*, Kanishka Publications, New Delhi, 2000.

children and said that language, curriculum, cultural aspects, teacher-pupil ratios and facilities in the class room are some of the causes for drop-out of the tribal children.⁸²

A study made on community participation titled *Community Participation in Primary Education: Innovations in Rajasthan* by Vimala Ramachandran (2001) reveals that participation of the community from the most disadvantage sections would improve condition of the education. The study is specially focused on the experiences of community participation during the implementation of Shiksha Karmi and Rajasthan Lok Jumbish projects. As Ramachandran says in the Rajasthan context, “community participation implies the participation of the disempowered, those who have not had access—as a community, as a geographic area or as a gender”. By sharing the experiences during the implementation of those two projects, she continues that community participation in specific context of Rajasthan should really involve people who have little or in-access to basic education.⁸³

Mythili (2002) in the study *Community Pressure for Higher Quality of Education: Rural Primary Schools in Karnataka* observed that “community provides not merely physical and human facilities, but also exerts pressure on the teachers to achieve higher quality of education”. The study suggests that the community needs an ability to visualize the importance of education and translate it into action for achieving a higher quality of education. The study also revealed that the reasons for high levels of community pressure can be traced back to the participation of people in various sphere of activities such as intellectual, political and apolitical movement in the region.⁸⁴

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

⁸² Rekha Wazir (ed.), 2000, op. cit.

⁸³ Vimala Ramachandran, ‘Community Participation in Primary Education: Innovations in Rajasthan’, *Economic and Political Weekly*, Vol. XXXVI, No. 25, June 23rd 2001, pp. 2244-50.

⁸⁴ N. Mythili, ‘Community Pressure for Higher Quality of Education: Rural Primary Schools in Karnataka’, *Economic and Political Weekly*, Vol. XXXVII, No. 24, June 15th 2002, pp. 2349-55.

Decentralization: Myths and Reality by Poromesh Acharya (2002). It focused on exploring the myths and reality of the role of community in education and says that “panchayat raj institutions, instead of spearheading the decentralisation of the educational process, became a tool in the hands of the major political parties, which sought to implement populist policies like no detention rather than bringing in a thorough revamp of the entire system”.⁸⁵

K. Mani, K. Anandan and V. Vinaitheerathan (2002) in their study on *Community Attitude towards Involvement of Community Participation in Primary Schools* finds that the community of different categories such as male, female, rural and urban areas have positive opinion on the involvement of community to improve the primary school.⁸⁶

R. Govinda and Rashmi Diwan (2003) in their study *Community Participation and Empowerment in Primary Education* presents the grassroots experiences, problems encountered, and lessons learnt from initiative launched in five Indian states. The contributors cover a range of important issues including how community participation works in an environment characterized by deep-rooted socio-economic divisions, the equitable distribution of participation, identifying and defining the community, and ensuring the genuine representation of those who are traditionally excluded from decision-making in rural areas. The five case studies cover Madhya Pradesh, Karnataka, Rajasthan, Bihar and Kerala. The editors emphasized on how decentralization in education has been actualized in different parts of the country and the dynamics of empowering the community to manage primary education.⁸⁷

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

⁸⁵ Poromesh Acharya, ‘Education: Panchayat and Decentralisation – Myths and Reality’, *Economic and Political Weekly*, Vol. XXXVII, No. 8, February 23rd 2002, pp. 788-98.

⁸⁶ K. Mani, K. Anandan and V. Vinaitheerathan, ‘Community Attitude towards Involvement of Community Participation in Primary School’, *Primary Teacher*, July 2002, pp. 25-31.

⁸⁷ R. Govinda, and Rashmi Diwan (eds.), *Community Participation and Empowerment in Primary Education*, Sage Publications, New Delhi, 2003, p. 255.

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

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

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

⁸⁸ Vimala Ramachandran (ed.), *Getting Children Back to School: Case Studies in Primary Education*, Sage Publications, New Delhi, 2003.

⁸⁹ Vimala Ramachandran (ed.), *Gender and Social Equity in Primary Education: Hierarchies of Access*, Sage Publications, New Delhi, 2004.

scheme in the school and community participation has to be ensured to decentralize the education system at village level.⁹⁰

Sartik Bagh (2005) in the study *Decentralizing Education: The Role of Panchayat Raj and Community Participation* made an empirical investigation into the rural areas of Orissa, which focuses community efforts and the role of Panchayat Raj Institutions towards successful accomplishments of the primary education. The micro level study done in the district of Kalahandi in Orissa and studied the reflections of community participation in the implementation of primary education programmes. The writers emphasized that the members of Panchayati Raj Institutions and the community are not much aware about their roles and responsibilities especially when it comes to the school related activities and monitoring.⁹¹

Prem Chand Patanjali (2005) in the study *Development of Primary Education in India* emphasizes the current status of primary education in India. The writer describes the challenges of non-universalisation of primary education and suggests effective measures to remove the barriers. The writer while explaining about the importance of the primary education, said that it is the gateway to all higher levels of education that train the scientists, teachers, doctors, and other highly skilled professionals that every county, no matter how small or poor. In this connection it is explained that “education for children must be the first call on the nation’s resources, and primary education develops the capacity to learn, to read and to acquire information, and to think critically about that information”.⁹²

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

⁹⁰ Kumar Rana and Samantak Das, ‘Primary Education in Jharkhand’, *Economic and Political Weekly*, Vol. XXXIX, No. 11, March 13th 2004, pp. 1171-78.

⁹¹ Sartik Bagh, *Decentralizing Education: The Role of Panchayati Raj and Community Participation*, Gagandeep Publications, New Delhi, 2005, p. 224.

⁹² Prem Chand Patanjali, *Development of Primary Education in India*, Shree Publishing, New Delhi, 2005, p. 310.

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

J. C. Aggarwal (2005) in his study on *Education Policy in India: 1992 and Review 2000 and 2005* focuses on the review of National Policy on Education 1986 and 1992 and the efforts made in the implementation of the National Policy on Education and the modification of it. While discussing the various dimensions of the National Policy on Education, attention is also given to the restructuring of the curriculum covering salient feature of National Curriculum Framework for school education 2000 and National Curriculum Framework 2005.⁹⁴

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

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

⁹³ Sthabir Khora, ‘Continuing Low Literacy: The Case of Orissa’, *Economic and Political Weekly*, Vol. XL, No. 10, March 5th 2005, pp. 928-30.

⁹⁴ J. C. Aggarwal, *Education Policy in India: 1992 and Review 2000 and 2005*, Shipra Publications, Delhi, 2005, p. 213.

⁹⁵ Vimala Ramachandran, ‘The Great Number Race and Challenge of Education’, *Economic and Political Weekly*, Vol. XLII, No. 39, September 29th 2007, pp. 3917 – 3919.

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

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

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

⁹⁶ Abhijit Banerjee, Rukmini Banerji, Esther Duflo, Rachel Glennerster, Daniel Kenniston, Stuti Khemani and Marc Shotland, 'Can Information Campaigns Raise Awareness and Local Participation in Primary Education?', *Economic and Political Weekly*, Vol. XVII, No 15, April 14th 2007, pp. 1365 – 1372.

⁹⁷ Anit Mukherjee, 'Implications for Education', *Economic and Political Weekly*, Vol. XVII, No. 14, April 7th 2007, pp. 1273-76.

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

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

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

⁹⁸ Ratan Khasnabis and Tania Chatterjee, ‘Enrolling and Retaining Slum Children in Formal Schools: A Field Survey in Eastern Slums of Kolkata’, *Economic and Political Weekly*, Vol. XVII, No. 24, June 2nd 2007, pp. 2091-98.

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

10. Importance of the Study

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

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

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

⁹⁹ K. R. Sharma, *Educational Life Style of Tribal Students: A Study of Secondary Schools in Madhya Pradesh*, Classical Publishing Company, New Delhi, 1991, pp. 23-24.

¹⁰⁰ Government of Andhra Pradesh, G. O. Ms. No. 95, issued by Education Department dated 02/12/2006.

1998”¹⁰¹ In other way it is meant for enhancing the community participation in school related activities at the village level.

The review of literature shows that enormous research work has been done on the different aspects of tribal life. Though lot of progress has been made but lot has to be done in this direction. The present study is aimed at examining various policies on tribal education particularly primary education and also to see why the education programmes for school children are not successful among tribals. The real difficulties for tribal development in education have been "one existing inside and the other outside. Because of the traditional way of life and concept of magic oriented notions, the tribals have always resisted any reformation, education, and trans-culturisation, purely in a feeling that any such importation of thought is a challenge to their existence. The outside difficulty is that on account of peculiar way of thinking of the tribals any organizations including the State have not properly appreciated which is the right side first to tackle for the development”.¹⁰²

In the light of above discussion it has been clear that the tribal education for development depends upon both the inside views, which is tribal traditional way of life, and the outside view which is the responsibility of any organization including the State. Is it possible for the state to make education policy by balancing the tribal traditional way of learning? Or is it really necessary to protect the tribal traditional way of learning? These are the fundamental questions for any researcher to ponder over. In this connection Rudolf C. Heredia says that to redress tribal minority status the mobilization not just to preserve their cultural autonomy but to make them to participate in their own development where education will have a necessary and crucial role to play.¹⁰³ It is the responsibility of both the people and the state to fill the gap between tradition and policy making.

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

¹⁰¹ *Ibid.*, p. 1.

¹⁰² Anand Prasad Sinha, 'Tribal Development and National Integration', in Kanchan Roy (ed.), *Education and Health Problems in Tribal Development*, Concept Publishing Company, New Delhi, 1989, p.23.

¹⁰³ Rudolf C. Heredia, 'Tribal Education for Development: Need for a Liberative Pedagogy for Social Transformation', *Economic and Political Weekly*, Vol. XXX, No. 16, April 22nd 1995, p. 891.

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

11. Objectives of the Study

The objectives of the study are as follows;

1. To review various policies on primary education with reference to Scheduled Tribes at macro level.
2. To understand community participation in primary education in India.
3. To make an in-depth overview of Sarva Shiksha Abhiyan.
4. To understand the socio-economic background of the respondents in the tribal area.
5. To study the extent of tribal participation in Sarva Shiksha Abhiyan in Andhra Pradesh.

12. Research Strategy

The study is based on primary as well as secondary sources. Various policy documents, commission reports and existing literature are referred for critical examination of various policies, and community participation on primary education, and also to gain an overview of the programme of Sarva Shiksha Abhiyan. The study also adopted the strategy of conducting a survey to collect primary data from 345 respondents in 26 villages of 3 mandals¹⁰⁴ in Rampachodavaram agency area of East Godavari district, Andhra Pradesh, where the programme of SSA has been implemented. The techniques adopted for primary data collection were structured questionnaire, unstructured interviews, focused group discussions, observation and verification of school records. The structured questionnaire is used separately for each category of the respondents i.e. parents of the school going children, PRI members and school teachers in SEMC, parents in PTA and students in primary education.

13. Methodology

13.1. Selection of the Mandals

Rampachodavaram is an agency area¹⁰⁵ in East Godavari district of Andhra Pradesh. The agency is one of the backward areas in terms of literacy levels of tribal population in the district. It consists of seven mandals: 1) Addateegala, 2) Devipatnam, 3) Gangavaram, 4) Maredumilli, 5) Rajavomangi,

¹⁰⁴ Mandal is a revenue division in the district, which earlier was called *Tehsil*.

¹⁰⁵ Usage of 'Agency' is the legacy of the colonial government which identified the areas of tribal concentration as 'Agency areas'. The agencies were administered with different policy formulation.

6) Rampachodavaram and 7) Y. Ramavaram. Out of these seven mandals, three mandals namely Y. Ramavaram, Gangavaram and Maredumilli are selected for the study lowest literacy has been reported as per the 2001 census. The total literacy of the district is 65.5 percent while the literacy rate of these three mandals is 37.4 percent, 42.5 percent and 52.4 percent respectively.

13.2. Selection of the Villages

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

13.3. Selection of the Respondents

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

13.3.1. Selection of SEMC Members

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

13.3.2. Selection of PTA Members

The parents of the school going children and school teachers are the members in PTA. Among the total parent members in PTA, five of them are selected from each PTA in 26 sample villages. These sample respondents in each PTA are selected using simple random sampling method. The list of these members is obtained from the school records from the respective schools in the sample villages.

13.3.3. Selection of Students

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

14. Sampling Design

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

Table–1.6: Selection of the sample – Mandal wise

S. No	Name of the Mandal	Total Villages	Sample Villages	Respondents					
				SEMC Members			PTA Members	Students	Total
				Parents of the School going Children	PRI Member	School Teachers			
1	Y. Ramavaram	131	13	26	13	22	64	52	177
2	Gangavaram	60	6	12	6	12	25	24	79
3	Maredumilli	71	7	14	7	13	29	26	89
Total		262	26	52	26	47	118	102	345

15. Chapterization

Introductory chapter deals with the general scenario of tribal literacy in India, primary education and its role in enhancing the literacy levels in the tribal areas. It also deals with Scheduled Tribe literacy in the pre-independence and in the post independent India. An attempt is also made in this chapter to review the available literature on community participation, Sarva Shiksha Abhiyan and policy issues in primary education with reference to Scheduled Tribes.

The Chapter-2 '*Policy on Primary Education in Tribal Areas: Role of Community*' deals with understanding of various policies and recommendations of different commissions on community participation in primary education with reference to Scheduled Tribes since 1950. To have an elaborate understanding, the entire chapter is discussed in four phases based on the major trends in the Indian education system.

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

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

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

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

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

Chapter-2

Policy on Primary Education in Tribal Areas: Role of Community

“Education is the responsibility of the state, therefore, the state ought to be held accountable for any mismanagement in the system. If schools do not operate regularly or properly, if they lack infrastructure, if teacher absenteeism is a problem, if children drop out, it is due to a lack of concern on the part of the state”.¹

The present chapter is an attempt to understand various policies on primary education with reference to Scheduled Tribes. It also explains the provision for community participation in various phases. As discussed in chapter one, Scheduled Tribes in India are occupying the lowest position in terms of educational development. For the last 60 years, educational progress among them has not only been very slow but has also varied widely across the states, male–female, social groups etc. Even though, the primary education of tribal children has been given priority in the constitution of India their enrollment rates are low and drop-outs are very high compared to other sections of the society. However, there has so far been no clear policy devised for educational development of these communities. Whatever we have today is a set of few provisions of the constitution, and suggestions and priorities indicated by various committees and commissions.

In this context, K. Sujatha argues that “the review of the policies and programmes adopted for tribal education from British time, through successive five-year plans reveals that they have largely been based on a macro perspective which does not reflect the tribal reality that is characterized by heterogeneity and as well as inter-group and inter-state disparities”². It is in this context an attempt is made here to understand various policies adopted for primary education with reference to Scheduled Tribes.

¹ Sharada Jain and Sanju Sharma, ‘PRATHAM: Redefining a Societal Mission’, in Vimala Ramachandran (ed.), *Getting Children Back to School: Case Studies in Primary Education*, Sage Publications, New Delhi, 2003, p. 173.

² K. Sujatha, ‘Tribal Education in India: A Review of Policies’, *Perspectives in Education*, Vol. 4, No. 4, 1988, pp. 201-212.

Table–2.1: Education Policy in India in 4 phases

Phase	Period	Policy Framework	Programmes and approaches of the Central Government
I	1951 – 68	Constitution of India	Expansion of the formal schooling system; initiative for primary education with state governments.
II	1968 – 86	National Policy on Education, 1968	Non-Formal education introduced to supplement formal schooling; from the early 1980s, increased central investment in primary schooling.
III	1986 – 92	National Policy on Education, 1986	<p>Andhra Pradesh Primary Education Project, early 1980s.</p> <p>Environmental Education, 1986.</p> <p>Rajasthan Shiksha Karmi Project, 1987</p> <p>Total Literacy Campaign, 1988.</p> <p>Mahila Samakhya in Karnataka, UP and Gujarat, 1989.</p> <p>Bihar Education Project, 1991</p> <p>Rajasthan Lok Jumbish, 1992</p> <p>UP Basic Education Project, 1992</p> <p><i>Several innovative programmes were started as centrally sponsored schemes, mostly with foreign assistance and usually involving NGOs; target group oriented.</i></p>
IV	1992 to present	Revised National Policy on Education, 1992	<p>District Primary Education Project (DPEP), 1993 (expected to be the channel for all substantial external assistance to primary education)</p> <p>Madhya Pradesh Education Guarantee Scheme, 1997</p> <p>Janashala Programme, 1998</p> <p>Sarva Shiksha Abhiyan, 2001</p> <p>Elementary Education a Fundamental Right through 86th Constitutional Amendment Act in 2002</p> <p><i>During this phase, decentralization and community participation is emphasized as a major policy thrust.</i></p>

Based on changes in Central Government policy towards education it has been divided into four phases of educational development in India. They are, from 1951 to the mid 1960s; mid 1960s to 1986; 1986 to 1992; and from 1992 onwards.³ These different phases of government policy and associated programmes are summarized in the Table 2.1.

1. First Phase: 1951 to 1968

The first phase, that is the period from 1951 to the mid 1960s, is one in which the Constitution provided certain protection and safeguards to the Scheduled Tribes along with the Scheduled Castes and other Backward Classes. Its objective was to bring them up educationally and economically to a level where they can be on par with the others community members in the society.

1.1. Constitutional Provisions

The constitution of the India adopted on 26th January 1950 provided the basic framework within which the policies were formulated in education. The constitution of the country is committed to the principles of democracy, secularism and equality. It aims to secure to all its citizens: Justice—social, economic and political; Liberty of thought, expression, belief, faith and worship; equality of status and opportunity; and to promote among them all; fraternity assuring dignity of the individual and unity and integrity of the nation.⁴

Directly or indirectly many articles in the Indian Constitution strongly emphasized that the child rights and childhood should be protected, and enforced that the state has the prime responsibility of doing so. Fundamental Rights given in the constitution confer on the citizens. Article 14 ensures equal rights and opportunity in political, economic and social sphere. Article 15 prohibits discrimination against any citizen on the ground of

³ Ratna M. Sudarshan, 'Educational Status of Girls and Women: The Emerging Scenario', in Rekha Wazir (ed.), *The Gender Gap in Basic Education: NGOs as Change Agents*, Sage Publications, New Delhi, 2000, p. 40.

⁴ C. B. Raju, *Social Justice and the Constitution of India: With Reference to SC's/ST's*, Serials Publications, New Delhi, 2006, p. 43.

religion, race, caste and sex. Article 16 provides equal opportunity in the matter of public appointment for all.⁵

Importantly Article 21A, which was amended through the 86th Constitutional Amendment Act in 2002 says that the state shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the state may, by law, determine.⁶ Article 24 says that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in hazardous employment. Article 29 says that “No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them” and Article 30 guarantees to (i) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. (ii) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language. Article 39 says that the state shall direct its policy toward securing that the tender age of children is not abused and that citizens are not forced by economic necessity to enter a vocation unsuited to their age or strength and that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment.⁷

In respect to education, Article 45 of the Directive Principles of the State Policy directs the state that “there shall be free and compulsory education to all persons, including the children, irrespective of their race, colour, caste, religion and language” up to the age of 14 within ten years of the adoption of the constitution.⁸ A part of these Constitutional guarantees on education, the 1993 judgment of the Supreme Court in the case of J. P. Unni Krishnan and others vs. state of Andhra Pradesh and others (1993) was also considered to have the status of a Fundamental Right. The Apex Court had declared: “*The passage of 44 years – more than four times the period stipulated in Article 45 has*

⁵ *Ibid.*, p. 12.

⁶ *Ibid.*, p. 95.

⁷ *Ibid.*, pp. 46-71.

⁸ *Ibid.*, p. 94.

converted the obligation created by the Article into an enforceable right. At least now the state must honour the command of Article 45 and make it a right”⁹ According to this judgment, “Right to Education is implicit in and flows from right to life guaranteed under Article 21” and “Every child of this country has a right to free education until the age of 14, thereafter his rights are circumscribed by the economic capacity and development of the State.”¹⁰

Article 46 of the Directive Principles of the State Policy further directs “the state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation”.¹¹

Article 338 of the constitution specifies that the Special Officer for Scheduled Castes, Scheduled Tribes to be appointed by the President of India. Further, it shall be the duty of the Special Officer to investigate all matters relating to the safeguards provided for the Scheduled Castes and Scheduled Tribes under this Constitution and report to the President upon the working of those safeguards at such intervals as the President may direct and the President shall cause all such reports to be laid before each house of Parliament.¹²

Article 350A of the constitution requires the state to make adequate facilities for instruction in the mother tongue to the children belonging to minority groups at the primary stage of education.¹³ Moreover, education is in the Concurrent List¹⁴ in the distribution of powers between the union and state governments. As such, the responsibility for educational development of tribes lies with both the union and state governments.

⁹ Nalini Juneja, *Constitutional Amendment to Make Education a Fundamental Right: Issues for a Follow-up Legislation*, National Institute of Education Planning and Administration, New Delhi, 2003, p. 7.

¹⁰ *Ibid.*

¹¹ C. B. Raju, 2006, op. cit., p. 96.

¹² *Ibid.*, p. 102.

¹³ Mangal Chandra Jain Kagzi, *The Constitution of India*, Metropolitan Book Co. Private Ltd., Delhi, 1975, p. 792.

¹⁴ In 1976, through 42nd Constitutional Amendment Act education has been brought under the Concurrent List as 25th item.

Compulsory education laws make it a duty of the government to provide the facilities and the means for children to be able to go to school. All these constitutional guarantees with reference to education are means for achieving a larger goal of universalization of elementary education in India. In recent times education was also added in the list of Fundamental Rights. With the passing of 93rd Constitution Amendment Bill, a major stride was witnessed in this direction. Through the 86th Constitution Amendment Act in 2002, for the first time since the framing of the Constitution, education as a Fundamental Right was added to the Constitution of India. With this, the Indian Constitution now guarantees eight years of elementary education to each and every child in the country. This is discussed in length in the later part of this chapter.

1.2. Nehru & Tribal Panchsheel

The 'Nehruvian' understanding of 'Tribal Panchsheel' provides the official perspective of tribal policy that development of the tribes will be along the lines of genius of their community. Further, that their integration with the rest of society will be in a manner that “their traditions and culture remain undisturbed and there is no loss of identity by tribals”.¹⁵ 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 popularly known as ‘Tribal Panchsheel’ of tribal development evolved by Pandit Nehru, the former Prime Minister of India. These five fundamental principles were;¹⁶

1. People should develop along with lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.

¹⁵ Cited by Geetha B. Nambissan, ‘Identity, Exclusion and the Education of Tribal Communities’, in Rekha Wazir (ed.), *The Gender Gap in Basic Education: NGOs as Change Agents*, Sage Publications, New Delhi, 2000, p. 180 from Government of India, *Report of the Working Group on Development and welfare of Scheduled Tribes During Eighth Five-Year Plan 1990-95*, Ministry of Welfare, New Delhi, 1989.

¹⁶ Cited by K. Sujatha, ‘Tribal Education in India: A Review of Policies’, *Perspectives in Education*, Vol. 4, No. 4, 1988 p. 203 from V. Elwin, *A Philosophy for NEEA*, North Eastern Frontier Agency, Government of India, Shillong, 1954.

2. Tribal rights in land and forest should be respected.
3. We should try to 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.

These principles have a strong bearing in the evolution of policy relating to tribal education. 'Tribals should develop along the lines of their own genius and their traditional arts and culture must be encouraged in every way'. The subsequent governments also emphasized the perpetuation of the same policy.

1.3. B. G. Kher Committee (1953)

When it comes to the community participation and management, the B. G. Kher Committee (1953) emphasized the need for decentralization of management to attract community involvement at the grass root level. It recommended involvement of all types of local bodies to promote and manage education in the interest of mass education.¹⁷

1.4. Balwant Rai Mehta Committee (1957)

Subsequently the Balwant Rai Mehta Committee (1957) recommended that primary education should become the responsibility of the Panchayats. While the matter of standards remained with the Department of Education, financial and administrative aspects of management were transferred to Panchayati Raj Bodies. In spite of some deficiencies, some significant gains were noted as a result of this move. Many states

¹⁷ Raj Rani and Ranjana Arora, 'Community Participation in Elementary Education', *The Primary Teacher*, July and October 2004, pp. 7-8.

enacted Panchayati Raj Acts in the 1950s, and Andhra Pradesh is the second state in India which introduced the Panchayati Raj Act. However, interest in and support for the panchayats declined in the 1960s.¹⁸

1.5. Elwin Committee

In the context of basic education in the tribal areas, the Elwin Committee (1959) on Special Multi-purpose Tribal Blocks deliberated on education for Scheduled Tribes and suggested two lines of development. The first was to provide a type of education to produce young tribal men and women as leaders, professionals, administrators, agriculturists, etc. for tribal areas as well as outside. The second was to provide a type of education for the masses of the people likely to continue to live by agriculture in the hills and forests and for whom a simple and practical type of teaching is required.¹⁹

1.6. Dhebar Commission

The Scheduled Areas and Scheduled Tribes Commission, popularly known as the Dhebar Commission, constituted in 1960 in pursuance of Article 339 of the Constitution dealt with the problems of Scheduled Areas and Scheduled Tribes comprehensively and recommended that in tribal areas a school should not be located at a distance of more than one mile. Lessons should be imparted in the tribal dialect and the teachers should invariably know the tribal language. However, lessons could be taught in the regional language from the third year. The emphasis in education should be on crafts and it should have a technical bias. As far as possible, the idea of a residential school should be encouraged.²⁰

Thus, the first phase largely focused on constitutional provisions meant for the educational development of schedule tribes along with scheduled caste and other backward communities. Tribal Panchsheel during Jawaharlal Nehru period was an important document for understanding tribal tradition and culture. It was recommended that the tribals should be integrated in the education process too. As discussed in the first

¹⁸ *Ibid.*, p. 9.

¹⁹ Bhupinder Singh, 'Introduction: Education among Scheduled Tribes', in Bhupinder Singh (ed.), *Tribal Education in India*, Inter-India Publications, New Delhi, 1995, p. 18.

²⁰ *Ibid.*, pp. 18-19.

phase, the recommendations of various commissions/committees like Kher Committee (1953), Balwant Rai Mehta Committee (1957), Elwin Committee (1959), Dhebar Commission (1960) etc. were important developments in the first phase in the field of education. Most of these commissions/committees have recommended for the decentralization of education. Followed by all these developments in the first phase, the Indian Education Commission came up with various recommendations for improving primary education in tribal areas in a decentralized process. The second phase starts with National Policy on Education, 1968 which was the first ever education policy in India.

2. Second Phase: 1968 to 1986

The second phase, that is the period from 1968 to 1986, started with the Report of the Indian Education Commission (1964-66). During this period, the Indian Education Commission and the National Policy on Education, 1968 emphasized on equal educational opportunities to all sections in the society including in the tribal areas. The period also witnessed the decentralization of the education system, where the Ashok Mehta Committee (1978) strongly recommended for the transfer of the powers to the local bodies for better participation of the community.

2.1. National Policy on Education, 1968

The National Policy on Education, 1968 emphasized on initiating programmes to give equal educational opportunities to all social groups. Recognizing the continuance of the inequalities in the system, the Education Commission (1964 - 66) devoted a whole chapter on *Equalization of Education* covering the Scheduled Tribes along with Scheduled Castes and other Backward Classes of the society.²¹

The Commission stated that one of the important social objectives of education is to equalize opportunity, enabling the backward or under-privileged classes and individuals to use education as a lever for the improvement of their condition. Every society that

²¹ The Chapter VI of the Education Commission (1964 - 66) as 'Towards Equalization of Educational Opportunities' from page 97 to 129 deals with Education of Scheduled Tribe along with Scheduled Caste and other Backward Classes.

values social justice must ensure progressive equality of opportunity to all sections for an egalitarian and human society in which exploitation of the weak will be minimized.

The Commission identified three tasks related to Scheduled Tribes: First, development of communication; Second, care of forests, improved systems of shifting cultivation, settled cultivation and pasture; Third, development of the system of education related to the scheme of economic and social development responsive to the cultural and economic need of the people. They found different tribal people at varying stages of economic and cultural development. Hence, they recommended that each group and the area in which it lives should be studied closely and appropriate patterns of development worked out in close cooperation with the people. It is in terms of such a design of development that educational programmes, institutions and priorities should be proposed.²²

Based on the recommendations of the Education Commission (1964 -66), the first National Policy Resolution on Education was prepared and passed by the Parliament in 1968. In respect to equalization of educational opportunities, it suggested: "more strenuous efforts be made to equalize educational opportunities. Regional imbalances in the provision of educational facilities should be corrected and good educational facilities be provided in rural and other backward areas... the common school system be adopted.... the education of girls should receive special emphasis. More intensive efforts are needed to develop education among backward classes and especially among the tribal people."²³

The National Policy on Education, 1968 advocates increasing access to education by bringing primary and middle schools within easy reach of each child; providing incentives and financial support for schooling; distributing midday meals in schools to encourage attendance. The Policy made it clear that "more intensive efforts are needed to develop education among the backward classes and especially among the tribal people".²⁴

²² Bhupinder Singh, 1995, op. cit., pp. 17-18.

²³ Kusum K. Premi, 'Access, Equity and Equality in Education with focus on Scheduled Caste, Scheduled Tribes and Girls', A paper presented at the National Seminar on Implementation of Education Policy in India, National Institute of Educational Planning and Administration, New Delhi, March 11, 2000, pp. 2-3.

²⁴ J. C. Aggarwal and S. P. Agrawal, *National Policy on Education: Agenda for India 2001*, Concept Publishing Company, New Delhi, 1989, p. 9.

However this policy resolution was not implemented by all the states for the simple reason that education was on the State List. Thereby, taking this fact into consideration, in 1976, through 42nd Constitutional Amendment Act, education has been brought under the Concurrent List as 25th item.²⁵

2.2. Bongirwar Committee (1971)

The strongest support for community involvement in education came from the review of primary education in Maharashtra. The Bongirwar Committee (1971) viewed education as an instrument of social change and stated that education can not function in isolation from social forces. The village schools have an important role to play in creating a proper environment in rural areas. Therefore, the local people must be associated with the working of schools. This committee recommended transfer of more functions to Panchayati Raj Bodies including transfer of teachers, academic administration and supervision of the school etc.²⁶

2.3. The Ashok Mehta Committee (1978)

The Ashok Mehta Committee (1978) advocated transfer of substantial powers and responsibilities in education to Zila Parishads. These powers and responsibilities included transfer of teachers, monthly transfer of salary funds from the state and composition of a Board of Education for maintenance of quality and standard of education.²⁷

The later developments in National Policy on Education 1968, focus has also been given to improve the status of tribal education. In 1978, the standing committee of the Central Advisory Board of Education has agreed that every effort should be made at the elementary level, to enroll all the children of Scheduled Castes and Scheduled Tribes. It advocated that all the steps necessary for the purpose should be adopted. These include incorporating the tribal language, provision of special allowances and other facilities of teachers working in tribal areas, free supply of educational materials, cloths, mid-day

²⁵ D. D. Basu, *Introduction to the Constitution of India*, Prentice-Hall Private Limited, New Delhi, 1995, p. 660.

²⁶ Raj Rani and Ranjana Arora, 2004, op. cit., p. 9.

²⁷ *Ibid.*

meals, provision of scholarships and hostels when necessary, increasing number of Ashram Schools, etc. Regarding the funds to ensure all the above incentives, the CABE advised that the funds should be provided on a priority basis.²⁸

In fact, the Draft National Policy on Education 1979 expressed grave concern over the very low educational condition of certain disadvantaged sections of the society including Scheduled Castes and Scheduled Tribes. It stated that while there had been considerable expansion in all sectors of education in our country, imbalances and inequalities still persisted. Girls, Scheduled Castes and Scheduled Tribes, landless laborers, Backward Classes and urban slum poor generally continued to lag behind in education. Special effort must be made to identify the problems in these cases and to bring all such people into the fold of education.²⁹

3. Third Phase: 1986 to 1992

The significant development during the third phase was adoption of National Policy on Education, 1986, which strongly emphasized universal primary education. It accepted universal enrolment and retention of children up to 14 years of age, substantial improvement in the quality of education and compulsory education to all children by 1995 irrespective of their caste, community and region across India. The children belonging to scheduled tribes are not exempted from this policy.

3.1. National Policy on Education, 1986

The National Policy on Education, 1986, which starts in the third phase, has given "unqualified priority to universal primary education (UEE). The thrust in elementary education emphasises (i) universal enrolment and universal retention of children up to 14

²⁸ Cited by S. N. Tripathi, *Tribal Development: Issues and Policy Options*, Anmol Publications, New Delhi, 2007, p. 155-156 from M. I. Manavi. 'Human Resource Development in Tribal Areas of Gujarat', in S. N. Tripathi. (ed.), *Tribal in Transition*, Discovery Publishing House, New Delhi, 1999, p. 105.

²⁹ D. Pulla Rao and D. Francis, 'Enrollment and Employment of Teachers in Primary Education with Special Reference to Scheduled Tribes: The Case of Andhra Pradesh' in M. Sundara Rao and Majji Sankara Reddi (eds.), *Tribal Development: Issues and Prospects*, The Associated Publishers, Delhi, 2007, p. 231.

years of age, and (ii) a substantial improvement in the quality of education"³⁰ to all children.

The policy emphasized that the child-centred approach commended in National Policy on Education (NPE) attempts to build the academic programme and school activities around the child. The Policy also recognizes that unattractive school environment, unsatisfactory condition of buildings and insufficiency of instructional material function as demotivating factors for children and their parents. The Policy, therefore, calls for a drive for substantial improvement of primary schools and provision of support services. A variety of measures have been proposed for securing participation of girls and children from the Scheduled Caste and Scheduled Tribe families, other educationally backward sections and minorities.³¹

The policy resolved that "all children by the time they attain the age of about 11 years will have had five years of schooling, or its equivalent through the non-formal stream, and likewise it will be ensured that free and compulsory education up to 14 years of age is provided to all children by 1995".³²

The National Policy on Education, 1986, outlining the policy for educational development of tribes, emphasized on the following measures to be taken urgently:³³

1. Giving priority in opening primary schools in tribal areas. The construction of school buildings in these areas to be taken on a priority basis using the normal funds for education, as well as funds under the various schemes.
2. The socio-cultural milieu of the STs has its distinctive characteristics including in many cases, their own spoken languages. This underlines the need to develop the

³⁰ GOI (Government of India), *Programme of Action: National Policy on Education 1986*, Ministry of Human Resource Development, Department of Education, New Delhi, 1986, p. 5.

³¹ *Ibid.*

³² *Ibid.*

³³ Cited by L. P. Gupta, *Administration for Educational Development of Tribes: A Study of Female Students in Darjeeling*, Classical Publishing Company, New Delhi, 2004, p. 27-28 from Government of India, *Report of the Working group on Development and Welfare of Scheduled Tribes during Eighth Five Year Plan (1990-95)*, Ministry of Welfare, New Delhi, 1989. pp. 51-56.

curricula and devise instructional material in tribal languages at the initial stages, with arrangements for switching over to the regional language.

3. Educated and promising Scheduled Tribe youths to be encouraged and trained to take up teaching in the tribal areas.
4. Residential schools, including Ashram Schools to be established on a large scale.
5. Incentive schemes to be formulated for the STs keeping in view their special needs and life styles. Special remedial courses and other programmes to be organized to remove psycho-social impediments to improve their performance in various courses.
6. Anganwadis, non-formal and adult education centers to be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.
7. The curriculum at all stages of education be designed to create an awareness of the rich cultural identity of the tribal people as also of their enormous creative talents.

Similarly, the Operation Blackboard, which aims at substantial improvement in the facilities to be provided in all primary schools, has the following components.³⁴

1. Provision for at least two reasonably large rooms that are usable in all weather with a deep verandah, along with separate toilet facilities for boys and girls.
2. Provision of at least two teachers, as far as possible one of them a woman, in every primary school.
3. Provision of essential teaching and learning material, including blackboards, maps, charts, a small library, toys and games and some equipment for work experience.

³⁴ *Ibid.*

A whole chapter in the National Policy on Education, 1986 is devoted to *education of Scheduled Castes / Scheduled Tribes and other Backward Sections*, and says that "the central focus in educational development of SC/ST is their equalization with the non SC/ST population at all stages and levels of education".³⁵ Regarding the enrollment of the Scheduled Caste/Scheduled Tribe children, the policy document said that the proportion of enrollment of Scheduled Tribe children continues to be much less than their population proportion and the drop-out rate continues to be very high at all levels of education; the problem is more severe in the case of girls of these communities. The situation calls for systematic efforts directed towards the educational development of SC/ST. In this connection, the policy has also directed that cent percent enrollment of Scheduled Caste/Scheduled Tribe children in the age group 6-11 (Classes I-V), ensuring their retention in school leading to satisfactory completion of the primary stage of education or its equivalent through the non-formal stream has to be achieved by 1990.³⁶

Regarding community participation and preparation of community level micro plans, the policy said that constant micro-planning and verification ensures that enrolment, retention and successful completion of courses by Scheduled Caste/Scheduled Tribe students do not fall at any stage. Further it emphasized that "micro-planning will include formulation of detailed village and block level plans within an identified time-frame; mapping of education infrastructure and removal of deficiencies; extension approach at the village level to persuade parents to send the children to school, with the involvement of teachers, parents, local leaders, social workers, etc."³⁷

At the primary level, the policy called for priority attention for reducing the disparities in the enrollment of girls, and for Scheduled Castes and Scheduled Tribe students. To implement the policy, the Department of Education created a set of centrally sponsored grant schemes to provide assistance to states with the development of basic education. The schemes included Operation Blackboard, the creation of District Institutes of

³⁵ GOI (Government of India), 1986, op. cit., p. 55.

³⁶ *Ibid.*

³⁷ *Ibid.*, pp. 55-56.

Education and Training, Non-formal Education, Total Literacy Campaigns, and the development of competency standards known as Minimum Levels of Learning.³⁸

The policy document spells out the strategies to be adopted in attaining the goals of equity. These included priority in opening schools in backward areas and provision of other necessary infrastructure facilities. It also proposed redesigning curricula in accordance with the needs of the deprived groups. Through Operation Blackboard an attempt was made to ensure that every primary school is provided basic infrastructure. To cater to the requirements of the meritorious students from rural areas the policy proposed setting up of Novodaya Vidyalayas in each district of the country. Suitable reservation has been provided to Scheduled Caste and Scheduled Tribe children in those schools.³⁹

The National Policy on Education, 1986, felt that monitoring of education programmes in tribal areas should be given high priority. Hence it suggested both central as well as state governments that a single nodal agency for coordination of all programmes leading to the development of Scheduled Caste/Scheduled Tribes and other backward sections may be developed at the central and state levels. It was suggested that a Standing Committee of the CABE under the Chairmanship of Minister (HRD) may be constituted to monitor and review implementation of all educational programmes for Scheduled Castes/Scheduled Tribes and other educationally backward sections at the Central level. A similar committee under the State Advisory Board of Education may be constituted at the state level.⁴⁰

3.2. Ramamurthi Committee, 1990 (Review Committee on National Policy on Education, 1986)

The major objective of the Ramamurthi Committee was to review the National Policy on Education, 1986 and recommend suitable changes required to the Policy. After five years of implementation of the National Policy on Education, 1986, it was felt by the

³⁸ The World Bank, 'Sustaining Primary Education Reforms', in A World Bank Country Study, *Economic Developments in India: Achievements and Challenges*, Library of Congress Cataloging-Publication Data, Washington. D. C., 1995, p. 124.

³⁹ Kusum K. Premi, 2000, op. cit., p. 4.

⁴⁰ GOI (Government of India), 1986, op. cit., p. 56.

government to review the policy based on the needs of the country in education. It is with this objective the Ramamurthi Committee was appointed in 1990 and submitted its report to the Government of India in 1991.

It was also envisaged by the National Policy on Education 1986 that review of the implementation of various parameters of the policy every five years is necessary and the government shall modify it as per the recommendation of the review committee. The then Government also felt that education is a matter of grave concern that “our people comprise 50 percent of the world’s illiterate and large sections of children have to go without acceptable level of primary education. Government accords the highest priority to education both as a human right and as the means for bringing about a transformation towards a more humane and enlightened society. There is need to make education an effective instrument for securing status of equality for women, and persons belonging to the backward classes and minorities”.⁴¹

It is in this connection and based on the National Policy on Education, 1986, recommendations to review the policy implementation and in pursuance of its election manifesto, the National Front Government headed by Shri V. P. Singh, appointed a Committee with Acharya Ramamurti as its Chairman, to review the National Policy on Education (NPE), 1986 on May 7th 1990. The Committee was called National Policy on Education Review Committee (NPERC) and its report was entitled ‘*Towards an Enlightened and Humane Society – NPE, 1986 – A Review*’. It submitted its report to the Ministry of Human Resource Development on December 26th, 1990. The report was tabled in the both the houses of Parliament on January 9th, 1991.⁴²

The approach of the Committee in reviewing the National Policy on Education, 1986 and its implementation has been guided by the following:

1. Equity and social justice.
2. Decentralization of educational management at all levels.

⁴¹ J. C. Aggarawal, *Education Policy in India: 1992: Retrospect and Prospect*, Shipra Publications, New Delhi, 1995, p. 44.

⁴² GOI (Government of India), *Report of the CABE Committee on Policy*, Ministry of Human Resource Development, Department of Education, New Delhi, 1992 and J. C. Aggarawal, 1995, op. cit.

3. Establishment of a participative educational order.
4. Inculcation of values indispensable for creation of an enlightened and humane society.

The committee strongly emphasized on removing disparities in educational development across the various sections in the society. In connection with this, the committee felt that the rural areas in general and the tribal areas in particular, have suffered in terms of resources, personnel and infrastructure facilities. This phenomenon of regional disparities in educational development had acquired a major political dimension in the current Indian scene. It was reflected in the regional and sub-regional movements. Therefore, the need of the hour was planning for, and implementation of, educational development programmes in terms of disaggregated targets and, area, community and gender specific activities. This would mean concrete programmes being established on ground for the disadvantaged groups like Scheduled Caste and Scheduled Tribes, women, the educationally backward minorities and the handicapped with appropriate budgeting for the same.⁴³

In keeping with its philosophical approach to the relationship between education and socio-economic development, the National Policy on Education Review committee expressed the view that upliftment of SCs and STs should not be an isolated activity in individual departments but instead should be part of an equity package. Reforms in education should not be isolated phenomena but part of an all-round reform in all related areas. The Committee was of the view that the participation of the weaker sections in the educational process will be a far cry unless they were put in possession of means of production and livelihood through measures such as land reforms, meaningfully provided with essentials of life such as fuel, fodder and water, and assured of fair wages.⁴⁴

While exploring the idea of decentralization of education at all levels, the Committee strongly felt that there is a need for decentralization of educational planning and

⁴³ J. C. Aggarawal, 1995, op. cit, p. 47.

⁴⁴ GOI (Government of India), 1992, op. cit.

management, from the centre to the states, from the state to the districts, from the districts to the blocks, from the blocks to the panchayats/villages and habitations.⁴⁵

4. Fourth Phase: 1992 onwards

The most significant aspect of the fourth phase is Programme of Action (PoA), 1992. The National Policy on Education, 1986 was reviewed during 1990-92 by the Acharya Ramamurthi Committee (1990) and N. Janardan Reddy Committee (1992) and necessary amendments were made. On this basis the Programme of Action (1992) was chalked out. And also based on its recommendations, provisions were made in the eighth plan. The fourth phase in education started in India with implementation of Programme of Action (PoA), 1992.

4.1. Janardan Reddy Committee (CABE Committee), 1991 & Programme of Action (PoA), 1992

The Central Advisory Board of Education (CABE) examined the procedure to be adopted for consideration of the report of the National Policy on Education Review Committee (NPERC). It decided that a CABE Committee be constituted by the Chairman, viz., Union Minister of Human Resource Development, to consider the recommendations of the NPERC. Therefore, the Minister of Human Resource Development set up a Committee of CABE to review the implementation of the various parameters of NPE.

In this background and objective, the CABE Committee under the chairmanship of Shri N. Janardhana Reddy was set up in 1991 by the Government of India to review the National Policy on Education, 1986. Taking into consideration the report of the NPERC, the Committee submitted its report in 1992.⁴⁶

In their advice, the Janardhan Reddy Committee (CABE Committee) felt that a standing CABE committee on education of SCs and STs and other educationally backward sections should be constituted to monitor educational programmes for these disadvantaged groups; educationists from these groups should have representation in that

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*

Committee. Further at the state level, a single focal agency should be identified in each state for the purpose of monitoring the programme and reporting to the Central Government. The Committee also strongly felt and recommended that the following points deserve priority during the Eighth Five Year Plan in the area of Universalisation of Elementary Education.⁴⁷

1. Universal enrollment of all children, including girls and persons belonging to SCs and STs.
2. Provision of primary school for all children within one kilometer of walking distance especially in tribal areas and of facility of non-formal education for school drop-outs, working children and girls who cannot attend schools.
3. Improvement of ratio of primary school to upper primary school from the existing 1:4 to 1:2, this being a precondition for larger opportunity for widening girls' participation at upper primary stage.
4. Reduction of drop out rates in tribal areas as well as among the general category children between Classes I to V and I to VIII from the existing 45 percent and 60 percent to 20 percent and 40 percent respectively.
5. Improvement of school facilities by revamped Operation Blackboard, to be extended to upper primary level also.
6. Achievement of minimum levels of learning by approximately all children including scheduled tribes and scheduled castes at the primary level, and introduction of this concept at the upper primary stage on a larger scale.
7. Local level committee ensuring community participation, with due representation to women and teachers, to assist in the working of primary education and to oversee its functioning.

⁴⁷ Quoted by J. C. Aggarawal, 1995, op. cit., p. 53-54 from Statement of the Minister of Human Resource Development, Government of India, attached in reply to Question No. 625 for 28.2.92 in Rajya Sabha.

8. Improvement of the monitoring system in both tribal areas as well in the non-tribal areas for universalization of elementary education to see to the achievement of above mentioned goals.

The aspect which was considered important from the viewpoint of social justice in education is the concern for the educational needs for SC/STs. By giving a separate chapter on *Education of the Scheduled Caste, Scheduled Tribes and the other Backward Sections*, the Committee stressed the importance for the schools, curriculum, remedial coaching, recruitment of SC/ST teachers, Special Component Plan and Tribal Sub-Plan of ST habitations.⁴⁸

While emphasizing the importance of community participation the CABE committee on policy, 1992 said that “the concept of participatory educational order should go beyond involvement of educational institutions and should extend to the community itself”.⁴⁹ The PoA had elaborated some of the mechanism for enlisting people’s participation in achieving Universalization of Elementary Education such as Village Education Committee and Micro-Planning.⁵⁰ While emphasizing the community mobilization for achieving educational goals the CABE committee felt that “people’s participation in education – particularly elementary education and adult literacy - should be in the form of informed facilitation of achievement of educational goals, and through a well formulated system of overseeing the laxities and under performance of the system”.⁵¹

4.2. Constitutional Amendment to Make Education a Fundamental Right

In the early 1990s a sudden revival of interest was observed in the matter of securing the right to free and compulsory education for all children in India. It was the Ramamurthi Committee Report in 1990, on the review of the National Policy on Education, 1986, which for the first time recommended to the government to recognise the right to education as a fundamental right. In its report, the Ramamurthi Committee felt that “now time has come to recognize ‘Right to Education’ as one of the fundamental rights of the

⁴⁸ *Ibid.*

⁴⁹ GOI (Government of India), 1992, op. cit., p. 4.

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

Indian citizens for which necessary amendment to the Constitution may have to be made and more importantly, conditions be created in society such that this right would become available for all children of India”.⁵²

With passing of the 93rd Constitutional Amendment Bill by the Lok Sabha, the lower house of Parliament, on 27th November 2001, and then by the upper house, the Rajya Sabha, on 14th may 2002, a major step was witnessed in the evolution of the 93rd Constitutional Amendment Bill into the 86th Constitutional Amendment Act. With this Act, for the first time since the framing of the Constitution, was a Fundamental Right added to the Constitution of India. The Indian Constitution now guarantees eight years of elementary education to each and every child in the country.⁵³ After Article 21 of the Constitution, the following Article on right to education was inserted namely “21-A. *The state shall provide free and compulsory education to all children of the age of 6-14 years in such manner as the state may, by law, determine*”.⁵⁴

4.3. The 73rd and 74th Constitutional Amendment

The Compulsory Education Act facilitated the Panchayat Raj Institutions to participate in education related activities at grassroots level. The 73rd and 74th Constitutional Amendments (1992) have provided for decentralization of powers and responsibilities to these local bodies. The basic function of democratic decentralization is to ensure that development planning is made more responsive and adaptable to regional and local needs of the population. The 73rd Constitutional Amendment identified 29 subjects for transfer to the panchayats, including primary and secondary education, adult and non-formal education, libraries, technical training and vocational education. All state governments enacted their state Panchayat Raj Acts in order to realize the Constitutional mandate of decentralized democracy and development.⁵⁵

⁵² Cited by Nalini Juneja, ‘Constitutional Amendment to Make Education a Fundamental Right: Issues for a Follow-up legislation’, National Institute of Education Planning and Administration, Occasional Paper, New Delhi, 2003, p. 25.

⁵³ *Ibid.*, p. 1.

⁵⁴ *Ibid.*, p. 28.

⁵⁵ Government of India, *National Curriculum Framework 2005*, National Council of Educational Research and Training, New Delhi, December 2005, p. 105.

Education is one of the subjects that was recommended in the eleventh and twelfth scheduled of the 73rd and 74th amendments to the Constitution for transfer to the Panchayat Raj Institutions. Hence it may anticipated that once the states have completed the task of devolving power and responsibilities to the local governance, the implementing agencies of the fundamental right of the child to education, in the state, would be the Panchayat Raj Institutions.

The experience of the states, in the matter of devolution of powers, has been rather slow. On the other hand, some states, notably Andhra Pradesh and Karnataka, have enacted new legislations giving power to parents and PRI members in school, through the formation of School Education Management Committees (SEMC) and School Development and Monitoring Committees (SDMC) respectively.⁵⁶

Particularly SEMCs in Andhra Pradesh have representation of parents, teachers and PRI members. The issues and decisions regarding education and school at the village/habitation level would be taken at the community level, so that the community is more aware about the school resource, functions of teachers, enrolment, dropout and monitoring. It further strengthens their contribution to developing the school. It is understood that communities are the main actors in school related activities.

4.4. The National Curriculum Framework (NCF)–2005

National Curriculum Framework 2005 is a principal document which provides a means of evolving a national system of education, recommending a core component derived from the vision of national development. The National Council for Educational Research and Training (NCERT) prepared the school curriculum after a number of deliberations made across India. As part of this effort, it has prepared and circulated a new national curriculum framework which will indicate to all those who will be engaged in writing the new school textbooks, the guidelines within which they will have to work.

⁵⁶ *Ibid.*, p. 31. And also refer Government of Andhra Pradesh, *Andhra Pradesh School Education Management Committee (Community Participation) Rules 1998 certain amendments* – Order – Issued in G. O. Ms. No. 95 dated 02/12/2006 by Department of Education, Hyderabad and Government of Karnataka, *A Study to Evaluate the Functioning of School Development and Monitoring Committees in Karnataka*, Department of State Education Research and Training in collaboration with Azim Premji Foundation and Centre for Child and the Law, Bangalore, 2005.

An important curriculum development principle was recommended by the National Policy on Education-1986 when it envisaged that, “The National System of Education will be based on a national curriculum framework which contains a common core along with other components that are flexible. The common core will include the history of India’s freedom movement, the Constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India’s common cultural heritage, egalitarianism, democracy and secularism, equality of the sexesand inculcation of the scientific temper.”⁵⁷

With the major recommendation of NPE, 1986, that the implementation of education policy and emergent trends in education should be reviewed periodically, the National Council for Educational Research and Training (NCERT) has been engaged in a major exercise of reworking the school curriculum. As part of this effort it has prepared and circulated a new national curriculum framework. The responsive initiative towards this was “*The National Curriculum for Elementary and Secondary Education; A Framework*”, 1988, the first document detailing a national curricular framework in schools. A second review carried out by the NCERT and this was entitled “*National Curriculum Framework for School Education*”, 2000. Both this and the present document “*National Curriculum Framework*”, 2005 perforce address a number of common themes like language education, medium of instruction, the need for common school system at all stages, of social cohesion, secularism and national integration and the relevance of these issues to the entire educational process.⁵⁸

The National Curriculum Framework 2005, a part of providing a common understanding on curriculum aspects in India, it also emphasized strengthening Panchayat Raj Institutions by the adoption of a more streamlined approach to encourage community participation as a means of enhancing quality and accountability.

While explaining the community participation in the school, the framework elaborates that parents and community members could come into the school as resource persons to

⁵⁷ GOI (Government of India), 1986, op. cit.

⁵⁸ Vijaya S. Varma, *National Curriculum Framework – 2005*, an Unpublished Work, University of Delhi.

share their knowledge and experiences in relation to a particular topic being studied. Regarding community contribution for maintaining schools, the framework says that “community involvement can also be sought for maintaining the school and its facilities. There are examples of local contributions for building school boundary walls, augmenting facilities, and so on. However, community participation must not mean the economic burdening of poor families. On the other hand, there can be an understanding that school space can be shared with the community for local events and that there will be some collective responsibility in maintaining its premises.”⁵⁹

The framework clearly emphasized the role of community and parents participation in overall development of children education. It said that the participation of the community in the child’s world of education and learning should allow for the community to:⁶⁰

- a. Transfer oral history like dealing with folklore and traditional knowledge like sowing, harvesting, monsoons, traditional crafts etc. to children, while the school encourages critical reflection wherever it is required.
- b. Support children in their exploration and creation of knowledge and information.
- c. Support children in their practice of democracy through their participation in information generation, planning, monitoring and evaluation with local government and school.
- d. Participate in setting criteria for vocational training.
- e. Monitor the realization of children’s rights as well as violations of these rights.
- f. Enable the village to become a learning environment for children realizing the concept of the ‘village as a school’.

The National Curriculum Framework 2005 strongly emphasized the importance of mother tongue language at the primary stage of child’s learning. Most of the tribal communities in India speak their own languages and some of them are not aware of the

⁵⁹ GOI (Government of India), December 2005, op. cit., p. 89.

⁶⁰ *Ibid.*, pp. 88-89.

state languages, which are called official languages. The tribal children are not exposed to the official languages and many studies found that they are well versed in their own languages. It is in this context the National curriculum Framework emphasized that during the primary school it said, “Child’s languages must be accepted as they are, with no attempt to correct them. By Class IV, if rich and interesting exposure is made available, the child will herself acquire the standard variety and the rules of correct orthography, but care must be taken to honour and respect the child’s home language(s)/mother tongue(s)”.⁶¹ It further explains that “while helping children to use their home language and make a transition to the school language, teachers may seek inputs from local languages speakers to facilitate communication in the mother tongue, teaching of languages and creating material. The school must explore opportunities for active engagement by parents and the community in the process of learning”.⁶²

As we know planning is an important aspect in the implementation of any programme or activity, the National Curriculum Framework 2005 on this aspect explained that micro planning, which includes village level mapping of school participation (non-enrolled children, attendance patterns, children with special needs, etc.), as well as identification of human resource, allows the school to plan a more realistic basis for every child. It also recognized the financial allocation and accountability of them in a more transparent manner. In this aspect the framework said that “it is necessary that financial allocations permit greater flexibility regarding schemes and norms, and also greater transparency and accountability of budget allocations and expenditure”.⁶³

4.5. Community Participation in Sarva Shiksha Abhiyan (SSA)

In the light of the above discussion about community participation in education, it is also important to highlight the provisions made in Sarva Shiksha Abhiyan. For ensuring free elementary education to all children between the age of six years and 14 years, the National Democratic Alliance government launched the SSA in the year 2001 and brought a constitutional amendment in 2002 making elementary education a fundamental

⁶¹ *Ibid.*, p. 38.

⁶² *Ibid.*, pp. 88-89.

⁶³ *Ibid.*, p. 104.

right⁶⁴. Community is the core actor in the implementation of Sarva Shiksha Abhiyan programme. The policy is made in such a way that the community plans and implements the education programme for achieving greater results at the grassroots level. The community involvement in the implementation of Sarva Shiksha Abhiyan starts with the preparation of micro level planning at the beginning of every academic year. It also made the provision that under Sarva Shiksha Abhiyan, funds for the programme flow through community based bodies for all school related expenditures. This issue of community participation in Sarva Shiksha Abhiyan is discussed in chapter four in detail.

5. Summing up

The discussion above has attempted to explore various policy issues related to community participation and their involvement in general and primary education in tribal areas in particular. The whole discussion has been divided into four phases for easy understanding. If we closely observe the Indian education scenario, it is clear that some of the policies and commissions' recommendations made a landmark and sea change in the Indian education system. Based on this observation it is felt the need to discuss various policy issues on primary education in tribal areas in a phased manner. As it is observed there is no single education policy specially meant for education of scheduled tribes in India. Education policies formulated since India's independence tend to discuss issues related to all sections in the Indian society, and only sparse information is available in the existing policies with particular reference to primary education in tribal areas. Based on this limitation, the researcher tried to explore as much as possible all the means to elaborate the issues related to policy on primary education in tribal areas.

The first phase, that is the period from 1951 to the mid 1960s, is one in which the Constitution provides certain protection and safeguards to the Scheduled Tribes along with the Scheduled Castes and other backward Classes. Its objective is to bring them up educationally and economically to a level where they can be on par with the other community members in the society. This phase also witnessed 'Tribal Panchsheel' during Jawaharlal Nehru period, which is an important document for understanding tribal

⁶⁴ Right to education at the elementary level has been made one of the Fundamental Rights under right to life and personal liberty by the 86th constitutional amendment of 2002.

tradition and culture. It is recommended that tribal tradition and culture should be integrated in education process too. As discussed in the first phase, the recommendations of various commissions/committees like Kher Committee (1953), Balwant Rai Mehta Committee (1957), Elwin Committee (1959), Dhebar Commission (1960) etc. were also important developments. Most of these commissions/committees have recommended the decentralization of education. Followed by all these developments in the first phase, the Indian Education Commission came up with various recommendations for improving primary education in tribal areas in a decentralized manner.

The second phase starts with National Policy on Education, 1968 which was the first ever education policy in India. The significance of the third phase was the adoption of the National Policy on Education, 1986, which strongly emphasized universal primary education. It accepted universal enrolment and retention of children up to 14 years of age, substantial improvement in the quality of education, and compulsory education to all children by 1995 irrespective of their caste, community and region across India. The children belonging to Scheduled Tribes are not exempted from this policy decision.

The significance of the fourth phase is the Programme of Action (PoA), 1992. The National Policy on Education, 1986 was reviewed during 1990-92 by the Acharya Ramamurthi Committee (1990) and N. Janardan Reddy Committee (1992) and necessary amendments were made, on the basis of which, the Programme of Action (1992) was chalked out and based on its recommendations provisions were made in the eighth plan. The most important and significant land mark in the decentralized process in the Indian democracy was 73rd and 74th Constitutional Amendments in 1992, which provided for the local governments to participate actively in the decision making process at local level. It enhanced allocation of resources and powers to the community members in turn which provided them for more participation in the planning process.

The other important landmark during the fourth phase is that for the first time education became a fundamental right to the children below the age of 14 years. Many of the states amended their laws by providing more space and focus to the community members to act and participate in school related activities. With the result, the state governments formed

village/habitation level education committees, parent-teacher associations, mothers' committees with the support from the members in Panchayat Raj Institutions. In some of the states like Andhra Pradesh, the PRI members also made part of these committees to look into the issues related to school and education at village level.

The National Curriculum Framework 2005 prepared by the National Council for Educational Research and Training (NCERT) also stressed the importance of community participation in the school related activities. While explaining the community participation in the school, the framework elaborates that parents and community members could come into the school as resource persons to share their knowledge and experiences. Regarding the importance of planning process, the framework said that micro planning at school level with the active participation of the community members is important for identifying various local resources.

To sum up, community participation is an important aspect for achieving Universalization of Elementary Education in India especially in the tribal areas that is recognized by most of the policies and recommendations of the various committees and commissions. Since India's independence many efforts were made for universalizing elementary education, but the real effort started only during the third phase, that is, during National Policy on Education, 1986. The task of Universalization of Elementary Education was fulfilled during the fourth phase after Programme of Action, 1992 came into force. The issue of community participation in education became an important criterion during the fourth phase, and the community members were made part of the policy implementation for achieving larger goal of primary education in the tribal areas. Sarva Shiksha Abhiyan is one of such programmes to achieve Universalisation of Elementary Education with community as main actors. In the next chapter an attempt is made to understand the issue of community participation in primary education during the implementation of various education programmes across in India.

Community Participation in Education: An Understanding

“The government would always be the main actor and the key player in providing primary education in India. However, the years since independence have shown that the government alone cannot deliver success. Civil society must become proactive to ensure system-effectiveness. ... the system required a multi-pronged strategy, partnerships between people and organizations, and very strong community support.”¹

“Education should be seen as a partnership between teachers, parents/community and students”²

1. Community Participation

It is now axiomatic that development must be socially just, economically viable and environmentally benign and, for that purpose, people have to be placed at the centre of planning and implementation.³ Education, as perceived by the National Policy on Education, 1986 is an instrument for empowerment of people. Involvement of local community, village panchayat and non-governmental organisations is critical for the successful implementation of any programme including education.

It is now well established that the process of development can be accelerated only by promoting the participation of people and community in a perspective that includes designing and implementation of such activities. Developing on this theme, the Programme of Action, 1992 states unequivocally that the successful implementation of programmes like elementary education including non- formal education, early childhood care and education, adult education, education of the disabled, etc., will require people's involvement at the grass-roots level and participation of voluntary agencies and social

¹ Sharada Jain and Sanju Sharma, ‘PRATHAM: Redefining a Societal Mission’, in Vimala Ramachandran (ed.), *Getting Children Back to School: Case Studies in Primary Education*, Sage Publications, New Delhi, 2003, p. 173.

² Anjali Noronha, ‘The Community in Charge: Shades of Experience from Madhya Pradesh’, in R. Govinda and Rashmi Diwan (eds.), *Community Participation and Empowerment in Primary Education*, Sage Publication, New Delhi, 2003, p. 99.

³ <http://education.nic.in/cd50years/r/2V/7B/2V7B0801.htm>

activist groups on a much larger scale. The Total Literacy Campaigns, with their unique social mobilisation of community and non-governmental organisations and partnership between government, NGOs, teachers and others have demonstrated how governmental efforts can be effectively supplemented through people's participation. The one message that comes out loud and clear from these campaigns is that social welfare, including educational goals, cannot be achieved without the enlistment of community.

Community participation and their support in development related activities is not a new concept and infact it is strongly recommended by many committees and commissions that are appointed to look into the status of education in India. Based on the recommendations of these committees and commissions, the policies were also formulated which strongly emphasized the need of community participation to enhance the quality of education at primary level, and more for decentralization of educational activities. The National Policy on Education 1986 and its revision also envisaged a greater role for community in the field of education at the local level.

While the provision of equal access to education and universalisation of elementary education are obligations to be met by the government, developments during the last 60 years have not demonstrated success through the efforts of the government alone. It is in this context that during the past three decades, issues related to relevance, appropriateness and demand based education have come up for consideration in education policy and practice. It has been found in many studies such as PROBE that more than half of the drop outs gave irrelevance of education to the life situations in which they are in, as the main cause for dropping out from the schools.⁴

National governments as well as international development agencies have realized the role that community can play in the realm of education, and have strongly advocated community participation as a critical element in the strategy for reaching the goal of education for all. Community participation is taken to mean active participation of the clientele, especially parents in the affairs of education, including planning, finance and management.

⁴ PROBE, *Public Report on Basic Education in India*, Oxford University Press, New Delhi, 1999.

The present chapter discusses community participation and its understanding in school related activities to enhance the quality of primary education. It also discusses some of the experiences of non-governmental organizations and case studies of some of the education projects implemented earlier in India those are relevant to the study. As said in the first chapter, the whole thesis focuses on policy studies at macro level and implementation of education programmes at micro level with reference to Scheduled Tribes’.

Sarva Shiksha Abhiyan is a central government initiated programme. One of its objectives is sensitizing the community to participate in the education related activities by forming community based organizations at micro level to improve education. Community participation is one of the major components in the implementation of Sarva Shiksha Abhiyan. Keeping this in view, it is relevant to give an in-depth understanding on community participation in the present chapter. An in-depth discussion on Sarva Shiksha Abhiyan is given in the next chapter

2. Decentralisation

Decentralized planning and management of elementary education is a goal set by the National Policy on Education, 1986. The Policy visualizes direct community involvement in the form of Village Education Committees (VECs) for management of elementary education. The PoA, 1992, emphasized micro planning as a process of designing a family-wise and child-wise plan of action by which every child regularly attends school or NFE centre, continues his or her education at the place suitable to him/her and completes at least eight years of schooling or its equivalent at the NFE centre.

The 73rd and 74th constitutional amendments provide for decentralisation of the activities and facilitate transfer of power and participation of the local self-government institutions or the Panchayati Raj Institutions (PRIs). It has created a congenial ambience for the PRIs to play a more dynamic and proactive role. States are expected to evolve institutional arrangements both in rural and urban areas for undertaking these activities. These structures have been providing voice to women, Scheduled Castes and Scheduled Tribes, minorities, parents and educational functionaries. They have also, been delegated

with responsibilities with regard to location and relocation of existing primary and upper schools on the basis of micro planning and school mapping. In this regard, decentralisation of school management to grassroots level bodies is an important policy initiative.

During the 8th plan period several innovative efforts have been made under the ongoing projects to establish decentralisation. For instance, the District Primary Education Programme has shifted the planning mechanism from the state to the district level, and Lok Jumbish has gone one step further by assigning decision making processes to a block level committee. At the village level, a VEC has the main responsibility for community mobilisation, school mapping, micro planning, renovation and construction of school buildings and improvement of pedagogical curriculum. In fact, the VECs of *Shiksha Karmi* schools have been activated as a result of the Lok Jumbish programme.⁵

3. Community Participation in Education

“The history of modern nation-state, as well as advances in economic development, is the history of the progressive erosion of the self-sufficiency of the rural community and the consequent decline in the amount of influence the rural community has on its own destiny”.⁶ The traditional rural society is characterized by a pattern of patron-client relationships in which a small privileged group dominates the majority. Features of modernization, such as the spread of education and the diversification of the economic base, weaken the oppressive hold of the traditional power structure.⁷ However, modernization also deprives the poor of the security and certainty of customary social and economic relationships. One should be cautious about idealizing traditional rural communities and the prospects of effective community participation. Community participation has real and practical meaning because its contribution is vital for realizing the goals of basic education.⁸

⁵ http://www.education.nic.in/eleedu_1.asp

⁶ Manzoor Ahmed, *Basic Education and National Development: Lessons from China and India*, UNICEF, New York, 1991, p. 127.

⁷ *Ibid.*

⁸ *Ibid.*

Community participation can refer to parents assisting children with homework and engaging learning activities. In a broader sense it refers to mutual collaboration, support and participation of families, community members and agencies and school staff, in the community or at school, in activities and efforts that directly and positively affect student outcomes.⁹ When we talk of community participation in primary education, it is the involvement of parents and community as partners in supporting educational activities. Thus, community participation could be considered as a tool for self development and empowerment of the community besides facilitating the achievement of the goal of Universalisation of Elementary Education.¹⁰

One of the indicators for measuring community participation is the proportion of the child population in a school. The more the number, greater is the community participation. This type of participation also ensures community development because it fulfils the most important requirement of educational development. Another aspect related to this is the manner in which the communities create conditions for greater participation of children in education. Ideally, in the context of education, the notion of community participation envisages different social and economic groups under one common umbrella i.e. community. Functionally, the community should represent people from all strata of a particular locality.¹¹

The privileges enjoyed by the community representatives began to be extended to other sections of the populations, through efforts from within the community. The movement to enhance community participation in education has traveled a long way from a state of informal initiative to formalized policy interventions, in recent years. This can be witnessed in all the major education policy documents and recommendations of the various commissions that were appointed in the post independent India. In the pre-independent India too the community members themselves were monitoring the education activities in their villages. The historical context of community participation in Indian education will be dealt in the following discussion. Mainly the transformation of

⁹ Raj Rani and Ranjana Arora, 'Community Participation in Elementary Education', *The Primary Teacher*, July and October 2004, p. 7.

¹⁰ *Ibid.*

¹¹ *Ibid.*, p. 7-8.

community participation in school related activities has gone through four important stages that can be summarized as the following:

1. The first stage consists of creating awareness among the parents about the importance of sending their children to schools regularly. This assumes that persuasion, rather than enforcement or compulsion, is the means of ensuring universal participation of children in indicative of a shift from compulsion to persuasion, combined with incentives to promote universal primary education as elaborated in various policy documents on Universalization of Elementary Education (UEE) and Education for All (EFA).
2. The second stage is characterized by increased awareness which, in turn, creates more demand for education. The government not being totally prepared to meet this increased demand, communities are invited to provide the schooling facilities in un-served areas. This intervention fulfils the twin objectives of providing facilities to promote UEE and mobilizing community resource for education.
3. In third stage, community support is sought and ensured while framing the provisions for establishing and managing new schools. This ensures not only participation, but also a sense of ownership as communities often provide the required space and other infrastructural facilities to run the school.
4. In the fourth stage, sustainability of community participation is then to be ensured through the setting up of school betterment committees, which include members of the locality. These committees are primarily responsible for reviewing, organizing and mobilizing human, physical and financial support to better the functioning of schools.¹²

Thus, community support, which begins as merely supplementary to the functioning of the school, shifts the emphasis to ownership of schools by the community. Community

¹² N. Shantha Mohan, M. D. Goyathri Devi Dutt and Piush Antony, 'Community Participation in Primary Education: The Karnataka Experience' in R. Govinda and Rashmi Diwan (eds.), *Community Participation and Empowerment in Primary Education*, Sage Publication, New Delhi, 2003, pp.153-155.

participation gets integrated into the action plan for the goal of UEE.¹³ The constitution of School Education Committees (SECs)/School Education Management Committees (SEMCs) and vesting authority in them to oversee the functioning of the primary school is one such example. Such committees have been constituted in both project and non-project areas, delegating certain powers and functions in the governance of primary education.¹⁴ This can be seen through the implementation of legislative measures proposed under the 73rd and 74th amendments to the Constitution. It gave the thrust for decentralization of management of education and devolution of powers in the case of school education to the panchayat raj bodies. Madhya Pradesh has been one of the first states, post 1993, to actually implement this devolution of power.¹⁵ Decentralized governance entitles the community to be active partners in the process of planning, designing, implementing, monitoring and evaluating the school activities through the VECs. Further, this ensures the effectiveness of their representatives in monitoring the functioning of schools through the mechanism of *gram sabhas*.

3.1. Community Participation in Education: The Historical Context

India has a long tradition of communities supporting education. In the pre-colonial period, facilities of mass education were available in *Pathshalas* and *Madrasas*. These institutions were maintained locally with the help of parents and local communities. The arrangements included caring for the teachers as well. The community also contributed space for school and materials for the students. The school space was used for other purposes when the school was not functioning. The content of the education was not designed by any central authority, but loosely outlined by the teacher and the community together. Such education through more or less totally supported by a section of the community, catered to a very small proportion of the population.¹⁶

¹³ *Ibid.*, pp. 154-155.

¹⁴ *Ibid.*, p. 155.

¹⁵ Anjali Noronha, 'The Community in Charge: Shades of Experience from Madhya Pradesh, in R. Govinda and Rashmi Diwan (eds.), *Community Participation and Empowerment in Primary Education*, Sage Publication, New Delhi, 2003, p. 104.

¹⁶ Raj Rani and Ranjana Arora, 2004, *op.cit.*, p. 8.

During British period in India, local bodies like the panchayats and municipalities were set up and apart from other function; they had the responsibility of organizing school education too. The government stipulated the content of education, but the organization and administration of the schools was left to the local bodies. Many of the buildings and stories bear testimony to the fact that the middle classes were involved in the educational development.¹⁷

Universalisation of elementary education has become one of the constitutional prerogatives of Independent India. To fulfill this goal, major initiatives and resources were needed. After independence primary and middle schools were taken out of control of local bodies and the charge of salary and service conditions of teachers were transferred to governmental regulation. Thus, centralization of education started which alienated it from community. The notion began to proliferate that everything belonged to the government and not to the community; therefore it was the government's responsibility to look after it. Centralisation though born out of an intention to improve the quality of education, failed to effect such a change. However, even in this bleak scenario, the community was coming forward in certain places to improve conditions of schools.¹⁸

3.2. Community Participation in Education: The Present Context

To achieve Universalisation of Elementary Education in India many programmes have been implemented since India's independence. The successive governments have been implementing multi pronged strategies including making the community part of it to spread literacy in all the regions and to all the communities in the country. The successive governments have also realized and made the community part of the programme implementation and given a legal authority in all the states in India. In the present context, especially implementation of education programmes, the School Education Committees, Parent Teacher Association, Mother Committees and Women Groups are playing a crucial role to implement Universalisation of Elementary Education. The

¹⁷ *Ibid.*

¹⁸ *Ibid.*

following discussion is made on the functions and responsibilities of these committees in the implementation of education programmes at village level.

3.2.1. School Education Committee (SEC)

The composition, structure and functions of School Education Committee (SEC) discussed in this sections gives a general picture about its role in education. The community structures in education have set up by the respective state governments commonly known as School Education Committee (SEC) in all villages to function as an interface between the community and the primary education system. This generates community's interest and involvement leading to community ownership of the programme. Studies have shown that SECs have played an important role in mobilizing the community, motivating parents to send their children to school and even managing Early Childhood Care and Education (ECCE), Alternative Schooling (AS) centres and Integrated Schools (IS). In some places SECs are supervising construction of schools and classrooms. These committees have assisted in enrolment, retention and reduction of drop-out rate, besides strengthening and maintaining the physical infrastructure of the school. In some places, they raise contributions for schools, prepare village educational plans, appoint para teachers and conduct house-to-house surveys and micro planning.

SECs meet once in a month, and review functioning of the school. They also discuss about enrolment and drop-out position, progress of civil works and effectiveness of mobilisation campaigns. These committees are adequately represented by women, disadvantaged groups, parents, social workers and prominent persons. In some states, women comprise half of the total members. The head-teacher of the village school and member of the village panchayat (local body) are ex-officio members of the committee.

In the context of Andhra Pradesh, School Education Committee (SEC) was restructured and renamed as School Education Management Committee (SEMC) in 2006. Before discussing about the composition of SEMC which is presently in function in Andhra Pradesh, it is felt to give a brief history and understanding about the earlier education committee i.e. School Education Committee (SEC). In Andhra Pradesh the School

Education Committees have been constituted through Act No. 13 of 1998.¹⁹ The School Education Committee shall consist of five members of whom there shall be four parents of the children enrolled in the school and elected by the parents of the children; the head master or the senior teacher is the member convenor of the committee. Of the four parent members, there shall be at least two women and one of the members belonging to the Scheduled Caste. One of the parent members is elected as the chairman. It provided that in high schools, a Class-X student who secured 1st rank during his Class-IX in the school shall also be a member without right to vote.

The functions of the school committee shall include the following:

- a. Manage the school education fund for school development;
- b. Assist the teachers in ensuring the attendance of the children;
- c. Ensure enrolment and retention of all the children;
- d. Hire the services of local persons as teachers or instructors, as the case may be, where there is a felt need, on voluntary basis or on payment of fixed honorarium. No regular post is filled on a permanent basis in this manner.
- e. Hold meeting of parents who fail to send their children to the school;
- f. Review and monitor the school health programme;
- g. Ensure excellence in the overall performance of the school and the children;
- h. Conduct parent day celebrations periodically to involve all parents in the management of the school and to motivate them to send their children regularly to schools;
- i. Raise, maintain and manage school nurseries for the purpose of afforestation and ensure clean, healthy environment around the school;
- j. Help, augment infrastructure facilities needed by the school;
- k. Ensure effective use of educational equipment in the school;
- l. Collect membership fee and corpus fund for the development of the institution from all the parent-teacher association members and donors;

¹⁹ Government of Andhra Pradesh, *Andhra Pradesh School Education (Community Participation) Act 1998*, Department of Education, Hyderabad.

- m. Distribute incentives such as text books, mid-day meals etc. and wherever felt required to provide uniforms and scholarships; and
- n. Co-ordinate with the Panchayat Education Committee for assistance as and when required.

The term of office of the members of the school committee shall be two years. There shall be a school education fund for every school consisting of the following;

- i. Funds released by the government or local bodies for management or improvement of infrastructure of the school which will not include salary grant released by government;
- ii. Funds for school contingencies released by local bodies or government;
- iii. All accounts transferred from the panchayat education fund from taxes levied and collected under sub-section (2) of section. 37 of the Andhra Pradesh Education Act. 1982;
- iv. Membership fee from parents;
- v. Corpus fund collected from members and donors including grant-in-aid from government for further development of the school; and
- vi. Fee collected, if any, from parents.

The fund should be operated in such manner as may be prescribed by the school committee. They are not the part of *gram panchayats*. They are separate bodies. In addition to school education committee, committees at level of panchayat, mandal, municipality, district and state have been constituted under Act No. 13 of 1998. There should be a separate bank account in a nationalised bank or in the nearest post office for the operation of the school education fund. The joint account is operated by the chairman and the member-governor of the school committee.²⁰

3.2.2. School Education Management Committee (SEMC)

After Congress party resumed in power with Dr. Y. S. Rajeshekara Reddy as Chief Minister in Andhra Pradesh, the composition and name of School Education Committee

²⁰ <http://education.nic.in/cabedecentralise.asp#DECENTRALISED>

(SEC) was restructured and renamed as School Education Management Committee (SEMC) through G. O. Ms. No. 95, dated 02/12/2006. As per the G.O, the newly formed SEMC has total seven members in which four of them are parents of the school going children and one panchayat ward member as its members, school head master or senior school teacher as its convenor and panchayat president as its chairman. As it is observed the PRI members are also made part of the SEMC and accountable to the village education, which was not there in the earlier composition of SEC. The rest of the functions and duties are same as described in the above. However, the prime objective of the SEMC as per the above mentioned G.O. is that “*shall review the functions of the school once in every month and shall take all such steps necessary to fulfill the goals and objectives set forth in the Andhra Pradesh Education Act*”.

As per the above G.O, the district in-charge minister shall nominate four parents of the school going children as SEMC members for the purpose keeping in view their commitment, interest and experience in the matter of improving school education. Out of the four parent members, there shall be at least two women and one person belonging to Scheduled Caste or Schedule Tribe or Backward Class or Minority Community. The respective panchayat ward member in which the school is located becomes as member (representing PRI) along with the four parent members (representing the parents of the school going children) in SEMC. The respective panchayat president in which the school is located becomes its chairman. The respective school head master or senior school teacher is the convenor of the committee. All the funds received by the school shall be operated in the joint account of the chairman of the SEMC (i.e. panchayat president) and convenor of the SEMC (i.e. school head master or senior school teacher) in the nearest bank or post office. The other functions and roles and responsibilities of SEMC are as it is as mentioned in the above.

3.2.3. Parent Teacher Association (PTA)

In Andhra Pradesh each school has a Parent Teacher Association (PTA). The PTA in the state was established in the year 1964 with the object of creating good relationship between teacher and parents and facilitating the school improvement schemes by all ways

and means. The objectives of the association are: to develop good relationship and better co-operation between the parents and the teachers; to guide the students for their improvements in social, economic, cultural and educational activities; to develop leadership among students; to give necessary assistance to the parents and teachers to publish literary magazines, organizing cultural, library meetings etc. These functioning of PTA are watched at district level and state level.²¹

4. Community Participation: Government Initiatives

Community participation is an inbuilt intervention in almost all the education programmes that were implemented in India since mid of 1970s. It elicits the involvement of the community including minorities, women and the socially deprived groups, making them stakeholders in the primary education system. It is meant for the involvement of community in education related activities for achieving universal primary education. As a whole and given the social, economic and cultural diversity in India, community participation is an enormous challenge.

In India, to ensure their participation, a wide range of communication and media options are adopted for community participation in the education related programmes and projects. *Kalajatha* activities²² are important method to sensitize the illiterate community in almost all the parts of India. It can be played in different means like folk forms, puppet shows, traditional media, street plays, films and songs to create awareness. Rallies, workshops, meetings, house to house campaigns and camps are also important activities to motivate parents to send their children to school.²³ Towards the objective of Universalisation of Elementary Education, the state governments as well as Government of India realized the importance of community participation in education programmes. The following are some of the education programmes that were implemented in different states by both Government of India and the respective state governments and succeeded in achieving the participation of the community in education activities.

²¹ <http://www.tn.gov.in/schooleducation/ngo.htm>

²² Traditional and local play methods to mobilize the community for their greater participation. These Kalajathas are generally theme based in the local language for easy understanding by the community for their response

²³ <http://www.indianngos.com/issue/education/govt/centralprog9.htm>

4.1. The Lok Jumbish Project (LJP)

Lok Jumbish (LJ), or the people's movement, was initiated in 1989 to ensure education for all in Rajasthan by the year 2000, through mobilization of the community. The *Lok Jumbish* has made an indelible impression in the primary education landscape of Rajasthan. Significantly, it has also achieved a major breakthrough in welding together government agencies, teachers, NGOs, elected representatives and the people into an interactive group effort to promote universalisation of primary education.

The seven guiding principles of *Lok Jumbish* are:

- A process rather than a product approach;
- Partnerships;
- Decentralized functioning;
- Participatory learning;
- Integration with the mainstream education system;
- Flexibility of management; and
- Creating multiple levels of leadership committed to quality and mission mode.

Special focus has been given to environment building in all training programmes under LJ. This helped in the development of an understanding about issues involved in people's mobilisation, use of different media forms and clarity about the messages to be given to the people.²⁴

4.2. Shiksha Karmi Project (SKP)

Shiksha Karmi Project (SKP), is a unique innovative primary education project in Rajasthan. It was initiated in 1987 as a collaborative venture between the Government of India, Government of Rajasthan and SIDA (Swedish International Development Cooperation Agency). It seeks to reach out to children in remote rural areas where the formal primary schools are either non-existent or dysfunctional. The project aims at universalisation and qualitative improvement of primary education in the remote and

²⁴ http://www.education.nic.in/eleedu_1.asp

socio-economically backward villages of Rajasthan, with primary focus on girls. Since teacher absenteeism has been found to be a major obstacle in achieving the objective of UEE, the project uses the novel approach of substituting teachers in dysfunctional schools with local youth known as *Shiksha Karmis* who are provided with rigorous training and supervisory support. An important feature of this innovative project is the mobilisation and participation of the community in improving the functioning of primary schools.

The project is known for its open participative style and continuous experimentation to achieve its objectives. The approach, strategies and achievements of the SKP have attracted national and international recognition.²⁵

4.3. District Primary Education Project (DPEP)

District Primary Education Programme (DPEP) is initiated by Government of India and launched in India in 1994. It is one of the largest education projects of its kind in the world. The Programme aims to achieve the long cherished goal of Universalisation of Elementary Education (UEE) in the country through district-specific planning with emphasis on decentralized management, participatory processes, empowerment and capacity building at all levels.

The programme aims at operationalising the strategies for achieving UEE through district specific planning and disaggregated target setting. It draws upon the accumulated national experience of several state level initiatives that were started earlier. It moves away from the schematic piecemeal approach of the earlier programmes and takes a holistic view of primary education with emphasis on decentralized management, community mobilisation and district specific planning based on contextually and research based inputs.

The basic objectives of DPEP are:

- To provide all children with access to primary education either in the formal system or through the non-formal education (NFE) programme.

²⁵ http://www.education.nic.in/eleedu_1.asp

- To reduce differences in enrolment, dropout rates and learning achievement among gender and social groups to less than 5%.
- To reduce overall primary dropout rates for all students to less than 10%.
- To raise average achievement levels by at least 25% over measured base line levels and ensuring achievements of basic literacy and numeracy competencies and a minimum of 40% achievement levels in other competencies by all primary school children.

DPEP has been able to set up project management structures at district, state and national levels, create the environment and capacity for micro planning, take up the challenge of pedagogical innovation, create a responsive institutional base which includes both government and non-government institutions, enhance community participation and strengthen the process of catering to special focus groups such as tribals, scheduled castes, women and other marginalized sections.

It is consistent with the philosophy of decentralisation, plans are prepared at districts through participatory process involving district and sub-district functionaries, teachers, parents and community members. DPEP has a marked focus on sustainability, sustaining the benefits beyond the project period. Equity is a major concern in DPEP. All plans strategies and intervention are tailored to address the specific needs of the disadvantaged groups such as Scheduled Caste (SC), Scheduled Tribe (ST), minorities, girls and the disabled. The programme stresses on community participation and community ownership.

DPEP has evolved a management structure from the centre right up to the village level with substantial autonomy, high degree of flexibility, and above all, space to experiment with different methods and models. The programme was working towards institutionalization of an appropriate management culture across the primary education system in the country. The management structure of the programme has several levels-national, state, district, block, cluster and village. Decentralization and community participation being core themes of the project, district and sub-district level programme planning and management are carried out by the District Project Committee headed by

the District Collector or the Chief Executive Officer of the Zilla Parishad. Some of the project districts also have Block Project Implementation Committees. Block Resource Centre lends academic support, as does Cluster Resource Centre at cluster level (group of villages). At village level, there are Village Education Committee (VEC), Mother-Teacher Association (MTA) and Parent-Teacher Association (PTA) to oversee implementation of the project.

4.4. *Nali Kali* (Joyful Learning)

The *Nali-Kali* approach to learning began in 1995 with UNICEF assistance when a group of 15 teachers from Heggada Devana Kote (HD Kote), a remote tribal block in Mysore District of Karnataka, visited the rural schools run by the Rishi Valley Rural Education Centre in Madanapalle, Andhra Pradesh. Inspired by the principles of pedagogy which are entirely based on child-centered, activity-based learning, this group of teachers set into motion the processes for adapting the pedagogy to their own situation in HD Kote. Drawing on their experience of classroom transaction, the teachers concentrated on the following aspects;

- Reviewed the learning competencies
- Broke them into small and manageable learning units,
- Sequenced the learning units into a comprehensive learning ladder,
- Developed activities for each learning unit which facilitated readiness for learning, instruction, reinforcement and evaluation,
- Evolved a more equal and democratic classroom management system which is not based on the child's gender, caste, age or ability, but on the nature of the activity taken up by the child, and
- Developed an evaluation system, which is non-threatening, continuous and comprehensive.

The learning ladder is inclusive of activities, which facilitate art and craftwork, puppet shows, story telling, shadow plays, etc. Each step of the learning ladder is denoted by pictorial symbols - dog for flash cards, giraffe for word games, beetle for song, dancer for action rhymes, etc. which enable the child to independently trace his/her progress in the

subject learning ladder and choose his/her activity for the subject. As the child completes an activity, she/he also plots her/his progress on the progress chart pasted on the wall.

The *Nali-Kali* approach is unique and precious, because it is entirely primary school teacher created. The original group of 15 teachers has grown over the years. The result is that today there are as many as teachers in Mysore district who have been empowered to function as resource persons. Children learn at their own pace and when one level of competency is mastered they move on to the next. Activity based teaching-learning forms the crux of classroom processes, through the use of a variety of teaching learning aids and materials.²⁶

4.5. *Muktangan*

Muktangan is a child protection initiative for children living on 7 railway stations in West Bengal. The intervention responds to social, economic and political marginalities of children living on railway stations and working in the railways. The project aims to sustain changes in situations that aim to eliminate abuse, violence and exploitation of such children, and empower them to access their survival and developmental rights as children, gain access to community and state resources as citizens of the nation they live in, and in keeping with the principle of participation, are able to exercise their choices in the process.²⁷

Initiated in 2003 by *Paragon* Charitable Trust (PCT), *Muktangan* is a pioneering educational programme offering low-cost, high-quality English medium education to the economically disadvantaged sections of society. The *Muktangan* educational model has transformed the educational scenario of socio-economically challenged communities of Mumbai also by creating a cadre of teachers through training women from this community who earlier had no career prospects, and who are now running pre-schools and a Municipal English Medium Primary School.

²⁶ Tasqeen Macchiwalla, *Education: Nali-Kali – A Not So Silent Revolution for Joyful Learning in Karnataka*, an Unpublished Work.

²⁷ <http://www.praajak.org/Muktangan.htm>

Muktangan differs from other schools in its child-centered ideology, its innovative classroom layout and curriculum, its low student-teacher ratio and its integrated teacher training programme with its reflective practices. Coming from the same community of socio-economic background, there is great affinity and bonding between the teachers and the children. Teachers each having between 6 and 12 children sit in small circles, all sitting at the same level with frequent personal interactions. The teachers view themselves as facilitators and respect fully the child's inherent desire to learn and the innate capabilities of self-learning. All lessons are planned daily, reviewed and conducted to provide experiential learning to every child.

Muktangan has proven to be an effective and relevant educational model. It impacts holistically the community and the educational development in Mumbai. The education and teacher training provided is completely free with some parents contributing of their own free will and according to their means. All resources needed for the teacher training, the school and the children are provided free. The *Muktangan* model is also being adopted by other NGOs. Women from these communities undergo *Muktangan* teacher training and are then starting *Muktangan* model pre-schools in their respective locations.²⁸

4.6. "Seekhna-Sikhana" Approach

In July 1996, the Government of Madhya Pradesh introduced a new teaching-learning package, *Seekhna-Sikhana*, in class 1st of all the schools of 16 districts in the state, as the first phase for overhauling its approach to elementary education. Underlying this process is a partnership between the state government and NGOs that has no precedent anywhere in the country, but has the potential of transforming elementary education and making its universalisation an achievable objective.²⁹

5. Community Participation: NGOs' Experience

In this section experience of various NGOs on community mobilization and their participation is presented. These NGOs are working in community mobilization in

²⁸ <http://www.muktanganedu.org/mukwismuktangan.htm>

²⁹ <http://nird.ap.nic.in/clic/mp-ruralprog.html>

primary education, and some of them may not be specifically working in the tribal areas and implementation of Sarva Shiksha Abhiyan. Since the focus in this chapter is to give an understanding on community participation in general, the NGOs experience in community participation would help us to understand it.

NGOs are emerging as important partners in efforts of the governments towards Universalisation of Elementary Education. The participation of NGOs together with community support has helped to improve the physical conditions and environment of elementary schools as well as promotion of education for girls and children belonging to SCs and STs and working children. As of now, nearly 750 NGOs are supplementing the governmental efforts towards UEE by rendering cooperation and resource support to non-formal education with assistance from the government.³⁰ The following are some of the NGOs working in this direction.

5.1. Pratham

Pratham established in Mumbai in 1994 reaches out to over 2, 00,000 underprivileged children in urban slum areas. It seeks to make governance of education more effective through people's democratic participation and aims at private-public partnership to address issues related to education and find solutions to be put into practice. The objective is to bring every child to school and help them to learn well. The organization is based on a triangular partnership - corporate sector and other funding sources, government and citizens. It covers four target groups of children - pre-school, out of school, in-school and working children. With specific reference to in-school children the organization lends support and provides remedial education from a variety of community and school-based interventions. The *balsakhi* or community volunteer conducts daily classes and/or runs community based libraries. The remedial education programme provides support for the weaker students of municipal primary school. It has led to children being mainstreamed and learning better.³¹

³⁰ Abhimanyu Singh, *Elementary Education: First Step for Nation Building*, <http://pib.nic.in/feature/feyr98/PIBF1703981.html>

³¹ Jain, Sharada and Sanju Sharma, op. cit. pp. 172-210.

Pratham's city-wide initiative to get children enrolled in formal schools started in 1995. In close collaboration with the city's municipal corporation, balwadis were set up in the slum areas to provide pre-school education to children of three to five years of age. This provided *Pratham* with a large presence in these areas, and the next initiative was to prepare all out-of-school children in order to mainstream them.

Most of *Pratham's* bridge courses are preceded by a comprehensive survey to assess the total need. In all cases, a local person, mostly young, is identified to teach at the course. This has the advantage that the children and parents are comfortable with the teacher, who is familiar with the surroundings. The teacher regularly contacts the parents and community members to convince them of the need for regular education. Initially, the classes are held in a public place, such as an office or a temple. After a month or two, classes are held in the nearest municipal school. The study hours are now co-terminus with those of the formal school. Throughout the course, a local training and monitoring team from *Pratham* supports the process, and the municipal schools are expected to help in the testing and admission processes.

An important component of *Pratham's* programme is the training of teachers throughout the bridge course to help them identify the competencies which the children need to develop for admission into the appropriate class. Teacher-directed activity and activities which the students can perform in groups as well as independently are developed. The teachers review their work and plan the following week's activities at weekly meetings. They have to submit a monthly report to the supervisor on the attendance and achievement of each child.

After the children are enrolled in formal schools, *Pratham* helps them cope with their new situation. Under a programme known as the *Balsakhi*, the organisation also helps the school handle the additional enrolment by supplying teachers (called balsakhis), who are from the same community of the children. These teachers, trained at *Pratham*, are mostly girls who have passed at least Class XII. They work under the supervision of the school's

head teacher. The *balsakhis* help address the problems of teacher absenteeism and student drop-outs.³²

5.2. Digantar

The best way to introduce *Digantar* is a journey to the schools - *Digantar Shalas* - on the outskirts of Jaipur city. *Digantar* was the name of a school which started in 1978. They taught a small group of children there for about ten years. Towards late eighties, they registered the organisation called *Digantar Shiksha Evam Khelkud Samiti*. *Digantar* moved to a rural area near Jaipur in 1989 and a school was started there in the newly established campus. This school was part of the Elementary Education Project supported by the Ministry of Human Resource Development. Two other schools were started later in neighboring areas under the same project. Intensive work has been done by *Digantar* in all areas of elementary education. They have worked out large parts of the curriculum and are engaged in its continuous evolution.

The question of primary education occupies a contentious space in our society. A large number of children never enter school and there are many who drop out after having joined a school. Efforts of 'alternative schools' generate a lot of interest on account of the quality of their teaching and the kind of freedom they allow for children. These schools often remain islands of excellence though, without a deeper interaction with the community around or with the educational concerns of the whole society.

While rooted in the experience of an alternative school, *Digantar* has made a distinctive contribution to educational practice and debate in the country. *Digantar* is known for its deep engagement with the philosophical issues of learning while working with children from deprived communities. An intensive dialogue on the nature of education with these communities is an essential part of their programme. Indeed, the schools they run would not have been possible or effective without substantial support and contributions from the community itself.³³

³² <http://www.un.org.in/janshala/apr2000/school.htm>

³³ http://www.icrindia.org/?page_id=62

5.3. Agramee

Agramee has been fighting for the cause of human rights of tribal communities for the last 20 years in the tribal districts of Orissa. Several issues of survival and subsistence of tribal peoples were addressed through the active and constructive collaboration of the state and *Agramee*. Thus, bonded labourers were released from their enslavement, and rehabilitated through very forward looking government schemes.

Agramee's programmes of primary education helped to educate tribal children, and engendered the first generation of literates in several tribal people. Gradually, tribals became confident, and aware that they also had rights as human beings, and began to address issues more crucial and radical, and *Agramee's* efforts became a movement in the tribal areas, gaining wide recognition and acclaim for the outstanding support it had provided for these repressed and marginalized communities.³⁴

5.4. M. V. Foundation

This organisation, which started its work nearly two decades ago in Andhra Pradesh, first freed children from their jobs and got them admitted to formal schools. As the teachers could not handle over-age children and the children had difficulty fitting into the formal school system, the organisation set up a residential camp to prepare children of nine years and above for formal education. Bridge courses were devised to help the children achieve competency levels appropriate to their age. After the course, they were enrolled in formal schools in classes appropriate for their age.

These residential camps, which are of 4 to 12 months' duration, not only prevent the children from returning to work, but also help them to believe that school education is possible for them.

The first phase of the course, which lasts for 15 days, is aimed at creating an interest in education. This is done through games, songs, story-telling and other creative activities. In this crucial phase, one teacher takes charge of 15 children. In the second phase, the

³⁴ <http://www.indianngos.com/donation/agramee.htm>

children are regrouped age-wise and are introduced to numbers and the alphabet. There are no prescribed books and methods, and the teachers evolve their own methods and activities. A significant feature of this course is the active participation of the children in developing the curriculum and teaching-learning material, as well as in evaluating their own performance. Reading is encouraged (the camps have libraries), and so is writing, which helps in developing the child's creative abilities and skills of self-expression. Weekly evaluations of the children's progress are done.

In the third phase, the children are prepared for formal school and the admission test. They are grouped class-wise and formal textbooks are used. The children sit for the Class-V examination and are then enrolled in formal schools. A crucial and elaborate preparatory process precedes the bridge course. A core team of activists, mostly young people who have completed school, is identified in each village and is trained to work with the children, their parents, the community and the formal schools. These volunteers conduct a survey to identify out-of-school children, then establish regular contact with the children to build a rapport with them. This is followed by a three-day camp, at which the children are encouraged to leave work and to study. The volunteers intervene with the parents to allow their children to join the camp, after which enrolment takes place. Again, the children are involved along with the teachers in various organisational aspects of the camp.

Teachers not only stay with the children throughout the duration of the camp, but help settle them into the formal school or hostel as well. In the follow-up to the camp, they counsel the students, besides helping the school ensure regular attendance. Shorter non-residential bridge courses are also organised, often in coordination with the formal school, for children who are six to eight years old. These children are later enrolled in Class-I or II. The bridge courses have resulted in increased enrolment, which the formal schools are unable to cope with. The M. V. Foundation has provided support with volunteer teachers from the community. These teachers work under the guidance of the school's head teacher.³⁵

³⁵ <http://www.un.org.in/janshala/apr2000/school.htm>

5.5. CINI (Child in Need Institute)-Asha

CINI-Asha the urban unit of *CINI* is working with the mission to improve the quality of life of the urban disadvantaged population and protect the rights of the child through education, health and social mobilisation in the urban slums since 1989 in the eastern and central parts of Kolkata. *CINI-Asha* working since 1989 intensively to ensure elementary education for slum children in these areas realised the need to work on health issues of this vulnerable population to achieve a holistic improvement in the lives of the slum dwellers.³⁶

CINI-Asha initially started with a two-hour non-formal course for 'urban deprived children', but found that these children were denied admission into formal schools and their academic achievement was unsatisfactory. Moreover, over-age children were uncomfortable in class I with younger children. Therefore, *CINI-Asha* developed a bridge course with residential camps to enable the child to cover at an accelerated pace the curriculum of the classes he would have normally passed.

The organisation builds a rapport with the ward councillors and local key persons. Group discussions and surveys were conducted to identify the out-of-school children, the reasons for their being out-of-school, the community's views on educating children, and so on. The children, parents, community members and others are sensitised on the issue, and youth clubs are mobilised to work for the cause. Community volunteers are trained to teach in the shorter bridge courses.

An informal test is taken to assess the ability level of children of nine and above before they join the bridge course. The course is meant for drop-outs, children who have never been to school and those who know just a bit.

The first phase of one month focuses on games, story-telling, dance, music and so on, to build an interest and ensure regular participation. For the next one month, the children are regrouped age-wise and efforts are made to bring all the children in a group up to the same level. There were 25 children under each teacher, who has to give them individual

³⁶ <http://www.hsprodindia.nic.in/files/PROD110/Background%20to%20CINIASHA.doc>

attention. A variety of TLM, like name cards and action-word cards, are used, and words and number concepts are introduced. Self-study and peer tutoring are part of the programme at this stage. In the third phase, the formal school syllabus and textbooks are introduced.

Regular evaluation, both formal and informal, is done. The formal test prepares the learners for the admission test. On completion of the bridge course, they are admitted to the appropriate class in a formal school. *CINI-Asha's* coaching centres continue to give them coaching after they have joined school and their supervisors make regular visits to ensure regular attendance.

CINI-Asha's strong linkage with the formal school system has been vital to its success. Local government-aided schools and Municipal Corporation schools are identified and a good rapport is built with the education officer and the teachers of these schools. Detailed lists of the children are prepared and given to the teachers and the relevant authorities. Meetings are held with them, as well as with the parents and community members. Teachers from the nearest formal school are requested to visit the bridge course.

CINI-Asha has succeeded in not only enhancing enrolment but increasing retention too. The organisation and the community members support the formal school by making contributions for books, teaching material, etc.³⁷

5.6. Centre for Rural Education and Development Action (CREDA)

CREDA, an NGO, has been working successfully in eliminating child labour from the carpet industry, since 1982, in Mirzapur, Uttar Pradesh. When the National Child Labour Project (NCLP) was started in Mirzapur-Bhadohi, CREDA undertook the responsibility of running "special schools", which were aimed at withdrawing child workers from the carpet looms, provide a primary level education at an accelerated pace and finally mainstream them into the formal education system.

³⁷ <http://www.un.org.in/janshala/apr2000/school.htm>

CREDA has evolved an integrated approach for eradicating child labour. It worked out a strategy wherein all the stake-holders of the carpet industry were mobilised. Face-to-face discussions were organised with parents (who wanted their children to earn, thereby supplementing the family income) and efforts were made to educate them about legal provisions against child labour and ill-effects of sending children to work, and parents were given assurances of protection by the state administrative machinery, in case the loom owners threatened them for withdrawing their children from work, as well. Parents were influenced by the interest created by CREDA in favour of education and against exploitation of children for petty economic gains and agreed that children should not be deprived from education. Activists of CREDA visited every family and pleaded that children should be sent to school and not to work on the looms. Adult-weavers were involved to campaign silently against child-weavers as this would lead to the unemployment of able-bodied adults. Loom owners were familiarised with legal prohibitions against employing children in carpet weaving and the extent of penalties in hiring children.

Village level meetings were organised to involve the village community to collectively stand up against child labour and send the children to school. Other than this, the CREDA team also met child labourers and made them aware of the ill-effects on their health and the legal provisions made for their education. Support for CREDA increased further as the NCLP (National Child Labour Project) scheme provided monetary incentives as "stipends" to the children who attended the "special school"; this took care of the immediate financial concern of the parents.

CREDA also played an intermediary role between the people and the government so that the benefits from the government development schemes were evenly distributed among the targeted and deserving people and not monopolised by a few influential people. Consequently, many loom owners who resented the villagers working for CREDA, were unable to do anything about it because CREDA had built up credibility in the community.

The special schools run by CREDA, with the objective of integrating the withdrawn child workers into the educational mainstream, has some interesting features. For one thing, the

teachers were extremely motivated and the teaching methods were interesting. Extra curricular activities like sports and cultural pursuits attracted the children, and the midday meals and stipend of Rs. 100/- per month were additional incentives. The discipline inculcated in the students by the school teachers is impressive; the day begins and ends with prayers and songs. CREDA's management provides opportunities for the all round growth of students. By rotation, each student gets an opportunity to lead the group. Time is allotted for games such as football, volleyball, kabaddi etc. One important activity of the special school is to encourage students to express themselves through paintings. Attendance was to the tune of 90 per cent or more. Although CREDA didn't provide bags and uniforms, all the students provided themselves with uniforms and school bags from the stipend given to them.

Most of the students enrolled in the special schools are first generation learners, who need special encouragement to continue their education, especially to pursue studies in the higher classes after graduating from the special schools. Though many girls do not work on the looms, they do work in 'off loom' activities related to carpet manufacturing and CREDA has made efforts not only to get girls into its own schools, but has also motivated parents to put their girls into regular government school. CREDA claims that as a result of its efforts in the area, child labour in the carpet industry has been successfully eliminated in more than 25 villages, i.e. no child in these villages can be found working in the carpet industry.³⁸

5.7. Society for All Round Development (SARD)

SARD is a registered voluntary organization established in 1996 that has undertaken several programmes for the development of backward communities and regions in Rajasthan. Its perception of community participation is based on the firm conviction that no organization can achieve its objectives for social development in the true sense without the active cooperation of the community. No positive change can occur without the community feeling of the need for it. The community's active involvement is also necessary for making it competent enough to sustain the changes occasioned by the

³⁸ Shamshad Khan, *An Integrated Approach has been evolved for Withdrawing Child Workers from the Carpet Looms*, <http://www.un.org.in/JANSHALA/mayjun99/creda.htm>

intervention. Secondly, the child is not an isolated individual. She is an integral part of her environment and community. Therefore it is essential for any institution working for the education and welfare of children to acquaint itself with the lifestyle of the community. The community's behaviors and beliefs should be addressed with sensitivity and be reflected in the educational practices of the institution. While positive behavioral responses can be built upon, conflicting behaviors can be changed and resolved through participatory processes over a period of time.

Community participation and empowerment are integral rather than incidental components of the education intervention initiated by SARD. Consequently, SARD promoted active community involvement at every stage of the programme like in planning, implementation, monitoring and evaluation.

SARD started its work in situations that were characterized by religious fundamentalism and conservative thinking. With the belief in the potential of its community, SARD provided a platform for thinking about and sharing educational and community needs and later worked seriously towards building the capacities of the community. Although there were ups and downs in the degree of community participation, overall it was a journey of mutual sharing, development, enrichment and empowerment both for SARD and the community.

Education, especially primary education, evolved as a chief focus area for SARD's intervention as the school attainment and literacy rates for the population in the project area were extremely low, particularly for school going girls (6-14 years). SARD initiated its intervention by establishing balwadis (pre-school centres) and non-formal education centres in order to increase the exposure of children, girls in particular, to primary education in the year 1999. To ensure the success of these centres, SARD created a child-friendly learning environment by adopting a child-centered pedagogical approach and took care to ensure the age and cultural appropriateness of the teaching materials. Furthermore, SARD made every effort to identify and respond to community concerns and values regarding the learning environment.

By including the panchayat members as important stakeholders, SARD has succeeded in bringing educational issues to the forefront of the *panchayat samiti* agenda. Panchayat members were continuously encouraged to participate in SARD meetings and training events. SARD members observed that the female panchayat members never attended any panchayat meetings. Instead, their husbands invariably took up their role. This made SARD realize the importance of motivating the female panchayat representatives to directly address the issue of girl's education.

SARD has constituted Parent-Teacher Committees (PTCs) to solicit the participation of mothers and motivate the parents of drop out children to re-enroll their children in schools. Additionally, PTCs provide support by mobilizing resources within the community to construct and repair schools.

PTCs are village level committees that comprise 10-12 mothers per village. Parents, mostly mothers, are encouraged as they are generally more concerned about the education of their wards and do not have sufficient opportunities for self-development in a male dominated society. Thus, their participation in the educational process was considered crucial.³⁹

6. Community Participation and Sarva Shiksha Abhiyan

The above discussion that was attempted for elaborating community participation in primary education in India gives the overall understanding on it. The various education programmes that were implemented across in India during 1980s and 1990s like the *Lok Jumbish* Project (LJP) and *Shiksha Karmi* Project (SKP) in Rajasthan, District Primary Education Project (DPEP) in most of the states, Nali Kali programme in Karnataka, *Muktangan* in West Bengal, *Seekhana-Sikhana* approach in Madhya Pradesh and also Bihar Education Project made tremendous impact on primary education with the active involvement of community members. Most of the Non-Governmental Organizations (NGOs) like *Pratham* in Mumbai, *Digantar* in Rajasthan, *Aragamee* in Orissa, M. V. Foundation (MVF) in Andhra Pradesh, *CINI-Asha* in West Bengal, Social Welfare Research Centre (SWRC) in many parts of India, Centre for Rural Education and

³⁹ http://www.reachindia.org/resources/Articles_documents/community_participation.htm

Development Action (CREDA) in Mirzapur and Society for All Round Development (SARD) in Rajasthan worked with community in the area of primary education and achieved progressive results. Even though most of the above mentioned primary education programmes were not implemented in the tribal areas, it gives us an idea in understanding the role of community participation in education related activities.

It is in this context we see that, the success of an integrated programme like Sarva Shiksha Abhiyan can be ensured if and only if there is an active participation of the community. The main objective of Sarva Shiksha Abhiyan is to strengthen community participation in elementary education with the ultimate aim of community ownership in fulfilling the objectives of UEE. The main tasks of Sarva Shiksha Abhiyan are to enable the persons in the community, who still believe that issues related to access, enrolment, retention and quality education depend largely on government machineries and teachers, for realizing the actual situation and to motivate them for performing their specific tasks to reach the social target through SSA.

The SSA envisages cooperation between teachers, parents and PRIs as well as accountability and transparency across the educational system. It has a community based monitoring system. This calls for community ownership of school and interventions through the adoption of a decentralized approach. The SSA envisages that the Educational Management Information System (EMIS) correlates school level data with community-based information from micro planning and surveys. Besides this every school is encouraged to share all the information with the community.

To facilitate participation and partnership with grassroots level groups and people, academic support-structures have been established at the block, cluster and village level in the form of Block Resource Centers (BRCs) Cluster Resource Centers (CRCs) and Village Education Committees (VECs). These resource centers provide a feasible and practical modality for involving teachers in the process of quality improvement based on periodic pupil assessment. Regular school visits by CRCCs and onsite support to improve classroom processes have contributed significantly in the effective functioning of schools and curriculum transaction that ultimately leads to better performance by students.

Micro level planning is an important component in Sarva Shiksha Abhiyan to identify the educational needs of all the households at village level. Micro level planning is a planning at the lowest level of development. It brings the planning process to the grassroot level to tackle specific problems at the micro region. Development of local resources and provision of infrastructure facilities receives due attention during the process of micro level planning, along with local tradition, history, values and practices.

The main reasons for undertaking micro level planning are: (a) to give specific attention to the needs of the targeted groups, (b) programmes are geared more towards the specific needs of the area, (c) To decentralize the planning process and (d) To establish a closer partnership with the people by the planners.

7. Summing up

The discussion made in this chapter on community participation is to bring an overall understanding on what exactly community participation means in education. An attempt is made by giving some of the experiences of various primary education programmes implemented by government and non-governmental organizations with community involvement and their participation in the county. The attempt revealed that community participation in school related activities made a tremendous change in primary education. Because of this fact, the planners have given high priority to the community level planning and their participation in the implementation of Sarva Shiksha Abhiyan to achieve Universalisation of Elementary Education.

The researcher, in his attempt, made a study to see the involvement and ownership of the community on primary education during the first phase of the implementation of Sarva Shiksha Abhiyan in tribal areas. The facts and data related to community participation in education activities during the implementation of Sarva Shiksha Abhiyan programme are collected in Rampachodavaram agency area in East Godavari district and presented in Chapter-6.

Chapter-4

Sarva Shiksha Abhiyan: An Overview

“The success of Sarva Shiksha Abhiyan will depend on the quality of the community based planning process.”¹

Sarva Shiksha Abhiyan (SSA) forms the cornerstone of government interventions in the sphere of basic education for all children. It was launched in November 2000 as an umbrella programme to support and build on primary and elementary education projects. The programme aims to ensure five years of primary education for all children in the age group of 6-14 years by 2007 and eight years of schooling by 2010.

The Sarva Shiksha Abhiyan was evolved from the recommendations of the state education minister’s conference held in October 1998 to pursue universalisation of elementary education in a mission mode. The assistance under the programme involved a sharing arrangement between the central and the state government, on 85:15 basis during the Ninth Plan, at 75:25 during the Tenth Plan and 50:50 thereafter. The programme covers the entire country (except the state of Goa) with a special focus on educational needs of girls, Scheduled Castes and Scheduled Tribes and other children in difficult circumstances.²

The present chapter gives an overview of Sarva Shiksha Abhiyan. It contains the background, features, aims, objectives and programme implementation. It also deals with the central interventions, monitoring of the programme, coverage of special focus groups, quality issues in elementary education and improvement of school facilities. An in-depth understanding of Sarva Shiksha Abhiyan will help us in explaining the role of community in education which was analysed in Chapter six.

¹ Government of India, *Sarva Shiksha Abhiyan: A Programme for Universal Elementary Education-Framework for Implementation*, Ministry of Human Resource Development, Department of Elementary Education and Literacy, New Delhi, 2000, p. 16.

² Gursharan Singh Kainth, ‘A Mission Approach to Sarva Shiksha Abhiyan’, *Economic and Political Weekly*, Vol. XLI, No. 30, July 29th 2006, p. 3288.

Since the present chapter deals with the policy provisions in implementing Sarva Shiksha Abhiyan, the contents discussed in this chapter are taken mainly based on the document: ‘Sarva Shiksha Abhiyan: Framework for Implementation’.³

1. Basic Features of Sarva Shiksha Abhiyan

Sarva Shiksha Abhiyan (SSA) is an effort to universalise elementary education through community-ownership of the school system. It is a response to the demand for quality basic education all over the country. The SSA programme is also an attempt to provide an opportunity for improving human capabilities of all children, through provision of community-owned quality education in a mission mode.

1.1. Understanding Sarva Shiksha Abhiyan

Sarva Shiksha Abhiyan is a Hindi phrase which means “Education Programme to All”⁴. This programme is time bound and aims at quality education. The target beneficiaries in the community and other stakeholders are involved in all stages of implementation to achieve the education outcomes. In overall Sarva Shiksha Abhiyan is understood in the following manner.⁵ It is:

- a) A programme with a clear time frame for universal elementary education.
- b) A response to the demand for quality basic education all over the country.
- c) An opportunity for promoting social justice through basic education.
- d) An effort at effectively involving the Panchayati Raj Institutions, School Management Committees, Village and Urban Slum level Education Committees, Parents Teachers Associations, Mother Teacher Associations, Tribal Autonomous Councils and other grassroot level structures in the management of elementary schools.
- e) An expression of political will for universal elementary education across the country.
- f) A partnership between the central, state and the local government.
- g) An opportunity for states to develop their own vision of elementary education

³ Government of India, 2000, op. cit.

⁴ The meaning of the words in this phrase is like Sarva (everyone or all) Shiksha (education) Abhiyan (programme/activity).

⁵ Government of India, 2000, op. cit.

1.2. Aims and Objectives of Sarva Shiksha Abhiyan

The aim of the Sarva Shiksha Abhiyan is to provide useful and relevant elementary education for all children in the 6 to 14 age group by 2010. The other goal is to bridge social, regional and gender gaps, with the active participation of the community in the management of schools. Its aim is also to allow children to learn about and master their natural environment. It focuses on value based learning that allows children an opportunity to work for each other's wellbeing rather than to follow mere selfish pursuits. Sarva Shiksha Abhiyan also realizes the importance of early childhood care and education and looks at the 0-14 age as a continuum. The efforts to support pre-school learning in ICDS centres or special pre-school centres in non-ICDS areas is made to supplement the efforts being made by the Department of Women and Child Development.⁶

The objectives of Sarva Shiksha Abhiyan are; a) all children should be enrolled in school by 2003, b) all children should complete five years of primary education by 2007, c) all children should complete eight years of elementary education by 2010, d) focus on quality of elementary education, e) bridge all gender and social category gaps at primary education by 2007 and at elementary education by 2010, and f) universal retention be achieved by 2010.⁷

1.3. Framework for Implementation

The framework of Sarva Shiksha Abhiyan; a) allow states to formulate context specific guidelines within the overall framework; b) encourage districts in states and UTs to reflect local specificity; c) promote local need based and planning based on broad national policy norms; and d) make planning a realistic exercise by adopting broad national norms.

The objectives in the framework of Sarva Shiksha Abhiyan are framed at national level though various districts and states can streamline the framework into policy to achieve universalization of education taking into consideration their own respective contexts in their own time frame. For such an achievement the time limit is 2010. The emphasis is on mainstreaming out of school children through diverse strategies and to

⁶ *Ibid.*, pp. 1-2.

⁷ *Ibid.*, p. 2.

provide eight years of schooling for all children in 6-14 age group. The thrust is to bridge gender and social gaps and a total retention of all children in schools. Within this framework it is expected that the education system is made relevant so that children and parents find the schooling system useful in accordance with their natural and social environment. Such a type of schooling will be much more relevant in the context of tribal areas.

1.4. Sarva Shiksha Abhiyan as a Framework and as a Programme

Sarva Shiksha Abhiyan (SSA) has two aspects; i) it provides a wide convergent framework for implementation of elementary education schemes; ii) it is also a programme with budget provision for strengthening vital areas to achieve universalization of elementary education. As a programme, it reflects the additional resource provision for the purpose.

1.5. Broad Strategies of Sarva Shiksha Abhiyan Programme

Since community participation is one of the broad strategies in Sarva Shiksha Abhiyan, it has to be ensured in the governance of the primary schooling system. In this context it is said that parents of primary school going children are given a role in improving the inspection system and the functioning of primary schools. Formation of parent-teacher committees in every primary school with legal powers to make school grants conditional on the approval of these committees is likely to be a positive step forward for making primary schools accountable.⁸ Keeping this idea of community participation in view, Sarva Shiksha Abhiyan is made a strategic programme for universalisation of elementary education in India. The programme has various strategies for community participation, village level planning, institutional reforms and financing. The programme also has a special focus on education for tribals, girls etc. and these are explained below:⁹

Institutional Reforms: As part of the SSA, the central and the state governments undertook reforms in order to improve efficiency of the delivery system. The states made an objective assessment of their prevalent education system including

⁸ Kumar Rana and Samantak Das, 'Primary Education in Jharkhand', *Economic and Political Weekly*, Vol. XXXIX, No. 11, March 13th 2004, p. 1177.

⁹ Government of India, 2000, op. cit., pp. 3-5.

educational administration, achievement levels in schools, financial issues, decentralization and community ownership, review of State Education Act, rationalization of teacher deployment and recruitment of teachers, monitoring and evaluation, status of education of girls, SC/ST and disadvantaged groups.

Sustainable Financing: The Sarva Shiksha Abhiyan is based on the premise that financing of elementary education interventions has to be sustainable. This calls for a long-term perspective on financial partnership between the central and the state governments.

Community Ownership: The programme calls for community ownership of school-based interventions through effective decentralization. This is augmented through involvement of women's groups, Village Education Committee (VEC) members and members of Panchayati Raj Institutions (PRI).

Institutional Capacity Building: The SSA conceives a major capacity building role for national, state and district level institutions like National Institute of Educational Planning and Administration (NIEPA), National Council of Educational Research and Training (NCERT) and State Council of Educational Research and Training (SCERT). Improvement in quality requires a sustainable support system of resource persons and institutions.

Community Based Monitoring with Full Transparency: The programme has a community based monitoring system. The Educational Management Information System (EMIS) correlates school level data with community based information from micro planning and surveys. Besides this, every school is encouraged to share all information with the community, including grants received.

Habitation as a Unit of Planning: The SSA works on a community based approach to planning with habitation as a unit of planning. Habitation plans are the basis for formulating district plans.

Accountability to Community: SSA envisages cooperation between teachers, parents and PRI members, as well as accountability and transparency to the community.

Priority to Education of Girls: Education of girls, especially those belonging to the scheduled castes and scheduled tribes and minorities, are one of the principal concerns in Sarva Shiksha Abhiyan.

Focus on Special Groups: The focus on the inclusion and participation of children from SC/ST, minority groups, urban deprived children disadvantaged groups and the children with special needs, in the educational process.

Pre-Project Phase: SSA commenced throughout the country with a well planned pre-project phase that provides for a large number of interventions for capacity development to improve the delivery and monitoring system. These include provisions for household survey, community-based micro planning, school mapping, training of community leaders, school level activities, support for setting up information system, office equipment, diagnostic studies, etc.,

Thrust on Quality: SSA lays a special thrust on making education at the elementary level useful and relevant for children by improving the curriculum, child centered activities and effective teaching learning strategies.

Role of Teachers: SSA recognizes the critical and central role of teachers and advocates a focus on their development needs. Setting up of Mandal¹⁰ Resource Centres/Cluster Resource Centres, recruitment of qualified teachers, opportunities for teacher development through participation in curriculum related material development, focus on classroom process and exposure visits for teachers are all designed to develop the human resource among teachers.

District Elementary Education Plans: As per the SSA framework, each district has to prepare a district elementary education plan reflecting all the investments being made and required in the elementary education sector, with a holistic and convergent approach. There is a perspective plan which gives a framework of activities over a longer time frame to achieve UEE. There is also an Annual Work Plan (AWP) and budget that helps in listing the prioritized activities to be carried out in that year. The perspective plan will also be a dynamic document subject to constant improvement in the course of programme implementation.

¹⁰ Mandal is a revenue division in district, which earlier was called *Tehsil*.

Education in Tribal Areas: SSA emphasized and strongly recommended for the development of education in the tribal areas. While emphasizing special attention to the children belonging to Scheduled Caste, girls, minorities, Schedule Tribe were also a focused group in the entire programme. Infrastructure development, appointing qualified teachers, ensuring accessibility for education, enrolment, retention are some of the provisions made in the programme for the children belonging to the Scheduled Tribe communities.

1.6. Public and Private Partnership in Sarva Shiksha Abhiyan

Sarva Shiksha Abhiyan takes note of the fact that provision of elementary education is largely made by the government and government aided schools. There are also private unaided schools in many parts of the country that provide elementary education. Poorer households are not able to afford the fees charged in private schools in many parts of the country. There are also private schools that charge relatively modest fees and where poorer children also attend. Some of these schools are marked by poor infrastructure and low paid teachers. While encouraging all efforts at equity and 'access to all' in well endowed private unaided schools, efforts to explore areas of public-private partnership are envisaged. Government, local body, and government aided schools are covered under the Sarva Shiksha Abhiyan, as is the practice under the mid-day meal scheme and DPEP. In the framework it is said that in case private sector wishes to improve the functioning of a government, local body or a private aided school, efforts to develop a partnership is to be made within the broad parameters of state policy in this regard. Depending on the state policies, District Institute of Education and Training (DIET) and other government teacher training institutes could be used to provide resource support to private unaided institutions, if the additional costs are to be met by these private bodies.

1.7. Financial Norms and Provisions under Sarva Shiksha Abhiyan

The financial norms under Sarva Shiksha Abhiyan are; a) the assistance under the programme of Sarva Shiksha Abhiyan is on a 85:15 sharing arrangement during the IX Plan, 75:25 sharing arrangement during the X Plan, and 50:50 sharing thereafter between the central government and state governments, b) the Government of India releases funds to the state governments/UT only and installments (except first) to be released after the previous installments of central government and state share has been

transferred to the State Implementation Society, c) the National Programme for Nutritional Support to Primary Education (Mid Day Meal) remains a distinct intervention with food grains and specified transportation costs being met by the centre and the cost of cooked meals being met by the state government, d) all funds to be used for upgradation, maintenance, repair of schools and teaching learning equipment and local management to be transferred to VECs/ School Management Committees/ Gram Panchayat/ or any other village/ school level arrangement for decentralization adopted by that particular state/UT. The village/ school based body may make a resolution regarding the best way of procurement, and f) other incentive schemes like distribution of scholarships and uniforms is continued to be funded under the state plan. They are not funded under the SSA programme.¹¹

Regarding teacher pupil ratio, one teacher for every 40 children in primary and upper primary school, at least two teachers in a primary school and one teacher for every class in the upper primary schools are given. It is also ensured that within one kilometer of every habitation the school would be made accessible to the children. Regarding facilities to the teachers, provisions like a separate room for every teacher in primary and upper primary schools and two class rooms with verandah to every primary school with at least two teachers is also mentioned in the programme.¹²

Free text books are provided to all the children belonging to Scheduled Caste and Scheduled Tribes at primary and upper primary level within an upper ceiling of Rs. 150/- per child. For maintenance and repair of school buildings, it is carried through school management committees/Village Education Committees. It also involves community contribution. All the expenditure regarding school related procurement involves the acceptance of teachers as well as parents in the committee. VEC/ school-village level appropriate body is to decide on best mode of procurement and requirement of successful running of schools.¹³

Regarding school grants, Rs. 2,000/- per year per primary/upper primary school for replacement of non functional school equipment is provided. Rs. 500/- per teacher per year in primary and upper primary schools is also provided under teacher grant.¹⁴

¹¹ *Ibid.*, pp. 5-6.

¹² *Ibid.*, p. 7.

¹³ *Ibid.*

¹⁴ *Ibid.*

Regarding interventions for out of school children in un-served habitations other alternative schooling models like Bridge Courses and Back-to-School Camps is also provided for enhancing enrolment of the children. Particularly for ensuring community participation and micro planning is also provided as per specific proposal of a district, duly recommended by the state.¹⁵

2. Planning, Appraisal and Fund Flows under Sarva Shiksha Abhiyan

2.1. Preparatory Activities

Sarva Shiksha Abhiyan assigned greatest importance to the preparatory activities as these have been conceived as a necessary condition for quality implementation of the programme. Systematic mobilization of the community and creation of an effective system of decentralized decision making are part of the preparatory activities. Setting up of an effective information system has therefore been highlighted, besides procurement of essential office equipment and computer hardware. However, the framework points out that involving community leaders at all levels and orienting existing governmental functionaries in carrying out their activities more effectively is more important than the hardware component.¹⁶

The preparation of habitation level educational plans through effective community mobilization for micro planning and school mapping is the greatest challenge of the preparatory phase. Since Sarva Shiksha Abhiyan has the clear aim of Universalization of Elementary Education, it is mandatory to track the progress of each and every child in the 0-14 age group. Preparation of Village Education Registers (VER) on the basis of household survey, regular monitoring through retention registers and pupil progress cards are developed in the preparatory phase itself. This calls for a focus on capacity building among the Panchayati Raj Institutions, members of Village Education Committees, School Management Committees, Parent Teacher Associations, etc. The preparatory phase provides for a process and activity based constitution/organization of such committees and training of community leaders for better management of schools. Capacity building in the local community requires a constant interface with

¹⁵ *Ibid.*, p. 11.

¹⁶ *Ibid.*, pp. 12-13.

the school and the teachers and this is attempted through a large number of school based activities in the preparatory phase itself.¹⁷

Micro Planning Exercise:

Through a participatory process a core planning team is constituted in each village at the habitation level. These planning teams include selected VEC members, selected community leaders, NGO representatives, school head master, selected teachers and some selected parents. The process ensures participation of women as well as persons from the deprived communities. Parents of children with special needs are included in the team. The selection of this team is very critical for effective planning.

It is important that the broad norms for improving school facilities are shared with habitation level planning team. The norms under Sarva Shiksha Abhiyan provided the broad framework for such an exercise. The habitation level planning team comprises community leaders with a keen interest in the education of children. It has a large number of parents whose children study in the school whose improvement is attempted.¹⁸

Transparency and Mobilization of the Community:

It is also said that organization of a large number of school based activities like *kalajathas*, sports and festivals, are important preparatory activities under the Sarva Shiksha Abhiyan. It is believed that mobilization of the community can be achieved effectively through a series of school based activities that opens up the school as a social institution to the community. The objective of all these efforts is to ensure community partnership in the management of the school.¹⁹

For the financial transparency within the community level, the policy suggested that opening of bank accounts of Village Education Committee or School Management Committee is an important preparatory activity. The fund flow and the school expenditure are expected to channelise through the community resolutions so that effective decentralization can be brought in education. The financial norms clearly

¹⁷ *Ibid.*

¹⁸ *Ibid.*, p. 13.

¹⁹ *Ibid.*, p. 14.

state that a number of interventions are carried out by the Village Education Committee or its equivalent committee at the village level.

The programme suggests that the preparatory activities have to ensure the formation of the VECs or its equivalent committees at the village level through activities and participation of people rather than by official orders of nomination. Some states have accepted a system of election for School Management Committees and the same is continued. Involvement of teachers, representatives of women and other weaker sections, active community leaders, parents of children studying in that school, parents of out of school children from poor habitations, is ensured in the process of formation of committees.

Besides provision for training and orientation of community leaders and functionaries in Education Department, the preparatory phase provides for office equipment as per need, cultural activities for mobilization for mobilization of community and computer hardware and software for effective MIS at the district level.²⁰

2.2. Community Based Planning Process

The success of Sarva Shiksha Abhiyan depends upon the quality of the community based planning process. While SSA is formulated on the premise that the community can plan, it also accepts the tremendous requirement for developing capacities in communities to do so. The heterogeneity of local communities in many regions often poses problems of unanimity on proposed planning criteria. It is important to recognize a habitation, rather than a village as a unit of planning as most habitations have a higher degree of community solidarity. In this context it is also said that “community participation implies the participation of the disempowered; those who have not had access – as a community, as a geographic area or as a gender”.²¹

As per the policy framework, the district team has to work out its information needs and steps to develop formats for household and school surveys. This requires capacity support from national/state level institutions. The local context has to reflect in all such activities. The school plays a critical role in the planning process and efforts to

²⁰ *Ibid.*, p. 15.

²¹ Vimala Ramachandran, ‘Community Participation in Primary Education’, *Economic and Political Weekly*, Vol. XXXVI, No. 25, June 23rd 2001, p. 2244.

bring community leaders to the school are encouraged. This is facilitated by regular activities in the school. The school head master and his/her team have to function like the local resource team for planning.

After orientation of community teams, the process of micro planning takes place. This involves intensive interaction with each household to ascertain the educational status and the educational need. The requirements need to be discussed at the habitation level before they are finalized. The broad financial and physical norms regarding school infrastructure, teachers and teaching learning materials are the basis of the planning exercise.

As per the policy framework, the habitation level plans are drawn up on the basis of the micro planning exercise. The habitation level educational plans are appraised by the cluster level units in consultation with the mandal level teams. The district unit appraises the mandal level plans. While this is in process, due care is taken to ensure that the demand for teachers, classrooms, etc. are as per the broad norm for Sarva Shiksha Abhiyan.²²

The community based planning process ensures effective enrolment and retention of the children in school. This process calls for a child specific monitoring by the local community and the community planning processes also result in a specific action plan.²³

2.3. Perspective Plans and Annual Plans

The programme provides for a perspective plan and an annual plan for each district. It contains of a plan for universalisation of education within the time frame of Sarva Shiksha Abhiyan. It is based on the existing position with regard to attendance, retention, drop out and learning achievement. It works out the total requirement for universalization, spread over a number of years. A clear plan for improving access, increasing retention and ensuring achievement are a part of the perspective plan. The perspective plan is a dynamic document rather than any blue print and subject to modifications based on the feedback on the programme implementation. It works out the requirement of school infrastructure and teaching learning materials based on

²² Government of India, 2000, op. cit., p. 18.

²³ *Ibid.*

these assessments. The perspective plans also takes note of the presence of the non-governmental sector and its contribution towards Universalisation of Elementary Education (UEE).

The annual plans are based on a broad indication of resource availability in a district in a particular year. The district undertakes a prioritization exercise in the light of the likely availability of resources. The annual plan is a prioritized plan in the light of the likely availability of resources. The national/state mission appraises these annual plans and changes in keeping with resource availability could be effected by the national/state mission.

While the objective of the perspective plan is to assess and plan for the unfinished UEE agenda in a particular district, the annual plan is an exercise in prioritization. The perspective plans of districts are the basis for placing demand for additional financial resources for UEE in the years to come. As stated earlier, these plans are as per broad norms under SSA. The appraisal teams ensure that planning is as per nationally/state accepted norms.

Preparation of perspective and annual plans require creation of capacities at all levels. Besides the teams of resource persons from the national/state mission, efforts to develop state specific institutional linkage for planning support are also explored. Consultation with research institutions for undertaking state specific educational agenda has to be initiated. The same is finalized in consultation with the state governments. The Sarva Shiksha Abhiyan required support of institutions of proven excellence for research, evaluation, monitoring and capacity building.

The quality of the planning exercise depends on the efforts at capacity building and the supervision of the planning process. Institutions like Cluster Resource Centres (CRCs) and Mandal Resource Centres (MRCs) have to be carefully nurtured to provide capacity for effective planning. The starting point in any such exercise is for the states to accept the need for careful selection of personnel from the existing governmental functionaries and also to deploy experts on contract from the management costs provided under the SSA. The national/state mission has a role in selection of personnel in order to ensure objectivity in such processes. It reiterated that quality planning process require institutional reforms that allow local

communities to participate effectively in the affairs of the school. The involvement of the teaching community in the planning process is also necessary to ensure that the school system emerges as the principal institution for community partnership.

The District Institutes of Education and Training (DIETs) have a planning and management unit. These units have become fully operational. As stated in earlier sections, Sarva Shiksha Abhiyan encourages institutional capacity development at all levels. Ultimately, no amount of external supervision by monitoring teams or capacity building teams is a substitute for institutional capacity development at all levels. The CRCs, MRCs and DIETs have a large role in the preparation of perspective and annual plans and their systematic capacity development has to be a priority in programme implementation.

2.4. Allocation of Resources as per Approved Plans

As mentioned earlier, the allocation of resources depend on the following; preparation of district elementary education plans and their appraisal; commitment of the state government with regard to the state share; performance of the state government regarding resources made available earlier; institutional reforms in states to facilitate decentralized management of education; reports of supervision teams regarding the quality of programme implementation; and availability of financial resources in a particular year. The actual allocation of resources depends on all these factors. It is likely that districts with poor infrastructure require more resources. However, the release is also performance linked. If an educationally backward district does not utilize the resources in the manner intended, it is unlikely to continue to receive a priority. Their plans are also appraised and resources made available as per the conditions mentioned above. There are no fixed criteria for allocation of resources, as the actual allocation depends on a large number of factors, including the availability of resources.

2.5. Requirements of District Plan

The district plans contain large scale participation of women and other disadvantaged groups in the planning process. It also ensures a clear gender focus in all the activities. It also contains the evidence of interface with elected representatives at all levels. In this process the plan is ensured constitution of various committees at each level,

institutional arrangements for decentralized decision making, consultation with teachers, community contribution, school mapping and micro planning.

The district plan also contains with survey of available school facilities, including non governmental educational institutions. It also contains relocation of teacher units taking into account the presence of the non governmental sector and its impact on school attendance. As part of other requirements in the plan, it also reflect community ownership of the plan, plan for quality education including a plan for children with special needs. The incorporation of issues like local specific school timings, reflection of all investments in plan and non plan are made in a particular district for elementary education.

2.6. Appraisal of District Plans

Appraisal of district plans is critical to the Sarva Shiksha Abhiyan. The national/state mission undertake appraisal of plans with the assistance of resource teams constituted by the operational support unit of the national/state mission. These resource persons are fully oriented for undertaking the task of appraisal. The appraisal missions undertake regular visits to districts in order to monitor the quality of preparatory activities. The monitoring and operational support teams at the national/state level mission constitute the appraisal teams. Appraisal teams are jointly constituted by the national and the state level mission. One of the national mission nominees is a representative of the research institution that undertakes responsibility for that state. The national mission circulates a list of resource persons on the basis of past experience gathered under the DPEP and *Lok Jumbish* Project. The nominees of the state mission is also be approved by the national mission. A checklist of activities is prepared for the guidance of the appraisal team.

2.7. Determining the Base Line Status

The national evaluation of the Operation Blackboard scheme²⁴ has generated state specific findings on a large number of parameters regarding elementary education.

²⁴ Operation Blackboard scheme was launched in 1987 in pursuance of NPE-POA, to provide minimum essential facilities to all primary schools in the country. External evaluation of the scheme had indicated that lack of training of teachers in using the teaching material, specification of a large number of uniform facilities to be provided without modification according to local needs and lack of provision for breakage of equipment have been some of the draws of implementation of the scheme.

The evaluation of the District Institutes of Education and Training (DIET) has similarly generated state specific reports. In a manner, these studies give a broad base line picture with regard to the school system and the effectiveness of the teacher training institutions. The National Sample Survey 52nd Round (1995-96), the National Family Health Survey-I and II (1992-93 and 1998-99) also gives insights on 6-14 age children attending schools in various states. These studies serve as a state specific baseline for the launch of the Sarva Shiksha Abhiyan. Besides these, provision for base line studies focusing on the local context has been provided as part of the preparatory activities. The policy framework felt that base line achievement tests would be undertaken by the NCERT in the non DPEP states on a priority, to ascertain the current levels. The national and the state mission monitor on the basis of these established base lines.

Besides the state level baselines, the Sarva Shiksha Abhiyan provides for conducting base line assessment studies as a part of the preparatory activities in each district to be covered under SSA. These studies are diagnostic in nature so that these studies contribute to the planning process by taking note of the local context. In this context NCERT provides technical guidance.

2.8. Supervision of Activities

Sarva Shiksha Abhiyan requires regular supervision of activities. Ideally, the CRCs, MRCs and DIETs are developed effectively to carry out supervision activities. Supervision teams are periodically sent by the national/state mission usually once in six months. Such supervision visits also includes the state specific resource institution that has undertaken the task of research and supervision in that state/UT. Theme specific supervision visits besides the overall assessment visits are also undertaken. Classroom observation by resource persons are provided for. States work out their supervision/appraisal/monitoring and research plans, based on the indication of resource availability as per the norm approved for such activities under the Sarva Shiksha Abhiyan.

Two supervision visits of at least three days each are undertaken by the national/state level mission each year, to each of the programme districts. Initially these supervision teams are constituted by the national mission in partnership with the states.

Subsequently, states constitute their own supervision teams. Each supervision team consists of four members, two from the state mission and two from the national mission. Representatives of national resource institutions, state specific research institutions and University Departments of education are encouraged to participate in the supervision team.

2.9. Procedure for Release of Funds

Sarva Shiksha Abhiyan is conceived as a long-term partnership between the central and the state/UT governments. The procedure for release of funds incorporates this idea of a partnership. Under the programme of Sarva Shiksha Abhiyan, the districts prepare their proposals through a community owned pre project phase, based on the Broad Framework for Implementation (BFI). The State Implementation Society (SIS) for Sarva Shiksha Abhiyan forwards these proposals to the national mission of Sarva Shiksha Abhiyan for release after appraisal by a joint team. The central government release funds to the state government. The state government is expected to transfer this to the State Implementation Society within thirty days. The state governments have to give written commitments regarding its contribution towards the Sarva Shiksha Abhiyan.

3. Management Structure for Programme Implementation and Integration

3.1. Management Structure at the National Level

One of the basic features of the Sarva Shiksha Abhiyan is that the mainstream structures primarily used for implementing the programme. A separate Department of Elementary Education and Literacy has been created for this purpose. In order to facilitate convergence and a holistic perspective, a single Bureau of Elementary Education has been constituted. The General Council at the national level is headed by the Honorable Prime Minister with the Human Resource Development Minister as the Vice-Chairman.

The national mission has a major role to play in developing capacities. In order to facilitate such a process, demand based capacity development visits are organized by the national mission, in consultation with the state missions. State missions also play an important role in meeting the capacity development needs of the districts as per their requirement. The professional and operational support institutions regularly

interact with State Implementation Societies and districts to ascertain the capacity development needs. Flexibility in meeting the capacity development needs is critical to the success of Sarva Shiksha Abhiyan. The national mission has the role of disseminating good practices across the states. This includes encouraging study visits and regularly publishing such good practices. The monitoring and operational support unit of the national mission responds to the demand from states and districts. It has the flexibility of sending monitoring teams at short notice. The national mission constantly up-date lists of experts in functional and geographical areas in consultation with State Implementation Societies.

3.2. State Mission Authority

There is a state mission authority for UEE and it facilitates decision making at the state level. The mission mode signifies a focused and time bound arrangement for decision making and the presence of planning and finance on these bodies at the state level facilitate this process. The General Council is headed by the Chief Minister and the Executive Committee by the Chief Secretary. Representation of Finance and Planning Departments on the General Council and the Executive Committee facilitate decision making. Department of Rural Development's involvement facilitates the process of mobilizing additional resources under the rural employment programmes for school infrastructure development. Involvement of NGOs, social activists, university teachers, teacher union representatives, *panchayat raj* representatives, and women's groups help in ensuring full transparency to the activities of the mission. Ministry of Human Resource Development is represented both on the Governing Council and the Executive Committee.

The implementation team under the Sarva Shiksha Abhiyan works within a framework of decentralized management of education with full accountability to the community. The Panchayat Raj Institutions and school level committees are involved in the programme implementation, along with the mainstream structures.

The state level team constantly undertakes field visits to ascertain the quality of programme implementation. Information systems to monitor progress with regard to SSA objectives, effective structures for financial management and audit, support to districts for capacity development, are some areas that require continuous partnership

with the state level team. The state level team also has to encourage diversity across districts and document good practices so that they could be adopted in other regions.

3.3. Management Structure at State, District and Mandal Levels

The Sarva Shiksha Abhiyan allows states/ UTs to have their own management structures, respecting the diversity that exists in these structures across the states. This, however, does not mean that decentralization is not be monitored. In fact, the effort is to empower schools to take their own decisions, within the overall management context of a state/UT.²⁵

District and sub district units are similarly set up by the state. As mentioned earlier in the section on community planning process, creation of a district, mandal and cluster level teams comprising of governmental and non governmental persons would help to go a long way in establishing effective structures. The selection of the core team has to be very careful, as that it determines the quality of programme implementation. Setting up of Educational Management Information System (EMIS) team has to be done on priority in order to put in place an effective Management Information System (MIS). Efforts are made to involve representatives of Non Governmental Organizations with proven excellence while constituting teams for programme implementation at various levels.²⁶

3.4. Role of Non Governmental Organizations in Sarva Shiksha Abhiyan

Sarva Shiksha Abhiyan conceives a vibrant partnership with non governmental organizations in the area of capacity building, both in communities and in resource institutions. These partnerships are required nurturing through an on going partnership in activities. The research, evaluation, monitoring activities under the Sarva Shiksha Abhiyan is proposed to be done in partnership with institutions and NGOs. This improves transparency of programme interventions and also encourages a more open assessment of achievements. In the education sector, non governmental organizations have been making very meaningful contributions. Work related to pedagogy, mainstreaming out of school children, developing effective teacher training programmes, organizing community for capacity development for planning and

²⁵ *Ibid.*, p. 32.

²⁶ *Ibid.*

implementation, expressing gender concerns, work in the sphere of disability among children, are some such examples.²⁷

3.5. Major Central Interventions and their Integration with SSA

There have been several innovative schemes in the sector of elementary education following the National Policy on Education in 1986 such as Operation Blackboard, Teacher Education, Non-Formal Education, *Mahila Samakhya*, National Programme for Nutritional Support for Primary Education, State Specific Education Projects in Bihar, Rajasthan, UP and Andhra Pradesh and DPEP in 248 districts of 18 states. It is proposed to integrate these in the fold of Sarva Shiksha Abhiyan in the following manner:²⁸

i. Operation Blackboard

Operation Blackboard is aimed to improve physical infrastructure of education whereby school space is expanded and more teachers are provided. However, Operation Blackboard could not cover the entire spectrum of schools. The SSA aims at qualitatively improving and expanding the existing structure. No fresh teacher recruitments take place under OBB once SSA programme is operationalised.

ii. Strengthening of Teacher Education

The revised scheme of Teacher Education provides for a Memorandum of Understanding with the states in order to ensure that they receive priority attention of state governments, especially with regard to filling up of vacancies through a rigorous selection criteria. This supplements the DIETs, which provide guidance at district level.

iii. National Programme of Nutritional Support for Primary Education

Evaluation of the National Programme of Nutritional Support for Primary Education indicates that the supply of food grains leads to improvement in student attendance while raising their nutritional standard. It is proposed to continue the scheme with suitable modifications, in consultation with states.

²⁷ *Ibid.*, pp. 33-34.

²⁸ *Ibid.*, pp. 34-36.

iv. ***Mahila Samakhya***

Mahila Samakhya approach indicates the progress made in empowerment of women. This in turn generates demand for elementary education of girls. There is a need to further strengthen these linkages with basic education of girls by giving women groups a more active role in the management of the school.

v. **District Primary Education Programme (DPEP)**

DPEP districts indicate that decentralized planning and implementation facilitates community involvement in the process of school management. DPEP has met with varied of degree of success in different states. Some have availed of DPEP benefits and have improved their elementary education sector. A large number of teacher vacancies have been filled up in many DPEP states. Setting up of Mandal and Cluster Resource Centres has facilitated academic interaction among teachers. Development of new text books with the participation of teachers and experts has been encouraging in most DPEP states. All DPEP districts also form part of the SSA framework. Efforts to prepare comprehensive district elementary education plans were made in DPEP districts. The focus is on vertical expansion into upper primary education and on consolidation of the primary schooling efforts.

vi. ***Lok Jumbish Project (LJP)***

Under the LJP, the positive impact of micro level planning and school mapping successfully ensured with the community participation. There are specific interventions for girls' education through *Balika Shiksha Shivirs* and *Sahaj Shiksha Kendras*. While there has been improvement in enrolment and retention, the actual learning achievements have been modest. LJP implemented in 13 districts of Rajasthan and holistic district plans were prepared for these districts.

vii. ***Janshala (GOI-UN) Programme***

Janshala (GOI-UN) Programme is a collaborative effort of Government of India and five UN agencies, viz., UNDP, UNICEF, UNESCO, ILO and UNFPA to provide programme support to the on going efforts towards achieving UEE. *Janshala*, a community based primary education programme, aims to make primary education more accessible and effective especially for girls and children

in deprived communities, marginalized groups, SC, ST, minorities, working children and children with special needs. *Janshala* form part of Sarva Shiksha Abhiyan framework in the district in which it is in operation.

4. Monitoring of Programme Implementation

4.1. Community Based Monitoring, EMIS, Research and Evaluation

The Sarva Shiksha Abhiyan has a community based monitoring system. The Educational Management Information System (EMIS) incorporate provision for correlation of school level data with community based information from micro planning and surveys. Besides this, every school maintain a notice board showing all the grants received by the school. All reports sent to the mandal and the district level with regard to enrolment, attendance, incentive, etc. need to be displayed on the school notice board. Reporting formats are simplified so that the output is demystified and anyone can understand the data. A school is required to display the information it sends up so that attendance and performance of pupils is made public. The Educational Management Information System forms the basis of the periodic reporting system. Besides this, trainers act as classroom process observers to record changes in classroom practices. It is also indicated in the Sarva Shiksha Abhiyan framework that periodic monitoring teams make random visits to selected schools for quality checking. The basic principle in monitoring is its community ownership and periodic quality checks by external teams external to the activity but internal to the system. To encourage independent feedback on programme implementation, research and resource institutions with proven excellence involved in monitoring at all stages.²⁹

The State Implementation Societies (SIS) also undertake intensive monitoring. Representatives of the national mission for UEE and national level institutions like NCTE, NIEPA, and NCERT also undertake periodic monitoring and provide resource support to the SIS to strengthen appraisal and monitoring systems. Efforts to associate autonomous institutions willing to take up state specific responsibilities for research and evaluation are also made to be available. Many independent institutions can also be associated in developing effective tools for conducting achievement tests,

²⁹ *Ibid.*, p. 37.

monitoring quality aspects of programme implementation, evaluation and research studies.

Besides community based monitoring, Sarva Shiksha Abhiyan encourages independent research and supervision by autonomous research institutions. Institutions of proven excellence have been requested to take up state specific responsibilities. The focus in partnership with institutions also on developing capacities through the interaction in SCERTs/SIEMATs/DIETs to carry out research and evaluation tasks. The Regional Institutes of Education (RIE) of NCERT are also associated in these tasks.³⁰

Effective community based monitoring requires demystification of processes. Sarva Shiksha Abhiyan makes efforts to develop partnership between communities and research institutions in order to improve the quality of monitoring and research. Since quality is a major concern under the Sarva Shiksha Abhiyan, its monitoring is a priority. The Sarva Shiksha Abhiyan framework strongly states that process and quality indicators would have to be developed as per felt needs in order to track the quality of programme implementation. Such efforts require partnership with institutions, PRIs, school committees, etc. The monitoring system under SSA is multi pronged so that a constant strive for quality is maintained.

The system of financial monitoring is an important component in developing demystified community based approaches that allow for social audit. All financial monitoring has to work within a system of social monitoring with full transparency. Joint training programmes for auditors, community leaders, teachers, etc. to understand and appreciate the context of universal elementary education made under the Sarva Shiksha Abhiyan.

5. Coverage of Special focus Groups

5.1. Education for Girls, Scheduled Caste and Tribal Children

5.1.1. Girls' Education

Recent assessments show that girls' participation in schooling has improved significantly during the last 10-15 years. However, the Global Monitoring Report of

³⁰ *Ibid.*, p. 38.

UNESCO on progress towards Education For All (EFA) goals considers the progress to be far from satisfactory and emphasizes the goal of gender parity and equality must be met.³¹ It is in this context, education of girls, especially those belonging to the scheduled castes and scheduled tribes, becomes the primary focus in Sarva Shiksha Abhiyan. Efforts are made to mainstream gender concerns in all the activities under the Sarva Shiksha Abhiyan programme. Mobilization at the habitation/village/urban slum level, recruitment of teachers, upgradation of primary into upper primary schools, incentives like midday meals, uniforms, scholarships, educational provision like textbooks and stationery, are all taken into account the gender focus. Every activity under the programme judged in terms of its gender component. Besides mainstreaming, special efforts like the *Mahila Samakhya* type of mobilization and organization, back to school camps for adolescent girls, large scale process based constitution of *Mahila Samoohs*, also attempted. The selection criteria take into account the low female literacy among the scheduled caste and scheduled tribe women.

The Sarva Shiksha Abhiyan recognizes the need for special efforts to bring the out of school girls, especially from disadvantaged sections, to school. This requires a proper identification of girls who are out of school in the course of micro planning. It also calls for involving women through participatory processes in the effective management of schools. Experiences across the states under *Mahila Samakhya* and District Primary Education Programme have suggested the need for a clear perspective on women's issues. The provision for girls' education is situated in the local contexts and interventions are designed to suit the specific community needs in this regard. Special interventions need to be designed to address learning needs of girls and relating education to their life. The Sarva Shiksha Abhiyan is committed to making these interventions possible.³²

5.1.2. Lessons from Past Programmes like DPEP and Lok Jumbish

The implementation of various previous programmes in the field of elementary education, like DPEP and *Lok Jumbish*, have thrown up interesting and successful lessons on gender intervention for improvement in access, enrolment, retention and

³¹ Gursharan Singh Kainth, 2006, op. cit., p. 3289.

³² Government of India, 2000, op. cit., p. 40.

achievement of girls. Some of these, which can be adopted by the states in SSA, are as follows:³³

Access and Enrolment

To ensure the regular enrolment of the children different states followed different means. Conduct of special camps and bridge courses for girls to mainstream them, setting up special models of alternate schools exclusively for girls-*angana vidyalayas*, *bal vidyalayas*, *bal shalas*, *Sahaj Shiksha Kendras*, Alternative School (AS) cum Early Child Education (ECE) centres, *Balika Shikshan Shibiras* (Camps for adolescent girls), intensive mobilization efforts among the resistant groups, working in close collaboration with the community in identified pockets, using women's groups (both formed under the programme and those already existing), VECs, MTA, to follow up issues for girls' education are some of these measures.

Retention

Monitoring attendance has been high on the agenda in all states where micro initiatives for girls' education have been taken up. Community involvement is high in this process, particularly in mobilizing parents for regular attendance of their children. Follow up of drop out girls to bring them back to school either through camps or bridge courses, organizing retention drives to put regular pressure on parents and the school system to ensure retention of girls and these are not one time drives but are organized at regular intervals to sustain the pressure and take up corrective measures as may be necessary, in pockets identified for intensive activities, attendance of each child is monitored to prevent dropouts, in Uttar Pradesh, children are awarded graded colours for their monthly attendance - green for the best, yellow for the mediocre and red for the deficient are some of them. These methods showed good results.

Planning and Implementation

States have been sensitized on the use of available data for local level planning for girls' education with community involvement. Field based trainings have been conducted in Assam, Kerala, Orissa, Uttar Pradesh and West Bengal. States have been building on these skills and are concentrating in certain very deprived pockets.

³³ *Ibid.*, pp. 41-42.

Andhra Pradesh, Gujarat, Maharashtra, and Tamilnadu have also initiated focused interventions along similar lines.

5.1.3. Education of SC/ST Children

The educational development of children belonging to the Scheduled Castes and Scheduled Tribes is a special focus in the Sarva Shiksha Abhiyan. Every activity under the project has to identify the benefit that ensures to children from these communities. Many of the incentive schemes have a sharper focus on children from these communities. The participation of dalits and tribals in the affairs of the school is especially encouraged to ensure ownership of the *Abhiyan* by all social groups, especially the most disadvantaged.

The interventions for children belonging to SC/ST communities are based on the intensive micro planning addressing the needs of every child. The Sarva Shiksha Abhiyan provides flexibility to local units to develop a context specific intervention. Some interventions like engagement of community organizers from SC/ST communities with a focus on schooling needs of children from specific households, special teaching support as per need, ensuring sense of ownership of school committees by SC/ST communities, training programmes for motivation for schooling, setting up alternative schooling facilities in unserved habitations and for other out of school children, using community teachers, monitoring attendance and retention of children from weaker sections regularly, and involving community leaders in school management.³⁴

5.1.4. Interventions in Tribal Areas

The problems faced by children in the tribal areas are often different from that of children belonging to Scheduled Castes. Hence, special interventions are needed for such regions. Some of the interventions are like preparation of textbooks in tribal languages, appointing teachers belonging to tribal areas, providing *Angnwadis* and *Balwadis* in each school in tribal areas so that the girls are not required to do baby-

³⁴ *Ibid.*, p. 43.

sitting, special training for non tribal teachers to work in tribal areas, including knowledge of tribal dialect.³⁵

5.2. Education for Children with Special Needs

SSA ensures that every child with special needs, irrespective of the kind, category and degree of disability, is provided education in an appropriate environment. SSA adopts zero projection policy so that no child is left out of the education system. The thrust of SSA is on providing integrated and inclusive education to all children with special needs in general schools. It supports a wide range of approaches, options and strategies for education of children with special needs. This includes education through open learning system and open schools, non formal and alternative schooling, distance education and learning and special schools, wherever necessary.

5.3. Strategies for Out-Of-School Children

The Education Guarantee Scheme (EGS) and Alternative and Innovative Education (AIE) scheme is a part of the Sarva Shiksha Abhiyan framework. The management structure for implementation of EGS and AIE are incorporated in the management structure of the Sarva Shiksha Abhiyan. The new scheme makes provision for diversified strategies and has flexible financial parameters. It has provided a range of options, such as EGS, Back to School Camps, *Balika Shibiras*, etc. There are four broad focus areas in Sarva Shiksha Abhiyan like, 1) full time community schools for small unserved habitations, 2) mainstreaming of children through bridge courses of different duration, 3) specific strategies for special groups like child labour, street children, adolescent girls, girls belonging to certain backward communities, children of migrating families, etc. and 4) innovative programmes - the innovations can be in the areas of pedagogic practices, curriculum, programme management, textbooks and TLMs, etc.

All habitations not having a primary school within one kilometer and having a minimum of school age children are entitled to have an EGS type school. Children who have dropped out of school have an opportunity to avail of bridge courses, aimed at their mainstreaming. The objective is to see the EGS and AIE as integral to the quest of UEE.

³⁵ *Ibid.*, p. 44.

6. Quality Issues in Elementary Education

6.1. Pedagogy, Teacher Training and Capacity Development for Quality Improvement

The National Policy Resolve

The main indicator of the quality of elementary education can be visualized in terms of its product the learners achievement both in scholastic and co-scholastic areas i.e. the performance in various subjects of study and habits, attitudes, values and life skills necessary for becoming a good citizen. The factors associated with success in these areas, which relate to conditions of learning and learning environment, are also sometimes considered as indicators of quality of elementary education. Thus ensuring quality in the inputs and processes becomes necessary of quality achievement is aimed at.

Sarva Shiksha Abhiyan makes efforts to take a holistic and comprehensive approach to the issue of quality. Efforts to decentralize the whole process of curriculum development down (grass root level) to the district level are made. Reducing the load of non comprehension by facilitating child centered and activity based learning is attempted. Learning by doing, learning by observation, work experience, art, music, sports and value education is made fully integral to the learning process. Appropriate changes made in the evaluation system to make it more continuous and less threatening. Performance of children is constantly monitored in consultation with parents. Teacher's role in preparation of textbooks and secondary learning materials are enhanced. School timings are made contextual.

6.2. Teacher Recruitment, Rationalization and Management

States have their own norms for recruitment of teachers and a lot of diversity exists in payments being made to new recruits. In many cases the appointing authority is the local panchayat. The states are free to follow their own norms as long as these are consistent with the norms established by National Council of Teacher Education (NCTE). There is no compromise on standards even though payments of less than the state pay scale as an interim measure may be adopted in states with large scale vacancies.

The programme provides for primary and upper primary school teachers to ensure that there are no single teacher schools. Overall, the effort is to provide at least 1: 40 teacher pupil ratio. Qualifications of upper primary teachers are as per state specific norms and the number of upper primary schools is broadly as per the national policy norm. The practice of at least 50 percent of women teachers is strictly followed.

Sarva Shiksha Abhiyan encourages decentralized management of teacher cadres. The local government recruits and the community have a say in the selection process. Sarva Shiksha Abhiyan improved the accountability of the teacher vis-à-vis local community without diluting the standards for selection of teachers, as laid down from time to time by the NCTE.

6.3. Useful and Relevant Education and Education for Life

One of the goals of Sarva Shiksha Abhiyan is to promote education and for life. The debate on learning skills and life skills is an old one in India. There is a lot to learn from the basic education system advocated by Mahatma Gandhi and the 'Nayee Taleem' advocated by Dr. Zakir Husain. The whole issue of relevance of education has been raised in the context of education for life. A lot of experts feel that education is not just the process of imparting literacy and numeracy. It is actually a process of socialization that helps children cope with the natural and the social environment. They have, therefore, emphasized the need to develop a school system that builds on the solidarities in societies and tries to learn from the natural environment. The pursuit of useful and relevant education implies a much greater focus on integrating physical and mental development.

The Sarva Shiksha Abhiyan encourages states to focus on total development of children. Encouragement to sports, cultural activities, project work involving interaction with social and natural surrounding, activity based learning, exposure to life skills with regard to health, nutrition, professions, etc. Such a focus is looking upon a school as a social institution that is the hub of community activities.

6.4. Research, Monitoring and Evaluation

As Sarva Shiksha Abhiyan emphasizes quality education, it is necessary to periodically monitor and evaluate all aspects of pedagogical inputs like curriculum

and textbook development, teacher training packages and class room processes amongst others. In this effort the role of community assumes paramount significance. The community leaders and groups need to be sensitized on issues related to monitoring of children's progress and other quality related school activities. Existing VECs, PTAs, SECs, MTAs, SMCs, etc., have to be involved in this process by organizing fortnightly or monthly meetings in the schools.

In order to assess enhancement in children's learning achievement and progress, after the launch of Sarva Shiksha Abhiyan, a periodic assessment every three years is done at the primary and upper primary stages, using the base line findings as a reference point. Research groups at the state, district and mandal levels are constituted to facilitate quality improvement in teaching and learning. State, district, mandal and cluster resource groups function in collaboration with the SCERTs, DIETs, MEOs and CRCs respectively.

6.5. Resource Groups and Responsibility Centres

The Sarva Shiksha Abhiyan emphasizes on quality improvement in elementary education for which it seems necessary that resource groups and responsibility centres from national to mandal levels are identified. These groups oversee the policy, planning, implementation and monitoring of all quality related interventions. Their major role is to advise and assist at various levels in curriculum development, pedagogical improvement, teacher education/training and activities related to classroom transaction.

In order to facilitate a decentralized mode of education, these groups are constituted at various operational levels, namely - national, state, district and mandal. At the national level the groups consists representation of NCERT, NIEPA, Universities, NGOs, experts and eminent educationists, at the state level representatives of SCERT, SIEMAT, Universities, IASEs/CTEs, NGOs, experts and eminent educationists, at district level representatives of DIETs, DPEP District Resource Group, higher educational institutions, innovative teachers from the districts, NGOs, and at the mandal level representatives of MEOs, CRCs, innovative teachers are included in the groups.

7. Improvement of School Facilities and other Civil Works

Community participation is the only means of undertaking any civil works in the improvement of school facilities. Experiments in community participation under *Lok Jumbish* and under DPEP in many states had been very encouraging and such experiments are further carried out. The Sarva Shiksha Abhiyan is first of all tried to mobilize resources under Rural Employment Programme (REP) and other developmental schemes for constructing school buildings. The community is to come forward to maintain school facilities if any investment is proposed in a village. An annual support to the community for repair and maintenance is envisaged under the SSA.

With the elementary education becoming an obligation of the state (including the local government), the panchayats are directed to prioritize construction of school facilities where it does not exist. The participation of the community in all civil work activities is mandatory in order to ensure a sense of ownership and a departure from contractor driven approaches. School Management Committees/ Village Education Committees/ Gram Panchayat Committee on Education have to carry out the civil works activities through a transparent system of account keeping. The DPEP and *Lok Jumbish* Project had developed effective community based approaches for civil works. As per the policy framework these are mandatory in all Sarva Shiksha Abhiyan districts.

The principle of social audit could be accepted for minor repairs. The School Management Committee/ Village Education Committee could certify the maintenance and repair work under taken in a school. For larger repair and maintenance as well as new construction, technical provisions are followed.

New building designs developed in *Lok Jumbish* and DPEP are adapted to promote child centered learning. Use of local materials and cost effective technologies is encouraged. A civil works innovation fund is set up in each state/UT to encourage experimentation with design. Repair and maintenance of buildings is given the top most priority in the policy framework.

As explored in the above, one of the thrust areas of Sarva Shiksha Abhiyan is the empowerment of community and enhancing the community participation in school related activities to achieve Universalisation of Elementary Education in all the social groups including Scheduled Tribes in India. Sarva Shiksha Abhiyan has completed the first phase of its implementation. With this background, the researcher made an attempt to find out its impact on community participation in primary education in Rampachodavaram agency³⁶ area in East Godavari district of Andhra Pradesh. The responses of tribal community related to their participation in school related activities, which resulted in (enhancing) the enrolment of children in the tribal areas is presented in Chapter 6.

8. Summing up

The present chapter on Sarva Shiksha Abhiyan reveals that the programme aims to ensure elementary education for all including five years of primary education and eight years of schooling for all children. The Sarva Shiksha Abhiyan approach focuses on community ownership and the village education plans proposed in construction with Panchayat Raj Institutions (PRIs). The central focus in the implementation of the programme is community ownership and their participation in school related activities to bring more relevance in the field of primary education. Based on this as one of important objectives during the implementation of the programme, the policy framework strongly suggested for greater involvement of community in all the areas of programme implementation.

As it is said in the framework, coverage of special focus groups including Scheduled Tribes, Scheduled Castes, Other Backward Castes, girls and children with special needs are given priority during the implementation. The framework strongly indicates that every activity under the project identify the benefit that ensures to children from these communities. Many of the incentive schemes like free text books; uniforms etc. have a sharp focus on children from these communities including Scheduled Tribes. The participation of tribals and dalits in the affairs of the school is especially encouraged to ensure ownership of the programme.

³⁶ Usage of 'Agency' is the legacy of the colonial government which identified the areas of tribal concentration as 'Agency areas'. The agencies were administered with different policy formulation.

The interventions for children belonging to SC/ST communities are based on the intensive micro planning addressing the needs of every child. The Sarva Shiksha Abhiyan provides flexibility to local units to develop a context specific intervention. It is observed that community participation is an important component at village level that the community has to be involved in education planning and mobilization process at the school level. To achieve its objective of UEE, the programme calls for public and private partnership. The programme has given importance to the involvement of NGOs in the area of community mobilization and especially creating awareness through *kalajatha* activities. This programme has also allocated huge funds for constructing school buildings and improvement of school facilities. It also observed that the Sarva Shiksha Abhiyan framework has ensured that the community has the prime responsibility in the finance related decision making at the school level. On the whole, the discussion in this chapter reveals that community ownership and their participation is an important aspect to achieve universalization of primary education especially in tribal areas. The next chapter deals with the profile of the study area and socio-economic background of the respondents in detail to analyse the ground realities in the implementation of the programme.

Chapter-5

Profile of the Study Area & Socio-Economic Background of the Respondents

“Community participation shall imply the participation of the disempowered; those who have not had access – as a community, as a geographic area or as a gender”¹

The present chapter deals with the profile of the study area and socio-economic background of the respondents. The whole chapter, for better understanding, is classified into four sections. Section-1 deals with the profile of East Godavari district of Andhra Pradesh in which the study area falls, Section-2 with the profile of the Rampachodavaram agency² area, Section-3 with the profile of the sample mandals³ and Section-4 deals with the socio-economic background of the respondents in the study area. The whole study was carried out in 26 villages spread over in 3 mandals in the Rampachodavaram agency area of East Godavari district, Andhra Pradesh.

Andhra Pradesh is the abode of 33 tribal groups with a tribal population of 50, 24,104 as per the 2001 census, constituting 6.59% of the total population of the state.⁴ More than 50% of the tribal population of Andhra Pradesh inhabits a contiguous belt of remote, inaccessible and hilly forest areas of the state, extending from Adilabad district in the North Telangana to Srikakulam district in north coastal area. For the socioeconomic development of tribals and tribal areas, nine Integrated Tribal Development Agencies (ITDAs) were created in those districts where the tribal population is large and concentrated. Of the 9 ITDAs, Rampachodavaram ITDA in East Godavari district is one which was established during 1976 to implement various developmental programmes for the welfare of tribals.

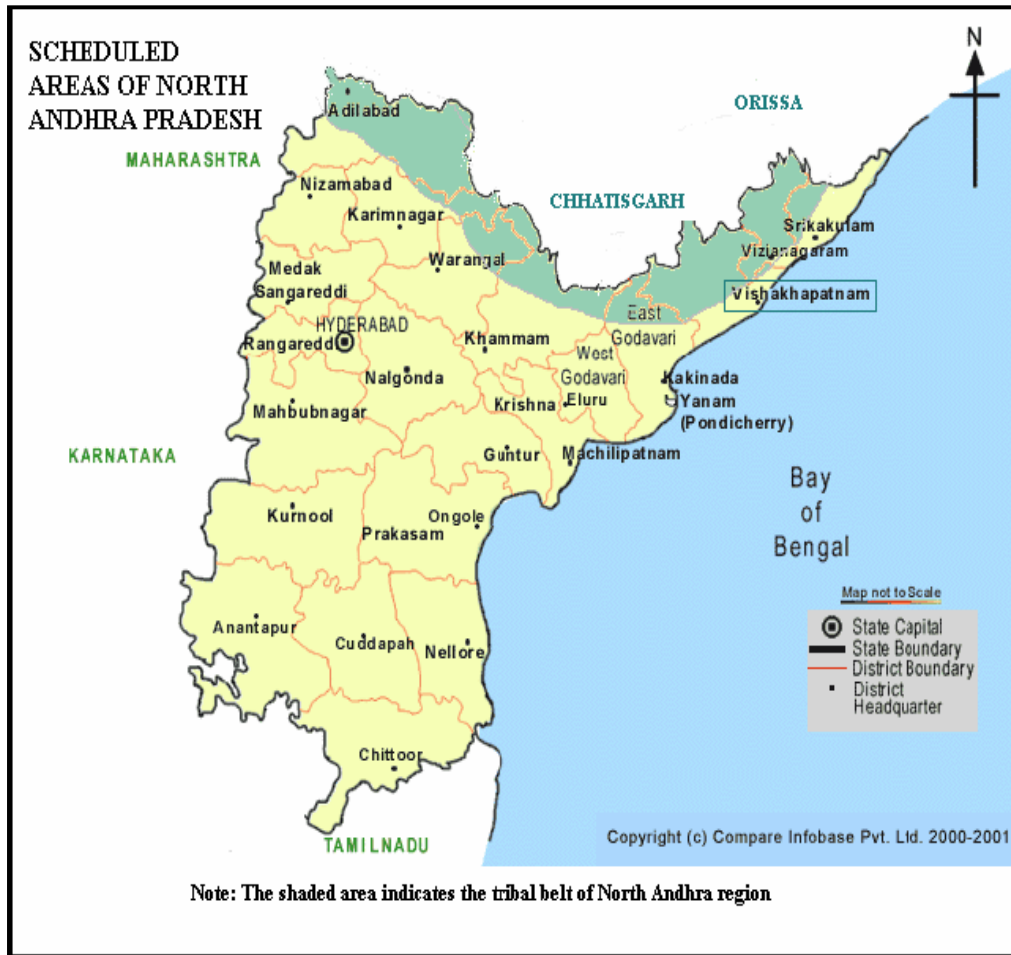
¹ Vimala Ramachandran, ‘Community Participation in Primary Education: Innovations in Rajasthan’, *Economic and Political Weekly*, Vol. XXXVI, No. 25, June 23rd 2001, p. 2244.

² Usage of ‘Agency’ is the legacy of the colonial government which identified the areas of tribal concentration as ‘Agency areas’. The agencies were administered with different policy formulation.

³ Mandal is a revenue division in the district, which earlier was called *Tehsil*.

⁴ Directorate of Economics and Statistics, *Fact Book on Scheduled Castes and Scheduled Tribes in Andhra Pradesh*, Government of Andhra Pradesh, Hyderabad, 2006. p. 8.

Map-5.1: Andhra Pradesh with Scheduled Areas



Section-1: Profile of East Godavari District

Rampachodavaram is located in East Godavari district. The district is situated on the northeast of Andhra Pradesh state, India. The district headquarters is Kakinada and the distance from the state capital, Hyderabad is 564 km. East Godavari district lies north-east coast of Andhra Pradesh and is bounded on the north by Visakhapatnam district and the state of Orissa, on the east and the south by the Bay of Bengal and on the west by Khammam and West Godavari districts. The area of the district is 10,807 sq. k.ms. The district is located between the northern latitudes of 16° 30' and 18° 20' and between the eastern longitudes of 81° 30' and 82° 36'. It has a total population of 49.01 lakhs and 19.15 lakhs of tribal population as per the 2001 census.⁵ The district consists of

⁵ *Ibid.*, p. 19.

the five revenue divisions of Kakinada, Rajahmundry, Peddapuram, Rampachodavaram and Amalapuram.

East Godavari district can be broadly classified into three natural divisions, namely, the delta, upland and agency or hill tracts. The general elevation of the district varies from a few meters near the sea to about 300 meters in the hills of the agency. The Eastern Ghats rise by gradations from the level of the coast and spread throughout the agency mandals of Rampachodavaram and Yellavaram. The delta portion constituting the whole of Konaseema and portions of Kakinada, Ramachandrapuram and Rajahmundry mandals, presents a vast expanse of rice-fields surrounded by plantain, betel, coconut gardens and innumerable palmyrahs. The mandals of Tuni, Pithapuram, Peddapuram and portions of Kakinada, Ramachandrapuram and Rajahmundry constitute the upland areas. The main soils in the district are alluvial (clay loamy) red soil, sandy loam and sandy clay. There is mostly alluvial soil in the Godavari delta and sandy clay soil at the tail end portions of the Godavari River, red loamy soil in the upland and agency areas of the district.

Map-5.2: East Godavari District



The climate is comparatively moderate throughout the year except during the months of April to June when the temperature reaches a maximum of 48 deg. centigrade. The normal rainfall of the district is 1280.0 mm. More than half of the rainfall is brought by the south-west monsoon while a large portion of the rest of the district receives rainfall from the north-east monsoon also, during October and November. Rampachodavaram, as said in the beginning of this chapter, is one of the five revenue divisions and consists of seven mandals with more than 50 percent of tribal population. The area is called as agency or hill tracts area because of its nature of location. The present study is carried out in the area. In this context, an attempt is made to present an in-depth profile of the Rampachodavaram agency area.

Section–2: Profile of Rampachodavaram Agency Area

In East Godavari district, the Rampachodavaram agency area (tribal sub-plan area) lies between 81.3° and 87.3° East longitude and 17.10° and 18° north latitude. It is bound by the river Godavari in the west, Visakhapatnam district in the east, Khammam district and Koraput district of Orissa state in the north. The ITDA with its headquarters at Rampachodavaram is spread over the 7 mandals, of (1) Rampachodavaram, (2) Maredumilli, (3) Y. Ramavaram, (4) Devipatnam, (5) Gangavaram, (6) Addateegala, and (7) Rajavomangi. The total number of villages in these seven mandals is 525. This area consisting of 525 villages spread across 7 mandals is called as Rampachodavaram agency area.⁶ Apart from these villages, there are 128 other villages which form part of the sub-plan area and are scattered in 4 other mandals, viz: (1) Sankhavaram, (2) Kotananduru, (3) Prathipadu and (4) Yeleswaram. The geographical area of the agency area is 4,191.65 sq km which forms 38.2 percent of the total geographical area of the district.⁷ The villages in the agency area are small and scattered in and around forests and hills and within the village, the households are also scattered in the midst of fields and small habitations.

⁶ The present study 'Primary Education in Tribal Areas: A Study of Community Participation in Sarva Shiksha Abhiyan' is carried out in the agency area consisting of seven mandals since it has tribal population of more than 50 percent to total population. The sub-plan area, which consists of 128 villages spread over in four other mandals, is not part of the agency area and concentration of tribal population is less than 40 percent. Hence the sub-plan area consisting with four mandals is excluded from the study.

⁷ The details of the number of villages and mandals are collected from office of the Integrated Tribal Development Agency (ITDA) at Rampachodavaram, East Godavari district.

Table-5. 1: Mandal-wise ST population, households in Rampachodavaram agency area (2001)

S. No.	Name of the Mandal	Total Population	Total Households	Total ST Population			Total ST HHs
				Male	Female	Total	
1	Maredumilli	18010	4057	7443	6949	14392	3242
2	Devipatnam	27898	7590	7943	8255	16198	4407
3	Y.Ramavaram	27950	6549	11658	12457	24115	5650
4	Addateegala	38387	9336	11754	11783	23537	5724
5	Rajavomangi	40033	9639	11172	11037	22209	5347
6	Gangavaram	25938	6271	8096	8556	16652	4026
7	Rampachodavaram	38413	9165	14212	14780	28992	6917
Agency Total (7 mandals)		216629	52607	72278	73817	146095	35478
8	Kotananduru	71044	16744	2211	2113	4324	1019
9	Sankhavaram	78342	18534	2522	2409	4931	1167
10	Yeleswaram	76285	17442	1543	1594	3137	717
11	Prathipadu	78914	18126	2016	1996	4012	922
Sub Plan Total (4 Mandals)		304585	70846	8292	8112	16404	3816
Total Agency Population		521214	123453	80570	81929	162499	39294

Source: ITDA, Rampachodavaram, East Godavari District.

The agency area can be broadly divided into two physical and geographical tracts, i.e. (i) hilly region covered with deciduous forests and mountains of altitude ranging from 2000–4000 feet and, (ii) more or less flat area interspersed with small hills and undulating terrains. The area is endowed with a variety of soils. Its temperature varies between 15° celsius in winter and about 46° celsius in summer. Most of the area experiences cool winter and mild to moderately severe summer depending on the distance and proximity to forest. Rains start in June and continue up to November. The average rainfall ranges from 900-1400 mm. Forests occupy 2.55 lakh hectares covering 57 percent of the agency area, which supports a wide variety of flora and fauna. The soils are mostly red and loamy; however, patches of black soil are also found.

The Table 5. 2 show the details of population and households of tribal sub-caste wise. The Kondareddi community has the major share of the total population and is followed by the Koya Dora community in the Rampachodavaram agency area. The Konda Kammara community has nearly fifteen percent of the total population. The other community groups like the Konda Kapu, Valmiki and Mannedora have a very low representation of the total population. It clearly explains that population-wise Konda Reddi and Koya Dora communities are the major groups in the study area,

whereas other community groups like Konda Kapu, Valmiki and Mannedora have less population.

Table-5. 2: Sub-Caste wise ST population, households in Rampachodavaram agency area

S. No	Tribal Sub-Caste Particulars	ST Population	ST Households
1	Konda Reddi	65001 (40)	15718 (40)
2	Konda Dora	56876 (35)	13753 (35)
3	Konda Kammara	19499 (12)	4715 (12)
4	Konda Kapu	6499 (4)	1572 (4)
5	Valmiki	8126 (5)	1964 (5)
6	Mannedora	3249 (2)	786 (2)
7	Others	3249 (2)	786 (2)
Total		162495 (100)	39294 (100)

Source : ITDA, Rampachodavaram, East Godavari District, 2007.

Note : Figures in parentheses indicate column percentages

2.1. ITDA in Rampachodavaram: A Brief Note

The Integrated Tribal Development Agency, Rampachodavaram was established in East Godavari district with Kakinada as its headquarters in 1975. Later on, the headquarters was shifted to Rampachodavaram which is its headquarters at present. The Integrated Tribal Development Agency (ITDA) was established in 1976 by the Government of Andhra Pradesh with a mandate to plan, implement and monitor various schemes for the overall socio-economic development of tribals. The Government of Andhra Pradesh vide G.O. Ms.No.434 sought to establish a single line administration in the tribal sub-plan areas by empowering one agency i.e., the ITDA to control and coordinate the functions of the various departments here. The Project Officer, ITDA is designated as Joint Collector, Additional District Magistrate and Additional Agent to Government. The ITDA is endowed with autonomy and flexibility in planning, staffing and other financial matters.

2.2. Governing Body

The Collector of the district is the Chairman of the Governing Body of the ITDA. The Governing Body meets at frequent intervals to approve various plans and schemes

prepared for the upliftment of tribals. The executive functions of the ITDA are discharged by the Project Officer, who normally is an officer of the Indian Administrative Service (IAS) with 3-5 years seniority. The administrative system of the ITDA follows a single line command. This implies that officers of various line departments or sectors are subordinate and responsible to the Project Officer. The Project Officer coordinates the functioning of various sectors within the ITDA to achieve a holistic and integrated approach in the objectives. The various sectors which are usually represented in the ITDA's single-line administrative set-up include Revenue, Police, Forestry, Health, Education, Agriculture, Soil Conservation, Horticulture, Sericulture, Animal Husbandry, Industrial Promotion, Fisheries, Minor Irrigation, Panchayat Raj, Engineering wing of Roads and Buildings, Housing, ICDS, Girijana Cooperative Corporation (GCC), etc. All these departments mentioned in the above perform their functions within the ITDA purview and are controlled by the Project Officer. The ITDA implements its programmes through funding support received from both Government of India and the state government. In addition, externally aided projects are also sponsored from time to time.

2.3. General Administration

The ITDA has got a wide network of staff support to implement its programmes. Its office organization includes a Development Officer (DO) to assist the Project Officer in planning and implementing schemes. The Administrative Officer (AO) oversees correspondence, accounts and other administrative issues. The Office Manager supervises the functioning of various office assistants and manages day-to-day administrative issues. Besides, there are nearly 20 office assistants to assist line functionaries. There is a separate audit and accounts wing also attached to the office.

The various line departments also have their field staff that function under the overall umbrella of the ITDA. The important field based staff that function at the grass-root level include the Village Administrative Officer (VAO), Village Development Officer (VDO), Village Liaison Worker (VLW), Single School teacher, Anganwadi worker (AWW), Community Health Worker (CHW), Auxiliary Nursing Midwife (ANM), Daily Requirement Depot salesman, etc. The significant staff at the next supervisory level include the Mandal Revenue Officer (MRO), Mandal Development Officer (MDO), Mandal Education Officer (MEO), Agriculture Demonstrator, Horticulture

Officer (HO), Forest Range Officer (FRO), Watershed Development Coordinator (WDC), Community Development Co-ordinator (CDC), Veterinary Sub-Assistant, Medical Officer of PHCs, executive staff of different engineering wings, ICDS Supervisors, GCC Branch Managers, etc. Thus the ITDA staff is positioned at different levels in an extensive way and help in the coverage of the entire agency area from the grass-roots. The following description on various departments gives an idea about their functions and life style of the tribal community in the area.

2.4. Agriculture

Tribals are basically dependent on the forest and live by collecting forest produce or doing shifting cultivation. With the intervention of the ITDA, settled agriculture has become the order of the day, with more and more tribals taking up settled agriculture, using new varieties of seeds and agriculture implements. The agriculture wing of the ITDA plans, implements, and monitors the development of agriculture in the land owned by the tribals and its activities include distribution of new variety of seeds, agriculture implements, transfer of modern agricultural packages, and enlightening people on new crops and cropping patterns.

2.5. Horticulture

The Horticulture wing looks after the development of horticulture and encourages tribals to bring their wasteland, degraded land etc., under horticulture crops like cashew, mango etc. Tribals are encouraged to take up improved varieties and are taught grafting and modern methods of horticulture to improve productivity and to bring more land under useful cultivation.

2.6. Minor Irrigation

The Minor Irrigation wing of the ITDA is responsible for taking up construction of minor irrigation tanks, check dams and community irrigation wells, electric motors and oil engines are supplied to tribal beneficiaries for irrigating their land using water from small rivulets and wells. They also develop lift irrigation schemes by taking water from the perennial, copious rivers, which flow through the district, and also from the various irrigation bore wells, which are dug, taking into consideration,

ground water availability. The ITDA bears the cost for extending electric lines for energisation of motors meant for lift irrigation schemes as well as for the wells.

2.7. Tribal Welfare Engineering

The Tribal Welfare Engineering Department is responsible for the construction of buildings – for schools, hostels, offices etc., formation and construction of roads, bridges for connecting interior villages. They also take up drilling of bore wells for drinking water purposes.

2.8. Soil Conservation

The Soil Conservation Department takes care of the various techniques to be adopted for the conservation of soil and moisture in the area using the watershed development concept of treating land from ridge to valley. They have taken up various works like stone terracing, graded bunding, bench terracing, rock filled dams, farm ponds, brushwood dams, to curb the erosion of topsoil and preserve moisture.

2.9. Animal Husbandry and Industry Sector

The Animal Husbandry wing of the ITDA ensures the supply of strong plough bullocks for ploughing lands, milch animals like cows and buffaloes for milk purposes for consumption as well as sale, distribution of new and improved varieties of poultry, sheep units etc. The industry sector of the ITDA encourages tribal entrepreneurs to take up small industries, which use raw materials available in the area. Various minor forest produces are good raw materials for many industries.

2.10. Girijan Co-operative Corporation

The Girijan Co-operative Corporation (GCC) for which the Project Officer is the ex-officio Executive Director, is responsible for the supply of daily requirements to tribals in the agency area at nominal rates, for the purchase of various non-timber minor forest products which are collected by them, for distribution of loans –short term and long term credit loans to them farmers for raising crops and for supply of motors etc. The GCC has a monopoly of the purchase of minor produce from the forest. The shandy inspectors of the GCC are present in local markets to ensure that tribals are not cheated by non tribals. They ensure correct price and weightment of

the produce collected. The GCC also distributes daily requirements like rice, dal and other essential commodities at interior village points and run D. R. depots to help in the public distribution system of the government.

2.11. TRICOR

The Andhra Pradesh Scheduled Tribes Co-operative Finance Corporation Limited (TRICOR) wing of the ITDA gives margin money to the tribals at very low rates of interest and helps beneficiaries to purchase modern agriculture implements, tractors, electric motors and auto rickshaws, etc.

2.12. Education

The ITDA is primarily responsible for the development of education of tribals. It sets up schools in various interior pockets of the agency. All necessary inputs like food, uniform, incentives, medical care, accommodation, bedding, cosmetics, and soaps are given free to children joining these schools. Ashram school teachers stay along with the children in the school to motivate them to study. There are also special schools which are meant for the development of primitive tribals in the area.

2.13. Health

On the health side, the Project Officer has direct control over the medical officers in the area and in close association with them doctors takes steps for promotive, preventive and curative treatment of tribals. In association with medical officers and voluntary organizations, it also conducts regular health camps, eye camps to prevent the spread of diseases. One mobile force has also been constituted to tour villages on fixed dates and timings to administer medicines to people in need and act quickly in emergencies. The ITDA also refers serious patients to specialty hospitals for treatment. In remote areas, the ITDA also encourages local doctors with traditional methods of treatment. To improve the delivery of medical services in remote & inaccessible villages, community health workers (CHWs) have been selected through grama sabhas and trained for providing mother and child health services in their own villages under the overall control of the ANM. There are 618 CHWs working in this agency area.

2.14. ICDS

The Integrated Child Development Scheme (ICDS) Project which is meant to improve mother and child care is also directly monitored by the Project Officer. The anganwadi centers provide nutritional food to children of the age group 0-5 and ensure proper immunization, take care of pregnant women, ensure safe delivery and take-up adequate pre-natal, natal and post-natal care. The anganwadi workers are also responsible for encouraging thrift among women.

The representation of tribal people in different Community Based Organizations (CBOs) at village/habitation level in the study area was also observed. There are CBOs like Water Users Association (WUA), Mothers' Committees, Parent-Teachers Associations (PTAs), School Education Management Committees (SEMCs), Self-Help Groups (SHGs), Panchayat Raj Institutions (PRIs) formed to look into different activities run by the government through the ITDA. The activities relate to water, agriculture and horticulture implemented by the minor irrigation department are monitored by the WUA, education by the PTA and SEMC members, child and mother health implemented by ICDS and health department by Mother Committees. Community participation in the implementation of various activities by the ITDA is observed through the representation of various CBOs that exist in the village level as mentioned above.

Section-3: Profile of the Sample Mandals

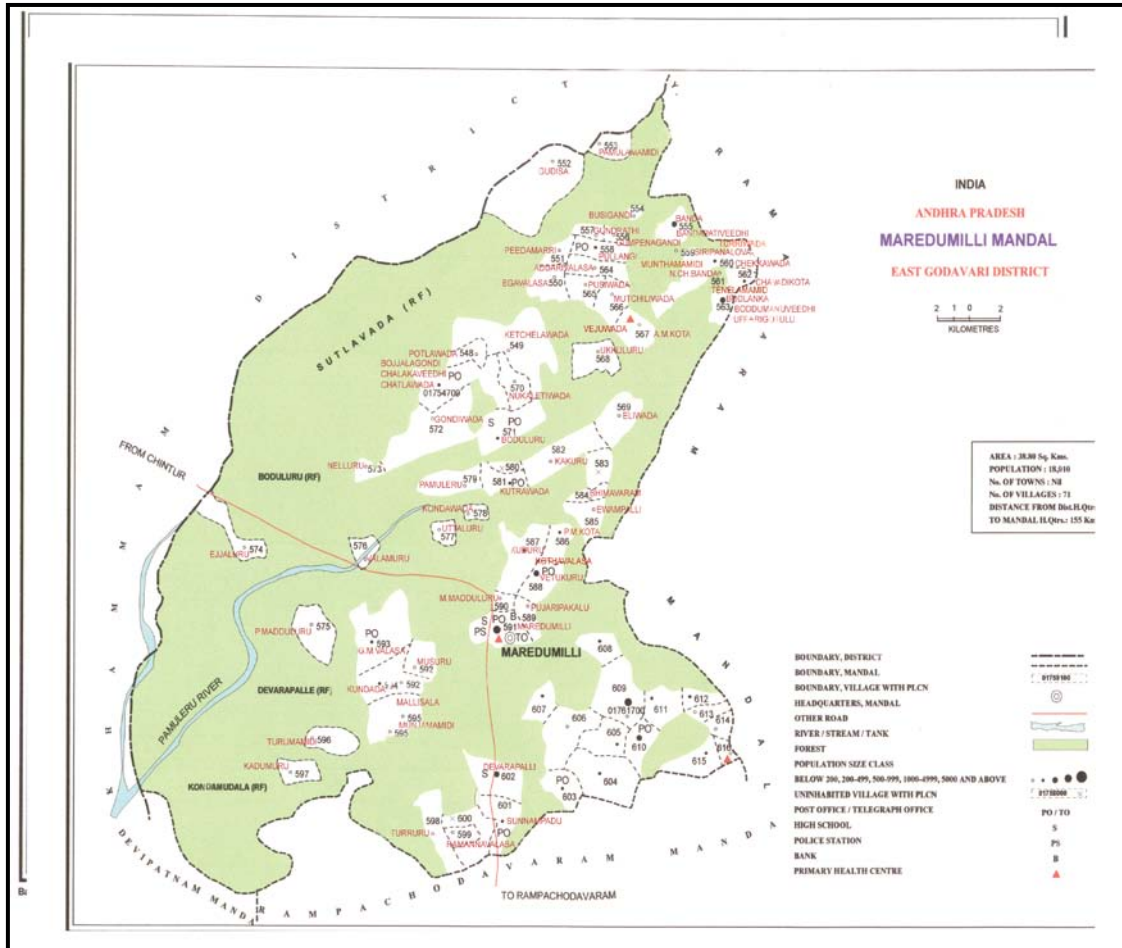
This section deals with a profile of the study mandals and villages that are selected in each mandal. The three mandals that are selected for the study are Maredumilli, Y. Ramavaram and Gangavaram mandals. Ten percent of the total villages were selected from each mandal for the study. The profile and details of the mandals and sample villages are as follows;

3.1. Maredumilli Mandal

Table 5.3 represents the overall profile of Maredumilli mandal as per the 2001 census. The mandal has 71 villages with Maredumilli is its mandal headquarter, which is 25 km from the agency headquarters of Rampachodavaram. The total number of households in the mandal is 4057, and an average household size is 4.0. The total population of the mandal is 18010, of whom 9261 are male and 8749 are female. The

total ST population is 14392, of whom 7443 are male and 6949 are female. The proportion of ST population in the total population is 79.9 percent. Among the total male population, the proportion of ST male population is 80.4 percent and among the total female population, the proportion of ST female population is 79.4 percent.

Map-5.3: Maredumilli Mandal



The total SC population is 81, of whom 44 are male and 37 are female. The proportion of SC population in the total population is 0.4 percent. Among the total male population, the proportion of SC male population is 0.5 percent and among the total female population, the proportion of SC female population is 0.4 percent.

The total number of literates in the mandal is 7818, of whom 4889 are male and 2929 are female. The total literacy rate in the mandal is 52.4 percent. Among the total literates the proportion of male literacy is 63.0 percent and the female literacy is 40.9 percent. The literacy rate in the mandal is less than state average literacy rate (60.47)

and East Godavari district average literacy rate (65.48). The total number of illiterates in the mandal is 10192, of whom 4372 are male and 5820 are female (Table 5.3).

Table-5.3: Profile of the Maredumilli mandal

S. No	Description	Total	Male	Female
1	Number of Households	4057	--	--
2	Household size	4.0	--	--
3	Proportion of urban population	0.0	--	--
4	Sex Ratio (females per 1000 males)	945	--	--
5	Sex Ratio (0-6 years)	1055	--	--
6	Sex Ratio (SC)	841	--	--
7	Sex Ratio (ST)	934	--	--
8	Population - Total	18010	9261	8749
9	Population - Rural	18010	9261	8749
10	Population - Urban	0	0	0
11	Population (0-6)	3095	1506	1589
12	SC Population	81	44	37
13	Proportion of SC population (%)	0.4	0.5	0.4
14	ST Population	14392	7443	6949
15	Proportion of ST population (%)	79.9	80.4	79.4
16	Number of literates	7818	4889	2929
17	Literacy Rate (%)	52.4	63.0	40.9
18	Number of illiterates	10192	4372	5820
19	Illiteracy Rate (%)	68.3	56.4	81.3
20	Workers - Total	8975	4869	4106
21	Work Participation Rate (%)	49.8	52.6	46.9
22	Main workers	6363	3580	2783
23	Proportion of Main Workers (%)	35.3	38.7	31.8
24	Marginal workers	2612	1289	1323
25	Proportion of Marginal Workers (%)	14.5	13.9	15.1
26	Non workers	9035	4392	4643
27	Proportion of Non Workers (%)	50.2	47.4	53.1
28	Cultivator labourers	3298	1865	1433
29	Proportion of cultivators to total workers (%)	36.7	38.3	34.9
30	Agricultural labourers	3875	1946	1929
31	Proportion of agricultural labourers to total workers (%)	43.2	40.0	47.0
32	Workers in household industries	227	63	164
33	Proportion of workers in household industries (%)	2.5	1.3	4.0
34	Other workers	1575	995	580
35	Percentage of other workers to total workers (%)	17.5	20.4	14.1

Source: Census of India 2001, Data Dissemination Wing, Office of the Registrar General, Government of India, New Delhi

Out of 71 villages in Maredumilli mandal, 7 villages were selected at 10 percent of the total villages for administering the questionnaire for primary data collection. The sample villages in Maredumilli mandal are the most interior and a more than 40 percent of the community in the selected villages belong to the Konda Reddi, which is a Primitive Tribal Group (PTG). The other tribal groups in the selected villages in this

mandal are Konda Dora, Konda Kammara, Konda Kapu and Valmiki. Most of the tribal groups in the sample villages depend on podu cultivation (shifting cultivation) for their livelihood. Most of the selected villages do not have bus facility, and people walk for kilometers to attend shandies (weekly markets in tribal areas) where they buy and sell household consumption material.

Table-5.4: List of sample villages in Maredumilli mandal

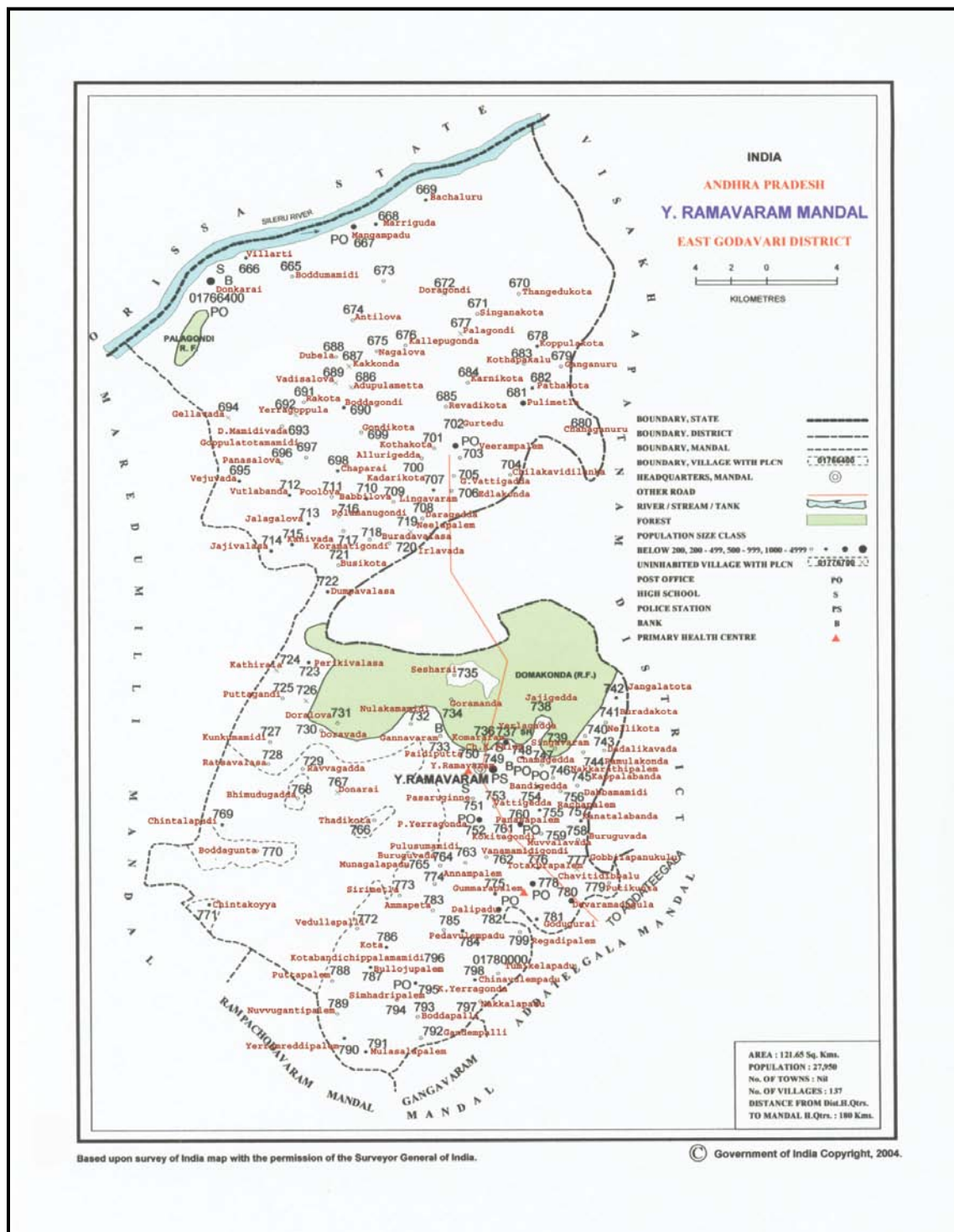
S. No	Name of the Mandal	S. No	Name of the Panchayat	S. No	Name of the Village
1	Maredumilli	1	Pullangi	1	Pusivada
				2	Agavalasa
				3	Gupenagandi
		2	G. M. Valasa	4	Gondivada
				5	Valamuru
		3	Vetukuru	6	P. M. Kota
		4	Chavadikota	7	Nimmachetlabanda

3.2. Y. Ramavaram Mandal

Table 5.5 represents the overall profile of Y. Ramavaram mandal as per the 2001 census. The mandal has 131 villages with Y. Ramavaram is its mandal headquarters, which is 65 km from the agency headquarters of Rampachodavaram. The total number of households in the mandal is 6549, and an average household size is 4.0. The total population of the mandal is 27950, of whom 13587 are male and 14363 are female.

The total ST population is 24115, of whom 11658 are male and 12457 are female. The proportion of ST population in the total population is 86.3 percent. Among the total male population, the proportion of ST male is 85.8 percent and among the total female population, the proportion of ST female population is 86.7 percent. The total SC population is 375, of whom 194 are male and 181 are female. The proportion of SC population in the total population is 1.3 percent. Among the total male population, the proportion of SC male population is 1.4 percent and among total female population, the proportion of SC female population is 1.3 percent.

Map-5.4: Y. Ramavaram Mandal



The total number of literates in the mandal is 8582, of whom 5004 are male and 3578 are female. The total literacy rate of the mandal is 37.4 percent. The proportion of male literacy in the total literacy is 45.1 percent whereas 30.3 percent is female. The literacy rate in the mandal is less than the state average literacy rate (60.47) and the

East Godavari district average literacy rate (65.48). The total number of illiterates in the mandal is 19368, of whom 8583 are male and 10785 are female.

Table-5.5: Profile of the Y. Ramavaram mandal

S. No	Description	Total	Male	Female
1	Number of Households	6549	--	--
2	Household size	4.0	--	--
3	Proportion of urban population	0.0	--	--
4	Sex Ratio (females per 1000 males)	1057	--	--
5	Sex Ratio (0-6 years)	1026	--	--
6	Sex Ratio (SC)	933	--	--
7	Sex Ratio (ST)	1069	--	--
8	Population - Total	27950	13587	14363
9	Population - Rural	27950	13587	14363
10	Population - Urban	0	0	0
11	Population (0-6)	5030	2483	2547
12	SC Population	375	194	181
13	Proportion of SC population (%)	1.3	1.4	1.3
14	ST Population	24115	11658	12457
15	Proportion of ST population (%)	86.3	85.8	86.7
16	Number of literates	8582	5004	3578
17	Literacy Rate (%)	37.4	45.1	30.3
18	Number of illiterates	19368	8583	10785
19	Illiteracy Rate (%)	84.5	77.3	91.3
20	Workers - Total	14723	7859	6864
21	Work Participation Rate (%)	52.7	57.8	47.8
22	Main workers	11253	6708	4545
23	Proportion of Main Workers (%)	40.3	49.4	31.6
24	Marginal workers	3470	1151	2319
25	Proportion of Marginal Workers (%)	12.4	8.5	16.1
26	Non workers	13227	5728	7499
27	Proportion of Non Workers (%)	47.3	42.2	52.2
28	Cultivator labourers	8419	4949	3470
29	Proportion of cultivators to total workers (%)	57.2	63.0	50.6
30	Agricultural labourers	4304	1642	2662
31	Proportion of agricultural labourers to total workers (%)	29.2	20.9	38.8
32	Workers in household industries	466	219	247
33	Proportion of workers in household industries (%)	3.2	2.8	3.6
34	Other workers	1534	1049	485
35	Percentage of other workers to total workers (%)	10.4	13.3	7.1

Source: Census of India 2001, Data Dissemination Wing, Office of the Registrar General, Government of India, New Delhi

Out of 131 villages in Y. Ramavaram mandal total 13 villages are selected at 10 percent of the total villages for administering the questionnaire for primary data collection. The sample villages in Y. Ramavaram mandal are the most interior and majority of the community in the selected villages belong to the Konda Reddi, which is a PTG. The other tribal groups in the selected villages in the mandal are Paragi

Porja and Valmiki. Most of these tribal groups in the sample villages depend on podu cultivation/shifting cultivation for their livelihood. The selected villages do not have bus facility, and they walk for kilometers to attend shandies (weekly markets in tribal areas) where they buy and sell household consumption material.

Table-5.6: List of sample villages in Y. Ramavaram mandal

S. No	Name of the Mandal	S. No	Name of the Panchayat	S. No	Name of the Village
1	Y. Ramavaram	1	Boddagandi	1	Marrigudem
				2	Sindhuvada
				3	D. Mamidivada
		2	Pathakota	4	Pulimetta
				5	P. M. Lanka
				6	Kothapakalu
		3	Gurthedu	7	Yedlakonda
				8	G. Vattigadda
		4	Yarlagadda	9	Yarlagadda
		5	Chamagadda	10	Dadalikavada
		6	Dhalipada	11	Pulusumamidi
		7	Chinthalapudi	12	Perikivalasa
		8	Y. Ramavaram	13	Chinthakarrapalem

3.3. Gangavaram Mandal

Table 5.8 represents the overall profile of Gangavaram mandal as per the 2001 census. The mandal has 60 villages with Gangavaram is its mandal headquarters, which is 22 km from the agency headquarters of Rampachodavaram. The total number of households in the mandal is 6271, and an average household size is 4.0. The total population of the mandal is 25938, of whom 12657 are male and 13281 are female. Total ST population is 16652, of whom 8096 are male and 8556 are female. The proportion of ST population in the total population is 64.2 percent. Among the total male population, the proportion of ST male population is 64.0 percent and among the total female population, the proportion of ST female population is 64.4 percent. Total SC population is 2002, of whom 961 are male and 1041 are female. The proportion of SC population in the total population is 7.7 percent. Among the total male population, the proportion of SC male population is 7.6 percent and among the total female population, the proportion of SC female population is 7.8 percent.

The total number of literates in the mandal is 9353, of whom 4878 are male and 4475 are female. The total literacy rate of the mandal is 42.5 percent. The proportion of male literacy among the total literacy is 45.5 percent whereas 39.6 percent is female.

The literacy rate in the mandal is less than the state average literacy rate (60.47) and the East Godavari district average literacy rate (65.48). The total number of illiterates in the mandal is 16585, of whom 7779 are male and 8806 are female. The total illiteracy rate in the mandal is 75.3 percent. Among the total illiterates the proportion of male illiteracy is 72.6 percent whereas female literacy is 77.9 percent.

Map-5.5: Gangavaram Mandal

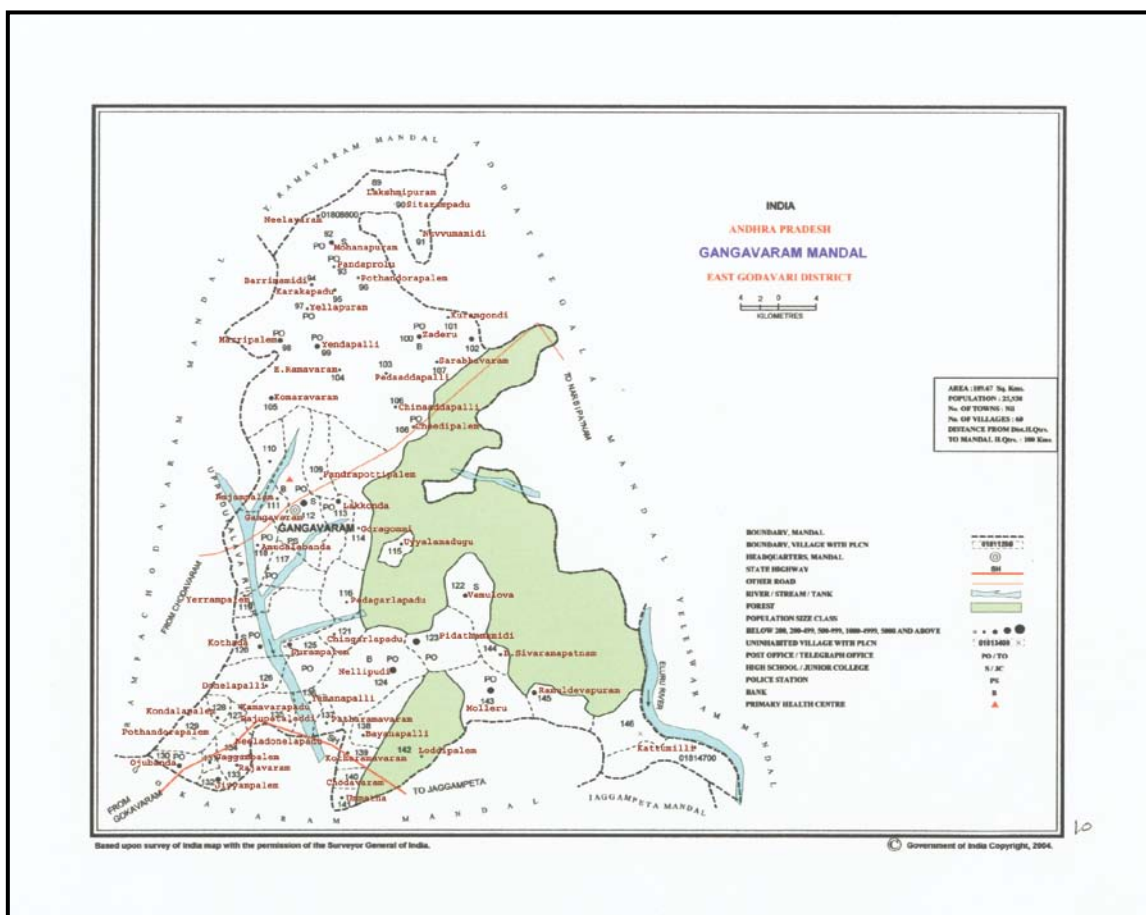


Table-5.7: List of sample villages in Gangavaram mandal

S. No	Name of the Mandal	S. No	Name of the Panchayat	S. No	Name of the Village
1	Gangavaram	1	Jaderu	1	Yetipalli
		2	Surampalem	2	Surampalem
		3	Doramamidi	3	Doramamidi
		4	Jiyampalem	4	Kamavarappadu
		5	Bayanapalli	5	Patharamavaram
		6	Jaggampalem	6	Jaggampalem

Out of 60 villages in Gangavaram mandal, 6 villages were selected at 10 percent of the total villages for administering the questionnaire for primary data collection. The

sample villages are both interior as well as roadside ones. Majority of the community in selected villages belong to the Konda Dora group. The other tribal groups in the selected villages in the mandal are Konda Kammara, Konda Kapu, Koya, Konda Reddi and Valmiki. Most of these tribal groups in the sample villages are agricultural labourers. Most of the selected villages do not have bus facility even when the distance of these villages from mandal headquarters varies from 10 km to 25 km.

Table-5.8: Profile of the Gangavaram mandal

S. No	Description	Total	Male	Female
1	Number of Households	6271	--	--
2	Household size	4.0	--	--
3	Proportion of urban population	0.0	--	--
4	Sex Ratio (females per 1000 males)	1049	--	--
5	Sex Ratio (0-6 years)	1016	--	--
6	Sex Ratio (SC)	1083	--	--
7	Sex Ratio (ST)	1057	--	--
8	Population - Total	25938	12657	13281
9	Population - Rural	25938	12657	13281
10	Population - Urban	0	0	0
11	Population (0-6)	3923	1946	1977
12	SC Population	2002	961	1041
13	Proportion of SC population (%)	7.7	7.6	7.8
14	ST Population	16652	8096	8556
15	Proportion of ST population (%)	64.2	64.0	64.4
16	Number of literates	9353	4878	4475
17	Literacy Rate (%)	42.5	45.5	39.6
18	Number of illiterates	16585	7779	8806
19	Illiteracy Rate (%)	75.3	72.6	77.9
20	Workers - Total	14709	7906	6803
21	Work Participation Rate (%)	56.7	62.5	51.2
22	Main workers	11822	6897	4925
23	Proportion of Main Workers (%)	45.6	54.5	37.1
24	Marginal workers	2887	1009	1878
25	Proportion of Marginal Workers (%)	11.1	8	14.1
26	Non workers	11229	4751	6478
27	Proportion of Non Workers (%)	43.3	37.5	48.8
28	Cultivator labourers	6497	3787	2710
29	Proportion of cultivators to total workers (%)	44.2	47.9	39.8
30	Agricultural labourers	6902	3270	3632
31	Proportion of agricultural labourers to total workers (%)	46.9	41.4	53.4
32	Workers in household industries	208	113	95
33	Proportion of workers in household industries (%)	1.4	1.4	1.4
34	Other workers	1102	736	366
35	Percentage of other workers to total workers (%)	7.5	9.3	5.4

Source: Census of India 2001, Data Dissemination Wing, Office of the Registrar General, Government of India, New Delhi

The sample villages across in three mandals are mostly populated with tribal community groups and found most of them interior and hill-top. As per the data collected in the field most of the villages are below 20 km from the mandal headquarters and some of them are between 21 to 40 km. Nearly five villages are in the distance of 100 and above km from the mandal headquarters. As the data reveals, more than 50 percent of the villages belong to the Kondareddi community. The sample villages are also covered with Valmiki, Konda Dora, Koya, Konda Kammara and Paragi Porja community, which share between 6 to 10 percent of the total respondents. These villages, for their livelihood, mostly depend on agricultural labour and podu cultivation. Nearly 60 percent of the villages are agriculture labourers and do podu cultivation in the nearby forest. They also depend on the forest for seasonal forest products which most of them sell to the GCC, and to middlemen who come from non-tribal areas. An attempt is made in the following to bring out the socio-economic background of the respondents in the selected sample villages.

Section–4: Profile of the Sample Villages and Socio-Economic Background of the Respondents

The socio-economic background of the respondents enables us to understand the level of their participation in education related activities. Keeping this in view, an attempt is made in this section to assess the social and economic background of 345 respondents in the study. These respondents are represent from the School Education Management Committees (SEMCs), Parents-Teachers Associations (PTAs), Panchayat Raj institutions (PRIs), school teachers and students in primary schools. In order to understand the socio-economic conditions of the respondents in the selected villages, variables like caste, age, occupation, land holdings, annual income, education levels of the respondents, etc, are analyzed.

4.1. Social Life and Relations

In social hierarchy, the Konda Reddi community claims the highest status and does not inter-dine or inter-marry with other groups. The Konda Reddi community is declared a PTG by Government of India due to the low level of economic, educational and social development. Valmikis however, possess more qualities of entrepreneurship and are articulate, possessing contact with Christian missionaries, some of them even follow Christianity. Usually, the villages are small, inhabited by

one tribe exclusively. Even if there is more than one tribe in the villages, they live in separate habitations. Interaction among different groups is for goods and services and ritual performances. Konda Reddi habitations are mostly in interior forest and hilly areas and they largely subsist on shifting cultivation. Weekly markets are organized for exchange of goods and purchase of necessary items. The tribal have numerous festivals in the year and usually have nuclear families.

4.2. Means of Livelihood

Tribal families employ a wide variety of means to eke out their livelihood. There are significant differences in this regard among the various sub-tribes. For instance, a majority of the people in Konda Reddi community are still at the hunter-gatherer stage. They do follow, however, primitive methods of agriculture (locally called podu or podu cultivation), wherein they clear patches of forest lands on hills slopes by rotation by cutting and burning, and raise minor millets like jowar, sorghum, pearl millet, etc. On the other extreme are the Valmikis, who have mostly benefited by the efforts of missionaries in the past and have taken to education in a big way. Most of them practice settled agriculture, raising crops like paddy, cotton, tobacco, chilies, and others. The Konda Doras subsist on agriculture and cattle-rearing, while the Konda Kammaras are the traditional artisans.

4.3. Profile of the Sample Villages:

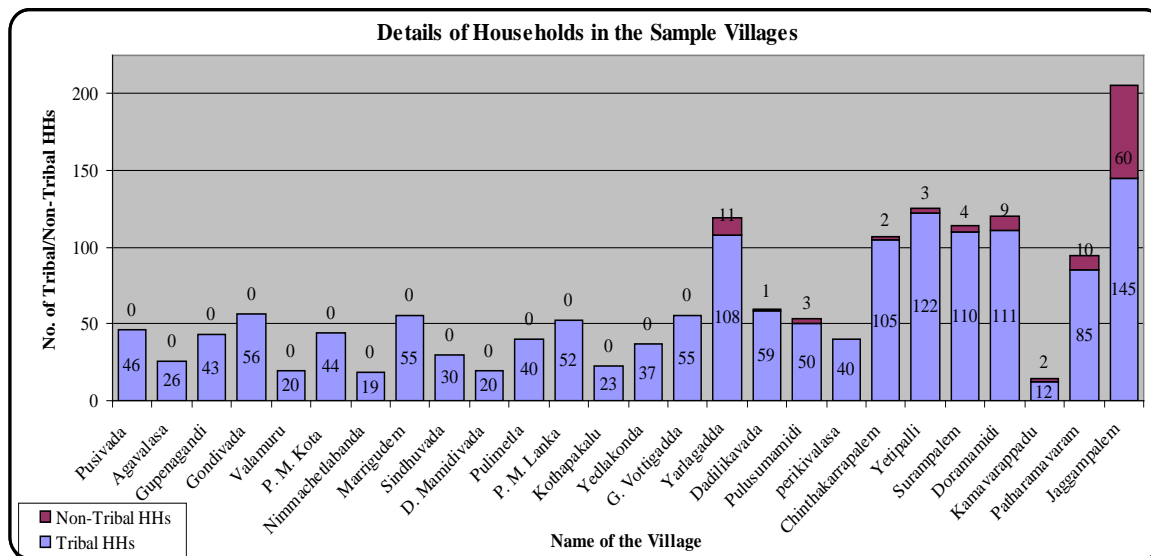
Twenty six villages were selected for the study from Maredumilli, Y. Ramavaram and Gangavaram mandals in Rampachodavaram agency area in East Godavari district. These sample villages are in the interior and some of them are hill top villages and are occupied predominantly by tribal people. The profile of these villages and various facilities that are available in the sample villages is explained below.

4.3.1. Households

The selected sample villages have largely covered with tribal households. Only 15 percent of the sample villages (4 out of 26 villages) have 20 and below tribal households (Figure 5.1). The highest number of tribal households with 101 and above is identified in six villages (23 percent). It is also identified from the analysis of the data that 6 villages (23.1 percent) have 21 to 40 tribal households. Nearly one-third of the sample villages have 41 to 60 households and less than 4 percent of the sample

villages have from 81 to 100 tribal households. It is noteworthy to observe from the data that majority of the villages have 41 to 60 tribal household. There are no tribal households ranges from 61 to 80.

Figure-5.1: Details of tribal and non-tribal households in the sample villages



Source: Field Survey

It is observed from the analysis of the data that more than 60 percent of the sample villages (16 villages out of 26) do not have non-tribal households (Figure 5.1). It also identified that nearly one-third of the sample villages (34.6 percent) have less than 20 non-tribal households. The data clearly indicates that majority of the sample villages are spread with tribal households and it is also found that a few villages possess with non-tribal households with less than 10 households. Most of these non-tribals belong to the Scheduled Caste community and they are migrants from the nearby non-agency villages for livelihood in the forest area.

4.3.2. Distance of the Sample Villages

Table-5.9: Distance of sample villages from their mandal headquarters

Name of the Mandal	Distance of Villages (in kms)				Total
	20 & Below	21-40	81-100	100 & Above	
Maredumilli	3 (42.9)	4 (57.1)	--	--	7 (100.0)
Y. Ramavaram	4 (30.8)	3 (23.1)	1 (7.7)	5 (38.5)	13 (100.0)
Gangavaram	4 (66.7)	2 (33.3)	--	--	6 (100.0)
Total	11 (42.3)	9 (34.6)	1 (3.8)	5 (19.2)	26 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentages

The data presented in the above Table 5.9 explains the distance of the sample villages from its mandal headquarters. It is observed from the data that more than 40 percent of the sample villages are in distance of 20 kms. Nearly one-third, comprising nearly 10 villages, is found in the range from 21 to 40 kms. It is also found that nearly 20 percent of the sample villages are found in the range of 100 and above km from the mandal headquarter and only one village is found in the range from 81 to 100 kms.

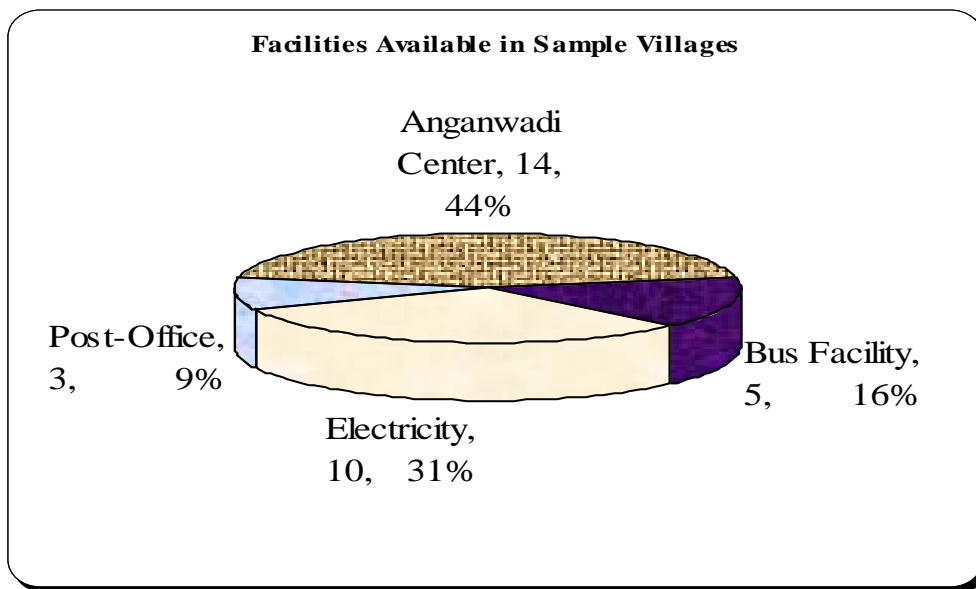
There is no single sample village ranging from 41 to 80 kms. The overall data presented in the above table reveals that most of the villages are within a radius of 40 kms and below, six villages (23 percent) are also identified with a distance of 100 kms and above. It is noteworthy that nearly one-third of the tribal villages are in the distance of more than 100 km from the mandal headquarter, and are inaccessible and hill-top villages.

4.3.3. Facilities Available in Sample Villages

Infrastructure plays a major role in development. The overall development of any village depends upon accessibility to various facilities such as transport, communication, electricity, school buildings, etc. Particularly in tribal villages, these facilities can change lifestyles and ways of living. They also enhance accessibility to livelihood. If provided with these basic facilities, tribals could increase their participation in decision making process. Which is why, it is felt that analyzing various facilities in the sample villages would help us understand them. Further it would also be helpful to analyze their participation in education activities.

Out of 26 sample villages, 5 villages (16 percent) do not have accessibility for transport (Figure 5.2). The electricity is available in 10 villages (31 percent). It is observed in the analysis of mandal wise data that 43 percent of the villages have anganwadi centers in Y. Ramavaram mandal, whereas in Maredumilli mandal less than one-fourth of the selected villages have this facility. This is because villages in Maredumilli mandal are inaccessible and interior. More than half of the villages in Maredumilli and Y. Ramavaram mandals do not have anganwadi centers because of remoteness. If we compare this situation with Gangavaram mandal, more than 80 percent of the villages have anganwadi centers. It is because the geographical location of the mandal is near to the plain area and has better exposure.

Figure-5.2: Facilities available in the sample villages



Source: Field Survey

More than 85 percent of the sample villages in Maredumilli mandal and nearly 85 percent of the sample villages in Y. Ramavaram mandal do not have bus facility. In the case of electricity more than 85 percent of the sample villages in Maredumilli mandal and nearly 77 percent of the sample villages in Y. Ramavaram mandal do not have this facility, whereas in Gangavaram mandal all the sample villages have the electricity facility. None of the villages in Maredumilli mandal has post office facility; in the case of Y. Ramavaram mandal 92 percent of the sample villages do not have accessibility to post-office facility. In overall, the data presented in the above table reveals that the sample villages selected in the area do not possess basic facilities such as anganwadi centers, bus facility, electricity and post office. It is observed that the sample villages in Maredumilli and Y. Ramavaram mandals are more remote and interior, whereas in the case of Gangavaram mandal it has a little advantage because of its exposure to the non-tribal area.

4.4. Socio-Economic Background of the Respondents:

The respondents were selected from the sample villages. They are from different social, economic and educational background. With different backgrounds they share membership in the School Education Management Committee (SEMC), Parent-Teacher Association (PTA) and Panchayat Raj Institutions (PRI). School teachers and students in primary education are also included in the sample. The indicators such as

related to social, economic, educational and other background are analyzed from the field data and presented in the below.

4.4.1. Caste background of the Respondents

The agency area in Rampachodavaram is dominated by tribal population. The major tribal groups in this area are Konda Reddi, Konda Dora, Konda Kapu, Konda Kammara, Paragi Porja, Valmiki and Koya. In the social hierarchy within these tribal groups, Konda Reddi claims superiority over other tribes. They mostly live in the hill top or interior villages. The Konda Reddi community within the tribals is a numerically dominant group in the area. The next numerically highest group is Konda Dora. The table below gives an understanding of the caste wise distribution of the respondents.

Table-5.10: Caste wise distribution of the respondents

Respondents	Caste background of the respondents							Total
	Konda Reddi	Valmiki	Konda Dora	Paragi Porja	Konda Kammara	Koya	Others	
Parents in SEMC	32 (61.5)	6 (11.5)	4 (7.7)	4 (7.7)	4 (7.7)	2 (3.8)	--	52 (100.0)
PTA Members	61 (51.7)	17 (14.4)	13 (11.0)	11 (9.3)	8 (6.8)	4 (3.4)	4 (3.4)	118 (100.0)
PRI Members	15 (57.7)	1 (3.8)	6 (23.1)	1 (3.8)	2 (7.7)	1 (3.8)	--	26 (100.0)
School Teachers	30 (63.8)	6 (12.8)	1 (2.1)	--	--	6 (12.8)	4 (8.5)	47 (100.0)
Students	63 (61.8)	7 (6.9)	5 (4.9)	7 (6.9)	9 (8.8)	11 (10.8)	--	102 (100.0)
Total	201 (58.3)	37 (10.7)	29 (8.4)	23 (6.7)	23 (6.7)	24 (7.0)	8 (2.4)	345 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentages

SEMC = School Education Management Committee

PTA = Parent-Teachers Association

PRI = Panchayat Raj Institution

The analysis of data presented in the Table 5.10 shows that out of the total respondents more than 50 percent belong to the Konda Reddi community. The table also reveals that the respondents from Valmiki, Konda Dora and Koya community vary from 7 to 10 percent, whereas the community belonging to Paragi Porja and Konda Kammara shares equal representation in the sample.

The Paragi Porja community can be seen in only Y. Ramavaram mandal, whereas the rest of the communities are spread over in all the sample mandals. The representation of the Konda Reddi community is more than 50 percent in all the category of the respondents i.e. PTA, parents in SEMC, PRI, school teachers and students.

The overall analysis of the data presented in the table reveals that the respondents in Konda Reddi community has comparatively greater presence in the education committees for monitoring education related activities at the village level. This is because the strength of the Konda Reddi community is numerically high in the agency area. Their numerical strength is large in the case of interior villages located in the Rampachodavaram agency area. Hence their participation in these education committees makes much relevant.

Caste wise analysis of the respondents' occupation gives very interesting results. Their occupation varies across the different caste groups. Nearly 73 percent of the respondents in Konda Reddi community is engaged in podu cultivation and this is nearly 11 (10.8 percent) percent in the case of Paragi Porja community. The rest of the caste groups are not involved over much in podu cultivation. In the agency area, podu cultivation is one of the important occupations of the tribals for their livelihood. It is observed from the data that the respondents in Konda Reddi community are more dependent on podu cultivation than the rest of the caste groups. This is because they live in interior locations and near hilly areas. Hence they depend on podu cultivation for their livelihood. Nearly 67 percent of the respondents in Valmiki community are employees, whereas this is only 33 percent in the case of the Konda Reddi community. Other than these two caste group, no other caste groups comes under this category. This is because Valmikis are more exposed to the outside world and most of them are educated, and hence use reservation facility and other benefits from the ITDA.

4.4.2. Age

The age of an individual is an important indicator to track his/her abilities. In general it is accepted and believed that young people are dynamic and can change things. In this context, an attempt is made to track the age group of different respondents in the study area. The table below explains the age of the respondents.

It may be of interest to know that the sample is distributed with respect to age groups. This phenomenon helps us to understand different age groups of the respondents. It may be observed that age reflects the maturity of mind and physique. In this context, age is considered as an important criterion for understanding community participation in primary education.

Table-5.11: Age of the respondents

Category of the Respondents	Age of the respondents (in Years)					Total
	10 & Below	11 to 20	21 to 30	31 to 40	41 to 50	
Parents in SEMC	--	--	18 (34.6)	30 (57.7)	4 (7.7)	52 (100.0)
PTA member	--	--	31 (26.3)	54 (45.8)	33 (28.0)	118 (100.0)
PRI member	--	--	9 (34.6)	11 (42.3)	6 (23.1)	26 (100.0)
School teacher	--	3 (6.4)	35 (74.5)	7 (14.9)	2 (4.3)	47 (100.0)
Student	93 (91.2)	9 (8.8)	--	--	--	102 (100.0)
Total	93 (27.0)	12 (3.5)	93 (27.0)	102 (29.6)	45 (13.0)	345 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentages

An analysis of respondents' age background would enable us to understand the age groups, which actively participate in school related activities in their respective villages. It may be noted from Table 5.11 that nearly 30 percent of the respondents are between 31-40 age group and 27 percent are between 21-30 age group. Of course, the student representation is also 27 percent of the 10 and below age group. Student sample was selected to track their opinion on amenities available in the school, behavior of teachers, etc. which will be discussed in the next chapter. When it comes to the participation of community members and teachers in education related activities, more than 50 percent of the respondents are in the age group of 21–40 years.

It is interesting to note that most of the respondents belong to parent members in SEMC, PTA members and PRI members fall in the age group of 31 to 40 years of age. Nearly 75 percent of the teachers fall in the age group of 21 to 30 years. To sum up, majority respondents in different committees belong to young age groups of 21 to 40. This is a clear indication that their age can influence their participation in education related activities. The level of their participation would be discussed in the next chapter.

4.4.3. Education of the Respondents

Education is an important indicator of human development. It plays an important role in all aspects of daily life. This study focusing on community participation in primary education, we have given importance to studying literacy levels of the respondents, as this would impinge on their better participation in the sphere of public education. It provides for acquisition of new skills among tribal communities. It also reduces the social distance observed between the lower and upper castes. It is an essential requisite for harmonious human development promotes creative abilities and sharpens and shapes the individual personality.

In order to make people well aware of their duties and freedom and fruitfully participate in political, economic and social activities of the state, education is essential. The spread of education among tribal sections of society is an essential pre-requisite to their all round development and to assure them the benefits of safeguards provided under the Constitution. It is in this context, that the educational background of the respondents is assessed. The following table gives the educational status of the different categories of the respondents.

Table-5.12: Educational status of the respondents

Respondents	Education status of the respondents						Total
	Illiterate	Primary Stage	Upper Primary Stage	Secondary Education	Intermediate	Under Graduation	
Parents	19 (36.5)	23 (44.2)	2 (3.8)	4 (7.7)	3 (5.8)	1 (1.9)	52 (100.0)
PTA	47 (39.8)	52 (44.1)	12 (10.2)	6 (5.1)	--	1 (0.8)	118 (100.0)
PRI	6 (23.1)	12 (46.2)	2 (7.7)	3 (11.5)	2 (7.7)	1 (3.8)	26 (100.0)
School Tea.	--	2 (4.3)	--	19 (40.4)	20 (42.6)	6 (12.8)	47 (100.0)
Students	--	102 (100.0)	--	--	--	--	102 (100.0)
Total	72 (20.9)	191 (55.4)	16 (4.6)	32 (9.3)	25 (7.2)	9 (2.6)	345 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentages

Out of 345 respondents, 72 are illiterates (i.e. 20.9 percent). It is observed that one third of the respondents in PTA and parents in SEMC are illiterates, whereas in the case of PRI members it is 23 percent. The analysis is also shows that more than half of the respondents (i.e. 55.4 percent) have studied up to primary education. Among different category of the respondents, PRI members share the highest percentage in primary education at 46.2 percent (Table 5.12).

The data shows that majority of the school teachers qualified for Intermediate education (i.e. 42.6 percent) and Secondary Education (i.e. 40.4 percent). The school teachers who qualified for Under Graduation are only 12.8 percent. It reveals that majority (i.e. 83 percent) of the school teachers in the tribal area were qualified either Intermediate education or Secondary Education. The percentage of parents in SEMC, PTA and PRI who qualified under graduation varies between approximately 1 to 3 percent. Respondents from the student category reveal that all of them are in primary school. In overall, the analysis gives a fair understanding that some respondents from SEMC, PTA and PRI are illiterates, many completed primary education and some later stages of education.

4.4.4. Marital Status of the Respondents

The institution of marriage is regarded as sacred and has been given due recognition in society. The family is the basic unit of social life. Social life starts with family and marriage. It is because of this that the state also recognizes the sanctity of the institutions of marriage and family. The following Table 5.13 gives the marital status of the respondents.

Table–5.13: Marital status of the respondents

Respondents	Marital Status		Total
	Married	Un-Married	
Parents in SEMC	52 (100.0)	--	52 (100.0)
PTA Member	118 (100.0)	--	118 (100.0)
PRI Member	26 (100.0)	--	26 (100.)
School Teachers	31 (66.0)	16 (34.0)	47 (100.0)
Students	--	102 (100.0)	102 (100.0)
Total	227 (65.8)	118 (34.2)	345 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentages

The marital status of the respondents reveals that all of the respondents in SEMC, PTA and PRI are married. There are no unmarried and widow respondents reported in the sample from these three categories. The unmarried sample is not reported because (as discussed in the Chapter – 2) as per *Andhra Pradesh Education Act (Community Participation) of 1986* and G. O. Ms. No. 95 dated 02/12/2006 - out of seven SEMC members, four members are parents of school going children. It is also the same in the case of PTA, where all the members are parents of school going children. In the case of PRI too all of them are married and no unmarried case is reported. However, 34

percent of the school teachers are not married and it is also same in the case of school going students those were studying primary education (Table 5.13).

4.4.5. Landholding of Respondents

Ownership over land confers several advantages and privileges to the owners. Land plays a significant role in the economy and living style. It may be also observed that dominance and power structure are dependent on the possession of land. The major issue in tribal areas is related to land ownership. Even though Act protects tribal lands many non-tribals enjoy rights over tribal land. Land and forest is the main source of income for the tribal communities. The following discussion gives us an understanding on ownership over land of the different categories of respondents.

Table-5.14: Landholding of the respondents

Respondents	Landholding			Total
	Landless	Marginal Farmers (1 to 2.5 acres)	Small Farmers (2.5 to 5 acres)	
Parents in SEMC	17 (32.7)	23 (44.2)	12 (23.1)	52 (100.0)
PTA member	20 (16.9)	78 (66.1)	20 (16.9)	118 (100.0)
PRI member	3 (11.5)	18 (69.2)	5 (19.2)	26 (100.0)
Total	40 (20.4)	119 (60.7)	37 (18.9)	196 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentages

The data presented in the above Table 5.14 indicates that nearly one-third of the parents in SEMC do not possess any land. Nearly 17 percent of the PTA members and less than 12 percent of the PRI members do not have land. The overall data indicates that 20 percent of the respondents do not have any land. PRI members possess nearly 70 percentage of land between 1 to 2.5 acres of land followed by PTA members (i.e. 66.1 percent) and parents in SEMC (i.e. 44.2 percent). More than 60 percent of the respondents from all categories have land between 1 to 2.5 acres. It is also observed that less than 24 percent of the parents in SEMC have 2.5 to 5 acres of land followed by PRI members and PTA members. It is very interesting to note that the majority of the parents in SEMC are landless (32.7 percent).

4.4.6. Occupation of Respondents

Occupation is one of the major factors that reflect the living conditions of people. Occupational status has been a major criterion in socially differentiating individuals

and groups. It can influence roles, pattern of interaction, life style and habits. It also gives an understanding about the economic viability of people. In tribal areas it has a major role since most tribals depends on forest based products and seasonal occupations, which reflect on their participation. During the monsoon period most tribal people in the agency area are busy on their agriculture lands. Another means of livelihood for tribals in the agency is the forest. They depend upon the forest for their livelihood and collect some forest products. If this is the case and being members in education committees, how do they manage time to participate in school activities? Here an attempt is made to understand this.

Table-5.15: Occupation of respondents

Category of the Respondents	Occupation of the Respondents					Total
	Podu cultivation	Agricultural labour	Farmer	Employee	Labourers	
Parents in SEMC	15 (28.8)	26 (50.0)	1 (1.9)	2 (3.8)	8 (15.4)	52 (100.0)
PTA Member	42 (35.6)	49 (41.5)	8 (6.8)	1 (0.8)	18 (15.3)	118 (100.0)
PRI Member	8 (30.8)	13 (50.0)	4 (15.4)	--	1 (3.8)	26 (100.0)
Total	65 (33.2)	88 (44.9)	13 (6.6)	3 (1.5)	27 (13.8)	196 (10.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentages

It is observed from the above table that 50 percent PRI members are agricultural labourers, more than 30 percent of them are involved in podu cultivation and 15 percent are farmers. It is interesting to note that less than 4 percent of the PRI members are labourers, whereas the other two categories of respondents, SEMC and PTA members, more or less equally depend on labour for their income.

It is a clear from the analysis that PRI members are somewhat in a better position than parents in SEMC and PTA members in terms of their occupation. It is observed that nearly one third of PTA members depend on podu cultivation and parents in SEMC are below 30 percent. Half of the parents in SEMC (26 out of 52 respondents) are agricultural labourers (table-5.15). From the above analysis we can state that there is no employee among PRI members.

4.4.7. Income of the Respondents

The income of tribes in the agency area is an agro-forest based one. Majority of the tribal population are poor and face food problems for about three to four months in a calendar year. They are exploited by non-tribal moneylenders and traders in numerous

ways because of their ignorance, innocence and illiteracy. It is well known that the income of an individual is an important indicator in his/her day-to-day life. It is considered as one of the major factors in determining the economic conditions of people and this is especially so among tribal communities. Majority of the tribal communities depend on the forest and forest based labour for their income. The income of these sample representatives is calculated as per their daily wage, returns from seasonal crops, which they will get at the end of the yield in their fields and income that they get from forest products.

The data presented explains the income of SEMC, PTA and PRI members only, and the income of teachers is not collected since most of the teachers were not interested in disclosing their annual income. The other sample, that is students, do not come under the income earning group. The analysis of data presented in Table 5.16 below reveals that nearly 70 percent (68.4 percent) of the respondents earn between Rs. 5001 to 10000 per year. More than one-fourth (25.5 percent) of the total respondents earn between Rs. 10001 to 15000 per year.

Table-5.16: Annual Income of the Respondents

Category of the Respondents	Annual income of the respondents (in Rs.)					Total
	5000 & Less	5001 to 10000	10001 to 15000	15001 to 20000	20001 & Above	
Parents in SEMC	3 (5.8)	33 (63.5)	14 (26.9)	1 (1.9)	1 (1.9)	52 (100.0)
PTA Members	--	90 (76.3)	23 (19.5)	1 (0.8)	4 (3.4)	118 (100.0)
PRI Members	--	11 (42.3)	13 (50.0)	1 (3.8)	1 (3.8)	26 (100.0)
Total	3 (1.5)	134 (68.4)	50 (25.5)	3 (1.5)	6 (3.1)	196 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentages

Two-third of PTA members earn between Rs. 5001 to 10000 per year. Nearly 6 percent of the parents in SEMC earn Rs. 5000 and below per year, and none of the other category of the respondents fall in this category. It indicates the low levels of their income. 4 percent of PRI members earn Rs. 20001 and above per year, whereas in the case of the parents in SEMC, it is 2 percent. Overall, the data reveals that the income levels of the respondents are not equal. Their income levels vary from one category to another. It is also observed from the table that most of them (68.4 percent)

earn between Rs. 5001 to Rs. 10000 per annum and one-fourth (25.5 percent) of them earn in between Rs. 10001 to Rs. 15000.

Since occupation is an important factor which determines the income of any individual, here an effort is made to analyze the annual income and occupation of the respondents. In this direction one can say that the income of an individual is determined by his/her occupation. The primary occupation of the respondents in the study area is podu cultivation and agricultural labour. Nearly 34 percent of the respondents earn most of their income from podu cultivation and nearly 45 percent of the respondents work as agricultural labourers. In the tribal areas, most of them depend on podu cultivation and agricultural labour for their livelihood. Some tribals go for labour in government sanctioned works or labour in others' fields.

The analysis of the data indicates that 39 respondents who depend on podu cultivation earn Rs. 5000 and less per year. It is also observed that out of 6 respondents who earn Rs. 20001 and above, 3 respondents (i.e. 50 percent) depend on podu cultivation. It indicates that the income of the tribals who depend on podu cultivation, varies from Rs. 5000 to 20000 and above. Overall it indicates that majority of respondents (i.e. 78 percent) depend upon podu cultivation and agricultural labour and earn most of their income in these two areas in a year.

Table-5.17: Annual income and caste of respondents

Annual Income	Caste of the Respondents							Total
	Konda Reddi	Valmiki	Konda Dora	Konda Kapu	Paragi Porja	Konda Kammarra	Koya	
5000 & Less	2 (66.7) (1.9)	-- --	-- --	-- --	1 (33.3) (6.3)	-- --	-- --	3 (100.0) (1.5)
5001 to 10000	80 (59.7) (74.1)	13 (9.7) (54.2)	16 (11.9) (69.6)	4 (3.0) (100.0)	7 (5.2) (43.8)	10 (7.5) (71.4)	4 (3.0) (57.1)	134 (100.0) (68.4)
10001 to 15000	21 (42.0) (19.4)	8 (16.0) (33.3)	7 (14.0) (30.4)	-- --	8 (16.0) (50.0)	3 (6.0) (21.4)	3 (6.0) (42.9)	50 (100.0) (25.5)
15001 to 20000	-- --	2 (66.7) (8.3)	-- --	-- --	-- --	1 (33.3) (7.1)	-- --	3 (100.0) (1.5)
20001 & Above	5 (83.3) (4.6)	1 (16.7) (4.2)	-- -	-- --	-- --	-- --	-- --	6 (100.0) (3.1)
Total	108 (55.1) (100.0)	24 (12.2) (100.0)	23 (11.7) (100.0)	4 (2.0) (100.0)	16 (8.2) (100.0)	14 (7.1) (100.0)	7 (3.6) (100.0)	196 (100.0) (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row and column percentages

The analysis of the data presented in the above Table 5.17 gives an understanding of income of different castes within tribal communities in the study area. Among those respondents who earn Rs. 20001 and above, the Konda Reddi constitute 83.3 percent of them. Among those respondents who earn Rs. 5000 and less, the Konda Reddi community constitutes 66.7 percent of them. More than 6 percent of the Paragi Porja community and nearly 2 percent of the Konda Reddi community earn Rs. 5000 and less income per year, whereas other communities like Valmiki, Konda Dora, Konda Kapu, Konda Kammara and Koya fall in this category. It is also interesting to note that more than 4 percent of the Konda Reddi and Valmiki communities earn Rs. 20001 and above income per year. From this analysis it is understood that the annual income of the majority of the Konda Reddi community varies from Rs. 5000 and less to Rs. 20001 and above. It clearly indicates the economic disparities within various tribal communities in the study area.

It is also interesting to note that most of these tribal communities (68.4 percent) earn Rs. 5001 to 10000 per year and more than one-fourth (25.5 percent) of these communities earn 10001 to 15000 per year. The overall analysis from the above table reflects that more than 90 (93.9) percent of these tribal communities earn Rs. 5001 to Rs. 15000 per year. All these issues discussed above with reference to the socio-economic background of the tribal community could reflect on their participation in education related activities at their respective villages.

5. Summing up

In this chapter, an effort is made to profile the study area and socio-economic background of the respondents. Since the whole study is focused on the tribal area, much importance is given to explain the profile of the Rampachodavaram agency area and background of the respondents. Prior to this, an effort is made to give a brief profile of East Godavari district. On the account of soil, agriculture, economy and geographical conditions the district can be broadly classified into three natural divisions namely the delta, upland and agency or hill tracts. Where climate is concerned the district is comparatively moderate throughout the year except during the months from April to June when the temperature reaches a maximum of 48 deg. centigrade. More than half of the rainfall is brought the south-west monsoon while a large portion of the rest of the district receives rainfall from the north-east monsoon

also during October and November and the normal rainfall of the district is 1280.0 mm.

The profile of the Rampachodavaram agency area reveals that the social and economic background of the respondents varies from one community to another. It is discussed that among the three mandals presented in the study, two are interior and many villages have proximity to the forest. Most sample villages are interior and hardly have basic facilities of electricity, bus facility including transport, communication including post office and anganwadi centers.

Tribal communities have greater population than non-tribal communities like the Scheduled Caste in these villages in the area. Most selected sample villages are found in a distance of 40 kilometers from the mandal headquarter and some villages are also found in the distance of more than 100 kilometers. It reveals that most villages are interior and not easily accessible. The socio-economic background of the respondents revealed that most of the respondents belong to the Konda Reddi community named as PTG followed by Valmiki, Konda Dora, Konda Kammara.

Most of these tribal communities depend upon podu cultivation for their livelihood and a few of them are agricultural labourers. The income of these tribal groups varies and more than 90 percent of these tribal groups earn Rs. 5001 to Rs. 15000 per year. Most of them are seasonal workers, and remain without any work during October to June in a year. When it comes to ownership over land, most respondents possess 1 to 2.5 acres of land and there are landless communities in the area.

Their education background also varies. The presented data gives a clear picture that most respondents are illiterates; some of them have studied upto primary education and a few of them upto upper primary education. It is felt that the overall profile of the study area and socio-economic background of respondents discussed in this chapter, help us to understand their level of participation in primary education during the implementation of the Sarva Shiksha Abhiyan programme, which is discussed in the next chapter.

Chapter-6

Community Participation in Primary Education: Reflections from the Field

“A central plank of public policy for improving primary education services in India is the participation of village education committees, consisting of village government leaders, parents, and teachers.”¹

After discussing the profile of the study area and the socio-economic background of the respondents in the previous chapter, the present chapter deals with the analysis of empirical data collected from 345 respondents in 26 villages of 3 mandals² in Rampachodavaram agency³ area of East Godavari district. The respondents belong to three different categories; they (except students) are part of different education committees at the village level, namely; 1) members in School Education Management Committee (SEMC) comprising of parents of the school going children, PRI members and school teachers, 2) members in Parent-Teachers Association (PTA), and 3) students at the primary education level (Table 6.1). Since the objective of the study is to assess the level of participation of the respondents in education related activities, this chapter focusses on the responses and views of the respondents on their participation in primary education during the implementation of first phase of Sarva Shiksha Abhiyan in Rampachodavaram agency area.

Table-6.1: Details of the sample break-up

S. No	Name of the Mandal	Total Villages	Sample Villages	Respondents					
				SEMC Members			PTA Members	Students	Total
				Parents of the School going Children	PRI Member	School Teachers			
1	Y. Ramavaram	131	13	26	13	22	64	52	117
2	Gangavaram	60	6	12	6	12	25	24	79
3	Maredumilli	71	7	14	7	13	29	26	89
Total		262	26	52	26	47	118	102	345

¹ Abhijit Banerjee, et. al., ‘Can Information Campaigns Raise Awareness and Local Participation in Primary Education?’, *Economic and Political Weekly*, Vol. XLII, No. 15, April 14, 2007, p. 1365.

² Mandal is a revenue division in the district, which earlier was called *Tehsil*.

³ Usage of ‘Agency’ is the legacy of the colonial government which identified the areas of tribal concentration as ‘Agency areas’. The agencies were administered with different policy formulation.

The results of the empirical data are analysed and discussed under four sections in this chapter. Section-1 deals with awareness of the respondents on Sarva Shiksha Abhiyan (SSA), Micro Level Planning (MLP) and facilities available in schools, Section-2 deals with participation and awareness of the member in School Education Management Committee (SEMC) on their roles and responsibilities, Section-3 deals with participation and awareness of the members in Parent Teachers Association (PTA), Section-4 deals with responses of students about teaching aids and other facilities available in the schools.

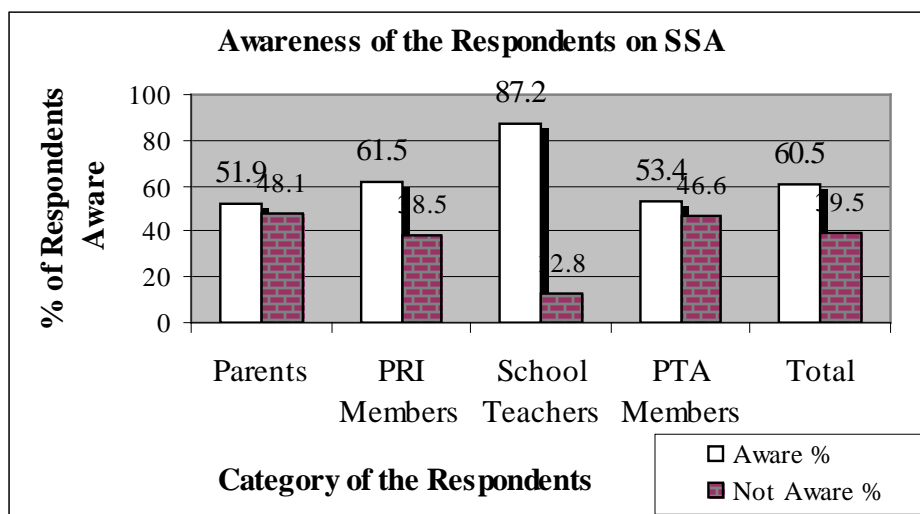
Section – 1: SSA, MLP and Facilities in Selected Schools

In this section an attempt is made to explore awareness of the respondents on Sarva Shiksha Abhiyan and Micro Level Planning. MLP is an important component in Sarva Shiksha Abhiyan. It is a plan of action and document in the school pertaining to primary education. It contains the details like enrolment, drop-out, financial requirements to the school, teacher requirement etc. As per the policy, the MLP is to be prepared in a common forum by parents of the school going children, school teachers, PRI members and other active leaders in the village before the start of every academic year. Here an attempt is made to explore the respondents' awareness about micro level planning. This section is also dealt with the school facilities available in the schools located in the selected sample villages.

1.1. Sarva Shiksha Abhiyan (SSA)

As discussed in Chapter 4, Sarva Shiksha Abhiyan forms the cornerstone of government's recent interventions in providing basic education for all children. The basic approach of the programme is to focus on community ownership and the village education plans are prepared in consultation with the members in PRI. Through habitation level planning and community participation, it is envisaged that the members of SEMC take decisions based on the local needs. In the design and implementation of Sarva Shiksha Abhiyan, local action is an essential element in the process of ensuring universal enrolment, retention, and achievement of a satisfactory level of learning. The members in SEMCs are seen as the mechanism through which public funds for education services flows to the village, through which planning, implementation and monitoring is co-ordinated. Based on these objectives it is proposed to assess the awareness of the respondents on Sarva Shiksha Abhiyan.

Figure–6.1: Awareness of the respondents on Sarva Shiksha Abhiyan



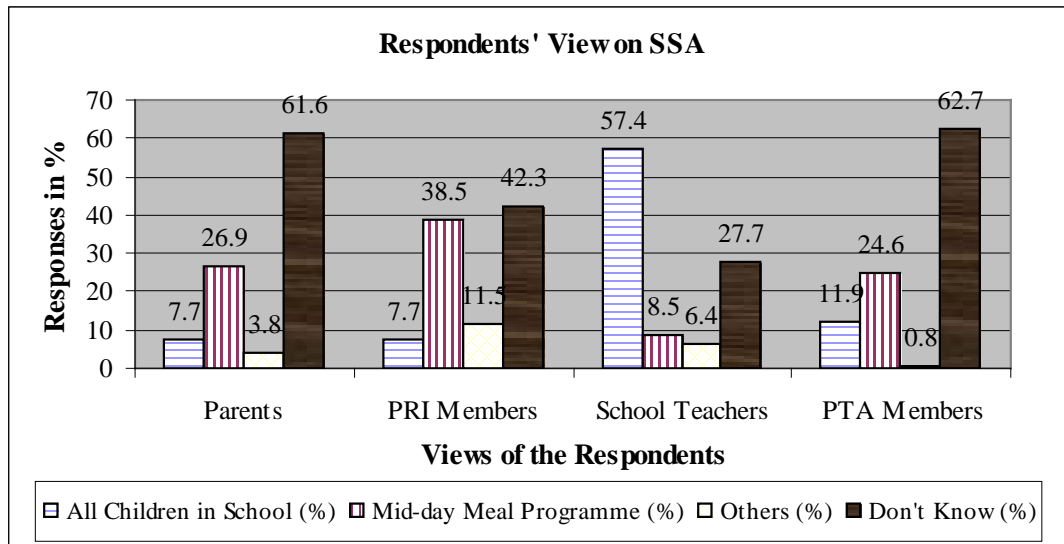
Source: Field Survey

Note: PRI = Panchayat Raj Institutions and PTA = Parent Teachers Association

The above figure 6.1 indicates that more than 60 percent of all categories of the respondents reported that they are aware of SSA. It is observed that an overwhelming majority (i.e. 87.2 percent) of the school teachers were aware of SSA, whereas in the case of PRI members it is around 61 percent, PTA members at 53.4 percent and parents of the school going children at nearly 52 percent. It also indicates that nearly 40 percent of all categories of the respondents indicated that they are not aware of SSA. It is very high in the case of parent members where around 48 percent of the respondents reported that they are not aware of it, followed by PTA members at 46.6 percent, PRI members at 38.5 percent and even nearly 13 percent school teachers expressed the same.

In the analysis it is identified that of all the respondents, school teachers are the most aware of the programme followed by PRI members. This can be attributed to their close association with the SSA programme. In the course of field work it is identified that among the teachers, vidya volunteers are not exposed to the SSA. On enquired about the reasons for lack of understanding on SSA among the vidya volunteers, it was found that their recruitment had taken place in the middle of the academic year hence they were not given orientation or training. From the data presented in the above figure, it is evident that most of the respondents in SEMC and PTA are not aware of SSA. This needs to be taken note of and rectified. The following figure 6.2 explains the understanding of respondents about SSA.

Figure–6.2: Respondents’ view on Sarva Shiksha Abhiyan



Source: Field Survey

It can be seen from the figure 6.2 that, more than half of the respondents from all the categories (i.e. 53.5 percent) said that they did not know what SSA meant. Among the respondents who said that they reported in negative, parents and PTA members constitute the highest. It is also identified that nearly one-fourth (i.e. 23.5 percent) of the respondents reported that SSA means only mid-day meal programme. The 38.5 percent of the respondents from PRI expressed this view followed by parents, PTA and school teachers. In their view SSA meant providing mid-day meal to the school going children. Mr. Pallala Subhareddi, a parent member in SEMC in *Agavalasa* village of *Maredumilli* mandal holds the view that “*I send my daughter to the school everyday. I do not know about Sarva Shiksha Abhiyan. I know that every day food is made available to all the children in the school*”. A few respondents reported that SSA meant distribution of books and utilization of school grants. While explaining about Sarva Shiksha Abhiyan Ms. Sadala Rekamma, PRI representative to SEMC in *P. M. Lanka* village of *Y. Ramavaram* mandal reported that “*teachers distribute books and uniform in the school*”.

It can be also noticed from the data that a few respondents (nearly 20 percent) reported that SSA meant all children are brought into the school. Among the respondents who expressed this view, school teachers constitute more than half (i.e. 57.4 percent). This trend clearly indicates that only school teachers are more aware of SSA than the other respondents like parents of the school going children, PRI

members and PTA members. Mr. Komaram Baburao, school teacher in Government Primary School in *Perikivalasa* village of Y. Ramavaram mandal explained that “*Sarva Shiksha Abhiyan means enrolling all the school going age children in the school by creating awareness in the community. Funds are also available in this programme for the development of school. The objective of the programme is to achieve 100 percent enrolment*”. Another 4 percent of the respondents had the view that SSA meant better quality of education, enrolment, distribution of books and utilization of school grants. In the overall analysis of the data, it is observed that the parents of the school going children, PRI members and PTA members were not aware much about SSA. It is a clear indication that their awareness levels on SSA were not satisfactory and needs orientation for better participation in school related activities.

1.2. Micro Level Planning (MLP)

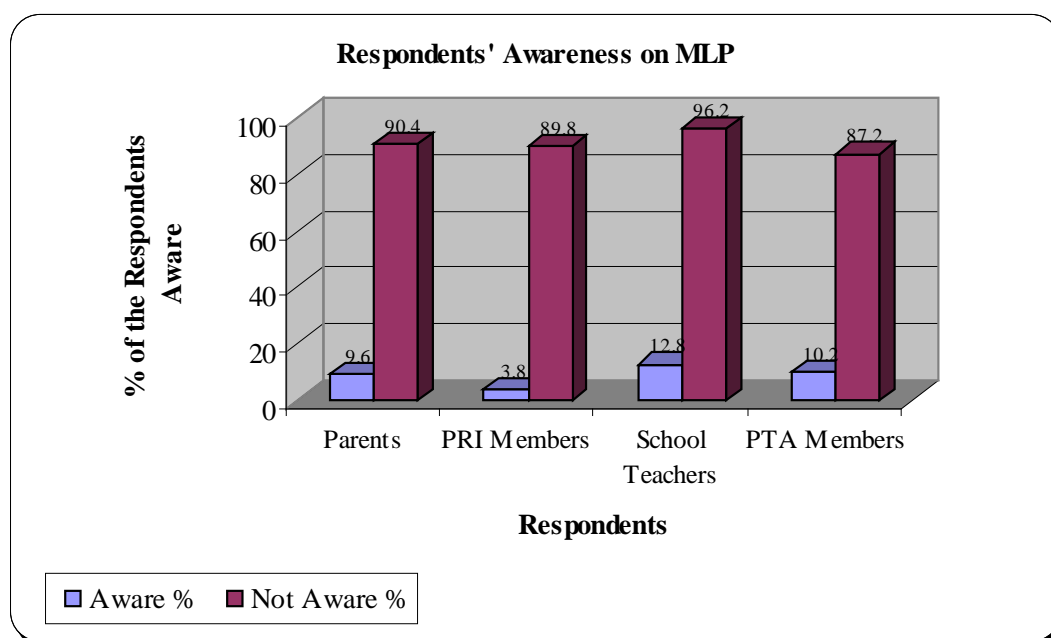
One of the major exercises of the preparatory phase in Sarva Shiksha Abhiyan is the preparation of habitation level educational plans through effective community participation for MLP and school mapping. Sarva Shiksha Abhiyan has the clear aim of Universalisation of Elementary Education (UEE), and it is mandatory to track the progress of each and every child in the 0-14 age group. In this process, to ensure good participation of the community members in education related activities, capacity building of members is proposed for at various phases. The preparatory phase provides for a process and activity based organisation of such committees and training of community leaders for better management of schools.⁴

MLP exercise includes a participatory process of a core planning team. It is constituted in each village at the habitation level including selected SEMC members, selected community leaders, head masters of schools, selected teachers and some selected parents, ensuring participation of women as well as persons from the deprived communities such as SC, ST, BC and physically challenged persons. Parents of children with special needs may also be included in the team. It is important that the broad norms for improving school facilities are shared with habitation level planning team. While explaining about the importance of school mapping and micro level planning, Vimala Ramachandran in her article opines that the core principle

⁴ Government of India, *Sarva Shiksha Abhiyan – A Programme for Universal Elementary Education: Framework for Implementation*, Ministry of Human Resource Development, Department of Elementary Education and Literacy, New Delhi, pp. 12-13.

behind doing school mapping and micro level planning is “to rely on the people to diagnose the problem and articulate their demand. There was a confidence that once this happened, everything else would start falling into place”.⁵ As discussed, school mapping and micro level planning are the core component in the preparatory phase of Sarva Shiksha Abhiyan. Keeping this as a major objective, the awareness levels and understanding on MLP at the habitation level have been assessed among the respondents.

Figure–6.3: Awareness of the respondents about Micro Level Planning (MLP)



Source : Field Survey

It can be seen in the above figure 6.3 that an overwhelming majority (i.e. 90.1 percent) of the respondents were not aware of MLP. It is very alarming to note that more than 85 percent of the school teachers are not aware of it. It gives an understanding that the school teachers who are working in tribal areas are not fulfilling the basic objectives of Sarva Shiksha Abhiyan. Mr. Kadala Devireddi, school head master in Government Primary School in *Gondivada* village of Maredumilli mandal holds the view point that “*I was not trained on micro level planning. This is a small village and I know about the details of the children. As of now all the children are coming to school. MLP is not required*”. This implies, in the view of school head master that there is no need of doing MLP if all the children are

⁵ Vimala Ramachandran, ‘Community Participation and Empowerment in Primary Education: Discussion of Experiences from Rajasthan’, in R. Govinda and Rashmi Diwan (eds.), *Community Participation and Empowerment in Primary Education*, Sage Publications, New Delhi, 2003, p. 64.

regular to the school. It indicates that he does not possess a fair understanding about the need of MLP. It is observed that less than 10 percent of the respondents in all the categories said that they are aware of MLP. Among the different categories of the respondents 12.8 percent of the school teachers expressed that they are aware of it, followed by less than 10 percent each of the PTA and parent members and in the case of PRI members it is less than 4 percent. It is also observed from the data that only one PRI member out of 26 sampled is aware of it. It is a clear indication that participation of the representatives from panchayat raj is a major issue of concern in the tribal areas. Ms. Sadala Laxmamma, ward member in Yedlakonda village of Y. Ramavaram mandal explained that *“I am not aware of MLP. The school teacher did not inform me about it”*. In the policy, it is clearly stated that the community leaders and parents should be trained in the process of habitation level planning to track the issues related to elementary education in their respective villages. However, the data presented here, explains that the community members in PTA and SEMC are not aware of the basic planning process in their villages.

Among all the respondents who were aware of MLP (i.e. 9.9 percent), were also asked to brief about it. The respondents explained that it meant quality of education (i.e. 2.9 percent). Only 7 percent of the respondents explained that MLP meant school development plan. It is observed that out of 243 respondents only 17 respondents (i.e. 7 percent) explained the relatively right view about MLP (see Appendix Table 6.1). During the course of field work, it was observed in the discussion that the respondents had not even heard about MLP. In some cases the teachers explained that they were not asked about MLP by their higher official whenever they visited the school. Mr. R. Ramakrishna Reddi, school teacher in M. P. P. School in Dadilikavada village of Y. Ramavaram mandal reported that *“the School Complex Resource Person (SERP) or Mandal Resource Person (MRP) whenever they visit the school did not ask about MLP. I too was not aware that it should be available in the school”*. It indicates the weak monitoring of the process in the schools. The teachers lack proper guidance about basic requirements in identifying the school needs. Among the teachers who know about the process of micro level planning, Mr. Bachela Danial Reddi, vidya volunteer in Government Primary School in Pusivada village of Maredumilli mandal explained that *“MLP is a school development plan which contains the details of school going children, drop-outs, the infrastructure required for the school,*

requirement of the teachers and grants. It is prepared at the beginning of the academic year. Community members also participate in its preparation”. In this instance, the vidya volunteer was trained by CARE-STEP.⁶

From the above discussion it is understood that most of the community members in SEMC, PTA and even school teachers don't know about MLP. This is a clear indication that in tribal areas neither community members nor school teachers (except in the case of negligible number of school teachers) were aware of the basic contents of community participation in school related activities.

About availability of micro level plans in the schools, out of twenty six schools selected in 26 sample villages, the micro level plans were available only in five schools (i.e. 19.2 percent). In the course of field work, it was observed that none of the schools had micro level plans in Maredumilli mandal and in one school out of thirteen in Y. Ramavaram mandal had micro level plan (see Appendix Table 6.2). It is because these villages in Maredumilli and Y. Ramavaram mandals are very interior and most of the area is covered with forest. Whereas Gangavaram mandal is near to the non-tribal area and exposed to the mainstream, hence most of the schools (four schools out of six had micro level plans) had micro level plans in their schools. However, this is not an excuse for non-availability of MLP in their respective schools.

When enquired about the reasons for non-availability of micro level plans in the school, teachers responded that the plans were submitted to their Mandal Education Officers. However, as per the policy, the micro level plans should be made available with the school. In some cases, where the regular teachers are available, they were not aware that they have to prepare micro level plans. The teachers in cent percent schools in Maredumilli mandal and three schools out of thirteen in Y. Ramavaram mandal said that they were unaware that they have to prepare micro level plans. It is

⁶ CARE is an international voluntary organization. Sustainable Tribal Empowerment Project (STEP) is a multi-sectoral project aimed at social mobilization, education attainments, health attainments, interventions in livelihood, food securing and local self-governance in the tribal areas. This project was implemented in Rampachodavaram agency area by CARE with the financial assistance from European Union (EU). To implement this project CARE was working with six local partner NGOs. These partner NGOs were ARISE, Creator's, PRAGATI, SAKTI, SUJANA and SWEEP. These partner NGOs, with the support from CARE-STEP, trained the community members in SEMC on their roles and responsibilities and vidya volunteers on lesson planning during the project implementation period i.e. 2002-2007.

clear that teachers were not trained properly in the interior villages about the preparation of micro level plans in their schools.

The other reason for non-availability of the plans was because of the non-appointment of regular teachers in the government schools. There are a few schools in the interior and inaccessible villages where vidya volunteers are teaching the students. These vidya volunteers are identified from the tribal community in the respective villages. Instead of regular teachers, vidya volunteers are in charge of teaching. It reveals that since the non-appointment of regular teacher have led to non-availability of micro level plans. According to the policy framework in Sarva Shiksha Abhiyan, vidya volunteers are also properly trained on the preparation of micro level plans a part from teaching and lesson planning. However, it is observed that these vidya volunteers who are working in the study area are not trained on various teaching methods.

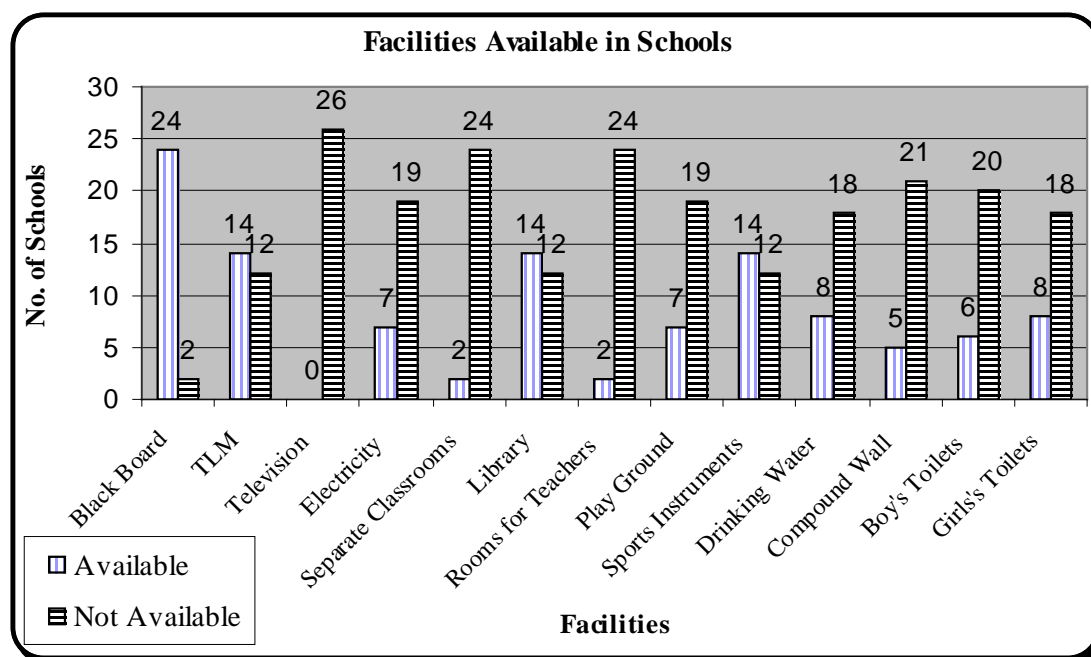
1.3. Facilities Available in the Schools

Basic facilities and infrastructure is required at the school level for better teaching as well as learning process. It is important to use Teaching Learning Material (TLM) while teaching the tribal children, because they are culturally bound and can understand things easily when the teacher uses relevant play items. TLM refers one of the teaching methodologies used by the teacher while teaching the students in primary schools. Sanitation and other facilities within the premises of the school are also important in providing a healthy environment to learn. Particularly, Sarva Shiksha Abhiyan has taken up these issues to be addressed during its implementation.

Keeping this in view, Sarva Shiksha Abhiyan programme has also allocated budget for providing infrastructure and other facilities to all the schools. Sarva Shiksha Abhiyan programme is being implemented to achieve UEE particularly in remote and inaccessible areas and made up its objectives in this direction. Hence the tribal areas are more important to address these issues during its implementation. One of the major beneficiaries of Sarva Shiksha Abhiyan programme is Scheduled Tribes. The other beneficiary groups are Scheduled Castes, minorities, girls and Other Backward Castes (OBCs). The programme has special focus for these socially backward sections especially for Scheduled Tribes. The data presented in this section reveals the basic facilities and infrastructure facilities available in the schools in the sample villages, where Sarva Shiksha Abhiyan is being implemented.

Congenial atmosphere, adequate space and proper accommodation are necessary for conducting a school, besides other facilities for making teaching-learning process effective. In this process, teaching aids and other facilities like black board, TLM, television, electricity, separate class rooms, library, separate rooms for teachers, play ground, sports instruments, drinking water, compound wall and separate toilets for boys and girls in the schools are important for effective learning. The data related to the facilities in the schools are collected from 26 schools in the sample villages. Out of 26 schools, thirteen are Government Primary Schools (GPS)⁷, nine are Mandal Praja Parishad Schools (MPPS), three are Integrated Schools (IS) and one is Mandal Parishad Upper Primary School (MPUPS)⁸.

Figure-6.4: Facilities (teaching aids, sports etc.) available in the sample schools



Source: Filed Survey.

⁷ In the G.O. Ms. No. 302 dated 10/07/1986 orders were issued for opening 1000 single teacher schools in school less tribal villages/habitations and these schools were named as “Primary School” in 1986 as one of the policy initiatives of the government in order to develop the tribals. These “Primary Schools” were renamed as “Girijan Vidya Vikas Kendras (GVVK)” by G.O. Ms. No. 46 dated 07/02/1994. In the circumstances, reported by the Commissioner of Tribal welfare, Andhra Pradesh, Hyderabad and by G.O. Ms. No. 12 dated 03/02/2005 the name of GVVK schools in tribal areas are again renamed as “Government Primary Schools (Tribal Welfare)”.

⁸ MPP Schools and MPUP Schools are under the management of mandal parishad, whereas Integrated Schools are under the management of the Department of Tribal Welfare. The Integrated Schools are also called as Alternative Schools. These Integrated or Alternative schools are opened in the school less habitations, where there are 5 to 10 school going age children are found in a village or habitation. The children could study in these schools upto II class.

Out of 26 schools, two schools do not have blackboards (figure-6.4). Usage of TLM is an important technique for teaching in primary education. Education policies strongly recommend and special funds are also allocated for each teacher for preparation of TLM in primary education.⁹ The usage of TLM in primary education, particularly in the schools located in tribal areas, is necessary and they can understand teaching better if it is in a pictorial form. As per the analysis of the data presented in the figure, it is a fact that in 12 schools out of 26, TLM is not available. Out of 26 schools only 2 schools have separate class rooms for all the classes. Even in M. P. P. Schools, teachers run all the classes in one room. On enquired about the various reasons for not having sufficient classrooms Mr. Krishna Reddi, school head master in M. P. P. School in *Valamuru* village of Maredumilli mandal explained that “existing *facility is provided by the government for running the school. Whatever facility is available for teaching, we are utilizing it*”. The other facilities like electricity, library, television and separate class rooms for teachers are not sufficiently provided in the schools in the tribal areas. The basic infrastructure facilities and teaching aids in these schools situated in the tribal areas are live examples to say that, primary education of Scheduled Tribes’ children is in a backward stage. As discussed in the review of literature, the same findings were also observed in 1993 by K. Sujatha in her study¹⁰. The situation regarding infrastructure facilities in tribal areas have not improved even after implementation of larger education programmes like Sarva Shiksha Abhiyan.

Some of the schools in tribal area run in a private shed and lack sufficient place for playing. It is observed that only in seven schools out of twenty six schools, playgrounds are available. Even among the M. P. P Schools half of them do not have playground facility. When it comes to sports instruments, more than half of the schools have these items for the children. Fourteen schools out of twenty six schools provide these materials including some of the Integrated Schools and G. P. Schools. About the usage of sports instruments the teachers opined that “*whatever sports instruments provided to the school are made available to the children*”.

⁹ The government has allocated Rs. 500/- per teacher per academic year for preparation and usage of TLM in the class.

¹⁰ K. Sujatha, *Educational Development among Tribes: A Study of Sub-Plan Areas in Andhra Pradesh*, South Asian Publishers, New Delhi, 1994, pp. 51-56.

The issues like drinking water, separate toilets for boys and girls are major concern in the tribal areas. The data reveals that toilets are not found in twenty schools for boys and in eighteen schools for girls. Because toilets are not available in their schools, students have to go to near by canals, forest and some of them even go home for the purpose. As we know, drinking water is a basic need in human life and it was observed that eighteen schools out of twenty six do not have drinking water. The students responded that they use near by community hand pump and some of them go to their home to have drinking water during the class hours. With reference to the basic facilities available in the schools, the same findings were also identified in PROBE report.¹¹ These issues are discussed in detail in Section-4 of this chapter. It is observed from the data that in twenty one schools, compound wall is not constructed (figure-6.4). Overall analysis of data with reference to facilities available in the schools in tribal areas found that many of the schools do not have basic facilities for healthy teaching and learning.

Against this background of awareness among the community in tribal areas on SSA and MLP, the discussion also reveals about the poor infrastructure facilities including lack of drinking water and toilets facilities in these schools. In light of the above discussion and understanding, it is also a subject of enquiry to assess the participation and awareness of the members in various education committees at the village level. The following section deals with the participation of the SEMC members in school related activities as well as their awareness on their roles and responsibilities being members in SEMC.

Section – 2: School Education Management Committee (SEMC) Members

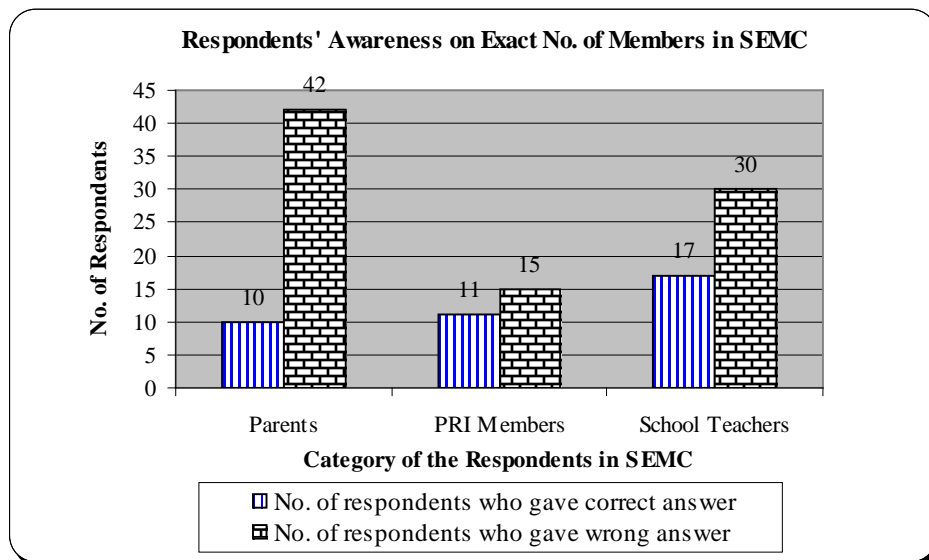
This section presents the analysis of the responses of the members in SEMC and issues related to its functioning. As discussed in Chapter-3, School Education Committee (SEC) was restructured and renamed as School Education Management Committee (SEMC) in 2006. The present SEMC has a composition of seven members with representation of four parents of the school going children and one panchayat ward member as its members, school head master as its convenor and panchayat sarpanch as its chairman. It reveals that SEMC has representation from parents of school going children, panchayat and teachers. In this section, an effort is made to

¹¹ Public Report on Basic Education (PROBE) in India, Oxford University Press, New Delhi, 1999, p. 42.

analyze the participation levels of these members on the functioning of SEMCs in the selected villages. The indicators like awareness of the respondents about the existence of education committees, participation in the monthly meetings, understanding on various school resources/issues, training particulars and their roles and responsibilities pertaining school functioning are analyzed.

The data gives an interesting picture about participation of the community. Nearly 70 percent of the SEMC members are not aware of the composition of SEMC. It is observed from figure 6.5 that the respondents do not know exactly how many members constitute SEMC. Only 10 parents (i.e. 19.2 percent) out of 52 are aware about the exact number of members in SEMC. In the case of PRI members, 15 (i.e. 57.7 percent) out of 26 are not aware of it. Most of the school teachers (63.8 percent) are not aware of the composition and number of members in SEMC (figure-6.5). It is an indication to say that in tribal areas most of SEMC members themselves are unaware as to how many members constitute SEMC. If the committee is functioning and conducting regular meetings, it would have been easy for them to say that how many members constitute SEMC. Review of literature also pointed out that many members are unaware of their own membership in education committees. This proved to be correct in the findings of the present survey also. It indicates that these committees in tribal areas are not conducting regular meetings once in a month for discussing the issues related to school and primary education. It reveals their non-participation in the school related activities.

Figure-6.5: Respondents' awareness on the exact number of members in SEMC



Source: Field Survey

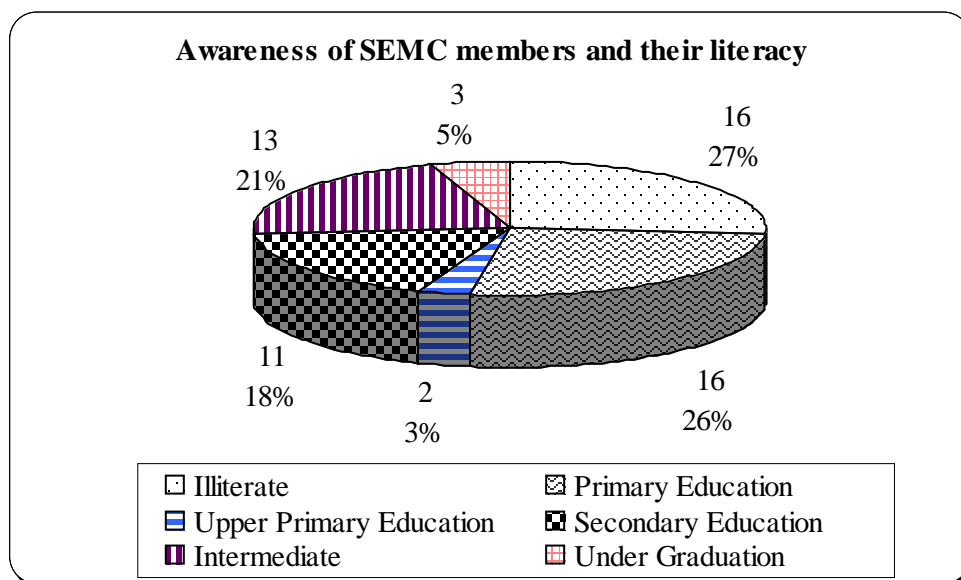
The respondents were asked whether there was any committee in the village to deal with issues related to education. Nearly 50 percent (63 respondents out of 125) of the respondents said that there is no such committee in their villages. It is hard to escape the irony of the fact that half of the members in SEMC themselves did not know that they were members in SEMC. In the case of school teachers/head masters, 25 (more than 53 percent) out of 47 were unaware that they are the convenors in SEMC (see appendix table 6.3). Ms. V. Ramulamma, head master in M. P. P. School in *Dadilikavada* village of Y. Ramavaram mandal told that “*these committees exist only in paper. Community never attends the committee meetings even after repeated calls. However, we prepare minutes of the meeting without conducting meetings and forward it to the MEO.*” As discussed in the review of literature, the same findings were revealed in the article “Can Information Campaigns Raise Awareness and Local Participation in Primary Education?”.¹² Abhijit Banerjee, in this article, reveals that “many people do not know about the existence of a local institution like the VEC and therefore are unaware about the possibilities of decision-making at local level through the committees”. Hence he concludes that “local participation (at individual or collective level) in the activities to improve school functioning or strengthening learning is negligible.”¹³

During the course of the present field work too the community members expressed that the school teachers wrote minutes of the SEMC meetings without conducting formal meetings and took signatures from the members. They also pointed that they sign because they trust the school teachers. On the same issue the arguments of the teachers differ. Mr. Kechela Laxmi Reddi, school teacher in GPS in *Kutravada* village of Maredumilli mandal holds the point of view that “*the community members never come to the meeting even after repeated reminders. Because of the pressure from School Complex Resource Person (SCRCP) and Mandal Education Officer (MEO), I am forced to send the minutes of the meeting without conducting the formal meetings*”. It is very surprising and reveals the fact that the community members are not participating in the decision making process related to education in their villages. It is also observed during the course of field work that most of the schools do not maintain minutes of the SEMC meetings.

¹² Abhijit Banerjee, et. al, 2007, op. cit., pp. 1365-72.

¹³ *Ibid.*, p. 1369.

Figure-6.6: Literacy of the respondents who are aware their own membership in SEMC



Source: Field Survey

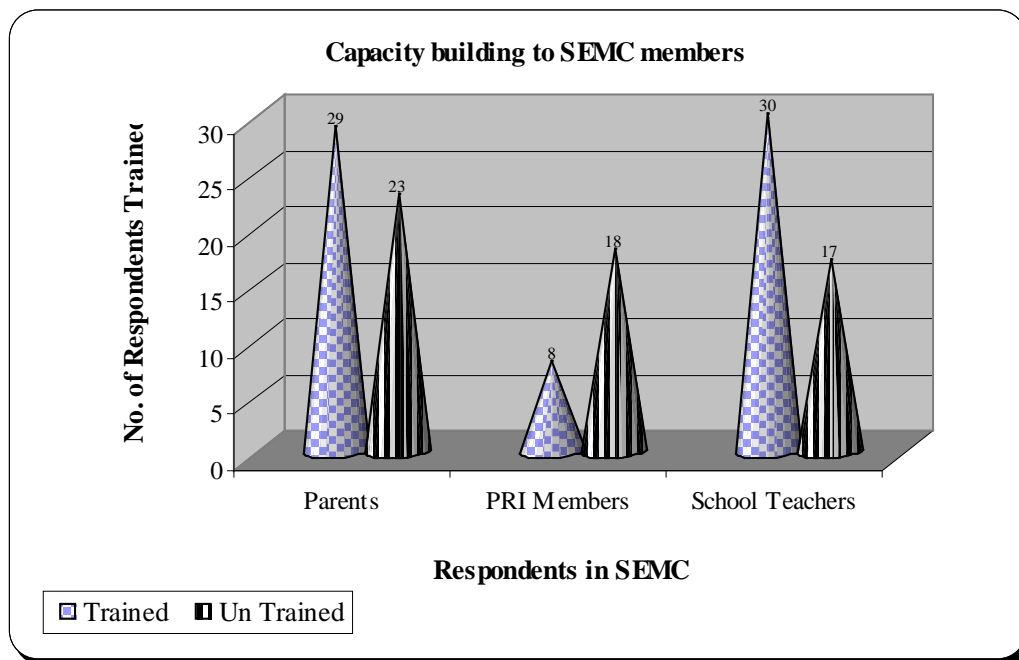
It is interesting to know that out of 61 respondents who were aware about their own membership in SEMC, 27 percent were illiterates, 26 percent were those who had completed primary education while 18 percent had education upto secondary stage. 13 respondents (i.e. 21 percent) had intermediate education and only 5 percent of the respondents had education level upto under graduation (figure-6.6). This trend indicates that irrespective of educational background, they were aware of their membership in SEMC.

The literacy background and awareness of the respondents is interpreted in figure 6.6. Among the interviewed 125 respondents, those are members in SEMC, representing parents of the school going children, PRI members and school teachers, only 61 (i.e. 48.8 percent) of them were aware about their own membership in SEMC. More than 50 percent of them (64 respondents out of 125) were not aware. On enquired about the reason for not aware of their own membership in SEMC, Mr. Palagadda Ramachandra Reddi, who qualified for secondary education and working as Vidya Volunteer in Government Primary School in *G. Vottigadda* village of Y. Ramavaram mandal explained that “*I have been working in this school since last five months. No one told me about education committee. The government had not appointed a permanent teacher in this school. We, two vidya volunteers are working in this school and are not trained about education committees.*” Mr. Pallala Leela Prasad, panchayat

president belonging to *Valamuru* village in *G. M. Valasa* panchayat of *Maredumilli* mandal told that *“I know that I am the chairman of education committee. However, there are no formal meetings. The school teacher looks after everything. We support the school teacher in all the matters regarding running of the school.”* This indicates that neither teachers nor PRI members take initiative for conducting monthly meetings. As discussed in the above, even the respondents who know that they were members in SEMC neither conduct the meetings nor participate.

However, contrary to these above findings, there are members who participate in education related activities at their village level irrespective of SEMC meetings. Ms. *Tongi Gangamma*, one of the parent members in SEMC in *Marrigudem* village of *Y. Ramavaram* mandal explained that *“I had been trained by CARE-STEP on my roles and responsibilities. I look into the functioning of mid-day meal programme in the school. I also interact with education officials who visit our school. The school teacher is co-operative. There are no formal meetings where we sit and discuss about the school issues. However, I interact with school teachers on all issues related to school.”*

Figure–6.7: Details of capacity building to SEMC members on their roles and responsibilities



Source: Field Survey

Training is one of the important components for improving individual performance in his/her area of work. Particularly in the case of community members who are from different social groups and educational background, intensive training on their roles and responsibilities is required to perform better in their given field. Training in the areas like monitoring of school activities, participating in the school meetings, community mobilization, utilization of school grants, monitoring the attendance of school teachers are important to raise the level of performance of community activities particularly in the tribal areas.

It is observed that total 67 respondents (i.e. 53.6 percent) were trained on their roles and responsibilities (figure 6.7). It is clear from the figure 6.7 that most of the PRI members (i.e. 69.2 percent) are not trained, whereas among the respondents who are trained, teachers constitute 44.8 percent (30 respondents out of 67). Overall the data reveals encouraging results, though efforts are required to impart training to all the members in SEMC.

Among the respondents who were trained (67 Respondents), CARE-STEP alone trained more than two-third (i.e. 80.6 percent) of the respondents whereas the ITDA was responsible only 19.4 percent (13 respondents out of 67). Among the respondents who are trained by ITDA (13 respondents out of 67), an overwhelming majority of them (i.e. 92.3 percent) are school teachers (see Appendix Table 6.4). These facts indicate that the ITDA had trained neither parent members in the committee nor PRI members. Data indicates that CARE-STEP alone made a good effort to train these members on their roles and responsibilities. There are special funds allocated in SSA for community mobilization through various activities. The activities like training programmes, *kalajatha* etc. are some of them. The data reveals that the ITDA had not utilized those funds for community mobilization in the area. In this connection Mr. Karam Thrimurthulu, parent of the school going children in SEMC in *Surampalem* village of Gangavaram mandal holds the view that *“I had been trained by the cluster co-ordinators in CARE-STEP continuously for five days. It was residential training programme. I learned about my roles and responsibilities being member in SEMC. The ITDA had not played any role in my training.”*

The strategy for encouraging decentralised planning and decision making within SEMC is to ensure local participation in the school related activities. It is expected

that parents ought to be active in the life of their children's education. Keeping this as a policy norm and to decentralise the decision making of school education, the parents of the school going children and PRI members were made part of the education committee at the village level. It is expected from them that they come together and discuss various issues related to education at their village. However, the data reveals that nearly 70 percent (87 out of 125) of the respondents reported that they had not participated at least a single time in the monthly meetings during their tenure (see Appendix Table 6.5). Ms. Bumula Sakhubai, parent member in SEMC in *Doramamidi* village of Gangavaram mandal strongly revealed that "*it is the responsibility of the school teacher to run the school properly. I did not know that I am a member in the school committee. No one had informed me. I was never asked to participate in the meetings*". Such a trend is cause of serious concern and the non-attendance of SEMC members in the monthly meetings raises serious concern on their participation in the school related activities. As discussed earlier section, most of the schools do not maintain records of the meetings as well.

This trend indicates that community participation in school related activities is negligible in the tribal areas. As per the provision in SSA, every school has grants for their school development. These grants are spent for the preparation of TLM, for school development and for school innovation. The TLM grant is spent by the concerned teacher for preparation of TLM, whereas the school development grants and school innovation grants are spent by the head master. The school head master, as a convenor, can spend these grants only with the prior consent of the SEMC members in the monthly meetings. The policy clearly indicates that the funds received by the schools should be spent through proper community resolution based on decisions taken in the SEMC meetings. If majority members in the SEMC agree for such expenditure of the grant for school development, the school head master passes a resolution, where the members give their consent for expenditure.

In the course of the field work and in discussion with the respondents, the community members revealed that they are not aware of the financial resources that the school receives. They also pointed out that "*the teachers do not disclose the financial resources and its expenditure*". As a result, they believe that the school teachers have greater say in decision making over the financial resources. It is felt by the

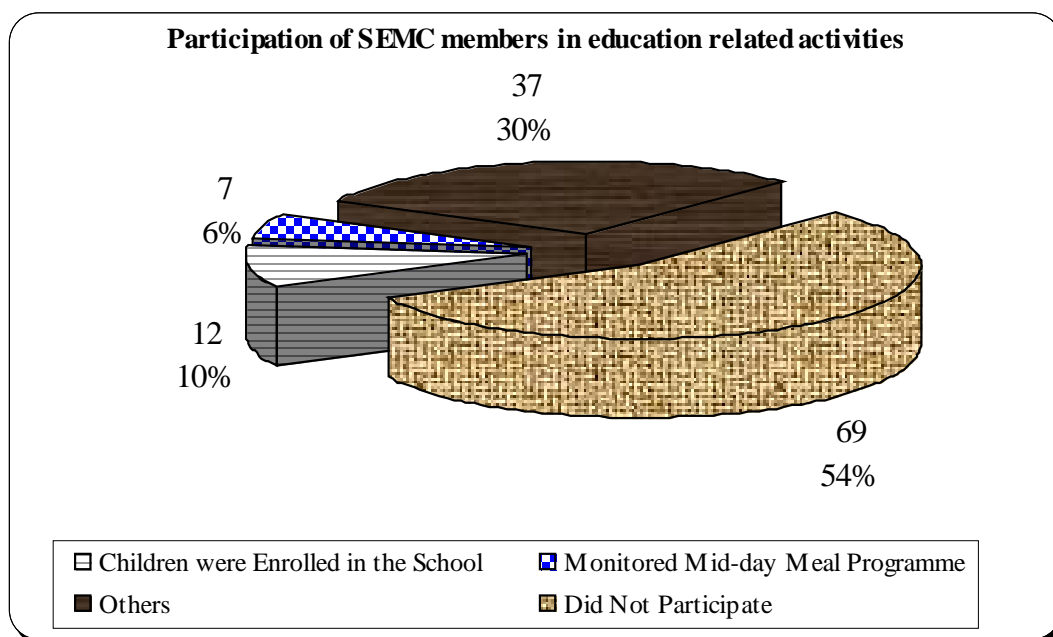
respondents that teachers spent the grants on their own without discussing these issues with them. The respondents also indicated that even they were not aware that these issues shall be discussed in the meetings. It clearly indicates that the community and schools in the interior places are neglected by the teachers too. This trend reveals that the government initiation to create awareness among these tribal groups for their greater participation in school related activities through various education programmes such as Sarva Shiksha Abhiyan is lagging far behind.

As discussed in the study, participation of SEMC members in school related activities is a major concern. However, a few respondents expressed that they had been involved in and had participated in education related activities during their tenure. Twelve respondents (i.e. 10 percent) out 125 said that they had helped in the enrollment of the drop-out children in the schools (figure-6.8). Six percent of the respondents reported that they participated and monitored mid-day meal programme. While sharing her experience about how she was involved in mobilizing the drop-out children, Ms. Pallala Nagamani, community member in SEMC in *Chinthakarrapalem* village of Y. Ramavaram mandal, said that *“there were two male drop-out children in our village. They were not interested about their own education. They were unaware of the value of it. I discussed with their parents many a times, whenever I found them. I also discussed with the children many a times, but they used to run away if they saw me in the village. I persuaded this issue repeatedly with school teachers too. Finally with the help of the teachers and their parents, we were able to enroll them in the nearby Ashram School.”* This kind of example creates some hope on participation of community members in education related activities in tribal area.

The members in SEMC also revealed that they had participated in various education activities like monitoring school development activities, participating in the community meetings etc. Nearly half of the school teachers (23 school teachers out of 47) said that they mobilized infrastructure for the school, organized parents meeting, created awareness among the parents and children about education and closely working with community members for school development. 30 percent of the respondents expressed these views as they have participated in education related activities during their tenure (figure-6.8). While sharing his experience about organizing community meetings Mr. S. Prabhakar Reddi, school head master in

Marrigudem village of Y. Ramavaram mandal revealed that “organizing the committee meetings is a challenging task. The members never turn up for discussion in the meetings. Even, if anything goes wrong with the implementation of mid-day meal programme, they never contribute their time to resolve the issue. Most of the time, I alone solved the problems with the help of outsiders in the committee. However, our panchayat sarpanch supports me.” This indicates that even though there are a few members within the education committee who wants to participate in the issues related to education, the lack of organisation between the committee members makes it difficult. However, these issues can be resolved through proper training and mobilisation.

Figure–6.8: Participation of SEMC members in education related activities during their tenure



Source: Field Survey

During the course of the field work the SEMC members, were asked to give suggestions to improve the functioning of education committees at their village level. Interestingly, they came up with different suggestions. Nearly 17 percent of the respondents (21 out of 125 respondents) suggested that creating awareness among the tribal parents would enable them to participate in school related activities. From this suggestion made by the respondents, it is clear that most of the tribal people want to participate in the school related activities, but they are not able to, because they were unaware of their roles and responsibilities and the positive impact of education. Mr.

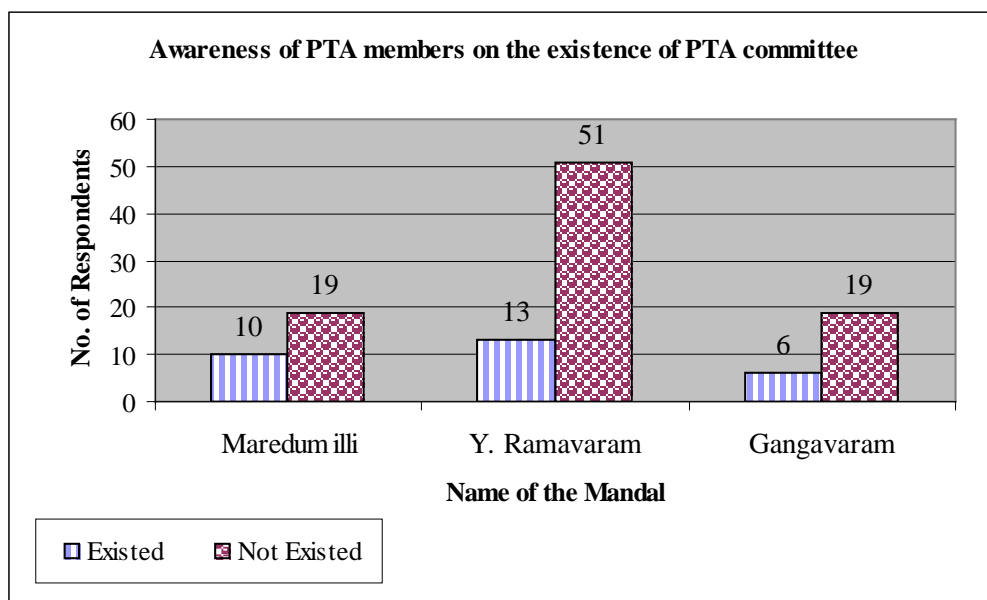
V. Prabhakara Vasudeva Rao, head master of M. P. U. P. School in *Jaggampalem* village of Gangavaram mandal who has been working for the last twenty years in tribal area holds the view that *“I have worked very closely with the tribal community in my career. Most of them are not aware about the value of education. Even though they are members in education committees, they are unaware of their roles and responsibilities. Creating awareness among them through kalajatha activities is an important task. They can be easily mobilized, if we really make efforts.”* The other suggestions were to introduce mid-day meal programme on a daily basis in the school, making drinking water available in the premises of school, use of TLM materials by teachers while they are teaching, provision for better infrastructure schools and so on. All these suggestions provide us with insight that the tribal community members are participating in some way or the other in school related activities. However, to organize them in a common platform, the ITDA needs to focus on creating more awareness among tribals for better results in their participation.

With this understanding of the ground reality of community participation and awareness of SEMC members in tribal area, the study now proceed to understand the functions of PTAs in the tribal areas. Is there awareness among PTA members on their roles and responsibilities? What is their participation in education related activities in the tribal area? Is there any impact of SSA on their participation? Are the members in PTA aware about the functions of PTA committee? These are a few questions that are the subject of enquiry in Section - 3.

Section – 3: Parent Teachers Association (PTA) Members

Parent Teachers Association (PTA) is one of the important committees at village level. The parents of school going children and teachers in the school are the members in PTA and the school head master has to conduct its meeting once in a quarter with all the PTA members to discuss various issues related to school. The PTA performs its functions as per the Andhra Pradesh School Education (Community Participation) Act 1998. In this section, an effort is made to present the awareness of community members on functions of PTAs in the selected sample villages.

Figure–6.9: Awareness of PTA members about the existence of PTA committee in their village



Source: Field Survey

Decentralisation in management of schools is essential to make tribal involvement meaningful. For better management and optimal functionality of the educational system in tribal areas, local management committees, preferably at the village level, composed of tribal representatives invested with adequate power and responsibility should be placed in charge of school affairs. Keeping this in view, the role of the members in PTA is assessed in the sample villages.

It is observed in the data that 29 out of 118, which is nearly one-fourth (i.e. 24.6 percent) of the respondents are aware that the PTAs existed in their villages. The important criterion as per the Andhra Pradesh School Education (Community Participation) Act 1998 is that all the villages that have a school, should have a PTA with parents of the school going children and school teachers as its members. As per the Act, one of the important responsibilities of the school head master is to form the PTA at the beginning of the academic year. The point to remember here is that in most of the tribal areas the situation of not having PTAs in these villages is a major concern with respect to the role of community participation. The MEO of the respective mandals need to act upon this and should take responsibility to form PTAs in all the tribal villages, so that community members may involve in the school related activities.

Table-6.2: Literacy of the respondents and their awareness about the existence of PTA committee in their villages

Literacy of the Respondents	Existence of PTA		Total
	Aware	Not Aware	
Illiterate	16 (34.0) (55.2)	31 (66.0) (34.8)	47 (100.0) (39.8)
Primary Education	9 (17.3) (31.0)	43 (82.7) (48.3)	52 (100.0) (44.1)
Upper Primary Education	2 (16.7) (6.9)	10 (83.3) (11.2)	12 (100.0) (10.2)
Secondary Education	2 (33.3) (6.9)	4 (66.7) (4.5)	6 (100.0) (5.1)
Under Graduation	-- --	1 (100.0) (1.1)	1 (100.0) (0.8)
Total	29 (24.6) (100.0)	89 (75.4) (100.0)	118 (100.0) (100.0)

Source: Field Survey

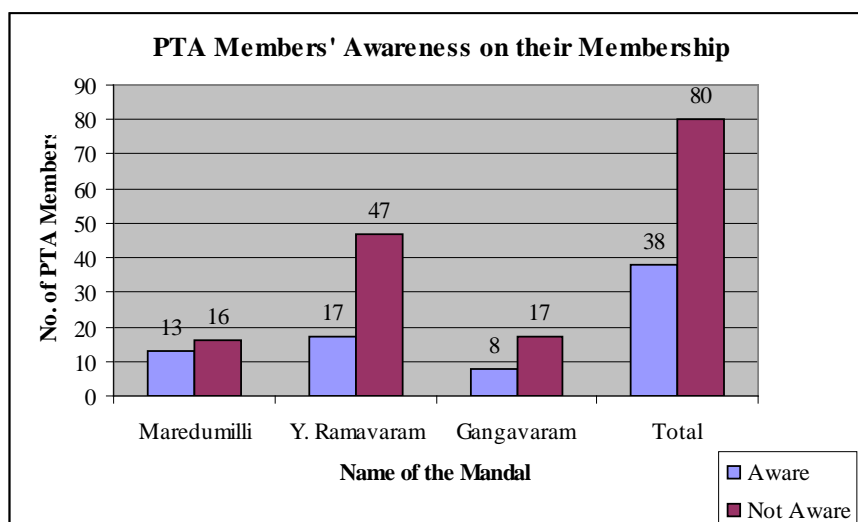
Note: Figures in parentheses indicate row as well as column percentage

The analysis of Table 6.2 explains about the level of education and the awareness of PTA members about the existence of PTAs in their villages. The analysis shows that among the respondents who said that they are aware of the existence of PTAs in their villages, respondents from illiterate category constitute more than half (i.e. 55.2 percent) followed by the respondents who completed their primary education (i.e. 31.0 percent), and the respondents from upper primary education and secondary educations constitute less than 7 percent each. It gives an understanding that more than half of the illiterate respondents are aware about the existence of PTA committees in their villages than the literate respondents. This analysis reveals that literacy/education has had not much impact on the respondents' awareness about the existence of PTAs in their villages. It gives an impression that the participation of the PTA respondents who are illiterates participate more than the literate PTA respondents.

When asked about their roles and responsibilities, nearly 68 percent of the PTA members indicated that they were unaware of their roles and responsibilities as PTA members. It is found that nearly 17 percent of the respondents said that their role is to monitor mid-day meal programme (see Appendix Table 6.6). Ms. Vanthala Chandamma, member in PTA in *Sindhuvada* village of Y. Ramavaram mandal revealed that *"I ask teachers about the ration in the mid-day meal programme. Apart*

from this, I monitor teachers' attendance regularly in the school". It is observed from the data that 2.5 percent of the respondents reported that their role is to mobilize the drop-out children and to enroll them in the school and 8.5 percent of them said that they enroll school going age children in the school (see Appendix Table 6.6).

Figure–6.10: Awareness of the PTA members on their membership in PTA



Source: Field Survey

The overall summary of the data presented reveals that most of the respondents were not aware about their roles and responsibilities as PTA members. The reasons for lack of awareness among the PTA members on their roles and responsibilities are noticed during the course field work. Lack of co-ordination among the members, irregular conduct of the PTA meetings, lack of proper training, and absence of issues related to education in their agenda etc. are some of the reasons behind the gross lack of unawareness among PTA members about their roles and responsibilities.

The data presented in figure 6.10, indicates that nearly 67 percent of the PTA members (80 out of 118 respondents) indicated that they were unaware of their membership in PTA. The respondents who said that they are not aware of themselves being the members in PTA were more in Y. Ramavaram mandal followed by Gangavaram and Maredumilli mandals. These can be attributed to the fact that the villages located in Y. Ramavaram mandal are very interior and are not easily accessible.

During the course of field work, it is observed that most of the PTA members were also not aware of the composition of the PTA committee. Less than 8 percent of the respondents said that parents and teachers in the school are the members in PTA whereas 17 percent of the respondents said that only parents of the school going aged children are the members. It is also observed that two-third of the PTA members said that they did not know who the members in PTA are. If such situation prevails in tribal areas, it would be difficult for the community members to act as they are primarily accountable for education in their villages. The discussion reveals that PTA members were not properly oriented. It results in their non-participation in education related activities.

With this background on their poor participation in the school related activities, an effort is also made under the study to track the suggestions of the PTA members to improve their participation in education. There are a few insightful suggestions given by the PTA members for improving community participation in primary education in the tribal areas.

22 percent of the PTA members suggested that creating awareness among the tribal parents would enable them to participate in school related activities. From this suggestion made by the PTA members, it is clear that most of the tribal people want to participate in the school related activities, but they are not able to, because of their lack of awareness about need for their participation in PTA. It is observed from the data that around 10 percent of the respondents suggested that community participation is possible only if the school teachers, who are working in their respective village schools, work closely with the village community members outside the classroom especially focusing on interaction.

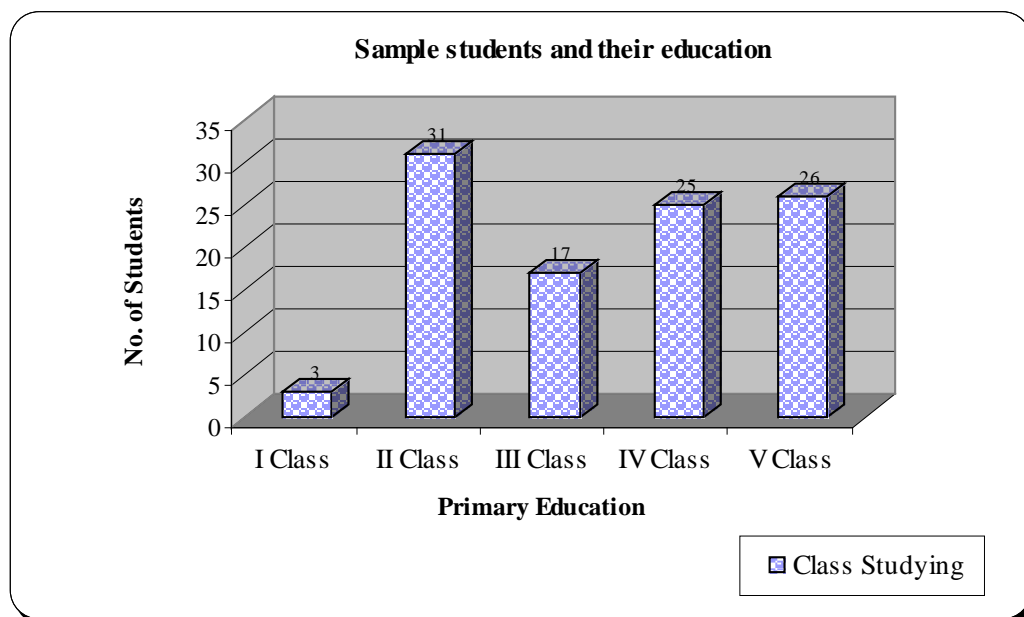
The other suggestions include daily provision for mid-day meal programme, availability of drinking water in the premises of the school (i.e. around 6 percent), use of TLM by teachers(i.e. more than 7 percent), provision for proper infrastructure facilities in the school (i.e. around 4 percent) and so on. All these suggestions are highly significant and give us a clean indication that the PTA members are participating in one way or the other. However, the education department needs to focus on creating more awareness among them for enhanced participation.

Section–4: Responses of the Students

This section presents the analysis of the responses of the students in primary school. The central object of this selection is mainly to draw the responses on teacher behavior, facilities available in their schools, the methodology of teaching and functioning of the mid-day meal programme. Other than enhancing community participation, building infrastructure facilities is another area of SSA in its implementation strategy, especially in the schools located in tribal areas. The quality of education is measured in terms of infrastructure facilities for schools, TLM, inspection and supervision, teachers' qualification, in-service training etc. Hence, an effort is made to present the views of students on these issues.

Out of 102 students selected for the study across three mandals, nearly 30 percent of them study in second class, followed by fifth class (i.e. 25.5 percent), fourth class (i.e. 24.5 percent), third class (i.e. around 17 percent) and nearly 3 percent are in first class. The students who study in second class are numerically more and the sample selected in first class is less. During the course of the field work, it was found that the students who are studying in first class found it difficult to answer the questions. Hence much time was spent with them for gathering information for the study. However, they responded and interacted with the researcher. The students from the rest of the categories both male and female answered promptly without hesitation.

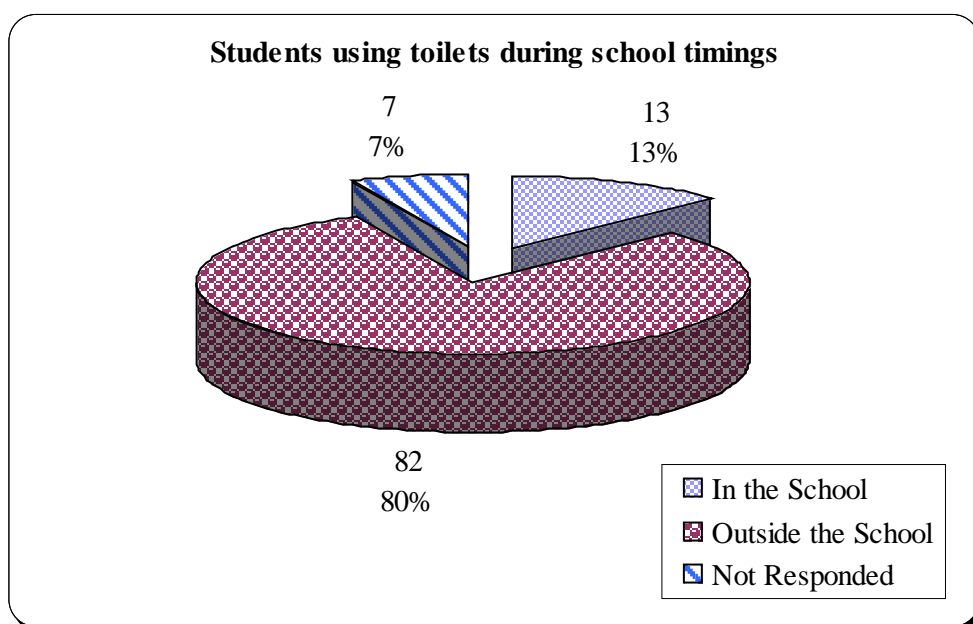
Figure–6.11: Education level of students (Respondents)



Source: Filed Survey

It is observed from the analysis of the data that nearly 13 percent of the students said that they have toilets facilities in the premises of their school. 80 percent of them complained that they had to go outside the school during school times (figure-6.12). Outside the school like nearby cultivation field (i.e. 21.6 percent), nearby canal (i.e. 25.5 percent), nearby bushes (i.e. 15.7 percent), nearby forest (i.e. 7.8 percent) and use of toilets at residence (9.8 percent) were reported by the students. Pallala Padmavathi, a fifth class female student in Government Primary School in *Perikivalasa* village of Y. Ramavaram mandal expressed that “*there is a canal nearby our school. Many of us go for toilet to the canal with the permission of our teacher*”.

Figure–6.12: Toilet facilities that the students use during school timings



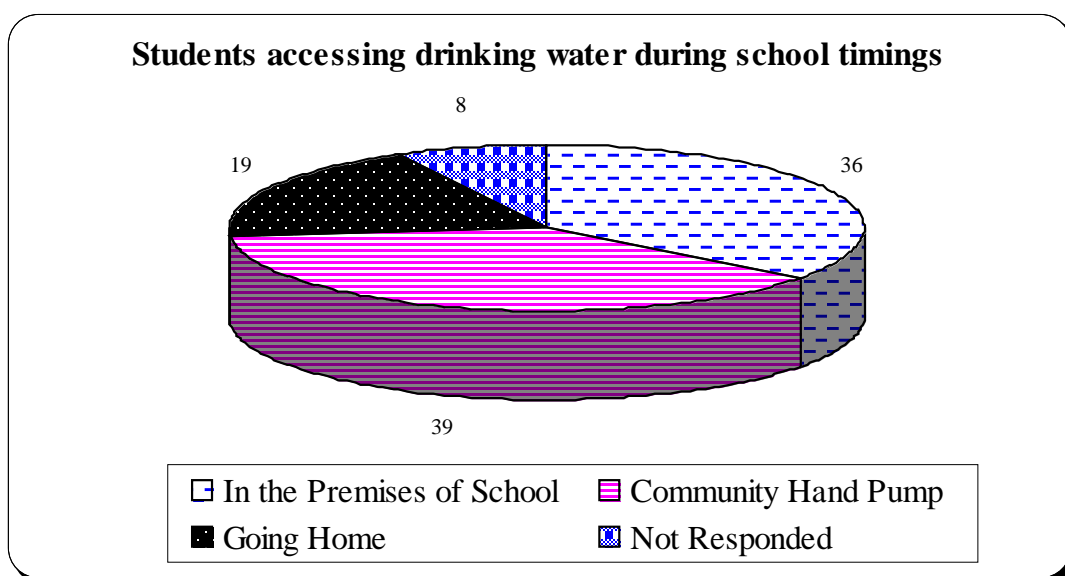
Source: Field Survey

While explaining about the use of toilets, Kechela Bulli Reddi, a fourth class male student in Government Primary School in *Nimmachetlabanda* village of Y. Ramavaram mandal, holds that “*I go to nearby canal. I have no fear. Even during the out of school hours when I am at home, I go to the canal for toilet*”. These were some the examples which indicate the lack of basic facilities in the school in the tribal areas. The whole data reveals that only a few students (i.e. around 13 percent) have facilities in their schools for toilet and the rest of them are using alternative ways, depending upon the location of the school. In this context Mr. Prabhakara Reddi, school head master in M. P. P. School in *Yarlagadda* village of Y. Ramavaram

mandal explained that “we don’t have toilets in our school. The students use alternative options. The suitable place for them is canal, which is very near to our school”.

Availability of drinking water is a major problem in the agency area. More than one-third (i.e. 35.3 percent) of the students said that they have water facility in the premises of their schools. In these schools, where water is available in the premises of the school, it is made available in the pot or students access from the hand pump located within their school. In the schools where drinking water is not available within the premises of their schools, students reported that they access water from the community hand pump (i.e. 38.2 percent). These hand pumps, in some of the villages, are not located near the school. Hence the students usually have to waste school time to access drinking water, which may obstruct their studies during the time. Moreover it is surprising to note from the study that 18.6 percent of the students go to their residence to have drinking water (figure 6.13). While explaining about his source for drinking water, Chedala Chinna Reddi, a fourth class male student in Government Primary School in *Gondivada* village of Maredumilli mandal explained that “drinking water is not available in our school. Hence, I go home to have water and return to the school immediately”.

Figure–6.13: Access for drinking water during school hours



Source: Field Survey

The data reveals that most of the students do not have access to drinking water in the premises of their school. Alternative facilities like community hand pump in the

village and going to their residence would hamper their studies. On enquiring about the safety and accessibility of drinking water in the agency area, Sadala Sami Reddi, a vidya volunteer in Government Primary School in *Perikivalasa* village of Y. Ramavaram mandal explained that “*children face difficult in accessing drinking water in many of the schools in agency area. The students in our school access drinking water from the hand pump located in the premises of our school itself. However, the water is not clean and is mixed with iron silt content. It affects the students’ health especially during the rainy season*”. One of the important issues in the implementation of Sarva Shiksha Abhiyan is to provide infrastructure facilities to all the needy schools. Even after completion of its first phase of implementation, accessibility to drinking water is a major area of concern in the tribal area.

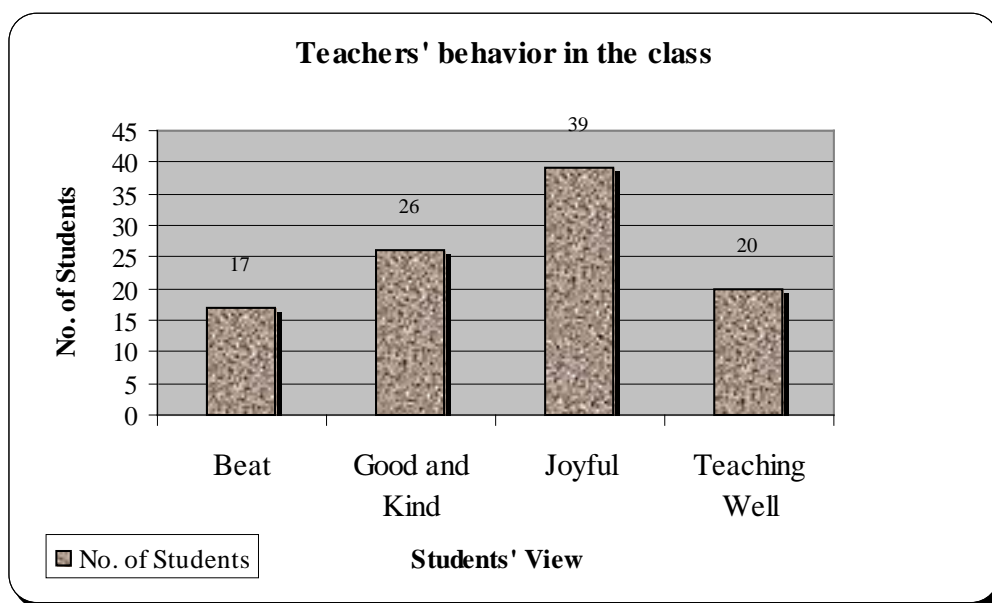
The role of teacher has long been recognized as central to the delivery system and the quality of education depends on it. The effectiveness of teacher in tribal situation depends on various factors like teacher’s socio-economic background, educational qualifications, age, service conditions, understanding of tribal culture and life, attitude towards tribals etc. Teachers’ behavior also determines students’ enrolment and drop-out rates. While explaining about the importance of teacher’s role the scholar, Vimala Ramachandran holds the view that “a motivated teacher is one who could communicate with children. He/she drew energy from his/her ability to attract and retain children in the school. A motivated teacher could build a rapport with the parents and the community and go beyond the call of duty to ensure that every single child is attended regularly, even if it meant visiting their homes and persuading the parents to send their children to school”.¹⁴

Keeping the high importance of a teacher especially in tribal areas SSA has made an effort to train the teachers on these lines. In this context, the views of students about the behavior of their teachers are examined in this study. About one-fifth of the students reported that their teachers are good and kind. The students also revealed that teachers use drama methods while teaching (i.e. 38.2 percent), which gives them more joy and understanding lessons easily (Figure 6.14). With regard to teacher’s behavior, Kosu Aruna Kumari, a fifth class female student in M. P. P. School in *Doramamidi* village of Gangavaram mandal explained that “*our teachers teach well. I am able to*

¹⁴ Vimala Ramachandran, ‘Why School Teachers Are Demotivated and Disheartened’, *Economic and Political Weekly*, Vol. XL, No. 21, May 21, 2005, pp. 2141-42.

understand easily. Our teachers are very close emotionally to all the students". However, the data also reveals that teachers often beat the students (i.e. 16.7 percent) in the classes. Mr. P. Swami Reddi, school teacher in M. P. P. School in *Pulusumamidi* village of Y. Ramavaram mandal holds the view that *"sometimes we have to maintain seriousness with students. Otherwise they would not listen to us. There are different kinds of students in the class. Some of them listen to us only if we are strict with them"*. This kind of attitude among the teachers reveals negative opinion about students which results in higher drop-outs.

Figure–6.14: Students’ views on teachers’ behavior in the class

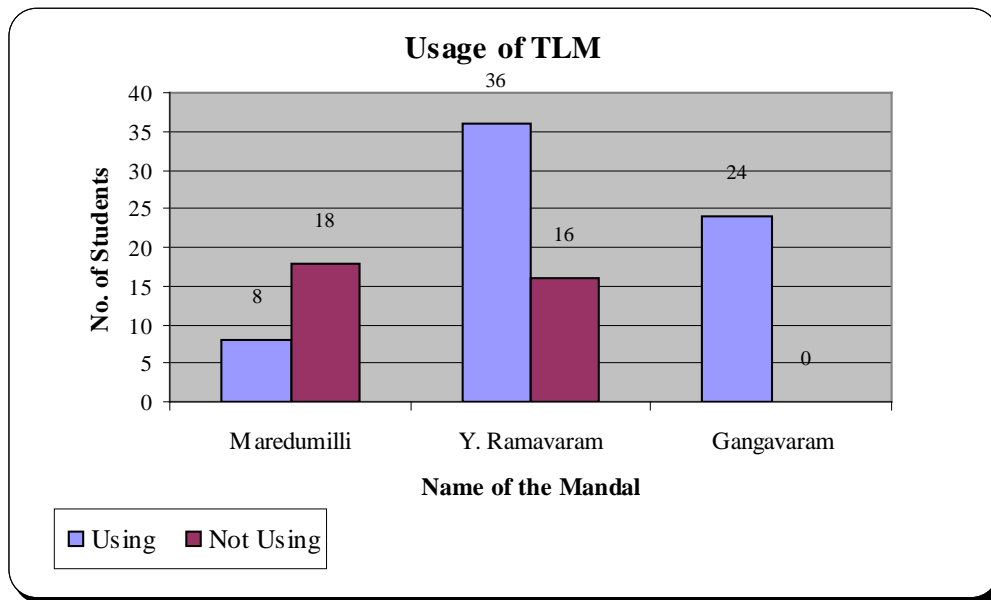


Source: Field Survey

Overall, the data reveals that most of the teachers maintain good relations with their students and a few of them beat the students in the classroom. One of the important policy norms is that maintaining good relations with students could enhance the enrolment of the students. It is expected that teachers are properly trained on these aspects such that the teacher-pupil relationship is maintained in the classroom.

Teaching aids like black board, maps, charts and models play an important role for proper and meaningful curriculum transaction in primary schools. They assume special importance for imparting education to tribal children as teachers help in bridging communication gap between the teacher and the tribal child.

Figure–6.15: Usage of TLM by teachers while teaching



Source: Field Survey

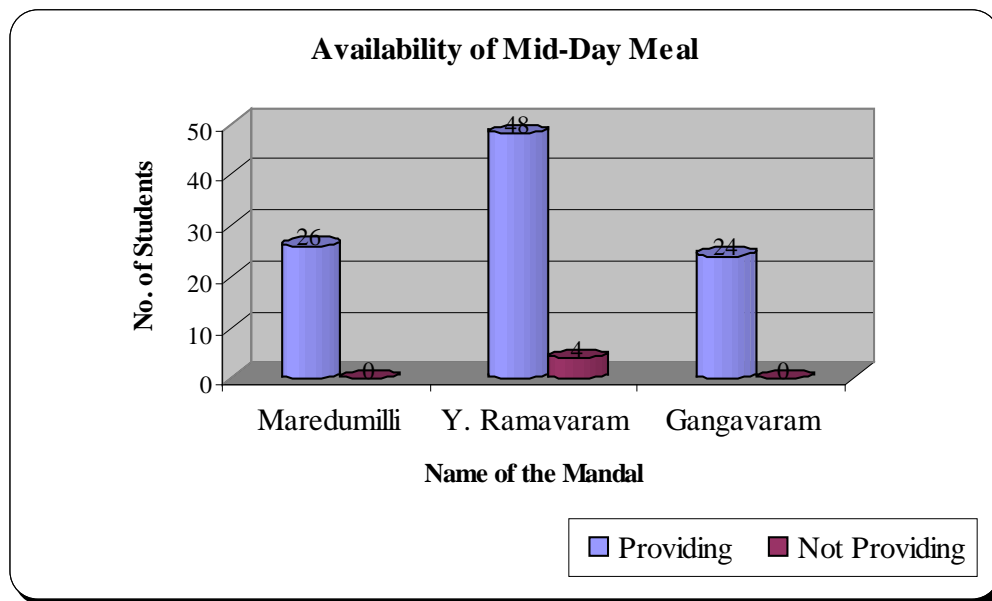
Teaching and Learning Material (TLM) include models of bus, train, circle, bottle, table, pen etc. which are used by the teacher while teaching the students particularly at the primary school level. These materials are prepared in the classroom by the teacher by involving their students, so that the students can grasp the content very fast. The purpose is to teach and learn by doing, watching and observing which would be more beneficial and helpful to the children in learning the content easily. As discussed earlier, each teacher is provided with Rs. 500/- per annum for the preparation of TLM in the classroom.

Nearly 67 percent of the students said that teachers use TLM while teaching. It is found in the analysis of the data that in Gangavaram mandal all the students reported that their teachers use TLM while they teach in the classroom (Figure 6.15). It is found from the data that most of the teachers in Maredumilli mandal do not use TLM (i.e. 69.2 percent) while they were teaching. In expanding the facilities and increasing access to education and its quality aspects particularly the use of TLM, due importance were not given in some of the schools located in the sample mandals.

The National Programme for Nutritional Support to Primary Education or the mid-day meal scheme was started by the Government of India in co-ordination with all the state governments. The aim of the programme was to introduce cooked mid-day

meals in all government primary schools. The purpose and objective of this programme is to reduce drop-out rates by providing nutritious food to the children in the poor families. SSA has made a special effort to monitor this programme for its effective implementation.

Figure–6.16: Implementation of mid-day meal programme in the schools



Source: Field Survey

The mid-day-meal programme is being implemented in 651 villages across 7 mandals in Rampachodavaram agency area under various managements. The total number of beneficiaries is above 24,000 students. For this purpose, 177 cooking sheds have been constructed.¹⁵

An overwhelming majority (i.e. 96 percent) of the sampled students expressed that the mid-day meal is made available to them in their school, whereas around 4 percent of the students (in Y. Ramavaram mandal) reported that their schools were not providing mid-day meal to them (Figure 6.16). Interaction with the community members and school teachers during the course of the field work revealed that almost all the schools provide mid-day meal programme and in some cases it is irregular because of the delay in release of the funds from the Education Department. In some of these cases the community manages to run the programme by mobilizing local resources in the

¹⁵ The data regarding the implementation of mid-day-meal programme is collected from the ITDA office, Rampachodavaram, East Godavari district.

form of own contributions. It is also interesting to note that in some cases it was found that teachers spent their own money and later reimbursed it from the respective authorities. Mr. Chekuri Venkata Krishnamraju, school head master in M. P. P. School in *Patharamavaram* village of Gangavaram mandal revealed that *“it is compulsory to provide mid-day meal to all the children in the school. Sometimes we do not receiving funds on time to implement the scheme. In such cases we bear the expenditure or get rations on credit from the nearest shop. Later we repay it on reimbursement”*. On enquired about the quality of food, the students reported that the quality of food was good, but quantity was not enough for them. Overall the data revealed that the implementation of the mid-day meal programme in the study area was satisfactory.

As it was discussed in the beginning the concept of community participation is a strategy to achieve Universalisation of Elementary Education by 2010 while implementing Sarva Shiksha Abhiyan. Even though the community in the tribal area is not active in participating education related activities, the enrolment figures of tribal children in the schools located in the Rampachodavaram agency area shows that their strength is increasing in each academic year from 2002-2003 to 2007-2008 (Appendix Table 6.7). The figures presented in the Appendix Table 6.8 shows that the drop-out rate or the status of ‘out of school children’ is coming down in each academic year from 2002-2003 to 2007-2008.

5. Summing up

In this chapter an effort is made to present the overall analysis of empirical data. The data reveals that more than half of the respondents in SEMC (parents of the school going children, PRI members and school teachers) and PTA were unaware of what Sarva Shiksha Abhiyan meant and overwhelming majority of them did not have a fair understanding about MLP. The teachers in these schools gave not so very pertinent responses for not having these micro level plans in their schools. Most of the teachers revealed that they did not know how to prepare these plans. Moreover, these schools located in these interior villages did not have basic facilities like drinking water, separate toilets for girls and boys, playing items, play ground, electricity, television, teaching-learning material etc.

The data presented with reference to members in SEMC (parents of the school going children, PRI members and school teachers) and PTA reveals low levels of participation and involvement in the school related activities. Most of these respondents did not have a fair understanding as to how many members SEMC consists of. When it comes to their membership in SEMC, half of them were unaware that they were members in SEMC. Nearly half of them were not trained on their roles and responsibilities. About such cases Abhijit Banerjee had observed in his study that “the existence of committees, by itself, cannot be an effective tool for change, if people are unaware of the existence of these committees, do not know their responsibilities, the resource that are available and how decisions can be made”¹⁶.

The data presented in this chapter also reveals that the respondents were not actively participating in the monthly SEMC meetings. It is very interesting to note the variations in the participation of various categories of the respondents in SEMC monthly meetings. It reveals that school teachers were participating more than the other two categories of the respondents. It also revealed that more female respondents were participating in the meetings than male respondents. Being members in various education committees most of the respondents did not know about the financial resources of school. Most of them reported that they never discussed about the utilization of these grants in the SEMC monthly meetings.

The school teachers, who are called change agents at village level, do not possess much understanding on community participation. Most of them were not trained and possessed only one to three years of experience. It was observed that more than half of the schools in the sample villages were not visited by the school officials during the academic year 2007-08. The data also reveals that nearly half of the schools did not have regular teachers in the tribal area. Instead of regular teachers, ‘vidya volunteers’ were working on temporary basis. Some of these vidya volunteers were not even qualified.

The respondents also gave suggestions for improvement of community participation in tribal area. The suggestions given were like creating awareness among the community members, providing training on their roles and responsibilities, conducting regular SEMC meetings, close working of teachers with the community,

¹⁶ Abhijit Banerjee, et. al, 2007, op. cit.

are some of them. In the case of PTA members, their awareness levels about the functioning of these committees were not satisfactory.

The students responded that they use community hand pump or they go to their houses to have water and for toilet they use the open space in the nearby canal or bushes. This is an indication of absence basic facilities in the schools. Most of the villages in tribal area do not have the basic facilities in the schools. It is observed that most of the teachers treat students well and they use TLM while they teach. In some cases, as per the responses of the students, teachers beat the students in the classroom. Overall, the entire analysis of data presented in this chapter, reveals that participation of different categories of the respondents in SEMC and PTA in school development activities during the implementation of Sarva Shiksha Abhiyan have not made much impact in the tribal area.

Appendix:

Appendix Table 6.1
The respondents' views about Micro Level Planning

Category of the Respondents	Views of the respondents			Total
	Not Aware	Quality of Education	School Development Plan	
Parents of the School going Children in SEMC	47 (90.4)	1 (1.9)	4 (7.7)	52 (100.0)
PRI Members in SEMC	25 (96.2)	1 (3.8)	--	26 (100.0)
School Teachers in SEMC	41 (87.2)	1 (2.1)	5 (10.6)	47 (100.0)
PTA Members	106 (89.8)	4 (3.4)	8 (6.8)	118 (100.0)
Total	219 (90.1)	7 (2.9)	17 (7.0)	243 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentage

Appendix Table 6.2
Availability of MLPs in the selected sample schools

Name of the Mandal	Available	Not Available	Total
Maredumilli	--	7 (100.0)	7 (100.0)
Y. Ramavaram	1 (7.7)	12 (92.3)	13 (100.0)
Gangavaram	4 (66.7)	2 (33.3)	6 (100.0)
Total	5 (19.2)	21 (80.8)	26 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentage

Appendix Table 6.3
Awareness of the SEMC members on their own membership in SEMC

SEMC Members	Aware	Not-Aware	Total
Parents of the School going Children	29 (55.8)	23 (44.2)	52 (100.0)
PRI Members	11 (42.3)	15 (57.7)	26 (100.0)
School Teachers	22 (46.8)	25 (53.2)	47 (100.0)
Total	62 (49.6)	63 (50.4)	125 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentage

Appendix Table 6.4
Details of the trainer who trained the SEMC members on their roles and responsibilities

SEMC Members	Trainer			Total
	Not Trained	ITDA	CARE-STEP	
Parents of the School going Children	23 (44.2)	1 (1.9)	28 (53.9)	52 (100.0)
PRI Members	18 (69.2)	--	8 (30.8)	26 (100.0)
School Teachers	17 (36.2)	12 (25.5)	18 (38.3)	47 (100.0)
Total	58 (46.4)	13 (10.4)	54 (43.2)	125 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentage

Appendix Table 6.5
Responses of SEMC members on their participation in the monthly meetings at least once during their tenure

SEMC Members	Participated	Not Participated	Total
Parents of the School going Children	9 (17.3) (23.7)	43 (82.7) (49.4)	52 (100.0) (41.6)
PRI Members	7 (26.9) (18.4)	19 (73.1) (21.8)	26 (100.0) (20.8)
School Teachers	22 (46.8) (57.9)	25 (53.2) (28.7)	47 (100.0) (37.6)
Total	38 (30.4) (100.0)	87 (69.6) (100.0)	125 (100.0) (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row as well as column percentage

Appendix Table 6.6
Responses of the PTA members on their roles and responsibilities as PTA members

Name of the Mandal	Views of the PTA members					Total
	Don't know	Mobilization of drop-out children	Enrolling the school age children in the school	Monitoring mid-day meal programme	Did not respond	
Maredumilli	16 (55.2)	1 (3.4)	4 (13.8)	8 (27.6)	--	29 (100.0)
Y. Ramavaram	47 (73.4)	1 (1.6)	4 (6.3)	7 (10.9)	5 (7.8)	64 (100.0)
Gangavaram	17 (68.0)	1 (4.0)	2 (8.0)	5 (20.0)	--	25 (100.0)
Total	80 (67.8)	3 (2.5)	10 (8.5)	20 (16.9)	5 (4.2)	118 (100.0)

Source: Field Survey

Note: Figures in parentheses indicate row percentage

Appendix Table 6.7
Status of Strength of Children in Primary Education in various schools in Rampachodavaram Agency Area

S.No	Name of the Mandal	Academic Year and Gender wise Strength of Children for last six Academic Years																	
		2002-03			2003-04			2004-05			2005-06			2006-07			2007-08		
		Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	Addateegala	3097	3017	6114	2126	2011	4137	2514	2457	4971	2172	2211	4383	2100	2026	4126	1987	2005	3992
2	Devipatnam	1797	1840	3637	1604	1710	3314	2332	2199	4531	1370	1425	2795	1342	1427	2769	1347	1333	2680
3	Gangavaram	1845	1965	3810	1612	1679	3291	1602	1613	3215	1347	1333	2680	1214	1272	2486	1130	1236	2366
4	Maredumilli	2032	1878	3910	1573	1446	3019	1597	1495	3092	1394	1103	2497	1157	1343	2500	1474	1316	2790
5	Rajavomangi	2719	2740	5459	2675	2695	5370	2273	2178	4451	2022	1952	3974	2069	2057	4126	1822	1860	3682
6	Rampachodavaram	3185	3020	6205	2679	2686	5365	2528	2433	4961	1884	1872	3756	1927	1873	3800	2019	2037	4056
7	Y. Ramavaram	2510	2396	4906	2217	2054	4271	2356	2204	4560	1688	1634	3322	2120	2147	4267	2299	2213	4512
	Total	17185	16856	34041	14486	14281	28767	15202	14579	29781	11877	11530	23407	11929	12145	24074	12078	12000	24078

Source: Integrated Tribal Development Agency (ITDA), Rampachodavaram.

Appendix Table 6.8
Status of Out of School Children (OSC) in Primary Education in Rampachodavaram Agency Area

S.No	Name of the Mandal	Academic Year and Gender wise Out of School Children (OSC) for last six Academic Years																	
		2002-03			2003-04			2004-05			2005-06			2006-07			2007-08		
		Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1	Addateegala	--	--	153	57	52	109	--	--	85	59	64	123	--	--	46	30	28	58
2	Devipatnam	--	--	36	30	28	58	--	--	119	49	26	75	--	--	17	15	9	24
3	Gangavaram	--	--	73	32	31	63	--	--	80	76	34	110	--	--	12	8	6	14
4	Maredumilli	--	--	90	62	69	131	--	--	131	65	66	131	--	--	49	20	11	31
5	Rajavomangi	--	--	130	41	37	78	--	--	155	23	14	37	--	--	11	0	0	0
6	Rampachodavaram	--	--	170	69	35	104	--	--	118	23	29	52	--	--	22	0	0	0
7	Y. Ramavaram	--	--	192	130	130	260	--	--	112	141	76	217	--	--	50	24	18	42
Total		--	--	844	421	382	803	--	--	800	436	309	745	--	--	207	97	72	169

Source: Integrated Tribal Development Agency (ITDA), Rampachodavaram.

Note: (--) indicates 'Not Available'

“Most parents do not know that a VEC exists, public participation in improving education is negligible ... the existence of committees, by itself, cannot be an effective tool for change, if people are unaware of the existence of these committees, do not know their responsibilities, the resources that are available and how decisions can be made”

- Abhijit Banerjee (2007)

Sarva Shiksha Abhiyan is being implemented across the nation to achieve the long-cherished goal of Universalization of Elementary Education (UEE) through a time-bound integrated approach, in partnership with the states. The programme, which promises to change the pace of the elementary education sector in the country, aims to provide useful and quality elementary education to all children in the 6-14 age group by 2010. It is an effort to recognize the need for improving the performance of the school system and to provide community owned quality elementary education in mission mode. It also envisages bridging of gender and social gaps in education across India.

The literacy gap among the different social groups with particular focus on Scheduled Tribes is discussed in the initial chapter. Sarva Shiksha Abhiyan is one of the important programmes to bridge the literacy gap among the various social groups by involving the community themselves in the school activities. The new development to involve community in school education has thrown up new areas of research to understand the basics of community participation in school education. This is very important in preparing and implementing viable and working models to involve the community. Therefore, it is in this context, the whole study is undertaken to understand the mechanism of community participation in tribal education. A deeper understanding of this issue is of paramount importance, since the link between community participation and equitable quality education itself is a complex issue particularly in the tribal areas. Based on the above understanding, the entire study is focused on policy studies in

primary education with reference to community participation at macro level and impact of Sarva Shiksha Abhiyan on the participation of tribals at micro level.

With regard to the literacy rate of Scheduled Tribes, it is evident from the census data in the post-independent period that the status of their literacy is low in comparison with the general category including Scheduled Castes. In case of Andhra Pradesh, they are lagging much behind the other sections as mentioned in Chapter-1. Various studies indicate that cultural background, curriculum aspects, gender differentiation, poverty status of the parents, medium of languages, accessibility, poor enrolment and retention, high drop-out rate, lack of sufficient number of teachers and lack of infrastructure facilities at schools are as some of the reasons for low literacy among Scheduled Tribes in the tribal areas. Against this background, improving literacy levels among the weaker sections including Scheduled Tribes had become an important priority for all the governments in India since independence. Towards this objective many education programmes were launched, and most of them started by focusing on primary education. Stressing on the importance of primary education, Vimala Ramachandran (2003) opines that backward and forward linkages are necessary in basic education to strengthen primary education. Thus, community involvement and their participation are envisaged to enhance the quality of primary education. Hence, Sarva Shiksha Abhiyan has made primary education as one of its priority areas during its implementation.

An attempt is made to review the existing literature and studies with reference to tribal education in the first chapter. Most of the studies available on tribal education are at micro level in the form of case studies. These studies, in general, discuss about accessibility, enrolment, drop-out, retention and various issues related tribal education like mother tongue as a medium of instruction, cultural and curriculum aspects, gender differentiation, accessibility of schools, teacher-pupil ratio, poor economic status of the tribal parents, infrastructure in the schools etc. Some of the studies focus on the experience of various NGOs working in the implementation of primary education.

However, there are very few studies on community participation in primary education in tribal areas. Mythili (2002) in a study observed that community provides not merely

physical and human facilities, but also exerts pressure on the teachers to achieve higher quality of education. The study suggests that the community requires ability to visualize the importance of education and translate it into action for achieving a higher quality of education. K. Mani, K. Anandan and V. Vinaitheerathan (2002) in their study finds that the community of different categories based on gender and location have positive opinion on the involvement of community to improve the functioning of primary school. R. Govinda and Rashmi Diwan (2003) in their study presents the grassroots experiences, problems encountered, and lessons learnt from the initiative launched in five Indian states. The study covers a range of important issues including how community participation works in an environment characterized by deep-rooted socio-economic divisions, the equitable distribution of participation, identification and definition of the community, and ensuring the genuine representation of those who are traditionally excluded from decision-making in rural areas.

Vimala Ramachandran's (2003) book is a collection of essays based on fieldwork with 10 NGOs operating in the field of primary education in different states of India. She focuses on the backward and forward linkages necessary to strengthen primary education. Sartik Bagh (2005) in his study undertook an empirical investigation into the rural areas of Orissa, which focuses on community efforts and the role of Panchayat Raj Institutions towards successful accomplishments of the primary education.

The Indian Constitution has provided for many provisions for the development of education for Scheduled Caste, minorities and Scheduled Tribes. Article 21A, which was amended through the 86th Constitutional Amendment Act in 2002 says that the state shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the state may, by law, determine. Article 24 says that no child below the age of 14 years shall be employed to work in any factory or mines or engaged in hazardous employment. Article 29 says that "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them" and Article 30 guarantees to (i) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. (ii) The State shall not, in

granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language. Article 39 says that the state shall direct its policy toward securing that the tender age of children is not abused and that citizens are not forced by economic necessity to enter avocation unsuited to their age or strength and that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment.

In respect to education, Article 45 of the Directive Principles of the State Policy directs the state that “there shall be free and compulsory education to all persons, including the children, irrespective of their race, colour, caste, religion and language” up to the age of 14 within ten year of the adoption of the constitution. A part of these Constitutional guarantees on education, the 1993 judgment of the Supreme Court in the case of J. P. Unni Krishnan and others vs. State of Andhra Pradesh and others (1993) was also considered to have the status of a Fundamental Right. The Apex Court had declared: *“The passage of 44 years—more than four times the period stipulated in Article 45 has converted the obligation created by the Article into an enforceable right. At least now the state must honour the command of Article 45 and make it a right”* According to this judgment, *“Right to Education is implicit in and flows from right to life guaranteed under Article 21”* and *“Every child of this country has a right to free education until the age of 14, thereafter his rights are circumscribed by the economic capacity and development of the State.”* Article 46 of the Directive Principles of the State Policy further directs “the state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation”. It is indented from these provisions that education is the responsibility of state and can be achieved with the collaboration of civil society.

Apart from the above mentioned Constitutional provision for right to education, various educational policies and commissions that were appointed from time to time also felt that elementary education is a priority issue for all the governments. Hence, they felt that it

can be achieved through the involvement of local governance and community as a whole. In this context, education, as perceived by the National Policy on Education 1986, is an instrument which focuses on empowerment of people. The policy envisages that the involvement of local community, village panchayats and NGOs is critical for the successful implementation of education programmes. In this context, it is now well established that the process of development can be accelerated only by promoting the participation of people and the community in a perspective that includes designing and implementation of such activities.

Developing on this theme, the Programme of Action, 1992 states unequivocally that the successful implementation of programmes like elementary education including non-formal education, early childhood care and education, adult education, education of the disabled etc., require people's involvement at the grassroots level and participation of voluntary agencies and social activist groups on a much larger scale. The Total Literacy Campaigns (TLC), with their unique social mobilisation of community, NGOs, partnership between government, teachers and others have demonstrated how governmental efforts can be effectively supplemented through people's participation. One message that comes out loud and clear from these campaigns is that social welfare, including educational goals, cannot be achieved without the enlistment of non-governmental efforts.

In this context, it is suggested that the state governments may keep in view the recommendations of the CAGE committee while formulating schemes on educational programmes. A major aspect of the decentralized management of education as envisaged in the Panchayat Raj Act is the formation of village level education committees which is responsible for the administration of education programmes at the village/habitation level. The main responsibilities of these committees lie in operationalisation of Micro Level Planning (MLP) in school mapping in the village/habitation through systematic house to house surveys and periodic discussions with parents. Ensuring participation in primary education of every child of every family is one of the prime aims of the village/habitation level education committees.

This strategy of community involvement is strongly proposed in the Constitution through the 73rd and 74th Constitutional Amendments Acts. It provided for decentralisation of the activities and facilitates transfer of power and participation of the local self-government institutions or the PRIs. It has created a congenial ambience for the PRIs to play a more dynamic and proactive role. States are expected to evolve institutional arrangements both in rural and urban areas for undertaking these activities. These structures have been providing voice to women, Scheduled Castes and Scheduled Tribes, minorities, parents and educational functionaries. They have also been delegated with responsibilities with regard to location and relocation of existing primary and upper primary schools on the basis of MLP and school mapping. In this regard, decentralisation of school management to grassroot level bodies is path breaking policy initiative.

Thus, decentralisation in school management and community participation in primary education was always given high priority. The impact of community participation to achieve good results in education has seen through the implementation of various education projects across India, such as Bihar Education Project in Bihar, *Nali Kali* (Joyful Learning) in Karnataka, the *Lok Jumbish* and *Shiksha Karmi* Projects in Rajasthan, District Primary Education Programme in many of the states, *Muktangan* in West Bengal, *Seekhna-Sikhana* in Madhya Pradesh, *Janshala* Programme in Andhra Pradesh and other parts of India. All these projects were implemented by the respective state governments with the support of civil society. All these projects witnessed community as the main participants as well as facilitators and had achieved good results in improving the primary education in these respective states.

NGOs emerge as important partners in the efforts of government's, initiation towards UEE. The approach of NGOs towards mobilisation of community support has helped to improve the physical conditions and environment of elementary schools as well as promotion of education for girls and children belonging to SCs and STs. NGOs like *Pratham* in Mumbai, *Digantar* in Jaipur, *Aragamee* in the tribal district of Orissa, M. V. Foundation in Andhra Pradesh, *CINI (Child in Need Institute)-Asha* in Kolkata, Center for Rural Education and Development Action (CREDA) in Mirzapur, Society for All Round Development (SARD) in Rajasthan are a few of those NGOs working on primary

education with the support of local community and their participation. Against this background of community involvement in education related activities across in India by government as well as NGOs, 'Sarva Shiksha Abhiyan' had also given major priority for local community to participate in implementation of education programme since its inception.

This programme has a clear time frame for universal elementary education with a response to the demand for quality of basic education all over the country. It is also an opportunity for promoting social justice through basic education. With reference to community participation, the programme has created a space for involvement of the members in Panchayat Raj Institutions (PRI), School Education Management Committees (SEMC), Village and Urban Slum Level Education Committees, Parents-Teachers Associations (PTA), Mother Teacher Associations (MTA), Tribal Autonomous Councils (TAC) etc. in school management.

In this way, community participation has been made as one of the important components in Sarva Shiksha Abhiyan along with other provisions like infrastructure development, provision for appointment of teachers, quality education, accessibility to education etc. It assigns greatest importance to the preparatory activities as these have been conceived as a necessary condition for quality implementation of the programme. Systematic mobilization of the community and creation of an effective system of decentralized decision making are part of the preparatory activities. The preparation of habitation level educational plans through effective community mobilization for MLP and school mapping is the greatest challenge of the preparatory phase in this programme. The programme also aimed at capacity building of the members in PRI, SEMC, PTA etc. The preparatory phase provides for a process and activity based constitution of such committees and training of community leaders for better management of the schools.

Sarva Shiksha Abhiyan strongly advocate that through a participatory process a core planning team be constituted in each village at the habitation level including selected education committee members, selected community leaders, selected school teachers and some selected parents, ensuring participation of women as well as persons from the

deprived communities, and this selection of team is very critical for effective planning. It is expected from the team that these members have to prepare habitation level planning and it must contain all the details about household survey and other issues related to UEE.

Keeping this as background for ensuring primary education as a policy issue and community participation as a strategy in the implementation of Sarva Shiksha Abhiyan to achieve UEE, the present study is focused to study the involvement of community participation in school related activities during the implementation of first phase of Sarva Shiksha Abhiyan. The study is made in three mandals in the tribal area of Rampachodavaram agency, East Godavari district of Andhra Pradesh. The profile of the Rampachodavaram agency area reveals that the social and economic background of the respondents varies from one community to another. Among the three mandals selected in the study, two are interior and many villages have proximity to the forest. More than 85 percent of the sample villages are interior and hardly have basic facilities of electricity, transport including bus facility, communication including post office and anganwadi centers.

A total of 26 villages are selected based on systematic sampling method from the three selected mandals at 10 percent of the total number of villages in each mandal. 345 respondents are selected based on simple random sampling method from 26 sample villages across three selected mandals. These respondents include members from School Education Management Committee (comprising of the parents of the school going children, PRI members and school teachers), members in Parent Teacher Association (PTA) and students undergoing primary education. The list of respondents is accessed from the school records of the respective schools in 26 sample villages, whereas the list of PRI members is collected from the panchayat secretary in the office of the respective panchayat samithis.

Tribal population is more than the non-tribal communities like the Scheduled Caste in these villages in the area. Nearly one-third of the sample villages are found at a distance of 20-40 kilometers from the mandal headquarters and nearly 20 percent of the villages

are also found at the distance of more than 100 kilometers. The socio-economic background of the respondents revealed that more than 58 percent of the respondents belong to the Konda Reddi community named as Primitive Tribal Group (PTG) followed by Valmiki, Konda Dora, and Konda Kammara.

Nearly one-third of these tribal communities depend upon podu cultivation for their livelihood and a few of them are agricultural labourers. The income of these tribal groups varies and more than 90 percent of these tribal groups earn Rs. 5001 to Rs. 15000 per year. Most of them are seasonal workers, and remain without any work during October to June in a year. In terms of ownership of land, more than 60 percent of the respondents possess 1 to 2.5 acres of land while 20 percent of the respondents were landless. Their education background too varies. The collected data gives a clear picture that more than 20 percent of the respondents are illiterates, while nearly 30 percent of them have studied upto primary and upper primary education.

The data reveals that 60 percent of the respondents in SEMC (parents of the school going children, PRI members and school teachers) and PTA were unaware of what Sarva Shiksha Abhiyan meant and 90 percent of them did not have a fair understanding about Micro Level Planning (MLP). 95 percent of the respondents from these categories reported that they had not participated in the preparation of MLP. More than 80 percent of the schools in the selected villages did not have copy of these plans with them. The teachers in these schools gave not so very pertinent responses for not having these micro level plans in their schools. Most of the teachers revealed that they did not know how to prepare these plans.

The policy document on Sarva Shiksha Abhiyan had made it clear in no uncertain terms that MLP is an important official document for the school, which contains the details of enrolment, drop-out, teachers, resources, committee members etc. It is supposed to be prepared by the community members and teachers together at the beginning of each academic year. In the case of school teachers some of them were aware and possessed some level of understanding on MLP. However, the selected villages were very remote areas and not easily accessible. This could be the reason for their lack of understanding

about MLP. Moreover, these schools located in these interior villages did not have basic facilities like drinking water, separate toilets for girls and boys, playing items, play ground, electricity, television, teaching-learning material etc.

With reference to members in SEMC (parents of the school going children, PRI members and school teachers) and PTA the data reveals that low levels of participation and involvement in the school related activities. Nearly two-third of these respondents did not have a fair understanding as to how many members SEMC consists of. Only one-third of them (parents of the school going children, PRI members and school teachers in SEMC) reported that SEMC consists with seven members. In the case of school teachers alone, 64 percent of them do not have knowledge of the composition of the SEMC. With reference to their membership in SEMC, half of them were unaware that they were members in SEMC. In the case of PRI members it stood at 57 percent and interestingly 53 percent of school teachers responded that SEMCs did not exist in their schools. The field survey reveals that caste wise analysis of awareness of the respondents on their own membership in SEMCs Konda Reddi and Paragi Porja community is more aware than Valmiki community. In terms of literacy wise analysis of awareness of the respondents on their own membership in SEMCs, it indicates that educational background has no influence on their awareness of membership in SEMCs.

Training is one of the important aspects for enhancing capacities of an individual. On enquiry about details of training received on their roles and responsibilities, 46 percent of the SEMC members responded that they had not received any kind of training. In the case of school teachers, the corresponding percentage stood at 36 percent. It reveals that most of the community members were not trained on their roles and responsibilities. Some of the respondents however were trained by CARE-STEP, an NGO which had worked in the area during 2002-2007.

The data presented in the study also reveals that the respondents were not actively participating in the monthly SEMC meetings. It is very interesting to note the variations in the participation of different categories of the respondents in SEMC monthly meetings. In the case of parents of the school going children in SEMC, only 17 percent of them

reported in affirmative, whereas in the case of PRI members in SEMC it stood at nearly 27 percent and in the case of school teachers in SEMC at nearly 47 percent. It reveals that school teachers have better participation more than the other two categories of the respondents. It was also revealed that more female respondents were participating in the meetings than male respondents. Despite being members in various education committees most of the respondents did not know about the financial resources of school. Most of them reported that they never discussed about the utilization of these grants in the SEMC monthly meetings.

The school teachers, who are called change agents at village level, did not possess much understanding on community participation. Most of them were not trained and possessed only one to three years of experience. It was observed that more than half of the schools in the sample villages were not visited by the school education officials during the academic year 2007-08.

The data also reveals that nearly half of the schools did not have regular teachers in the tribal area. Instead of regular teachers, 'vidya volunteers' were working on temporary basis. Some of these 'vidya volunteers' were not even qualified to teach in schools. The respondents also gave suggestion for improvement of community participation in tribal area. The suggestions include creating awareness among the community members, providing training on their roles and responsibilities, conducting regular SEMC meetings, closer co-ordination of teachers with the community etc.

It is also interesting to note that most of the PTA members did not know that the PTA exists in their villages. More than two-third of them expressed this view and 67 percent of them did not know that they were members in PTA. It is also interesting to note that 34 percent each of the respondents from the category of illiterate and those who studied upto primary education said that they knew about their membership in PTA. Whereas in the case of highly qualified respondents it was much lower indicating that educational background did not influence the awareness of the respondents on their own membership in PTA.

The results presented with reference to students and teaching aids and other facilities available to them in their schools revealed that most of the schools lack proper drinking water and toilet facilities. The students responded that they use community hand pump or they go to their houses to have drinking water and for toilet they use the open space in the nearby canal or bushes. This is an indication of absence of basic facilities in the schools. Most of the villages in tribal areas do not have the basic facilities in the schools. It is observed that most of the teachers treat students well and they use Teaching and Learning Material (TLM) while they teach. In some cases, as per the responses of the students, teachers beat the students in the classroom.

It is also revealed from the data that nearly 97 percent of the students responded that their schools provide mid-day meal to all the students daily. In terms of quantity, they expressed that it was not sufficient for them. Overall, the entire analysis of data presented about community participation in primary education during the implementation of the first phase of Sarva Shiksha Abhiyan reveals that participation of different categories of the respondents in SEMC and PTA in school development activities have not made much impact in the tribal area.

The study reveals that school teachers possess some understanding on MLP, Sarva Shiksha Abhiyan and functioning of SEMC and PTA when compared to other respondents in education committees. Community participation and their ownership in the tribal areas in implementing education programmes such as Sarva Shiksha Abhiyan have lagged much behind the expectations.

The overall findings in the entire study reveal that even though the provisions in policy and constitutional guarantees are ensured for better implementation of education programmes in the tribal areas, it has lagged behind in the implementation of these programmes at grassroot level. Prior to the implementation of Sarva Shiksha Abhiyan, there existed education programmes which were implemented with the coordination of community as the main actors and these had succeeded in achieving good results across India. Nonetheless, in the case of Sarva Shiksha Abhiyan, particularly in the area of

where the disempowered communities like Scheduled Tribes are present, the community participation leaves much to be desired during the implementation of its first phase.

The lack of participation of tribal community could be overcome during its second phase of the implementation by creating more awareness among the tribal communities on their roles and responsibilities as members in various village education committees such as School Education Management Committee (SEMC) and Parent Teachers Association (PTA). Improved awareness among members on their responsibility and accountability to monitor their village education can ultimately ensure the availability of infrastructure facilities in school, quality of education, utilization of financial grants of the schools and thus realize the goal of Universalisation of Elementary Education (UEE).

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Questionnaire for Primary Data Collection

Contains:

1. Village Profile
2. Questionnaire for Parents of the School going Children in SEMC
3. Questionnaire for PRI members in SEMC
4. Questionnaire for the School Teachers in SEMC
5. Questionnaire for the PTA members
6. Questionnaire for the Students studying Primary Education

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1. Village Profile

1. Village Profile

1.1 Name of the village/habitation : _____

1.2 Name of the Panchayat : _____

1.3 Name of the Mandal : _____

1.4 Distance of village from Mandal head quarter (in km)? : _____

1.5 Give the details of village demographic information in the below table:

S. No	Demographic Information	Tribal			Non-tribal			Grand Total		
		Total	Male	Female	Total	Male	Female	Total	Male	Female
1	Households									
2	Population									
3	Total Children (6 to 10 years)									
4	School going children (6 to 10 years)									
5	Drop-out children (6 to 10 years)									
6	Total Children (11 to 14 years)									
7	School going children (11 to 14 years)									
8	Drop-out children (11 to 14 years)									

1.6 Give the details of facilities available in the village (tick [√] the appropriate)

S. No	Facilities in the village	Available	Not-available
1	Anganwadi Centre		
2	Primary Health Center		
3	Sub-center		
4	Primary School		
5	Upper-primary School		
6	Ashram School		
7	Alternative School		
8	Bus facility		
9	Electricity		
10	Rachabanda (meeting place)		
11	Community Health Worker		
12	ANM		
13	Post office		
14	Road facility		
15	Telephone facility		
16	Hostel		
17	Kirana shop		
18	Bank		
19	Any other		

2. School Profile

2.1 Name of the school in the village : _____

2.2 Type of the school (construction) : _____

2.3 Details of facilities available in the school (tick [√] the appropriate)

S. No	Facilities	Available	Not-available
1	Playground		
2	Playing items		
3	Black board		
4	Boy's toilets		
5	Girl's toilets		
6	Television		
7	Electricity		
8	Teaching Learning Material (TLM)		
9	Drinking water		
10	Separate class rooms for all classes		
11	School library		
12	Teacher rooms		
13	Compound wall to the school		
14	Mid-day meal programme		

2.4 How many teachers are working in the school and from where the teachers come from daily to teach the children in the school?

S. No	Name of the Teacher	Name of the Village the teacher comes from	Distance of the village to the school (in km)
1			
2			
3			
4			

2.5 Whether SEMC records are available in the school? Yes () No ()

2.6 If available, are minutes of the meeting of SEMC up to date? Yes () No ()

2.7 If not up to date, what was the date of last meeting held as per the SEMC record? -----

2.8 If SEMC record is not available, why -----

2.9 Is micro level plan available in the school? Yes () No ()

2.10 If available, when it was prepared and by whom? -----

2.11 If micro level plan is not available, why -----

2.12 Whether attendance register of children is available in the school? Yes () No ()

2.13 If available, what is the total strength of the children in the school with class and sex wise enrollment as per the attendance register?

S. No	Class	Total Strength of the children in the class	Enrollment		Total
			Boys	Girls	
1	Class-I				
2	Class-II				
3	Class-III				
4	Class-IV				
5	Class-V				

2.14 If attendance register/record is not available, why -----

2.15 Whether teachers' attendance register is available in the school? Yes () No ()

2.16 If available, is it up to date as per their strength? Yes () No ()

2.17 If teachers' attendance register is not available, why -----

2.18 Is the visitor's register available in the school? Yes () No ()

2.19 If available, give details of the last five visits as per the record.

S. No	Name of the Visitor	Date of Visit	Purpose of visit
1			
2			
3			
4			
5			

2.20 If the visitor's register is not available, why -----

2.21 Is the inspection register available in the school? Yes () No ()

2.22 If available, give details of the last five inspections to the school as per the record

S. No	Name of the official who came for inspection	Date of inspection	Remarks of the official as per the record
1			
2			
3			
4			
5			

2.23 If the inspection register is not available, why -----

2.24 Is the propaganda register available in the school? Yes () No ()

2.25 If available, give details of the last five propaganda details made by the teachers to mobilize the drop-out children.

S. No	Purpose of the propaganda	Date of propaganda	Teachers involved in the propaganda	Outcome of the propaganda
1				
2				
3				
4				
5				

2.26 If the propaganda register is not available, why -----

2. Questionnaire for Parents of the School going Children in SEMC

1. General Information of the Respondents

- 1.1. Name of the respondent : _____
- 1.2. Name of the Village : _____
- 1.3. Name of the Mandal : _____
- 1.4. Age : _____
- 1.5. Gender : _____
- 1.6. Marital status : _____
- 1.7. Religion : _____
- 1.8. Caste : _____
- 1.9. Land holdings : _____
- 1.10. Educational qualification : _____
- 1.11. Primary occupation : _____
- 1.12. Annual income : _____

2. Awareness and Participation

- 2.1 Are you aware of Sarva Shiksha Abhiyan programme? Yes () No ()
- 2.2. If yes, explain about Sarva Shiksha Abhiyan programme? And its objective?
-

- 2.3 Do you know what is micro level planning? Yes () No ()
- 2.4 If yes, explain about it?
-

- 2.5 Did you participate in the preparation of micro level planning? Yes () No ()
- 2.6 Other than you, who else participated in the preparation of micro level planning?
-

- 2.7 What are the first five issues identified in the micro level planning?

S. No	Issues identified in the micro level planning
1	
2	
3	
4	
5	

- 2.8 Whether SEMC is exists in the village? Yes () No ()
- 2.9 How many members are there in the SEMC in your village? -----
- 2.10 Can you name the members of the SEMC? Yes () No ()
- 2.11 If yes, furnish the names of the SEMC members and their designations?

S. No	Name of the SEMC member	Designation
1		
2		
3		
4		
5		
6		
7		

- 2.12 Do you know that you are a member of SEMC? Yes () No ()
- 2.13 If yes, how long are you a member in the SEMC? -----
- 2.14 Are you trained on the roles and responsibilities of SEMC? Yes () No ()
- 2.15 If yes, who trained you? -----
- 2.16 Have you ever attended to the SEMC meetings? Yes () No ()
- 2.17 When was the last meeting held? -----
- 2.18 Do you know what are your roles and responsibilities? Yes () No ()
- 2.19 If yes, can you brief them?

-
- 2.20 Do you know the financial details of grants that school receives? Yes () No ()
- 2.21 If yes, can you name them?

-
- 2.22 Whether the SEMC discusses in the meeting about the school grants and its expenditure? Yes () No ()
- 2.23 If yes, when and what purpose the grants were spent last time based on the community resolution?

-
- 2.24 Is there mid-day meal programme in the school in your village? Yes () No ()
- 2.25 If yes, what are the five positive issues and five negative issues related to mid-day meal programme in the school located in your village?

S. No	Positive Issues	Negative Issues
1		
2		
3		
4		
5		

- 2.26 Are there drop-out children in your village? Yes () No ()
- 2.27 If yes, could you give the details of the drop-out children in your village below?

S. No	Name of the Drop-out child	In which class he/she dropped out	Present Age	Sex	Reasons for drop out
1					
2					
3					
4					
5					
6					
7					
8					

- 2.28 What is your role to mobilize the drop-out children and their parents to enroll them in the school?

-
- 2.29 As a SEMC member, during your tenure, what you have done and where you participated in school related activities? Could you explain your involvement in brief?

-
- 2.30 What is your suggestion to improve community participation in primary education?

3. Questionnaire for PRI members in SEMC

1. General Information of the Respondents

- 1.1. Name of the respondent : _____
- 1.2. Village : _____
- 1.3. Mandal : _____
- 1.4. Age : _____
- 1.5. Gender : _____
- 1.6. Marital status : _____
- 1.7. Religion : _____
- 1.8. Caste : _____
- 1.9. Educational qualification : _____
- 1.10. Nature of family : _____
- 1.11. Primary occupation : _____
- 1.12. Annual income : _____
- 1.13. How many times that you have been elected to the Grama Panchayati including the present election? : _____

2. Awareness and participation of the PRI members

2.1 Are you aware of Sarva Shiksha Abhiyan programme? Yes () No ()

2.2 If yes, explain about Sarva Shiksha Abhiyan programme?

2.3 Do you know what is micro level planning? Yes () No ()

2.4 If yes, explain about it?

2.5 Did you participate in the preparation of micro level planning? Yes () No ()

2.6 Other than you, who else participated in the preparation of micro level planning?

2.7 What are the main five issues identified in the micro level planning?

S. No	Issues identified in the micro level planning
1	
2	
3	
4	
5	

2.8 Whether SEMC exists in the village? Yes () No ()

2.9 If yes, furnish the details of the SEMC members in your village?

S. No	Name of the SEMC member	Designation
1		
2		
3		
4		
5		
6		
7		

- 2.10 Do you know that you are a member in SEMC? Yes () No ()
 2.11 If yes, how long are you a member in the SEMC? -----
 2.12 Are you trained on the roles and responsibilities of SEMC? Yes () No ()
 2.13 If yes, who trained you? -----
 2.14 Have you ever attended to the SEMC meetings? Yes () No ()
 2.15 When was the last meeting held? -----
 2.16 Do you know what are your roles and responsibilities? Yes () No ()
 2.17 If yes, can you brief them?

- 2.18 Do you know the financial details of grants that school receives? Yes () No ()
 2.19 If yes, can you name them?

- 2.20 Whether the SEMC discusses in the meeting regularly about the school grants and its expenditure? Yes () No ()
 2.21 If yes, when and what purpose the grants were spent based on the community resolution?

- 2.21. Is there mid-day meal programme in the school in your village? Yes () No ()
 2.22. If yes, what are the five positive issues and five negative issues related to mid-day meal programme in the school located in your village?

S. No	Positive Issues	Negative Issues
1		
2		
3		
4		
5		

- 2.23. Are there drop-out children in your village? Yes () No ()
 2.24. If yes, could you give the details of the drop-out children in your village below?

S. No	Name of the Drop-out child	In which class he/she dropped out	Present Age	Sex	Reasons for drop out
1					
2					
3					
4					
5					
6					
7					

- 2.25. What is your role to mobilize the dropped-out children and their parents to enroll them in the school?

- 2.26. As a PRI member, during your tenure, what you have done and where you participated in school related activities? Could you explain your involvement in brief?

- 2.27. What is your suggestion to strengthen the community participation in primary education?

4. Questionnaire for the School Teachers in SEMC

1. General Information of the Respondents

- 1.1. Name : _____
- 1.2. Village : _____
- 1.3. Mandal : _____
- 1.4. Age : _____
- 1.5. Gender : _____
- 1.6. Caste : _____
- 1.7. Educational qualification : _____
- 1.8. Name of the school : _____
- 1.9. Regular teacher (or) Vidya Volunteer : _____
- 1.10. Since how many years are you working in this school? _____
- 1.11. Previously where are you working? : _____
- 1.12. Total years of service : _____

2. Awareness and participation of the school teachers

- 2.1 Are you aware of Sarva Shiksha Abhiyan programme? Yes () No ()
- 2.2 If yes, explain about Sarva Shiksha Abhiyan programme?

-
- 2.3 Do you know what is micro level planning? Yes () No ()
- 2.4. If yes, explain about it?

-
- 2.5. Did you participate in the preparation of micro level planning? Yes () No ()
- 2.6. Other than you, who else participated in the preparation of micro level planning?

-
- 2.7. What are the first five issues identified in the micro level planning?

S. No	Issues identified in the micro level planning
1	
2	
3	
4	
5	

- 2.8. Whether SEMC is exists in the village? Yes () No ()
- 2.9. How many members are there in the SEMC in your village? -----
- 2.10. Can you name the members in the SEMC? Yes () No ()
- 2.11. If yes, furnish the details of the SEMC members below?

S. No	Name of the SEMC member	Designation
1		
2		
3		
4		
5		
6		
7		

- 2.12. Are you trained on the roles and responsibilities of SEMC? Yes () No ()

- 2.13. If yes, who trained you? -----
 2.14. Have you ever attended to the SEMC meetings? Yes () No ()
 2.15. If yes, when was the last meeting conducted? -----
 2.16. Do you discuss in the SEMC meetings about the school grants? Yes () No ()
 2.17. If yes, when and what purpose the grants were spent based on the community resolution?

- 2.18 Is there mid-day meal programme in the school in your village? Yes () No ()
 2.19 If yes, what are the five positive issues and five negative issues related to mid-day meal programme in the school located in your village?

S. No	Positive Issues	Negative Issues
1		
2		
3		
4		
5		

- 2.20 Are there drop-out children in your school? Yes () No ()
 2.21 If yes, could you give the details of the drop-out children in your village below?

S. No	Name of the Drop-out child	In which class he/she dropped out	Present Age	Sex	Reasons for drop out
1					
2					
3					
4					
5					
6					
7					

- 2.22 What is your role to mobilize the dropped-out children and their parents to enroll them in the school?

- 2.23 Whether PTA is exists in your village? Yes () No ()
 2.24 If yes, who are the members in the PTA?

- 2.25 Are you a member in PTA? Yes () No ()

- 2.26 When was the last PTA meeting held? -----
 2.27 If held, what were the agenda points that were discussed in the last PTA meeting?

- 2.28 As a Teacher, during your tenure, what you have done and where you participated to motivate the community to participate them in school related activities? Could you explain your involvement in brief?

- 2.29 What is your suggestion to strengthen the community participation in primary education?

5. Questionnaire for the PTA members

1. General Information of the Respondents

- 1.1 Name of the respondent : _____
- 1.2 Name of the Village : _____
- 1.3 Name of the Mandal : _____
- 1.4 Age : _____
- 1.5 Gender : _____
- 1.6 Marital status : _____
- 1.7 Religion : _____
- 1.8 Caste : _____
- 1.9 Land holdings : _____
- 1.10 Educational qualification : _____
- 1.11 Primary occupation : _____
- 1.12 Annual income : _____

2. Awareness and Participation

- 2.1 Are you aware of Sarva Shiksha Abhiyan programme? Yes () No ()
- 2.2 If yes, explain about Sarva Shiksha Abhiyan programme? And its objective?
-

- 2.3 Do you know what is micro level planning? Yes () No ()
- 2.4 If yes, explain about it?
-

- 2.5 Did you participate in the preparation of micro level planning? Yes () No ()
- 2.6 Other than you, who else participated in the preparation of micro level planning?
-

- 2.7 What are the main five issues identified in the micro level planning?

S. No	Issues identified in the micro level planning
1	
2	
3	
4	
5	

- 2.8 How many children do you have? -----
- 2.9 Can you give the educational details of your children below?

S. No	Name of the Child	Class Studying	Name of the School	Age	Sex
1					
2					
3					
4					

- 2.10 Are there any drop-out children in your family? Yes () No ()
- 2.11 If yes, furnish the details below?

S. No	Name of the Child	In which class he/she dropped-out	Present Age	Sex	Reasons for Drop out
1					
2					
3					

2.12 Whether PTA is exists in your village? Yes () No ()

2.13 If yes, who are the members in the PTA?

2.14 Are you a member in PTA? Yes () No ()

2.15 If yes, what are your roles and responsibilities being a PTA member?

2.16 When was the last PTA meeting held? -----

2.17 If held, what were the agenda points that were discussed in the last PTA meeting?

2.18 Are you trained on the roles and responsibilities of PTA? Yes () No ()

2.19 If yes, who trained you? -----

2.20 Do you know the financial details of grants that school receives? Yes () No ()

2.21 If yes, can you name them? -----

2.22 Is there mid-day meal programme in the school in your village? Yes () No ()

2.23 If yes, what are the five positive issues and five negative issues related to mid-day meal programme in the school located in your village?

S. No	Positive Issues	Negative Issues
1		
2		
3		
4		
5		

2.24 Are there drop-out children in your village? Yes () No ()

2.25 If yes, could you give the details of the drop-out children in your village below?

S. No	Name of the Drop-out child	In which class he/she dropped out	Present Age	Sex	Reasons for drop out
1					
2					
3					
4					
5					
6					

2.26 What is your role to mobilize the dropped-out children and their parents to enroll them in the school?

2.27 As a PTA member, during your tenure, what you have done and where you participated in school related activities? Could you explain your involvement in brief?

2.28 What is your suggestion to strengthen the community participation in primary education?

6. Questionnaire for the Students studying Primary Education

1. General Information of the Respondents

- 1.1. Name of the respondent : _____
- 1.2. Name of the School : _____
- 1.3. Class studying : _____
- 1.4. Village : _____
- 1.5. Panchayat : _____
- 1.6. Mandal : _____
- 1.7. Age : _____
- 1.8. Gender : _____
- 1.9. Caste : _____
- 1.10. Parental occupation : _____

2 Opinion of the students

- 2.1. Are separate toilets available for boys and girls in the school? Yes () No ()
- 2.2. If no, where you used to go for toilet? -----
- 2.3. Is there playing ground in the school? Yes () No ()
- 2.4. Are playing items available in the school? Yes () No ()
- 2.5. Is drinking water available in the school? Yes () No ()
- 2.6. If no, where you get water if needed at school hours? -----
- 2.7. Is black board available in the school? Yes () No ()
- 2.8. How many teachers do you have in the school? -----
- 2.9. How the teachers behave at you? -----
- 2.10. Which teacher does you like the most? And why? -----
- 2.11. If you dislike any teacher in the school, what are the reasons? -----
- 2.12. Is TLM available in the school? Yes () No ()
- 2.13. Is teacher using the TLM while teaching? Yes () No ()
- 2.14. Is there mid-day meals programme in the school? Yes () No ()
- 2.15. If yes, what are the five positive issues and five negative issues related to mid-day meal programme in the school located in your village?

S. No	Positive Issues	Negative Issues
1		
2		
3		
4		
5		

Notified Scheduled Tribes in Andhra Pradesh

1	Andh
2	Bagata
3	Bhil
4	Chenchu, Chenchwar*
5	Gadabas* (in the Agency tracts)
6	Gond, Naikpod, Rajgond
7	Goudu (in the Agency tracts)#
8	Hill Reddis*
9	Jatapus
10	Kammara
11	Kattunayakan
12	Kolam, Mannervarlu*
13	Konda Dhoras
14	Konda Kapus
15	Konda Reddis*
16	Kondhs, Kodi, Kodhu, Desaya Kondhs, Dongria Kondhs, Kuttiy Kondhs, Tikiria Kondhs, Yenity Kondhs
17	Kotia, Benthoriya, Bartika, Dhulia, Dulia, Holva, Paiko, Putiya, Sanrona, Sidhopaiko
18	Koya, Gond, Rajah, Rash Koya, Lingadhari Koya (ordinary), Kottu Koya, Bhine Koya, Rajkoya
19	Kulia

20	Malis (excluding Adilabad, Hyderabad, Karimnagar, Khammam, Mahbubnagar, Medak, Nalgonda, Nizamabad and Warangal districts)
21	Manna Dhora
22	Mukha Dhora, Nooka Dhora
23	Nayaks (in the Agency tracts)#
24	Pardhan
25	Porja, Parangiperja*
26	Reddi Dhoras
27	Rona, Rena
28	Savaras, Kapu Savaras, Maliya Savaras, Khutto Savaras*
29	Sugalis, Lambadis
30	Thoti* (in Adilabad, Hyderabad, Karimnagar, Khammam, Mahbubnagar, Medak, Nalgonda, Nizamabad, and Warangal districts)
31	Valmiki (in the Agency tracts)#
32	Yanadis
33	Yerukulas

* Primitive Tribal Groups (PTG) (Source: Tribal Welfare Department, Andhra Pradesh)

The Agency tracts is comprised of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari and Khammam districts (Source: Census of India 2001).

Source:

1. Tribal Welfare Department, Andhra Pradesh, Hyderabad.
2. Government of India, Census of India 2001, *Scheduled Tribe Atlas of India*, Product Code Number 00-122-2001-Cen-Atlas, 2004. p. 91

**Primary Education in Tribal Areas:
A Study of Community Participation in Sarva Shiksha Abhiyan**

Abstract of Thesis submitted to the Department of Political Science, University of
Hyderabad for forwarding the thesis for the award of the degree of

Doctor of Philosophy

in

Political Science

by

Vasanta Srinivasa Rao
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June 2008**

“Most parents do not know that a VEC exists, public participation in improving education is negligible ... the existence of committees, by itself, cannot be an effective tool for change, if people are unaware of the existence of these committees, do not know their responsibilities, the resources that are available and how decisions can be made”¹

It is said that one of the important functions of education is to bring about social change in the society. It is more particularly for the Scheduled Tribes who have remained relatively isolated from the surrounding society and predominately engaged in agriculture. It is through education that the tribals expose themselves to the outside world providing with information about several matters relevant to life.² Emphasizing the importance of education for Scheduled Tribe, Ghanshyam Shah very rightly observes that, “Learning is a prerequisite for social transformation in a welfare state. Education also opens an avenue which enables them to enter the non-agricultural sector for earning the livelihood”.³ In all the aspects it is observed that education makes life better in general and tribals’ life in particular. It is also believed that education is a tool for overall development of a county.

In this context Rudolf C. Heredia said that "Development of modern society included three processes of revolutionary structural changes: the Industrial Revolution, the Democratic Revolution and the Educational Revolution".⁴ The fourth process of revolutionary change for the development of modern society is that the cybernetic revolution in electronic communication and automation.⁵ Within these four revolutionary changes education, which plays a crucial role for development in modern society, is still being a fundamental problem for certain sections of the people. The imbalanced development in education among different sections of the society including among states, between male and female, between urban and rural has been a striking social phenomena since India's independence.

Considering the importance of education, the Constitution of India ensured various provisions to serve the interests of citizens. It also includes few opportunities to overcome social disparity among different sections of society. Moreover, several special schemes have been launched by central and state governments to ameliorate socio-economic disparities and

¹ These finding are quoted from a study on community participation in school related activities in a rural district of Uttar Pradesh undertaken by Abhijit Banerjee, et. al, ‘Can Information Campaigns Raise Awareness and Local Participation in Primary Education?’, *Economic and Political Weekly*, Vol. XLII, No. 15, April 14, 2007, p. 1365.

² Hemlata Talesara, *Social Background of Tribal Girl Students*, Himanshu Publications, Delhi, 1994, p. 14.

³ Ghanshyam Shah, ‘A Profile of Education among the Scheduled Tribes in Gujarath’, in Ghanshyam Shah and Others (eds.), *Tribal Education in Gujarath*, Ajanta Publications, 1985, p. 1.

⁴ Rudolf C. Heredia, ‘Tribal Education Policy for Development: Need for a Liberative Pedagogy for Social Transformation’, *Economic and Political Weekly*, Vol. XXX, No. 16, April 22, 1995, p. 891 also see Talcott Parsons and Gerald M Platt, *The American University*, Harvard University Press, Cambridge, Mass, 1973, p. 1.

⁵ *Ibid.*

encourage particularly Scheduled Tribes. The National Policy on Education 1968, 1986 and modified National Policy on Education 1992 mention educational development of Scheduled Tribes and their equalization with non-scheduled tribes population at all stages and levels of education.

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

1. Tribal Education Policy in India: A Brief Account

Sita Toppo believes that the tribals in India have remained backward mainly for two reasons, their long isolation from the general society and their exploitation by the non-tribals specially the zamindars, the money lenders, contractors and others who have been grabbing their land.⁶

When India attained independence special care was taken to ameliorate the conditions of the tribals through the constitutional safeguards. Article 29 says that no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them⁷ and Article 30 says that (i) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice (ii) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language⁸ of the Indian Constitution protect the interest and rights of the minorities to establish and administer educational institutions. In respect to education, Article 45 of the Directive Principles of the state policy directs the state to endeavor to provide free and compulsory education to all the children up to the age of 14 within ten years of the adoption of the Constitution.⁹ The Article 46, as a part of Directive Principles of State Policy, says that "the state shall promote with special care the educational and economic interests of the weaker sections of the people, and

⁶ Sita Toppo, *Dynamics of Educational Development in Tribal India*, Classical Publications, New Delhi, 1979, p. 110.

⁷ T. K. Tope, *The Constitution of India*, Popular Publications, Bombay, 1971, p. 127.

⁸ *Ibid.*

⁹ Kusum K. Premi, 'Access, Equity and Equality in Education with Focus on Scheduled Castes, Scheduled Tribes and Girls', a paper presented at the National Seminar on *Implementation of Education Policy in India*, National Institute of Educational Planning and Administration (NIEPA), New Delhi, March 11th 2000.

in particular the Scheduled Castes and tribes, and shall protect them from social injustice and all forms of exploitation".¹⁰

Three major Commissions were set up by the Government of India to suggest reforms in education. The first Commission was set up on higher education under the Chairmanship of Dr. S. Radhakrishnan in 1949. The second important Commission was set up in 1951 to suggest reforms at secondary level, which gave its recommendations in 1952. The third major Commission was set up under the Chairmanship of Dr. D. S. Kothari in 1964. And this Commission submitted a comprehensive report covering the entire education system. Recognizing the continuance of the inequalities in the system, the Education Commission (1964-66) devoted a whole chapter on *Equalization of Education* covering Scheduled Tribes along Scheduled Caste and Other Backward Classes.¹¹

The first National Policy on Education, which was based on the recommendations of the Education Commission (1964 -66), was prepared and passed by the Parliament in 1968. However this Policy Resolution could not be implemented by all the states for the simple reason that the education was on the state list. Thereby keeping this fact into consideration, in 1976, with an amendment to the Constitution of India, the education was brought under the Concurrent List.¹²

The National Policy on Education 1986, the major policy on education after 1968 education policy, has given "unqualified priority to universal primary education"¹³ to all children. The Policy resolved that "all children by the time they attain the age of about 11 years will have had five years of schooling, or its equivalent through the non-formal stream, and likewise it will be ensured that free and compulsory education up to 14 years of age is provided to all children by 1995".¹⁴ A whole section of the document is devoted to *Education of Scheduled Castes / Scheduled Tribes and Other Backward Sections*, and says that "the central focus in educational development of SC/ST is their equalization with the non SC/ST population at all stages and levels of education".¹⁵

A Central Advisory Board of Education (CABE) Committee under the chairmanship of Shri N. Janardhana Reddy, the former Chief Minister of Andhra Pradesh, was set up in 1991 by

¹⁰ D. D. Basu, 1995, op. cit., p. 382.

¹¹ The Chapter VI of the Education Commission (1964-66) as 'Towards Equalization of Educational Opportunities' from page 97 to 129 deals with 'Education of Scheduled Tribes' along with other backward sections.

¹² D. D. Basu, 1995, op. cit., p. 460. - Through the 42nd Amendment Act, 1976 education has been brought under the Concurrent List as 25th item.

¹³ GOI (Government of India), *National Policy on Education 1986: Programmes of Action*, Ministry of Human resource Development, Department of Education, New Delhi, 1986, p. 5.

¹⁴ *Ibid.*, p. 5.

¹⁵ *Ibid.*, p. 55.

the Government of India to review the National Policy on Education, 1986. The Committee submitted its report in 1992. The review committee in its review of NPE was guided by the four main principles, which are concerned with, equality and social justice, decentralization of educational management at all levels, creation of an enlightened and human society and empowerment for work.¹⁶ The aspect which was considered as an important from the viewpoint of social justice in education is the concern for the educational needs for SC/STs. By giving a separate Chapter on *Education of the Scheduled Caste, Scheduled Tribes, and Other Backward Sections*, the Committee stressed the importance for the schools, curriculum, remedial coaching, and recruitment of SC/ST teachers, Special Component Plan and Tribal Sub-Plan of ST habitations.¹⁷

2. Sarva Shiksha Abhiyan and Community Participation

Sarva Shiksha Abhiyan is the national flagship programme of Government of India which aims to provide useful and relevant elementary education to all children in the 6 to 14 age group by 2010 and bridge social, regional and gender gaps. It assigns the greatest importance to systematic mobilization of the community and creation of an effective system of decentralized decision making. In keeping with the vision of the Constitution (Seventy-third and Seventy-fourth Amendment) Act, 1992, National Education Policy (NPE) and recommendations of Committee on Decentralized Management of Education, the Village Education Committees (VEC) were constituted. These committees are renamed and restructured as School Education Management Committees (SEMCs) in Andhra Pradesh. The members in these committees are parents of the school going children, PRI members and school teachers. The SEMC has assigned a greatest role to monitor the school functioning at the village level. The process has been reinforced under SSA as funds for the programme flow through these bodies for all school related expenditure. In view of this, the present thesis focused on involvement of the SEMC members/community in the management of primary education in tribal areas during the implementation of the first phase of Sarva Shiksha Abhiyan in East Godavari district of Andhra Pradesh. Almost all states/UTs have constituted VEC/PTA/SDMC/MTA/SMC/VEDC etc. under SSA.¹⁸ However, the nomenclature for the community level structure varies from state to state including the size, tenure as well as its pattern. Community based monitoring in specific issues like enrolment, retention, education of girl child and other disadvantage groups, utilization of various grants and construction is important and helps to ensure attainment of the programme objectives. These community

¹⁶ GOI (Government of India), *Report of the CABE Committee on Policy*, Department of Education, Ministry of Human Resource Development, 1992, pp. 9-11.

¹⁷ *Ibid.*, pp. 9-11.

¹⁸ The name of the Village Education Committee (VEC) was renamed as School Education Management Committee (SEMC) by Government of Andhra Pradesh through the G. O. Ms. No. 95 dated 02/12/2006 during Congress party in power.

level structures play a key role in micro-planning, especially in the development of Village/Ward Education Plan and School Improvement Plans. Under SSA the Annual Work Plan and Budget is prepared by participatory planning process through these communities and they take into account the local needs and specificity.

In view of strengthening community members for effective management of school related activities, SSA provides for training/capacity building of members of Village Education Committees, School Management Committees, Parent-Teacher Associations etc. The community members in SMC are generally sensitized and oriented on their role and functions in the light of various interventions of SSA like gender, civil works, procurement procedures, Inclusive Education etc.¹⁹

The present study carried out by the researcher *Primary Education in Tribal Areas: A Study of Community Participation in Sarva Shiksha Abhiyan* is aimed to study the community participation in education related activities during the implementation of the first phase of Sarva Shiksha Abhiyan in tribal area of Rampachodavaram in East Godavari district. This study may fill the gap in the existing literature since much literature is not available.

3. Importance of the Study

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

In the light of above discussion it is also made clear that the School Education Management Committee (SEMC) is one of the important education committees at the village level.²⁰ It comprises of total seven members including chairman and convenor. Out of seven, four parents of the school going children and one panchayat ward member act as members, school head master or senior school teacher as its convenor and panchayat president as its chairman. The prime objective of the committee is that it “*shall review the functions of the school once in every month and shall take all such steps necessary to fulfill the goals and objectives set forth in the Andhra Pradesh School Education Act (Community Participation) 1998*”²¹ In

¹⁹ ‘Overview on Community Mobilization under Sarva Shiksha Abhiyan’, an Unpublished Paper.

²⁰ Government of Andhra Pradesh, G. O. Ms. No. 95, issued by Education Department dated 02/12/2006.

²¹ *Ibid.*, p. 1.

other way it is meant for enhancing the community participation in school related activities at the village level.

The review of literature shows that enormous research work has been done on the different aspects of tribal life. Though lot of progress has been made but lot has to be done in this direction. The present study is aimed at examining various policies on tribal education particularly primary education and also to see why the education programmes for school children are not successful among tribals. The real difficulties for tribal development in education have been "one existing inside and the other outside. Because of the traditional way of life and concept of magic oriented notions, the tribals have always resisted any reformation, education, and trans-culturisation, purely in a feeling that any such importation of thought is a challenge to their existence. The outside difficulty is that on account of peculiar way of thinking of the tribals any organizations including the state have not properly appreciated which is the right side first to tackle for the development".²²

In the light of above discussion it has been clear that the tribal education for development depends upon both the inside views, which is tribal traditional way of life, and the outside view which is the responsibility of any organization including the state. Is it possible for the state to make education policy by balancing the tribal traditional way of learning? Or is it really necessary to protect the tribal traditional way of learning? These are the fundamental questions for any researcher to ponder over. In this connection Rudolf C. Heredia says that to redress tribal minority status the mobilization not just to preserve their cultural autonomy but to make them to participate in their own development where education will have a necessary and crucial role to play.²³ It is the responsibility of both the people and the state to fill the gap between tradition and policy making.

In this connection, the present study on *Primary Education in Tribal Areas: A Study of Community Participation in Sarva Shiksha Abhiyan* made a focus to review various education policies focusing on community participation with reference to Scheduled Tribes and to study the impact of community participation in education related activities in tribal areas while implementing the first phase of Sarva Shiksha Abhiyan programme.

²² Anand Prasad Sinha, 'Tribal Development and National Integration', in Kanchan Roy (ed.), *Education and Health Problems in Tribal Development*, Concept Publishing Company, New Delhi, 1989, p.23.

²³ Rudolf C. Heredia, 'Tribal Education for Development: Need for a Liberative Pedagogy for Social Transformation', *Economic and Political Weekly*, Vol. XXX, No. 16, April 22nd 1995, p. 891.

4. Objectives of the Study

The objectives of the study are as follows;

1. To review various policies on primary education with reference to Scheduled Tribes at macro level.
2. To understand community participation in primary education in India.
3. To make an in-depth overview of Sarva Shiksha Abhiyan.
4. To understand the socio-economic background of the respondents in the tribal area.
5. To study the extent of tribal participation in Sarva Shiksha Abhiyan in Andhra Pradesh.

5. Research Strategy

The study is based on primary as well as secondary sources. Various policy documents, commission reports and existing literature are referred for critical examination of various policies, and community participation on primary education, and also to gain an overview of the programme of Sarva Shiksha Abhiyan. The study also adopted the strategy of conducting a survey to collect primary data from 345 respondents in 26 villages of 3 mandals²⁴ in Rampachodavaram agency area of East Godavari district, Andhra Pradesh, where the programme of SSA has been implemented. The techniques adopted for primary data collection were structured questionnaire, unstructured interviews, focused group discussions, observation and verification of school records. The structured questionnaire is used separately for each category of the respondents i.e. parents of the school going children, PRI members and school teachers in SEMC, parents in PTA and students in primary education.

6. Methodology

6.1. Selection of the Mandals

Rampachodavaram is an agency area²⁵ in East Godavari district of Andhra Pradesh. The agency is one of the backward areas in terms of literacy levels of tribal population in the district. It consists of seven mandals: 1) Addateegala, 2) Devipatnam, 3) Gangavaram, 4) Maredumilli, 5) Rajavomangi, 6) Rampachodavaram and 7) Y. Ramavaram. Out of these seven mandals, three mandals namely Y. Ramavaram, Gangavaram and Maredumilli are selected for the study lowest literacy has been reported as per the 2001 census. The total literacy of the district is 65.5 percent while the literacy rate of these three mandals is 37.4 percent, 42.5 percent and 52.4 percent respectively.

²⁴ Mandal is a revenue division in the district, which earlier was called *Tehsil*.

²⁵ Usage of 'Agency' is the legacy of the colonial government which identified the areas of tribal concentration as 'Agency areas'. The agencies were administered with different policy formulation.

6.2. Selection of the Villages

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

6.3. Selection of the Respondents

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

6.3.1. Selection of SEMC members

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

6.3.2. Selection of PTA members

The parents of the school going children and school teachers are the members in PTA. Among the total parent members in PTA, five of them are selected from each PTA in 26 sample villages. These sample respondents in each PTA are selected using simple random sampling method. The list of these members is obtained from the school records from the respective schools in the sample villages.

6.3.3. Selection of Students

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

7. Sampling Design

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

Table-1.6: Selection of the sample – Mandal wise

S. No	Name of the Mandal	Total Villages	Sample Villages	Respondents					
				SEMC Members			PTA Members	Students	Total
				Parents of the School going Children	PRI Member	School Teachers			
1	Y. Ramavaram	131	13	26	13	22	64	52	177
2	Gangavaram	60	6	12	6	12	25	24	79
3	Maredumilli	71	7	14	7	13	29	26	89
Total		262	26	52	26	47	118	102	345

8. Socio-Economic Background of the Respondents

Tribal population is more than the non-tribal communities like the Scheduled Caste in these villages in the area. Nearly one-third of the sample villages are found at a distance of 20-40 kilometers from the mandal headquarters and nearly 20 percent of the villages are also found at the distance of more than 100 kilometers. The socio-economic background of the respondents revealed that more than 58 percent of the respondents belong to the Konda Reddi community named as Primitive Tribal Group (PTG) followed by Valmiki, Konda Dora, and Konda Kammara.

Nearly one-third of these tribal communities depend upon podu cultivation for their livelihood and a few of them are agricultural labourers. The income of these tribal groups varies and more than 90 percent of these tribal groups earn Rs. 5001 to Rs. 15000 per year. Most of them are seasonal workers, and remain without any work during October to June in a year. In terms of ownership of land, more than 60 percent of the respondents possess 1 to 2.5 acres of land while 20 percent of the respondents were landless. Their education background too varies. The collected data gives a clear picture that more than 20 percent of the respondents are illiterates, while nearly 30 percent of them have studied upto primary and upper primary education.

9. Findings

The data reveals that 60 percent of the respondents in SEMC (parents of the school going children, PRI members and school teachers) and PTA were unaware of what Sarva Shiksha Abhiyan meant and 90 percent of them did not have a fair understanding about Micro Level Planning (MLP). 95 percent of the respondents from these categories reported that they had not participated in the preparation of MLP. More than 80 percent of the schools in the

selected villages did not have copy of these plans with them. The teachers in these schools gave not so very pertinent responses for not having these micro level plans in their schools. Most of the teachers revealed that they did not know how to prepare these plans.

The policy document on Sarva Shiksha Abhiyan had made it clear in no uncertain terms that MLP is an important official document for the school, which contains the details of enrolment, drop-out, teachers, resources, committee members etc. It is supposed to be prepared by the community members and teachers together at the beginning of each academic year. In the case of school teachers some of them were aware and possessed some level of understanding on MLP. However, the selected villages were very remote areas and not easily accessible. This could be the reason for their lack of understanding about MLP. Moreover, these schools located in these interior villages did not have basic facilities like drinking water, separate toilets for girls and boys, playing items, play ground, electricity, television, teaching-learning material etc.

With reference to members in SEMC (parents of the school going children, PRI members and school teachers) and PTA the data reveals that low levels of participation and involvement in the school related activities. Nearly two-third of these respondents did not have a fair understanding as to how many members SEMC consists of. Only one-third of them (parents of the school going children, PRI members and school teachers in SEMC) reported that SEMC consists with seven members. In the case of school teachers alone, 64 percent of them do not have knowledge of the composition of the SEMC. With reference to their membership in SEMC, half of them were unaware that they were members in SEMC. In the case of PRI members it stood at 57 percent and interestingly 53 percent of school teachers responded that SEMCs did not exist in their schools. The field survey reveals that caste wise analysis of awareness of the respondents on their own membership in SEMCs Konda Reddi and Paragi Porja community is more aware than Valmiki community. In terms of literacy wise analysis of awareness of the respondents on their own membership in SEMCs, it indicates that educational background has no influence on their awareness of membership in SEMCs.

Training is one of the important aspects for enhancing capacities of an individual. On enquiry about details of training received on their roles and responsibilities, 46 percent of the SEMC members responded that they had not received any kind of training. In the case of school teachers, the corresponding percentage stood at 36 percent. It reveals that most of the community members were not trained on their roles and responsibilities. Some of the respondents however were trained by CARE-STEP, an NGO which had worked in the area during 2002-2007.

The data presented in the study also reveals that the respondents were not actively participating in the monthly SEMC meetings. It is very interesting to note the variations in the participation of different categories of the respondents in SEMC monthly meetings. In the case of parents of the school going children in SEMC, only 17 percent of them reported in affirmative, whereas in the case of PRI members in SEMC it stood at nearly 27 percent and in the case of school teachers in SEMC at nearly 47 percent. It reveals that school teachers have better participation more than the other two categories of the respondents. It was also revealed that more female respondents were participating in the meetings than male respondents. Despite being members in various education committees most of the respondents did not know about the financial resources of school. Most of them reported that they never discussed about the utilization of these grants in the SEMC monthly meetings.

The school teachers, who are called change agents at village level, did not possess much understanding on community participation. Most of them were not trained and possessed only one to three years of experience. It was observed that more than half of the schools in the sample villages were not visited by the school education officials during the academic year 2007-08.

The data also reveals that nearly half of the schools did not have regular teachers in the tribal area. Instead of regular teachers, 'vidya volunteers' were working on temporary basis. Some of these 'vidya volunteers' were not even qualified to teach in schools. The respondents also gave suggestion for improvement of community participation in tribal area. The suggestions include creating awareness among the community members, providing training on their roles and responsibilities, conducting regular SEMC meetings, closer co-ordination of teachers with the community etc.

It is also interesting to note that most of the PTA members did not know that the PTA exists in their villages. More than two-third of them expressed this view and 67 percent of them did not know that they were members in PTA. It is also interesting to note that 34 percent each of the respondents from the category of illiterate and those who studied upto primary education said that they knew about their membership in PTA. Whereas in the case of highly qualified respondents it was much lower indicating that educational background did not influence the awareness of the respondents on their own membership in PTA.

The results presented with reference to students and teaching aids and other facilities available to them in their schools revealed that most of the schools lack proper drinking water and toilet facilities. The students responded that they use community hand pump or they go to their houses to have drinking water and for toilet they use the open space in the nearby canal or bushes. This is an indication of absence of basic facilities in the schools. Most of the

villages in tribal areas do not have the basic facilities in the schools. It is observed that most of the teachers treat students well and they use Teaching and Learning Material (TLM) while they teach. In some cases, as per the responses of the students, teachers beat the students in the classroom.

It is also revealed from the data that nearly 97 percent of the students responded that their schools provide mid-day meal to all the students daily. In terms of quantity, they expressed that it was not sufficient for them. Overall, the entire analysis of data presented about community participation in primary education during the implementation of the first phase of Sarva Shiksha Abhiyan reveals that participation of different categories of the respondents in SEMC and PTA in school development activities have not made much impact in the tribal area.

The study reveals that school teachers possess some understanding on MLP, Sarva Shiksha Abhiyan and functioning of SEMC and PTA when compared to other respondents in education committees. Community participation and their ownership in the tribal areas in implementing education programmes such as Sarva Shiksha Abhiyan have lagged much behind the expectations.

The overall findings in the entire study reveal that even though the provisions in policy and constitutional guarantees are ensured for better implementation of education programmes in the tribal areas, it has lagged behind in the implementation of these programmes at grassroot level. Prior to the implementation of Sarva Shiksha Abhiyan, there existed education programmes which were implemented with the coordination of community as the main actors and these had succeeded in achieving good results across India. Nonetheless, in the case of Sarva Shiksha Abhiyan, particularly in the area of where the disempowered communities like Scheduled Tribes are present, the community participation leaves much to be desired during the implementation of its first phase.

The lack of participation of tribal community could be overcome during its second phase of the implementation by creating more awareness among the tribal communities on their roles and responsibilities as members in various village education committees such as School Education Management Committee (SEMC) and Parent Teachers Association (PTA). Improved awareness among members on their responsibility and accountability to monitor their village education can ultimately ensure the availability of infrastructure facilities in school, quality of education, utilization of financial grants of the schools and thus realize the goal of Universalisation of Elementary Education (UEE).