

# **CHAPTER I**

## **INTRODUCTION**

---

### **1.0 INTRODUCTION**

Education is regarded as the potential instrument of social transformation and an essential means for national development. The United Nations Declaration of Human Rights (UNDHR), proclaimed by the UN General Assembly in 1948, enshrines education as an essential human right. It lays down three essential points regarding Education in Article 26 of the declaration:

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary Education shall be compulsory. Technical and professional education shall be made generally available, and higher education shall be equally accessible to all based on merit.
2. Education shall be directed to the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be provided to their children.

The right to education has long been recognized as encompassing access to educational provision and the obligation to eliminate discrimination at all levels of the educational system, set minimum standards, and improve quality. Further, the right to education has been affirmed in several other international human rights treaties, including the United Nations Educational, Scientific and Cultural Organization (UNESCO) Convention against Discrimination in Education (1960), the International Covenant on Economic, Social and Cultural Rights (1966) and the Convention on the Elimination of All Forms of Discrimination against Women (1981). These treaties establish an entitlement to free, compulsory primary education for all children; an obligation to develop secondary education, supported by measures to render it accessible to all children, as well as equitable access to higher education; and a responsibility to provide basic education for individuals who have not completed primary education. As per these conventions and treaties, education aims to promote personal development, strengthen respect for human rights and freedoms, enable

individuals to participate effectively in a free society, and promote understanding, friendship, and tolerance. In addition, education is necessary to fulfill any other civil, political, economic, or social right.

The United Nations Convention on the Rights of the Child (1989) further strengthens and broadens the concept of the right to education, in particular through the obligation to consider in its implementation the Convention's four core principles: non-discrimination; the best interests of the child; the right to life, survival, and development of the child to the maximum extent possible; and the right of children to express their views in all matters affecting them and for their views to be given due weight by their age and maturity. The UN Sustainable Development Goals (SDG) have listed Education as Goal 4, and the member countries are expected to work to *"Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all."*

Education is the means to break the poverty barrier for millions of people worldwide who live in abject poverty (Smith, 2010). The Indian Constitution has also recognized the importance of education for all children. The provision of education to the citizens has been guaranteed under Articles 21 (A), 29, 30, 45, and 46. The Right of Children to Free and Compulsory Education Act ('RTE' in short) is landmark legislation for children in India. This law describes how the fundamental right to education granted under Article 21 (A) shall be enforced. While Article 21 (A) was inserted in the constitution via the Constitution Eighty-Sixth Amendment Act in 2002, the RTE Act came into force on April 1, 2010.

**Article 46 of the Constitution** states that "The State shall promote, with special care, the education and economic interests of the weaker sections of the people, and, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of social exploitation

The spread of education among the weaker sections of society is an essential prerequisite to their all-round development and one of the essential mediums to assure them to benefits of various safeguards provided under the constitution. Education for tribal people has also become a matter of great importance.

Before independence, very few efforts were made to educate the tribal and the other disadvantaged sections of our society, which constitute nearly one-fourth of the total population. After independence, the situation changed. The First Five Year Plan also noted the importance of Education in India and underlined the lack of schools and the

rural-urban divide. It also identified that the current formal schooling system was not likely suitable for the tribal communities. The industrialization of the country has also changed the job complexion. Special attention began to educate many familiar people from disadvantaged sections, especially the Scheduled Castes (SC) and Schedule Tribes (ST). In addition to other measures, efforts were made to spread education among them.

### 1.1 SCHEDULED TRIBES IN INDIA

The term tribe is derived from the Latin word 'Tribus'. In the English language, the word appeared in the sixteenth century and denoted a community of persons claiming descent from a common ancestor. Loosely the term is used to define the original people of the land who have been residing there forever or 'Adivasi', although there may be other connotations to the term tribe. Tribe or aboriginals has also been a regular feature of the census of India, even under the British, starting from 1872. The definition of tribe/aboriginals has caused grave concern and confusion among the census commissioners. The term tribe or tribal is not defined anywhere in the constitution of India. However, according to Article 342, STs Represent the tribe or tribal communities that the President notifies India.

#### Plate 1: Article 342

*Article 342 (1) The President may with respect to any State or Union Territory and where it is a State, after consultation with the Governor thereof by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for this constitution be deemed to be Scheduled Tribes in relation to that State or Union Territory, as the case may be.*

*(2) Parliament may by law include in or exclude from the list of Scheduled Tribes specified in a notification issued under clause (1) any tribe or tribal community or part of or group within any tribe or tribal community but save as aforesaid any subsequent notification shall not vary a notification issued under the said clause.*

STs in India are more like the indigenous or native people. Mishra (2002) defines Scheduled Tribes as people who (1) claim themselves as indigenous to the soil, (2) generally inherit forest and hilly regions, (3) broadly pursue a subsistence-level economy, (4) have great regard for traditional religious and cultural practices (5) believe in a common ancestor and (6) have strong group ties. However, all

characteristics do not apply to all tribal communities. The Concise Oxford Dictionary defines tribes as a group of (primitive) families or communities linked by social, economic, religious, or blood ties and usually having a common culture and dialect and a recognized leader or any similar natural or political division.

Tribal people are considered a heterogeneous group yet has a system of governance and dispute management. Harassed by the repeated tribal rebellions and uprisings, the British chose to leave them alone and decided not to interfere in their routine administrative affairs. Hence, the general laws of the land were not extended in routine to these areas known under different nomenclatures as 'agency areas', 'excluded areas', and 'partially excluded areas'.

As per Census 2011, the tribal population in India, standing at 10.43 crores or just 8.6% of the total population, is a minority in terms of its numbers. However, it represents an enormous diversity of groups that vary even among themselves regarding language, their inhabitants, their physical features, the size of their population, means of livelihood, level of development, and social stratification. They are spread over the length and breadth of the country; however, their geographical distribution is non-uniform. Most of the Scheduled Tribe population is concentrated in the eastern, central, and western belts covering the nine States of Odisha, Madhya Pradesh, Chhattisgarh, Jharkhand, Maharashtra, Gujarat, Rajasthan, Andhra Pradesh, and West Bengal.

The Scheduled Tribes are notified in 30 States/UTs, and the number of individual ethnic groups, etc., notified as Scheduled Tribes is 705 as per Census 2011.

According to the First Five Year Plan notes, *“The tribal population in India is accepted to be the oldest population of the land. The communities have lived for centuries in the forest and hilly regions, and at present, they are found in a wide central belt beginning with the Aravalli Hills in the West and extending into parts of Bombay State, Madhya Pradesh, Bihar, Orissa, West Bengal, and Assam. There are tribes in the north in the southern ranges of the Himalayas, and in the south in the Western Ghats and the Eastern Ghats and the Vindhya and Satpura mountains.”*

Groups and communities identified and enumerated as tribes during British rule came to be re-classified as Scheduled Tribes after the constitution was adopted in 1950. As per Article 342, the constitution listed these groups in the Schedule to extend certain administrative and political concessions to them. Thus, a distinction was drawn in the

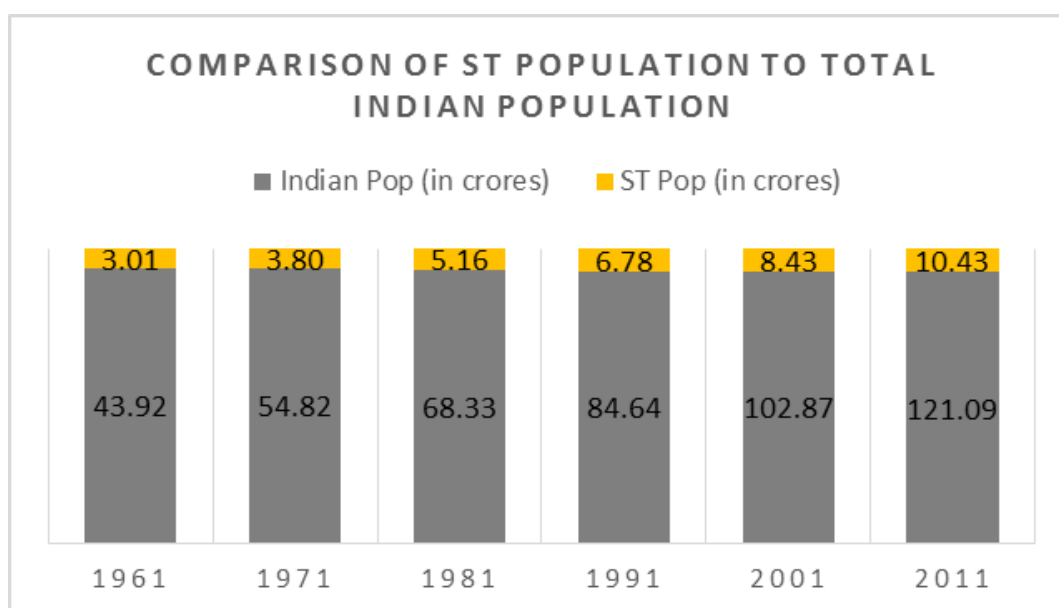
form of the tribe as a social and cultural entity and tribe as a politico-administrative category.

The table below shows the Scheduled Tribe population from Census year 1961 to Census 2011 compared to the total Indian population. As can be seen, the ST population has always been below one-tenth of the Indian population. The increase over the decades can mainly be attributed to more communities and groups being notified as Scheduled Tribes under Article 342.

**Table No:1.1 Comparison of Indian population and Scheduled Tribe Population**

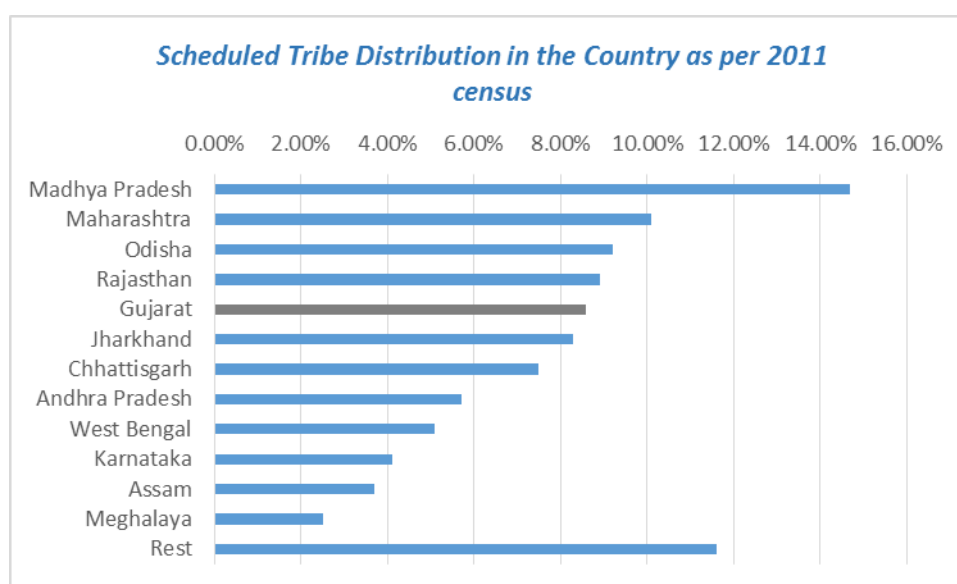
Year	Indian Population (In crores)	ST Population (In crores)	% ST Population
1961	43.92	3.01	6.9%
1971	54.82	3.80	6.9%
1981	68.33	5.16	7.6%
1991	84.64	6.78	8.0%
2001	102.87	8.43	8.2%
2011	121.09	10.43	8.6%

**Graph No.: 1.1 Comparison of ST and overall Indian population**



The tribal population constitutes a majority in the northeastern states of Mizoram (94.5%), Meghalaya (85.9%), and Nagaland (89.1%). Tribal men and women in Mizoram, Meghalaya, and Nagaland are isolated from the mainstream Hindu population and their cultures and practices. Although tribes comprise a large proportion of the total population in the northeastern states, they account for a small (12%) percent of the tribal population in India. Numerically, the tribal population is very high in the central State of Madhya Pradesh and the western states of Gujarat, Rajasthan, and Maharashtra. Together the four states account for about 50% of the total tribal population in India.

**Graph No.: 1.2 Distribution of Scheduled Tribes across the Country**



Although states like Nagaland, Meghalaya, and Mizoram are majority Scheduled Tribe states, their percentage of ST population compared to the Indian ST population is very low. As per the Census 2011, five Indian States/UTs, Chandigarh, Haryana, NCR of Delhi, Puducherry, and Punjab, had no ST population.

While some tribal communities have adopted a mainstream way of life. There are certain Scheduled Tribes, 75 in number, known as Particularly Vulnerable Tribal Groups (PVTGs), who are characterized by:

1. Pre-agriculture level of technology.
2. Stagnant or declining population.
3. Extremely low literacy; and
4. Subsistence level of the economy.

The PVTGs reside in 18 States and UT of A&N Islands.

Several expert committees have been formed at different times by the Government to understand the challenges and issues related to the backward groups, including Scheduled Tribes. Many policy decisions related to the Scheduled Tribes have been based on the report and recommendations of such committees. Some of the important committees set up by the Central Government were:

1. Elwin Committee, circa 1947 [functioning of Multi-Purpose Development Blocks]
2. Kalelkar Committee, 1955 [ First Backward Classes Commission]
3. U.N. Dhebar Commission, 1960
4. Lokur Committee, 1965 [Advisory Committee on Revision of SC/ ST lists]
5. Shilu Ao Committee, 1966
6. Joint Committee of Parliament on the Scheduled Castes and Scheduled Tribes Orders (Amendment) Bill, 1967
7. Chanda Committee, 1969
8. The Dube Committee, 1972 [ Recommendations led to Tribal Sub Plan from Fifth Five Year Plan]
9. Bhuria Committee, 1991 [ Recommendations led to the enactment of PESA Act, 1996]
10. Bhuria Commission, (2002-2004)
11. Standing Committee on Inter-Sectoral Issues Relating to Tribal Development, 2004 [Mugekar Committee] [ Recommendations led to the enactment of Forest Rights Act, 2006 and later National Rehabilitation and Resettlement Policy, 2007]
12. High-Level Committee on Socio-Economic, Health and Educational Status of Tribal Communities of India [Xaxa Committee], 2013

## **1.2 CONSTITUTIONAL PROVISIONS FOR SCHEDULED TRIBES**

The framers of our constitution agreed and concluded that India's tribal or indigenous people needed special provisions to ensure social justice. Therefore, it is no surprise that the Constitution of India has devoted more than 20 Articles to the redress and upliftment of the underprivileged following the policy of positive discrimination and affirmative action, particularly regarding the Scheduled Tribes. The Schedule of the tribes entitled to the special rights conferred on Scheduled Tribe by the constitution

was issued in March 1950. The population of the 245 tribes included in this Schedule in 1950 was 178.75 lakhs, 7.8 percent of the estimated population.

Recognizing the unique needs of ST, the Constitution of India made certain special safeguards to protect these communities from all the possible exploitation and thus ensure social justice. While Article 14 confers equal rights and opportunities to all, Article 15 prohibits discrimination against any citizen based on sex, religion, race, caste, etc. Article 15(4) enjoins the State to make special provisions for advancing any socially and educationally backward classes. Article 16(4) empowers the State to make provisions for reservation in appointments of posts in favor of any class of citizens, which in the opinion of the State, is not adequately represented in the services under the State, Article 46 enjoins upon the State to promote with special care the educational and economic interests of the weaker sections of the people and in particular the ST and promises to protect them from social injustice and all forms of exploitation. Further, Article 275 promises grant-in-aid to promote ST's welfare and raise the administration level of scheduled areas. Article 330, 332, and 335 stipulate seats for ST in the Lok Sabha, in the State Legislative Assemblies, and in services.

The fifth Schedule to the constitution lays down certain perceptions about the scheduled areas as well as the Scheduled Tribes in a state other than Assam, Meghalaya, Tripura, and Mizoram by ensuring the submission of Annual Reports by Governors to the President of India regarding the administration of the scheduled areas and setting of Tribal Advisory Councils to advise on matters about the welfare and advancement of the ST (Article 244(1)). Further, the constitution empowers the State to appoint a commission to investigate the socially and educationally backward classes (Article 340) and specify those Tribes or Tribal communities deemed ST (Article 342). The provisions of the Fifth Schedule have seen further legal and administrative reinforcement in the form of the Provisions of Panchayats (Extension to Scheduled Areas) Act, 1996.

Likewise, the sixth Schedule to the constitution also refers to the administration of Tribal areas in Assam, Meghalaya, Tripura, and Mizoram by designing certain Tribal areas as Autonomous Districts and Autonomous Regions and by constituting District Councils (Article 244(2)).



### 1.3 HISTORICAL PERSPECTIVE ON SCHEDULED TRIBES' EDUCATION IN INDIA

The development policy for the Scheduled Tribes in India has been primarily shaped by the five principles laid down by Pt. Jawahar Lal Nehru that are known as the *Tribal Panchsheel* and recorded in his preface to Verrier Elwin's treatise *A Philosophy for NEFA*. Nehru said:

**Plate 2: Tribal Panchsheel by Pt. Nehru**

- 1 People should develop along the lines of their own genius, and we should avoid imposing anything on them. We should try to encourage in every way their traditional arts and culture.*
- 2. Tribal rights in land and forests should be respected.*
- 3. We should try to train and build up a team of their people to do the work of administration and development. Some technical personnel from an outside will, no doubt, be needed, especially in the beginning. However, 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 instead 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.*

Literacy and educational attainment are considered important indicators of social and economic development among the backward groups in India. There was no organized method to educate the tribal communities during the British rule except for some work undertaken by Christian missionary organizations in some regions in India, especially the North-East.

At the time of independence, it was understood that to integrate tribal in the country's development trajectory to partake in the gains and ensure that they are not taken advantage of, some level of education must be provided to them. To get the tribal children into the formal schools, the Government started the scholarship program as soon as 1948-49. By the time of the First Five Year Plan, the Government had realized that the 'usual formal system of education is not likely to prove suitable to the tribal communities. So, it was left to the Commissioner of Scheduled Castes and

Scheduled Tribes to find a solution to this challenge before the Department of Education could take it up. It was also proposed that the tribal children receive a 'primary cum basic education for eight years and that the program of basic schools is adjusted to the 'needs of forest, pastoral and agricultural communities of an elementary type'.

Similarly, the language of instruction for tribal was considered during the First Five Year Plan formulation, and it was generally accepted that the medium of instruction should be the mother tongue. There would be the challenge related to finding the right teachers.

The Tribal in India speaks a vast array of languages and might generally be confined to a small community in a small geography. However, providing them with a modicum of literacy to communicate with the outside world was needed. The education for tribal who usually communicate in their varied tongues is beset with difficulties, as literacy acquisition must be combined with learning a language other than the mother tongue. However, the teachers available for tribal schools had no training in imparting what is to them a foreign language. This is not very different from a child from a rural background in an English medium school today in India.

### **Plate 3: Case Study of Experiment in Tribal Education in Andhra Pradesh**

#### **A Case Study on Tribal Education Experience from Andhra Pradesh**

*The first major educational experiment launched among any tribal community of Andhra Pradesh was the Gond Education Scheme in Adilabad District, initiated by the Nizam's Government in 1943. At the time, there was a determined drive to improve the position of the tribes like Gonds, Pardhans, and Kolams. However, it was realized that no advance could be maintained unless accompanied by the emergence of at least a small number of literate tribal. But what was to be the medium of instruction? Most Gond children did not speak or understand any language other than Gondi, but there were no teachers who knew Gondi and could communicate with Gond children. Hence there was no other solution to the problem than to produce Gondi-speaking teachers before any schools for Gond children could be established. There existed at that time a few young Gonds who had privately learned the rudiments of reading and writing Marathi, the language spoken by many of the Hindus of the western part of the district. A small band of such semi-literate Gonds were assembled*

*at Marlavai, a village in the hills of Utnur Taluk, and initially given systematic training in the reading and writing of Marathi and in arithmetic. By 1946 thirty primary Gond schools were functioning, and by 1949 their number had more than trebled. To gradually improve the Gond teachers' standard, all of them were annually assembled at Marlavai for instruction lasting one month. In this way, the level of their competence was raised, and they were familiarized with new developments in the sphere of tribal welfare. In addition to the training of teachers, the Marlavai centre was used for the instruction of literate Gonds in the basic knowledge of revenue matters required for village officers, and some of those trained were subsequently appointed as patwari. The incorporation of the Telengana districts of Hyderabad State into Andhra Pradesh was accompanied by fundamental changes in the educational system. The Government decided to abandon the use of Gondi, and no further schoolbooks in Gondi were supplied to the schools. Instruction in Telugu, now the state language, replaced teaching in both Marathi and Urdu, with the result that many of the Gond teachers became redundant because they could not teach in Telugu.*

During the First Five Year Plan period, the Government attended to the 'pre-matric and 'post-matric educational needs of the tribal. Some 4,000 schools were established in the tribal areas. This included 1,000 Ashrams and Sevashram Schools and 650 Sanskar Kendras, Balwadis, and Community Centers in the central tribal belt between Odisha in the east and Rajasthan and Maharashtra in the West.

The influence of different religions on the tribal has also impacted their outlook on education and their educational attainment. For example, most of the tribes in Central and Western India are Hindus, whereas most tribes in the Northeastern states are Christians. Due to the influence of the Christian missionaries and the opening of schools, the education levels of the various tribal communities in these states and thus their economic development as well their role in the politics of their states have been ascendant. The APA Tanis tribe of Arunachal Pradesh owes its economic as well as political empowerment to education.

Initially, the Government paid more attention to the educational grooming of the tribal children in Ashrams, viz. hostels, and residential schools, thereby segregating them from their homes and habitats. The consideration was ostensibly to bring children to a relatively central locality from remote parts where the opening of school was

immediately impossible. However, the guiding principle was that the tribal people were savage and wild, and needed to be civilized using education outside the tribal social and cultural life. This gradually led to the tendency of 'Ashramization' of the whole program of tribal education.

By the time of the Fourth Five Year Plan, the Scheme of economic incentives was introduced:

1. *To provide reservation in admission.*
2. *To provide facilities and concessions to the tribal students to pursue their studies.*
3. *To provide incentives to the parents to send their children to school; and*
4. *To provide scholarships to attract children to higher education.*

In the Fifth Five Year Plan (1974-79), the concept of Tribal Area Sub-Plan (TASP, later changed to Tribal Sub Plan (TSP)) was introduced, and elementary education has been accorded priority in the TSP approach. Under this program, attempts have been made to increase education access by bringing primary and middle schools within easy reach of each tribal child. Support is provided to establish and run Ashram Schools and hostels for tribal children. Elementary Education is considered necessary, not only because of constitutional obligation but as a crucial input for the total development of tribal communities, mainly to build confidence among the tribes to deal with outsiders on equal terms. Since primacy was accorded to elementary education, a broad policy frame for education was adopted in the Tribal Sub-Plans according to equal importance to quantitative and qualitative aspects of education.

**Plate 4: Excerpt from CAG Audit report on TSP**

*It was seen that the Department of School Education & Literacy, Department of Higher Education, and Department of Health and Family Welfare had not adopted the specified earmarking norms. The release of TSP funds did not synchronize with the allocations made by the departments. The short release of TSP funds by 13138.05 crores during 2011-12 to 2013-14.*

**Excerpt from Report of the Comptroller and Auditor General of India. Performance Audit of Tribal Sub-Plan (2011-12 to 2013-14). Report No. 33 of 2015**

The second National Policy on Education (NPE) in 1986 recognized the heterogeneity and diversity of tribal areas and laid down specific policies for the education of the tribal:

1. *Priority will be accorded to opening primary schools in tribal areas.*

2. *There is a need to develop curricula and devise instructional material in tribal languages at the initial stages with arrangements for switching to regional languages.*
3. *Promising ST youths will be encouraged to take up teaching in tribal areas.*
4. *Ashram schools/residential schools will be established on a large scale in tribal areas.*
5. *Incentive schemes will be formulated for the STs, keeping in view their unique needs and lifestyle*

The NPE, 1986 also reiterated the importance of instruction through the mother tongue for effective teaching and encouraged the incorporation of locally relevant content and curriculum, emphasizing the localized production of textbooks in local dialects.

The third report of the Mungekar Committee spelled out the need for a different policy for education for the tribal. It listed the following main points concerning tribal education.

A major special thrust is necessary to ensure that:

1. Elementary Education of good quality is imparted to all free of cost
2. Certain handicaps are overcome, and the great cultural heritage is used as the foundation of real education.

The report further recommended that a time-bound program should be taken up comprising *among other things*:

1. *Universal enrolment in the elementary stage as a campaign within two years.*
2. *A system of 'academic linkage and guidance' should be established right from nursery to the University within two years to make the entire educational system vibrant and capable of moving in unison with a purpose: and*
3. *The school in the village should become the hub of citizen education, equipped with a sound library.*

#### **1.4 CENTRAL GOVERNMENT SCHEMES FOR THE EDUCATION OF THE SCHEDULED TRIBES**

The Ministry of Tribal Affairs (MoTA) was carved out as a separate ministry in 1999 out of the Ministry for Social Justice and Empowerment to provide a more focused approach to the challenge of socio-economic development of the Scheduled Tribes in India. The nodal Ministry administers the various Central Sector and Centrally Sponsored Schemes for the Scheduled Tribes.

In line with the goals of Social Justice and Empowerment for all, the Central Government runs multiple schemes for the educational development of the Scheduled Tribes.

The table below lists some of the more notable education schemes managed by the Ministry of Tribal Affairs:

**Table No: 1. 2 Selected Educational Schemes for Scheduled Tribes in India**

S.No.	Scheme	Scheme Summary	Scheme Type
1.	<i>Pre-Matric Scholarship for Scheduled Tribe children studying in classes IX and X</i>	It has the twin objectives of supporting parents of Scheduled Tribe students for the education of their wards studying in classes IX and X so that the incidence of dropout, especially in the transition from the elementary to secondary and during the secondary stage of education, is minimized, and to improve participation of ST students in classes IX and X of Pre-Matric stage	Centrally Sponsored Scheme (CSS)
2.	<i>Post Matric Scholarship Scheme</i>	The objective of the Scheme is to provide financial assistance to the Scheduled Tribe students studying at post-matriculation or post-secondary levels to enable them to complete their education. The Scheme is open to all ST students whose parent's annual income is Rs.2.50 lakh or less,	Centrally Sponsored Scheme (CSS)
3.	<i>Eklavya Model Residential Schools (EMRS) for ST students</i>	Eklavya Model Residential Schools (EMRSs), with the capacity of 480 students in each school, were being set up in the States/UT. The objective of EMRS is to provide quality middle and high-level Education to Scheduled Tribe (ST) students in remote areas, not only to enable them to avail of	The grant under Article 275 (1)  A Central Sector (CS) Scheme from 2019-20.

S.No.	Scheme	Scheme Summary	Scheme Type
		<p>reservations in high and professional education courses and get jobs in Government and public and private sectors, but also have access to the best opportunities in education at par with the non-ST population.</p> <p>As of 31.12.2019, 438 EMRSs/EMDBS [Eklavya Model Day Boarding Schools] have been sanctioned by the Ministry in various parts of the country. 284 EMRSs are fully functional, and the remaining EMRSs are in various stages of becoming functional.</p>	
4.	<i>National Fellowship for ST Students</i>	<p>The objective of the Scheme is to provide fellowships in the form of financial assistance to students belonging to the Scheduled Tribes for pursuing higher studies such as M.Phil. and Ph.D. The Scheme was started in the year 2005-06.</p> <p>At present Ministry of Tribal Affairs (MoTA) is funding 4794 research scholars who took admitted to 331 Universities from 2011 to 2018.</p>	Central Sector Scheme (CS)
5.	<i>National Scholarship– (Top class) Scheme [Graduate level]</i>	<p>The objective of the Scheme is to encourage meritorious ST students for pursuing studies at degree and post-degree levels in designated top 246 Institutions. The Scheme was started in 2007-08. The total number of new scholarships each year is 1000 from the financial year 2015-16 onwards.</p>	Central Sector Scheme

S.No.	Scheme	Scheme Summary	Scheme Type
6.	<i>National Overseas Scholarship (NOS) for ST students</i>	The objective of this Scheme is to provide financial assistance to students selected for pursuing higher studies abroad for Post-Graduation, Ph. D, and Post- Doctoral research programs.	Central Sector Scheme
	<i>Vocational Training in Tribal Areas</i>	It aims to upgrade the skills of the tribal youths in various traditional/modern vocations depending on their educational qualification, present economic trends, and the market potential, which would enable them to gain suitable employment or enable them to become self-employed.	Central Sector Scheme
7.	<i>Scheme of Hostels for ST Girls and Boys</i>	The Scheme's primary objective is to develop hostels in middle and higher secondary schools and colleges to reduce the dropout rate of the Scheduled Tribe students by providing them with a congenial educational atmosphere, free from the burden of domestic chores.	Centrally Sponsored Scheme
8.	<i>Scheme of Establishment of Ashram Schools</i>	The objective of the Scheme is to increase Education among Scheduled Tribes, including Particularly Vulnerable Tribal Groups (PVTGs). Ashram Schools provide education with residential facilities in an environment conducive to learning. The Scheme has been in operation from 1990-91	Centrally Sponsored Scheme



## 1.5 EDUCATIONAL STATUS OF SCHEDULED TRIBES IN INDIA

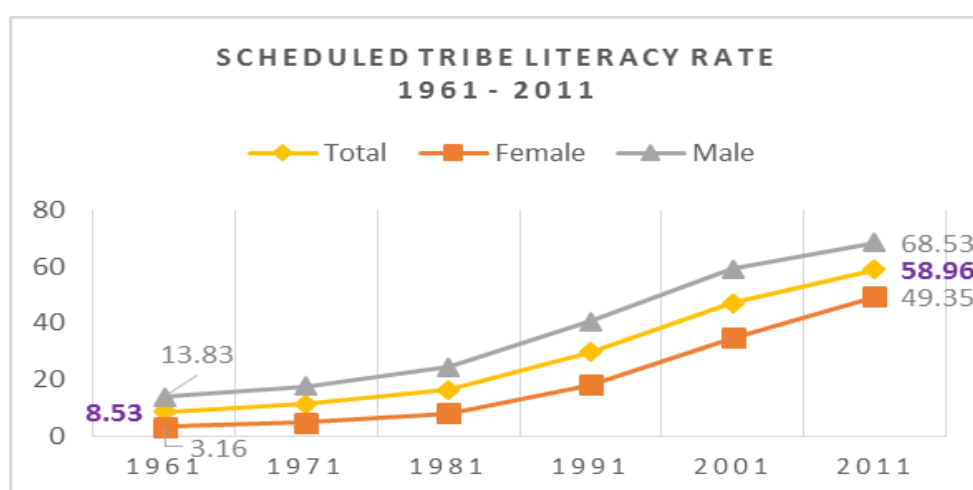
As pointed out earlier, education is a transformative tool, and the Constitution of India has ensured that education is provided to all classes and sections of citizens. The constitution provides for special provisions for the backward classes, including Scheduled Tribes. Traditionally, the education attainment levels for the Scheduled Tribes have been lower than the other backward classes, including the Scheduled Castes. The Central Government runs multiple schemes for the improvement of the educational status of the Scheduled Tribes. It would be worthwhile to see how the various Central Sector and Centrally Sponsored Schemes have improved the literacy and education level of the Scheduled Tribes in India in the past decades.

One of the most basic yet essential indicators for educational achievement in a country or community is literacy. The ST literacy rate as per the Census 1961 was at an abysmally low of 8.53. However, as per the Census 2011 data, five decades later, the literacy rate for Scheduled Tribes in India has risen to a respectable 58.96.

**Table No. 1.3 Scheduled Tribe Literacy Rate, 1961 -2011**

Year	Total Literacy Rate	Female Literacy Rate	Male Literacy Rate
1961	8.53	3.16	13.83
1971	11.3	4.85	17.63
1981	16.35	8.04	24.52
1991	29.6	18.19	40.65
2001	47.1	34.76	59.17
2011	58.96	49.35	68.53

**Graph No.: 1.3 Time-Series ST Literacy Rate**

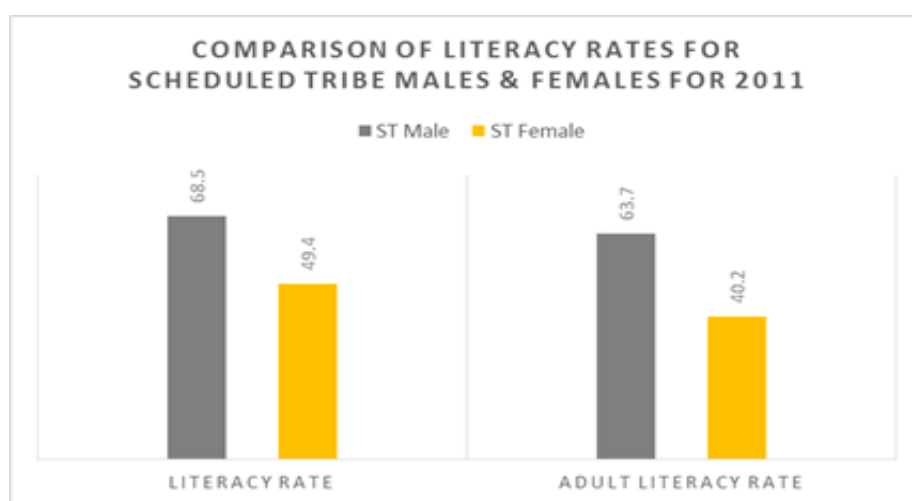


As is clear from the table and chart above, the literacy rate for Scheduled Tribes has risen manifold over the past five decades. However, there has been a disparity

between the male and female literacy rates across all these decades. As of 2011 census data, the female literacy rate is 49.35 compared to the male literacy rate, 68.53. Thus, the female literacy rate lags the male literacy rate by 19.18.

The chart below compares literacy rates (7+ and 15+) for ST males and ST females for 2011. There is a stark difference in the literacy rates. There is a gender gap of more than 19 between the male and female literacy rate in the 7+ age group. Similarly, in the adult literacy category, the ST females lag the ST males, and there is a gender gap of 23. This points to the need to get more ST females enrolled in the schools.

**Graph No. 1.4 Gender Disaggregated Literacy Rate for Scheduled Tribes**

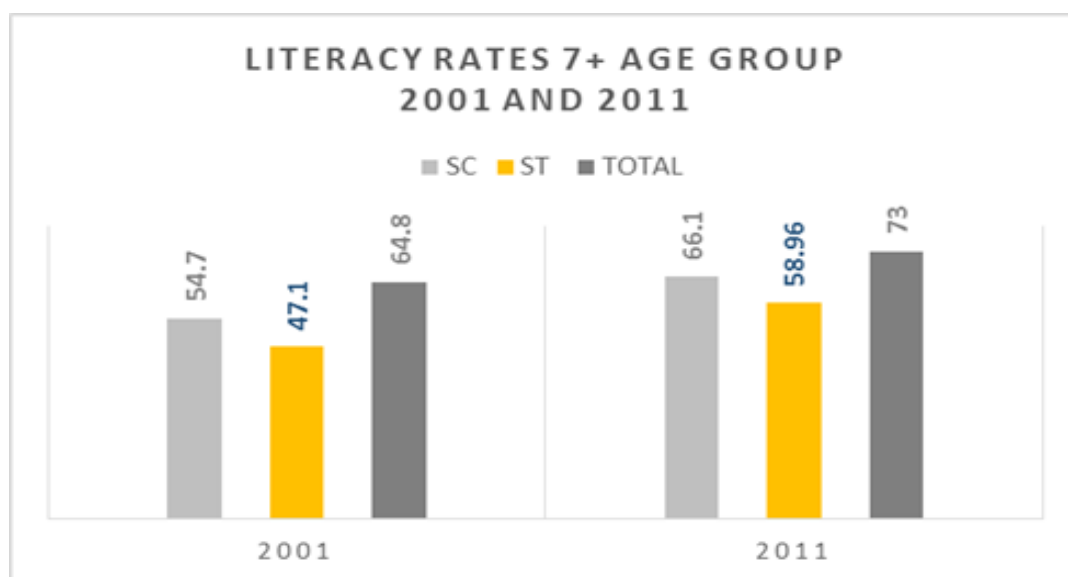


While looking at the Scheduled Tribes literacy rate in isolation does give us the impression that the various educational schemes, policies, and interventions have been successful to some level, we need to also look at the Scheduled Tribes literacy rate and other educational attainments concerning the literacy rate of other communities, specifically the Scheduled Castes, and the overall literacy rates in India.

The chart below shows the literacy data of Scheduled Tribes in comparison with the Scheduled Castes and the overall Indian literacy rates for the census 2001 and 2011. As is evident from the chart, the literacy rates for Scheduled Tribes have seen the highest absolute jump of 11.9 points from 47.1 in 2001 to 58.96 in 2011. In percentage terms, this increase is more than 25% over 2001. In comparison, the percentage increase in literacy for Scheduled Castes has been 20.8%, and for the total population, it has been 12.7% over the 2001 levels. However, it may be borne in mind that the literacy rates for the Scheduled Tribes are still lower than the overall and the Scheduled Castes' literacy rates. The ST literacy rate still lags behind the SC literacy

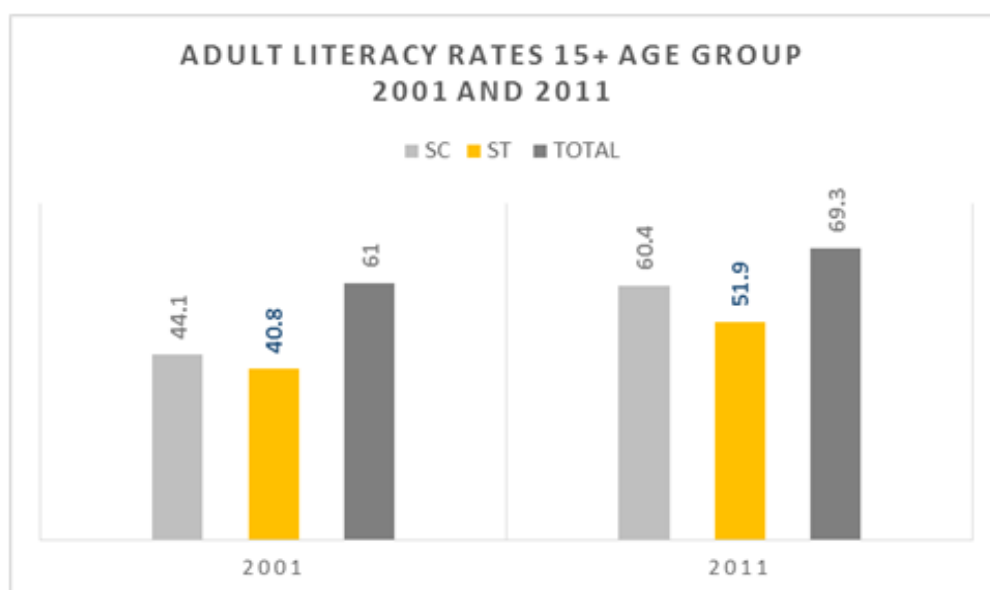
rate and the overall Indian literacy rate. While the SC literacy rate is 66.1 and the overall rate is 73, the ST literacy rate lags at about 59.

**Graph No.: 1.5 ST Literacy Rates: 7+ Age Group**



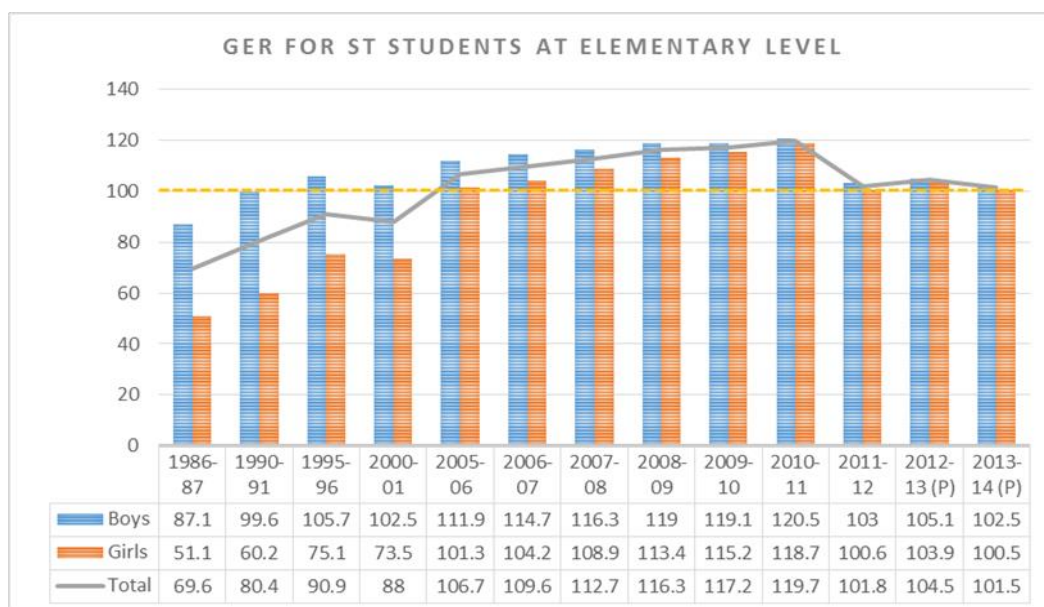
In the adult literacy, that is the 15+ years age group, a comparison for 2001 and 2011 reveals that the adult literacy rates for Scheduled Tribes have increased by 11.1 points over 2001 data. However, like the literacy rate for the 7+ age group, the adult literacy rate of STs lags the SC literacy rate by 8.5 percentage points and the overall adult literacy rate of the country by 17.4 percentage points.

**Graph No.: 1.6 ST Literacy Rates: 15+ Age Group**



The community's literacy rate is a factor in the enrollment rates and the dropout rates as well. Let us also look at the Gross Enrollment Rates (GER) for the Scheduled Tribe Students at the Elementary Level (Grade 1 to 8).

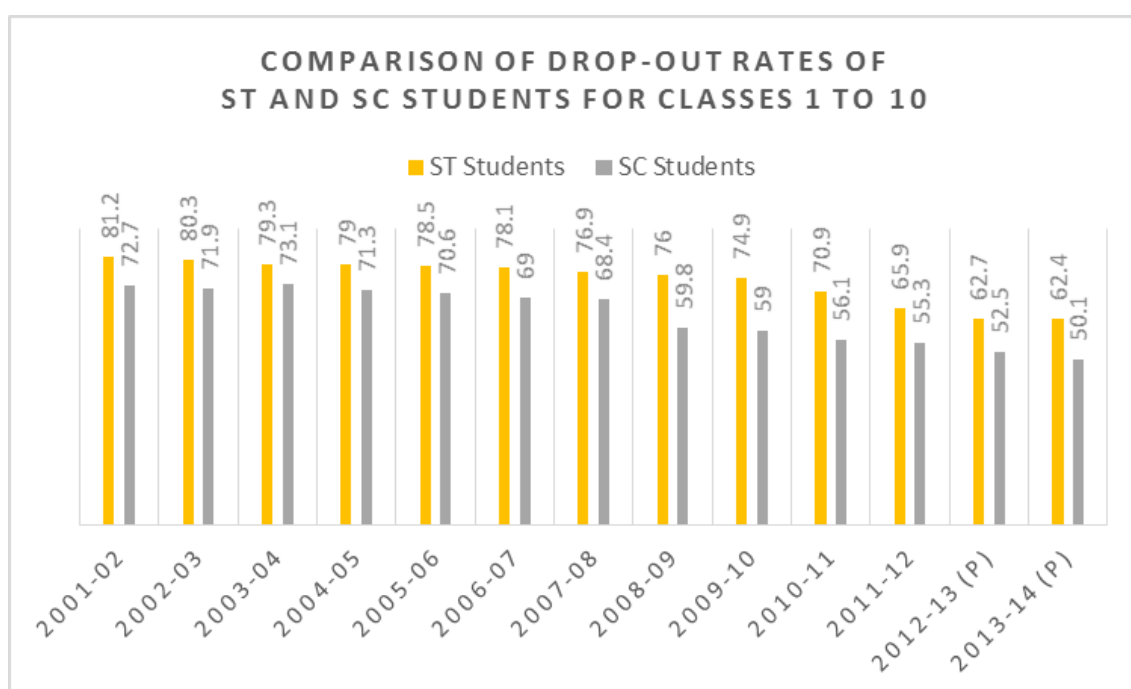
**Graph No.: 1.7 GER for ST Students at Elementary Level**



The figure above shows that the GER for elementary level ST students has been consistently above the 100 marks since 2005-06. This is good news as it means that more students (even if they are not in the age group of 6 to 13 years) are enrolled in elementary-level schooling. The same effect is also seen in the increasing literacy levels, as seen in the section above. However, there is a disparity between the boys' and girls' GER. The GER for boys has been consistently higher than the girls across the years, and this needs to be corrected to balance the literacy levels of males and females.

Next, we look at the dropout rates for ST students for the past few years. The dropout rate is the number of students per 100 who drop out before completion of a level. We look at this data from classes 1 -10. This means the number of students per 100 who took admission in grade 1 but dropped out before completing grade 10. We shall look at this data in comparison with the dropout data for SC students. This will help us see how the ST students have continued at school over the past few years.

**Graph No: 1.8 ST Drop-out Rates over the years**



As can be seen from the chart above, the dropout rates for the students from the ST community have been falling each year. While there were about 81 students per 100 who dropped out in the year 2001-02, this number has come down to 62.4 for the provisional data of the year 2013-14.

Roy & Srihari (2014) have also showcased through a case study that the drop out for Tribal students in the Wayanad district of Kerala was 61.11% in 2007-08, and 5 years later in 2011-12, it rose to 77.23%. This was when the overall dropout rate in Kerala was at 0.53%, the lowest in the country.

Disaggregated data on literacy and educational attainment shows that the degree and level of educational development have been quite uneven among different states and different segments of the population within any given state. The data indicate that states with a higher tribal concentration than their total population have done exceedingly well with higher literacy rates. The Northeastern States like Mizoram, Nagaland, and Meghalaya fall in this category, while Madhya Pradesh, Orissa, Rajasthan, and Andhra Pradesh, which are inhabited by a more significant number of tribal, the tribal literacy continues to be below.

While we will look at the data on ST students in more detail elsewhere in the study, this section was meant to give us a perspective of how the educational policies and interventions have worked for the benefit of the students from Scheduled Tribes communities.

## 1.6 TRIBAL IN GUJARAT

Gujarat has well developed agricultural sector as well as a somewhat developed industrial sector. In fact, along with Maharashtra, its neighboring State, Gujarat is one of the frontline states in industrial development and capital investment. The educational growth in Gujarat is also steady. Vadodara, Ahmedabad, Kheda, Rajkot, and Jamnagar are places where economic and educational growth occurs. However, at the same time, it has been noted that Gujarat does have a considerable size of STs and Other Backward Caste in total population.

As per Census 2011, out of the total population of Gujarat, the population of Scheduled Tribes is almost 14.75%. With 89, 17,174 STs inhabiting Gujarat, it is home to about 8.6% of the Scheduled Tribe population of India. In contrast, the SCs and Other Backward Castes are spread over the almost whole State, while Scheduled Tribes are more concentrated in districts like Dang, Tapi, Narmada, Navsari, Dahod, and Valsad. Among these, at 94.65%, Dang has the highest percentage of Scheduled Tribes in its population.

**Table No: 1.4 Distribution of Scheduled Tribe Population in Gujarat**

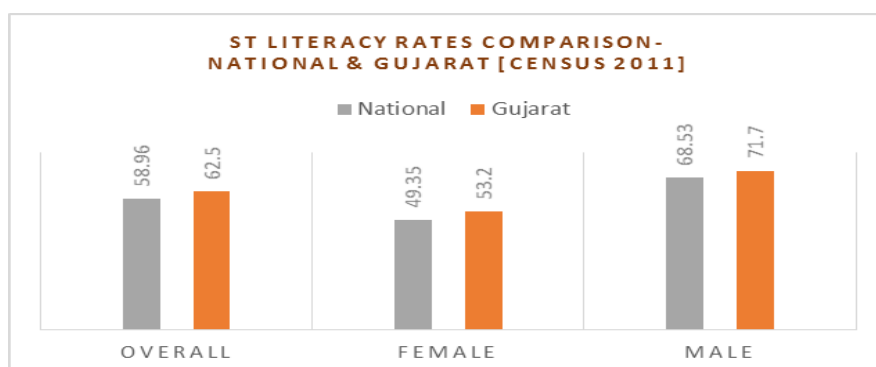
No.	DISTRICT	TOTAL POPULATION	ST POPULATION	STs as % of District Population	STs as % of State ST Population
1	Ahmadabad	7214225	89138	1.24%	0.9996%
2	Amreli	1514190	7322	0.48%	0.0821%
3	Anand	2092745	24824	1.19%	0.2784%
4	Banaskantha	3120506	284155	9.11%	3.1866%
5	Bharuch	1551019	488194	31.48%	5.4748%
6	Bhavnagar	2880365	9110	0.32%	0.1022%
7	Dahod	2127086	1580850	74.32%	17.7282%
8	Gandhinagar	1391753	18204	1.31%	0.2041%
9	Jamnagar	2160119	24187	1.12%	0.2712%
10	Junagadh	2743082	55571	2.03%	0.6232%
11	Kachchh	2092371	24228	1.16%	0.2717%
12	Kheda	2299885	40336	1.75%	0.4523%
13	Mehsana	2035064	9392	0.46%	0.1053%
14	Narmada	590297	481392	81.55%	5.3985%

No.	DISTRICT	TOTAL POPULATION	ST POPULATION	STs as % of District Population	STs as % of State ST Population
15	Navsari	1329672	639659	48.11%	7.1733%
16	PanchMahal	2390776	721604	30.18%	8.0923%
17	Patan	1343734	13303	0.99%	0.1492%
18	Porbandar	585449	13039	2.23%	0.1462%
19	Rajkot	3804558	24017	0.63%	0.2693%
20	Sabarkantha	2428589	542156	22.32%	6.0799%
21	Surat	6081322	856952	14.09%	9.6101%
22	Surendranagar	1756268	21453	1.22%	0.2406%
23	Tapi	807022	679320	84.18%	7.6181%
24	Dang	228291	216073	94.65%	2.4231%
25	Vadodara	4165626	1149901	27.60%	12.8954%
26	Valsad	1705678	902794	52.93%	10.1242%
	<b>Gujarat</b>	<b>6,04,39,692</b>	<b>89,17,174</b>	<b>14.75%</b>	<b>100.0000%</b>

At the State level, Dahod (17.7%), followed by Vadodara (12.9%), and Valsad (10%) are the districts with the highest tribal population. Five PVTGs also inhabit Gujarat. These are Kathodi, Kolgha, Kotwalia, Padhar, and Siddhi

As per Census 2011, the literacy rate for STs in Gujarat was 62.5. The male literacy rate was 71.7, while the female literacy rate was much below 53.2. The overall literacy rate for STs in Gujarat compares favorably with the national literacy rate for STs at 58.96. Similarly, Gujarat's female and male ST literacy rates are a notch higher than the national rates.

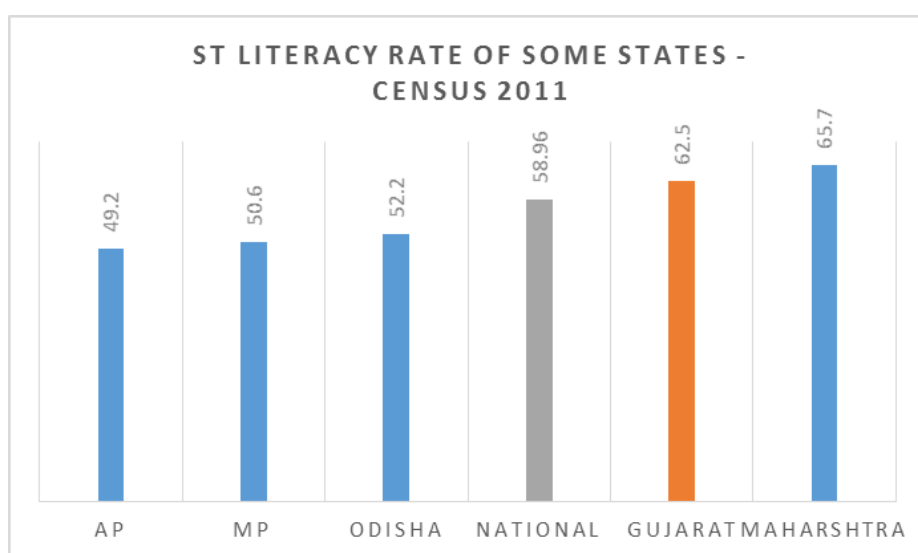
**Graph No.: 1.9 ST Literacy Rate: National Vs Gujarat**



However, amongst the Scheduled Tribes of Gujarat, there is much disparity in the literacy rates. So, while the literacy rates in the Dhodia or Dhoni tribe are at a high of 83.7 (above the overall national literacy rate), the literacy rate of Kathodi PVTG is at a dismal 36.5. This points to an inequitable level of educational attainment amongst the various tribes of Gujarat.

Comparing ST literacy levels in Gujarat with some of the other states reveals that Gujarat is doing reasonably well in comparison. However, this should not make the State complacent as the ST literacy rate compared to other social groups is still low.

**Graph No.: 1.10 ST Literacy Rates in Some States in India**



Investment in education for the disadvantaged sections will help in enabling them to cross the social, psychological, and economic barriers under which they have been laboring for centuries. To spread education among them, the free and compulsory education program has been vigorously implemented with the objective that an increase in educational opportunities will enable them to improve their social and economic conditions. In addition to the financial allocations for the education of the tribal children, more ashram schools for the tribal were established.

### **1.7 HISTORICAL BACKGROUND OF ASHRAM SCHOOL**

Ashram School in Education is not a new concept in India. From the very beginning of Indian civilization, education was not separate from life, and therefore students used to stay with the Guru, who was a person with substantial knowledge, very high character, moral strength, and commitment to the welfare of his students. Guru accepted very few students in his Ashram, which was like an integrated community



center rather than a formal educational institution. Thus, from the very beginning, being a community was an ingredient of the educational process.

In the Buddhist period, "*Sangham Sharnam Gachchami*" (I dedicate myself to the community). This time Ashram School transferred to "*Sangh*".

The British Government had appointed The Indian Education commission in 1882, which naturally recommended that special efforts be made to educate the tribes. During this period that tribal education made its first significant advent with the help of the State. In 1900 the collector of Surat made extraordinary efforts and admitted tribal students in Mahajan, now Parekh Craft School in Surat. During the period, the Government started special residential schools and provided various facilities to tribal students. It provided free books and slates to all primary students. It also gave the same scholarships.

At the beginning of the 20th century, Gandhi suggested Basic Education as an alternative to general education. Primary education was different from the general pattern of education. As a result of the experiment for Basic Education, the third type of school, i.e., Ashram schools, came into existence in addition to day school and Boarding schools from 1921 to 1947. The Ashram was the center of constructive activities and political movements. One such constructive activity was education. Schools started in Ashrams and became known as Ashram schools.

Ashram schools have their roots in the reforms during the pre-independence phase. There were generally two types of ashram schools that existed in pre-independence India. One of these was motivated by political thinkers and social reformers like Gandhi, Tagore, and Vinoba Bhave. These were civil society organizations (CSO) initiated, residential schools for Dalit and tribal children. These, however, were few and dispersed across different regions and states of India. Another kind of ashram school was started mainly by the religious organization-backed NGOs to 'refine' and integrate tribes into the Hindu fold, or in some cases, by Christian missionaries to bring them into the fold of Christianity. After that, the Ministry of Social and Tribal Welfare started the system of ashram schools not only for tribal children in many states as early as the 1960s.

The Centrally Sponsored Scheme of 'Establishment of Ashram Schools in Tribal Sub-Pan Areas' has been in operation since 1990-91.

Apart from providing education and boarding, the Ashram Schools have been in the news for wrong reasons over the years. A Public Interest Litigation (PIL) in

Maharashtra noted that staff posts meant to ensure good health for students in ashram schools remained unfilled even 15 years after the posts were created. The death of 793 tribal students over the last decade (2001-02 to 2012-13) in Maharashtra alone was attributed to negligence by staff in the ashram schools. A Parliamentary Standing Committee report of 2014 has noted this where snake bites, scorpion bites, fever, and minor illnesses have been cited as the main reasons for these deaths in the State. The committee observed that some schools provided sub-standard food and inferior quality personal products to students.

The Standing Committee report 2014 also pointed to the lack of substantial data on ashram schools. It also pointed out that only 862 ashram schools have been sanctioned to date since 1990-91. Moreover, of the 862 schools sanctioned, 246 have not been constructed yet. No schools have been established in Tamil Nadu and West Bengal under the Scheme. Rajasthan and Jharkhand have established only nine and two schools, respectively. Additionally, there has been a significant delay in constructing these schools, whereas the guidelines say that the construction of Ashram Schools shall be completed within two years from the date of sanction.

Despite the above, it is true that Ashram Schools provide free boarding and lodging facilities to the students and provide a conducive educational environment. Tribal parents who cannot afford otherwise costlier education can send their children to Ashram Schools.

## **1.8 ASHRAM SCHOOLS IN GUJARAT STATE: HISTORICAL BACKGROUND**

Based on Mahatma Gandhi's model of 'Basic Education', during the pre-independence period, Ashram Schools as residential schools were established mainly to prepare freedom fighters and impart literacy to the SCs and STs. During that period, well-known social reformers – Thakkar Bapa and Indulal Yagnik- started the first Ashram school in 1922 at Mirakhedi, a tribal village in Panchmahal District. Another two social reformers- Narhari Parikh and Jugatram Dave- started teaching farmers at Sarbhon Ashram in Surat District in 1924; this Ashram School was short-lived. In 1928, Veddachhi Ashram – the center of all constructive activities in Surat District, was converted as 'Ashram Udyog Shala'. During the freedom struggle of our country, the emphasis was on the preparation of freedom fighters and social workers, but after independence, the second objective remained and got strengthened.

After independence, in 1953, the Government of Bombay resolved to give 100% non-recurring grant (for land, building, animals, implements for agriculture and spinning, etc.) and 90% recurring grant (for staff salary and hostel expenses) to the Ashram Schools run by a voluntary organization. Later in 1961, the Dhebar Commission recommended starting more Ashram Schools in tribal areas, with certain modifications in the curriculum in such schools to meet the needs of tribal children. Indian Education Commission (1964 – 66) recommended the introduction of tribal language as the medium of instruction in the first two years of the Ashram schooling. The NPE – 1986 also emphasized SC/ST education and its curricular reforms to meet Ashram Schools' clients' needs. These Ashram schools for the SC/ST children emphasize the principles of equalization of educational opportunities and free and compulsory education for all children up to 14 years. Ashram schools provide free boarding, lodging, uniform, books, writing material, etc. These facilities are expected to be good incentives to motivate SC/ST parents and children towards education, besides creating an atmosphere for better studies.

**TableNo:1.5 District-wise List of Ashram Schools**

Sr. No.	Name of District	No. of Ashram Schools for STs	No. of Ashram Schools for SCs	No. of Ashram Schools for SEBC
1	Banaskantha	22	06	10
2	Ahmedabad	01	12	11
3	Kheda	01	09	21
4	Surendranagar	01	03	09
5	Junagadh	03	08	08
6	Porbandar	01	-	01
7	Jamnagar	01	01	11
8	Patan	01	04	15
9	Sabarkantha	46	08	26
10	Panchmahal	36	06	13
11	Dahod	70	03	14
12	Vadodara	38	01	02
13	Narmada	46	-	-
14	Bharuch	08	-	01

<b>15</b>	Surat	36	-	01
<b>16</b>	Valsad	50	-	-
<b>17</b>	Navsari	22	-	-
<b>18</b>	The Dang	12	-	-
<b>19</b>	Amreli	-	01	03
<b>20</b>	Anand	-	02	05
<b>21</b>	Bhavnagar	-	05	07
<b>22</b>	Gandhinagar	-	05	12
<b>23</b>	Kachchh	-	03	07
<b>24</b>	Mehsana	-	06	04
<b>25</b>	Rajkot	-	04	06
<b>26</b>	Tapi	57	-	-
	<b>Total</b>	<b>452</b>	<b>87</b>	<b>187</b>

*Source: Dept. of Tribal Development, and, Dept. of Social Justice and Empowerment, Gujarat State 2011-12)*

## **1.9 MOTTO AND NATURE OF ASHRAM SCHOOL**

The Ashram schools provide education to socially deprived students, including Schedule Caste and Schedule Tribe. The Scheme of Ashram School is based on the equalization of educational opportunity. Ashram School follows the Ashram pattern, khadi, daily prayer, and vegetarianism. Ashram Schools provide free boarding and lodging and a free supply of books, writing material, dress, etc. These facilities are proved as good incentives to motivate Scheduled Caste and Scheduled Tribe parents' children towards education and create an atmosphere conducive to better studies.

## **1.10 CRITERIA FOR STARTING THE ASHRAM SCHOOL**

To start the Ashram School following conditions should be fulfilled:

1. The Institution should have public trust, which is approved by bylaws.
2. The Institution should have ten acres of agricultural land near the Ashram School, or it must be able to get it.
3. There should be a facility for drinking water as well as water for agricultural work.
4. There should be a facility of a building that can be utilized at least for a temporary purpose.

5. In the initial year of Ashram School, fifteen boys and fifteen girls, i.e., thirty students, should be enrolled, and then in the coming years, ten boys and ten girls per year should be enrolled until the total number of students becomes 150.

In addition to this, the Institution must follow the rules and regulations forwarded by the Government or by the education department. The administrator cannot make use of Ashram school for political purposes. (Desai, 1981 and T.D.D., 2008)

### **1.11 MODEL OF ASHRAM SCHOOL AS PER TRIBAL DEVELOPMENT DEPARTMENT**

The ideal model of Ashram School had been drawn from the several Commissions and Committees established by the Government. The Ideal Model of the Ashram School should be based on the following criteria:

1. The school campus should have a boundary.
2. The school building should be by a simple architect.
3. The ten acres of agricultural land essential for the Ashram School should provide agricultural education.
4. Schools should also utilize the grant for purchasing necessary agricultural equipment and animals like oxen and cows.
5. Near Ashram School well should be there, in addition to this water- tank with pipeline and a separate room for drinking water should be provided.
6. Medical help should also be provided to students.
7. While recruiting teachers, it should be taken into consideration that they are trained along with dedication and devotion to the activities of Ashram School.
8. In the Ashram School total of ten members should be there on staff viz. five teachers, one principal, one kamathi, two cooks, and one servant for the kitchen.
9. Students in Ashram Schools are provided with a scholarship of Rs.1500/-

(Source: Department of Tribal Development, Gujarat State May 2018).

### **1.12 ACADEMIC ACTIVITIES OF ASHRAM SCHOOL**

When the Gujarat State was separated from Bombay in (1960), the Gujarat State made a uniform pattern for examinations and textbooks for all the primary schools, irrespective of the type of schools. In Ashram Schools, five subjects viz. Mother tongue, Hindi, Science, Social studies, and Mathematics are compulsory for all the students. Subjects like Drawing and Physical training are taught on an optional basis.

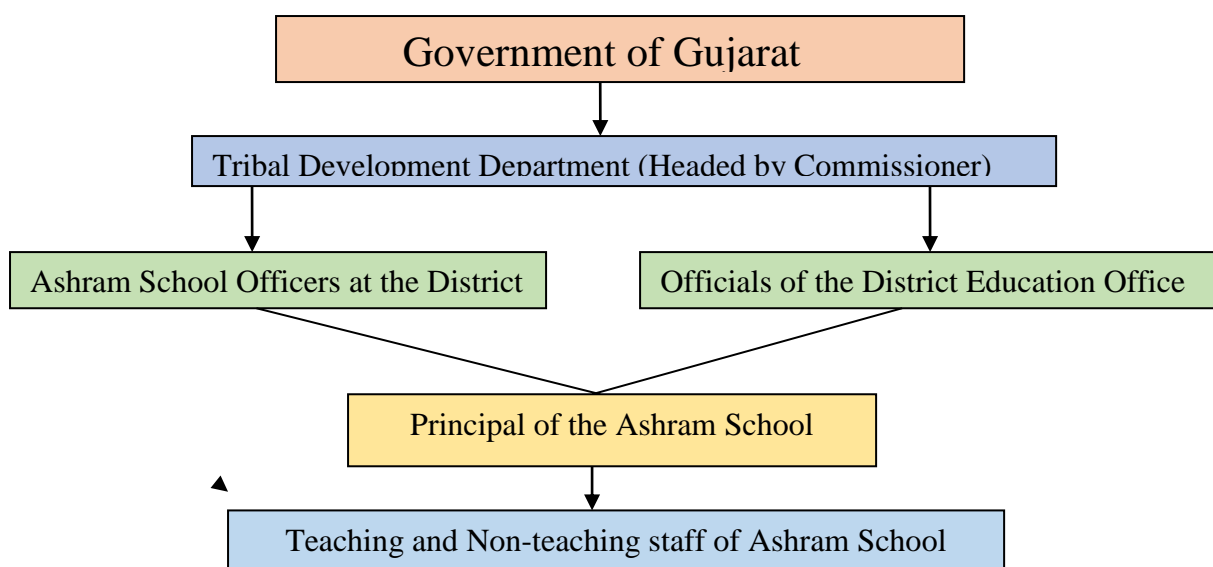
In addition to these subjects, vocational education is compulsory in Ashram Schools. There are approximately seventeen options for any vocational education: weaving, tailoring, soap making, paperwork, agriculture, etc. However, in most the Ashram Schools, agricultural education is provided as vocational education. The State Committee (1927) also recommended that agricultural education be included in tribal schools' curricula to learn about new ideas for agricultural work. The Government of Bombay also recommended that "in Ashram schools, the main emphasis should be on agricultural education, but other crafts should also be included (Resolution No. B.H.C.1953, Education Department, Government of Bombay). Thus, in Ashram Schools, vocational education is given the same importance as other subjects. For the all-round development of tribal students, extracurricular activities should also be given importance. For the cultural development of students, local festivals should be celebrated with the help of local people so that the child can remain in touch with society. As Ashram Schools are residential schools, students must stay in school for twenty-four hours. The school time is from 10.45 a.m. to 5 p.m., and the rest of the time, students must perform co-curricular and some curricular activities. Students must follow the rules and regulations of Ashram Schools, and they must stay harmonious and cooperative. As Ashram School provides an accessible residential facility, tribal parents are more attracted to it because they can earn a livelihood after admitting their children to the Ashram School. As the Ashram Schools provide free lodging and boarding facilities, parents need not worry about their children. As a result, more and more children are getting enrolled in the Ashram Schools (Patel-1992).

### **1.13 FUNCTIONING OF ASHRAM SCHOOLS**

Voluntary organizations generally manage ashram Schools, but Government provides grants to run the hostel facilities attached to these schools. Currently, it is given at the rate of Rs.1500/- per child per month for ten months in a year, along with hundred percent grants for salaries of teaching and non-teaching staff and some maintenance grants. The grant per child is meant to provide food, school uniform, soap, hair oil, etc., to the children and meet miscellaneous school expenses such as fuel, light bills, etc. Similarly, the sanctioned post of teachers per school is five, including the principal. Four non-teaching staff members include a cook, two helpers, and one named Kamati to help do agricultural activities on school land.

### 1.14 ADMINISTRATIVE STRUCTURE OF THE ASHRAM SCHOOL FOR SCHEDULED TRIBES IN GUJARAT

In terms of the organization and administration of the Ashram Schools, as in any given educational institution, the aspects related to educational inputs are primarily determined by the Institution's organizational structure. The administrative structure of Ashram Schools at the State level and District level is given below:



### 1.15 RATIONALE OF THE STUDY

Education is a potent tool for an individual's cognitive, affective, and psychomotor development. This is why education should not be misunderstood as teaching only Reading, Writing, and Counting. Education also helps National Development. Educational Institutions provide highly skilled and trained human resources for all the sectors of the National Economy. Primary education is very vital, being a foundation for the entire structure of the formal education system. No country can develop itself without a sound, and efficient system of primary Education, and India is not an exception to this. Education, particularly primary education, is a basic need for leading a worthy human life. It is the key that opens the door to development and the quest for a better quality of life. One cannot imagine education without school as it plays a significant role in molding children's ideas, habits, and attitudes to make well-balanced individuals. Recognizing the importance of primary education, the constitution of India has stipulated free and compulsory primary education for all citizens of the country without any discrimination based on caste, creed, sex, religion, etc.

Under the constitutional commitment to ensure free and compulsory education for all children up to the age of 14 years, the provision of Universal Elementary Education has been a salient feature of National Policies since independence. This resolve has been spelled out emphatically in the National Policy on Education (NPE, 1986) and its Programme of Action (POA, 1992). Several schemes and programs were launched in pursuance of the emphasis embodied in the NPE and POA. This includes the Scheme of Minimum Level of Learning (MLL, 1978), Non-Formal Education (NFE, 1979), Operation Black Board (OBB, 1987), Mahila Samakhya (MS, 1988), National Programme for Nutritional Support (Mid-Day Meal, 1995), District Primary Education Programme (DPEP, 1994), Sarva Shiksha Abhiyan (SSA, 2000) and Elementary Education as a fundamental right. State-specific basic education projects like Andhra Pradesh Primary Education Project, 1983, Bihar Education Project (1991), Lok Jumbish Project in Rajasthan, 1992, and Shiksha Karmi Project, 1984 in Rajasthan have been launched.

In addition, different incentive schemes have also been introduced by the government schemes as Free textbooks, free bicycles, and special incentive schemes for SC/ ST / OBC / Handicapped / Minority Children including scholarships, accessible hostel facilities, etc. Thus, the Government has made certain rigorous and practical attempts to fulfill elementary education in a time-bound manner, as mandated by the 86<sup>th</sup> amendment to the constitution of India, free and compulsory to the children of six to fourteen years of age group, a fundamental right.

The recommendations of the committees and commissions, various programs, policies, and incentives, indicate the Nation's commitment to the goal of UEE.

However, the country is yet to achieve the elusive target of UEE, which means 100% enrollment and retention of children with quality education. To achieve 100% enrollment and retention, it is necessary to remove dropouts at all. However, various factors are responsible for the dropping out of students:

- 1 The attitude of the people towards education.
- 2 Poverty (socio-economic condition of people)
- 3 Overload of domestic work and sibling care.
- 4 Seasonal migration for the search for jobs. (Rao,2003)

Out of all these above-mentioned acute factors responsible for the problem of dropouts, 'the family's migration was one of the main reasons for being absent to the school for more than one month compared to other reasons among repeaters and



dropouts'(Rao 2003). Due to migration, the children's education is discontinued as the parents take these children along to migration. This reflects the economic compulsion encountered by migrant households. The migrant laborers are interested in getting whatever paltry amount the children can bring in. In acute hardships, the children's education becomes less critical, and 'Food First' is the primary concern for parents.

In some cases, parents desire to admit their children to school. They feel, that "it is better to have some education for kids as it will ensure them a good future". However, they are unable to resolve their problem. How and where can they leave their children if they go to school? During migration season which lasts for more than five to eight months, the parents leave for distant places searching for work. This is one of the most intricate problems for the students, as many of the children have to leave along with their parents, closing all the possibilities to attend a school. In the present scenario, it remains an unresolved dilemma. When the entire family migrates, the children's education suffers a great deal. Once the families return to their respective villages after an interval of 6 to 8 months, migrant children find it challenging to get re-enrolled in the same grade in the schools since they are not allowed to appear in the examination due to absenteeism or even if they appear, they find it challenging to cope up with the backlogs and eventually drop out from the schooling system. The consequences of migration can be summed up in the following manner;

### **Consequences of migration on children**

1. They were accompanied by their parents when they migrated for livelihood.
2. Away from school during peak academic sessions year after year.
3. Returning to class after summer vacation is very difficult.
4. Loss of study slowly but surely leads to dropping out before attaining class V / VII.
5. I was compelled to join the labor force prematurely as a child Labour.

If we want to address the above-mentioned consequences one of the solutions is Ashram School because Ashram school equalize educational opportunity, children are not compelled to accompany their parents when they migrate for livelihood, 'it provides facilities like free boarding and lodging and free supply of books, writing materials, dress, etc. These facilities are proved as good incentives to motivate Scheduled Caste and Scheduled Tribe parents' children towards education' (Patel,1992). For achieving the target of 100% literacy, NPE 86 has also suggested

that the “Residential schools including Ashram schools will be established on a large scale.”

In the era of rapid changes, education has been found the best tool unanimously to pace up properly. Hence, it has to be optimally effective. This realization has led the researcher to the chain thought of revising all the components of education. Ashram School has been found the utmost one as it consumes a substantial amount of government expenditure. Therefore, it becomes necessary to study the present status of Ashram Schools which consequently will lead us to frame different strategies regarding the Ashram School.

If we trace back the history of Ashram School, it can be observed that Ashram Schools were organized primarily with two objectives viz. (i) To prepare freedom fighters and (ii) To impart literacy among schedule caste and schedule tribes. However, the objectives of the Ashram Shala have been changed in the present time from that during the pre-independence period. As the priorities of the Nation have changed, it is felt that for the Nation's socio-economic development, 100% literacy is a must. The National Policy of Education, 1986 and The Programme of Action, 1992 also suggested that Free and Compulsory Education of satisfactory quality should be provided to all children up to the age of fourteen years before we enter the 21<sup>st</sup> century. As a result, Ashram School's role has also been changed to provide general and vocational education. To understand what extent these objectives are realized and how they are realized, it is pertinent to make an in-depth and holistic analysis of all the activities of Ashram School.

Any study can be worth only when it has been done with an integrated approach or when it can help us identify the interrelation prevalent amongst the various components of the system. Thus, the researcher has realized the need for a study with a comprehensive picture of Ashram Schools. With this, the status of the Ashram Schools in Gujarat will be clear and help decide the strategies for their further growth. Since the Government has been making vigorous attempts to disseminate education by launching free education schemes and spending a considerable part of national income for the same, it becomes essential to evaluate the worth of such facilities. This will help consequently in the direction of further growth of Ashram Schools. Studies on students' problems in Ashram Schools or the facilities available fall short in comprehending or deciding the strategies to improve quality in the schools. We require a holistic approach for such a purpose.

## **1.16 RESEARCH QUESTIONS**

Thus, the following profound research questions emerge are:

1. What is the status of the Physical Facilities of Ashram Schools for Scheduled Tribes in Gujarat?
2. What is the status of the Human Resources of Ashram Schools for Scheduled Tribes in Gujarat?
3. What is the status of Enrollment and Dropouts of Ashram Schools for Scheduled Tribes in Gujarat?
4. How do Classroom Transactions take place in Ashram Schools for Scheduled Tribes in Gujarat?
5. What is the status of the academic achievements of students of Ashram Schools for Scheduled Tribes in Gujarat?
6. What are the problems of students, Teachers, and Administrators of Ashram Schools for Scheduled Tribes in Gujarat?
7. What are the suggestions of Students, Teachers, and Administrators to improve the functions of Ashram Schools for Scheduled Tribes in Gujarat?

## **1.17 STATEMENT OF THE PROBLEM**

A Study of Ashram Schools for Scheduled Tribes in Gujarat

## **1.18 OBJECTIVES OF THE STUDY**

The following objectives are formulated for the proposed study:

1. To study Physical Facilities of Ashram Schools for Scheduled Tribes in Gujarat.
2. To study the Human Resources of Ashram Schools for Scheduled Tribes in Gujarat.
3. To study Enrollment and Drop-outs from the year 2006 to 2013 of Ashram Schools for Scheduled Tribes in Gujarat.
4. To study the classroom transactions in Ashram Schools for Scheduled Tribes in Gujarat.
5. To study academic achievements of students of Ashram Schools for Scheduled Tribes in Gujarat.
6. To study problems faced by Students, Teachers, and Administrators of Ashram Schools for Scheduled Tribes in Gujarat.

7. To study suggestions of Students, Teachers, and Administrators for improvement of functions of Ashram Schools for Scheduled Tribes in Gujarat.

### 1.19 EXPLANATION OF THE TERMS

1. **Scheduled Tribe:** The ST in the Indian context are the tribes or the communities or part of groups within tribe communities listed in Schedule V appended to the constitution of India, which the president of India may specify by public notification under the provision of Article 342 of the constitution.
2. **Ashram School:** Ashram Schools are those elite schools that came into existence under the prescribed Scheme of availing grants by the Government in 1951 wherein tribal children are provided free lodging and boarding.
3. **Physical Facilities:** It includes the infrastructural facilities, like sanitation facilities, housing facilities, the academic infrastructure required, agricultural land and equipment, and medical aid.
4. **Human Resources:** It includes teachers, students, trustees, and principals.
5. **Functions:** Functions in Ashram schools are linked with the teaching-learning process, the residential Schedule, administrative functions, admission process, and maintenance of quality in food, housing, and campus.
6. **Administrators:** It includes members of the public trust, which is approved by law, and the principal of concern Ashram school for Scheduled Tribes.

### 1.20 OPERATIONALIZATION OF THE TERMS

1. **Academic Achievement:** Academic achievement refers to the score obtained by the students in different subjects of Ashram school for Scheduled Tribes on the test conducted by Zilla Panchayat Shikshan Samitee of the concerned district.
2. **Enrolment:** It is the number of students admitted to a particular class in a year.
3. **Drop out:** The number of students of a particular class who discontinues school before completing elementary education as informed by the principal.