

**A COMPARATIVE STUDY OF TRIBAL AND
NON-TRIBAL PARTICIPATION IN
EDUCATION PROCESS IN FIVE TRIBAL
BELTS OF ASSAM**



सत्यमेव जयते

**A PROJECT UNDER THE ASSAM INSTITUTE OF RESEARCH
FOR TRIBALS AND SCHEDULED CASTES,**

GOVERNMENT OF ASSAM

(2018-19)

**PROJECT COORDINATION
UPALA BARUA**

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Educational scenario among the Scheduled Tribes happens to be a crucial issue to both academicians and administrators. Even after seven long years of independence, and despite many Educational Commissions, Policies and plans, we have not been able to bridge the gap between the mainstream society and many ST communities of our country in respect of educational attainments . It is particularly true for primary education which happens to be the first stepping stone for a child outside his/her home. In Assam also the picture is not much different. Assam has 27 ST living in the hills and plains. The tribes living in the plains are very often interspersed with many other caste and communities offering a rare scope to investigate and compare the relative performance of the ST and the Non-ST students at the elementary level. And the present study was undertaken with this objective as the main thrust area.

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Dr. Upala Barua

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CHAPTER ONE

INTRODUCTION

1.1: The objective of this study is to examine the status of elementary education among the tribal people of Assam in the recent past. Tribal people in the State are the indigenous inhabitants and they are given special status within the tribal belts and block constituted under Assam Land and Revenue Regulation 1886. The work was therefore designed to carry out in a few selected tribal belts and blocks. Despite having good literacy rates calculated separately for the tribal communities of the State, we cannot say it for sure that this literacy rate is evenly distributed among the tribal societies across the State. Tribal people in the remote areas are still remained outside the purview of regular schooling habits. They either have no schooling facilities or have no motivation to attend regular schools. In other words they are still left out.

In the following Table-1, the progress of education in India is shown with special reference to scheduled tribes. It may be observed that literacy rate for scheduled tribe was only 8.53 percent in 1961. This underlines the fact that as much as 91.47 per cent of the tribal populace was illiterate at that time. Thereafter, through the passage of time the rate has increased at a slow pace between 1961 and 1981 from 11.30 per cent to 16.35 percent. But the rate has picked up from 16.35 in 1981 to 29.60 in 1991 and then to

47.10 in 2011 and finally reached 59 per cent in the last census. This it took almost six decades to cross the halfway mark in the literacy rate.

TABLE:-1 : LITERACY RATES AMONG STS AND ALL: INDIA

Sl no	Year	All			Scheduled Tribes		
		Person	Males	Females	Persons	Males	Females
1	1961	28.30	40.40	15.35	08.53	13.83	3.16
2	1971	34.45	45.96	21.97	11.30	17.63	4.85
3	1981	43.57	56.38	29.76	16.35	24.52	8.04
4	1991	52.21	64.13	39.29	29.60	40.65	18.19
5	2001	64.84	75.26	53.67	47.10	59.17	34.76
6	2011	73.00	80.90	64.60	59.00	68.50	49.40

Source: Office of the Registrar General, India

The most notable fact in the literacy front in India is the miserably poor literacy rate of women having gap of around 15 percentage points even during 2011 census. . Women were excluded from taking up studies almost till the middle of the 20th century. After independence, various measures were taken for brining women into the fold; but rural women did not normally turn up for schooling till the 70s' decade. It may be observed that less than 30 percent women were literate till 1981. And it took another twenty years to cross the 50 percent mark; it was in the 2001 census that the women literacy rate registered 53.67 percent. The situation in respect of tribal women literacy rate was pathetic. The rates were in single digits till 1981 (8.04 per cent). It was only after 1991 that the rate registered a double digit figure (18.19%). The rate has not yet crossed the half way mark. Against the tribal male literacy rate of 68.50 percent, the female literacy rate is only 49.4 per cent as in 2011 census leaving a gap of 19.10 percentage points.

Looking at the situation in Assam, we find that the total tribal population in Assam is 12.4 percent as per the census of India 2011. In the Following Table:-2 (A & B), the strength of the various Scheduled tribe communities are presented. In Assam, Scheduled tribes are notified as per tribes living in Hills districts and that of in plains districts. The two Hills districts namely Karbi Anglong and Dima Hasao (erstwhile N C Hills) are constituted into two Autonomous Councils namely Karbi Anglong Autonomous Council and Dima Hasao Autonomous Council. Government of India notified Tribes of these two hills district separately from that of the plains districts. As a result, we have two Schedules of tribes for Assam which are shown below in terms of their population.

**TABLE:-2 POPULATION OF SCHEDULED TRIBES IN ASSAM,
2011 CENSUS
(A) SCHEDULED TRIBES IN AUTONOMOUS COUNCILS OF KARBI
ANGLONG AND DIMA HASAO.**

Sl No	Name of the Scheduled Tribe	Male	Female	Total	PC to total ST
1	Chakma	1,043	989	2032	
2	Dimasa, Kachari	51,832	51,129	102,961	
3	Garo	12,684	12,631	25315	
4	Hajong	223	213	436	
5	Hmar	7,964	7,781	15745	
6	Khasi, Jaintia, Synteng, Pnar, War, Bhoi, Lyngngam	7,916	8,020	15936	
7	Any Kuki Tribes, including:**	17,220	16,179	33399	
8	Lakher	20	17	37	
9	Man (Tai speaking)	644	625	1269	
10	Any Mizo (Lushai) tribes	419	461	880	
11	Karbi	2,17,758	2,12,694	430452	

12	Any Naga tribes	14,905	14,862	29767	
13	Pawi	1	2	3	
14	Syntheng	2	3	5	
15	Lalung	9,128	9,124	18252	
	Total	3,41,759	3,34,730	676,489	6,76,489

**(B) SCHEDULED TRIBES IN OTHER THAN AUTONOMOUS COUNCILS
OF KARBI ANGLONG AND DIMA HASAO BUT INCLUDING BTC.**

Sl No	Name of the Scheduled Tribe	Male	Female	Total
1	Barmans in Cachar	3,398	3,318	6716
2	Boro, Boro kachari	6,82,931	6,78,804	1361735
3	Deori	21,938	21,812	43750
4	Hojai	327	315	642
5	Kachari, Sonwal	1,27,692	1,25,652	253344
6	Lalung	91,340	91,323	182663
7	Mech	4,968	4,915	9883
8	Miri	3,45,786	3,34,638	680424
9	Rabha	1,48,887	1,47,302	296189
10	Dimasa	9,738	9,964	19702
11	Hajong	17,385	16,868	34253
12	Singpho	1,175	1,167	2342
13	Khampti	566	540	1106
14	Garo	68,594	67,483	136077
	Total	15,24,725	15,04,101	3028826

As regards the literacy rates among the tribal communities, the following table shows the details.

**Statement-3: Literacy Rate among Major STs SL. Literate Rate
(7 years and above) No Name of the Scheduled Tribe**

Sl no	Name of the Scheduled Tribe	Total	Male	Female
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1	All Scheduled Tribes	62.5	72.3	52.4
2	Dimasa	59.6	69.4	49.3
3	Mikir	53.7	64.1	43.0
4	Boro	61.3	71.4	51.1
5	Deori	76.2	84.8	67.5
6	Kachari	81.4	88.2	74.4
7	Lalung	61.8	72.0	51.6
8	Miri	60.1	71.4	48.3
9	Rabha	66.7	76.2	57.0

It may be observed from the above table that amongst all the tribes, highest literacy rate prevails among the Kacahris (81.4%) followed by the Deoris(76.2%) ; while the Karbis have the lowest literacy rates among the tribes (53.7%) . In case of female literacy rates also, Karbis are lagging far behind the other tribes.

As the present study concerns mainly the elementary education in the tribal belts and blocks, therefore it is necessary to have an understanding about 1) the education system in Assam and 2) the objectives behind constitution of tribal belts and block. In the succeeding paragraphs a discussion have been made briefly about the above two issues.

The genesis of modern education in Assam could be traced back to the British annexation of Assam's territory following the Yandaboo Treaty in

1826. "In the pre-British period, there was no well-organised state-maintained public instruction in Assam. The education provided was not meant for the masses but for special classes, such as members of the royal family, nobles, Brahmans and the priestly classes" (Baruah:NK: 1980) Like any traditional society sans the development of scripts, most education passed orally from one generation to the next. Scholars have mentioned the continued existence of different indigenous systems of imparting elementary education through formal intuitions like Pathsalas for Hindus, Tols for Brahmins and upper class Hindu, Madrassas for Muslims and Satras for the Vaisnavites. These institutions generally imparted education on socio-religious religious matters and were confined to a very few sections of the society. The concept of mass literacy and modern education in Assam was yet to be germinated. After the annexations Assam by the British in 1826, David Scott wanted to revive and encourage the indigenous schools, but the products of these institutions did not help the British in the administration of the Province. Therefore, an English school was set up at Gauhati in 1830. In 1838, twenty-two village schools were started in Kamrup district to feed the English school at Gauhati. These were the fore-runners of the primary schools of the present day. (Baruah , N.k 1980)

Debi (1897:1-2) has mentioned that 'these indigenous systems were largely replaced by modern education pattern under British company's patronage. With the expansion of British rule in India as a whole, knowledge of English became a historic necessity both for administration and increasing

commercial intercourse.” However, prior to the charter act of 1833 there was no noticeable progress in the field of education in Assam, but after that both government and missionaries actively took part in educational field’.(ibid). While Wood’s Dispatch(1853) introduced the grant-in aid system, Hunter Commission (1882) not only entrusted the responsibility of primary education to the local boards where provincial government had to grant only one third of the total expenditure of the local boards but also recommended the system of Payment by Result. All these policies had a negative impact on the growth of primary education in Assam.

Significantly, the resolution of 1882 made the “first attempt which laid emphasis on the importance of local bodies in the matter of expansion of primary education. This resolution of 1882 empowered the local board to establish aid, manage and control the primary schools. Thus, A ray of hope came in the field of primary education during the first few decades of 20th century due to the liberal policy of Lord Curzon and the tireless efforts made by Gopal Krishna Gokhale for introduction of compulsory primary education during 1910-1912. Due to these efforts, the provincial governments became aware of necessity of universal education and they passed compulsory primary education Act during 1918-1920. The Government of India’s Educational policy under resolution of 1913, provided greater emphasis on the primary education while the Assam local self government Act of 1915 gave wider power to local bodies to manage all affairs of primary and middle education. With the passing of Assam’s the first Primary Education Act in 1926, entrusted local bodies to

introduce compulsory primary education within its jurisdiction for children between 6-11 years of age. However, due to many reasons, failed to achieve its primary objectives. Afterwards, this policy was changed and by 1930, compulsory primary education Acts were passed in all the provinces. By this time, government released imperial grants to Assam for the promotion of elementary education. As a result, by 1937 around 6795 primary schools were functioning along with 313,347 pupils. Side by side, education was also imparted through *Tols* and Madrasses. There were around 162 *tols* and 120 public madrasas in 1935. The Assam primary education Act was passed in 1947, which removed most of the defects of the 1926 Act. Compulsory education was not just to be implemented but enforced through various measures. Further repeals of this Act came through the Assam Basic Education Act of 1953 and the Assam Elementary Education Act of 1962 and 1968. As can be seen from the table below, the progress of compulsory primary education was not very satisfactory. (Barpujari, 1980: 308-314).

With the introduction of five-year plans, a new era began in the development of primary education due mainly to the developmental schemes undertaken to provide basic facilities for school children and salaries of teachers to Primary schools. Thus the number of primary schools and teachers increased considerably.

The Assam Elementary Education Act, 1962 provided guidelines for the constitution of the State Board of Elementary Education for management,

improvement and expansion of primary education and also to advise the State Government on all matters relating to elementary education. Lais has noted that by '1973-74 total numbers of schools were 19,595 and the numbers of teachers were 15, 92, 613. The growth rate of primary schools during the period 1975-76 to 1993-94 was 1.75' (Lais, 2005: 173).

It may not be out of place to mention that till 1976 education was a state subject and therefore there was managed by different State Governments in different ways. Thus it was only through the 42nd Amendment Act of 1976 education was transferred from State to Concurrent List along with four other subjects. This was done to streamline and bring uniformity in the entire educational system of the country in accordance with the National Policy on Education 1968 based on the Kothari Commission's Report. This holistic Policy covered all segments of education including Primary education which happens to be the stepping stone to the formal education. Accordingly, the 10 year of lower secondary schooling was divided into 4 years of lower primary (classes 1-4), 4 years of upper primary (v-vii) and 2(lower secondary) levels

In 1977, a separate Directorate of Elementary Education was constituted in Assam. Under the provision of this Act rules were framed in 1977 called, the Assam Elementary Education (Provincialisation) Rules 1977. These rules prescribe the qualifications for appointment of teachers for elementary schools and the conditions for taking over of schools by the State. The National Policy on Education (1986) recommended several schemes for improving the reach and quality of primary education all over

India. One of these schemes was called 'Operation Blackboard. This policy was initiated in Assam in 1987 and it provided greater number of teachers to the teacher needy schools. The District Primary Education Programme (DPEP) programme was initiated in Assam in 1994 to achieve the Universalization of Elementary Education with a view to improve the quality of education.

Axom Sarba Siksha Abhiyan Mission (A.S.S.A.M) was established in the year 2001 as a registered society under the Registration of Societies Act, 1860 for implementation of Sarva Siksha Abhiyan (SSA) in Assam. Providing education to all children of the age group 6-14 years has been a directive principle of the Constitution of India. For achieving the goal of Universalisation of Elementary Education (UEE), the Constitutional obligation (86th Amendment Act) of providing free and compulsory education for all children in the age group of 6-14 years and the formulation of National Policy of Education 1996 (NPE), Government of India launched a number of schemes and programmes. These included Operation Black Board (OBB), Shiksha Karmi Project (SKP), Andhra Pradesh Primary Education Project (APPEP), Bihar Education Project (BEP), U.P Basic Education Project (UPBEP), Mahila Samakhya (MS), Lok Jumbish Project, Teacher Education Scheme (TES), which put in place a decentralized system of teacher support through District Institutes of Education and Training (DIET) and District Primary Education Programme (DPEP).

In the year 2000- 01, Sarba Siksha Abhiyan (SSA) was launched throughout the country for ensuring Universalisation of Elementary Education. **SARVA SHIKSHA ABHIYAN** is an effort towards convergence of different programmes and approaches concerning realization of the goals of Education for all.

Accordingly, Assam Sarva Shiksha Abhiyan Mission was established by Government of Assam as a registered society on 24th April 2001 under the societies Registration Act XXI of 1860 as an autonomous and independent body to function as a societal mission for bringing about a fundamental change in the primary education system. The validity of registration was extended up to 29 December 2007.

The authorities of the society are the Governing Body and Executive Committee. The Governing Body of the Society is headed by the Chief Minister of the State with all the administrative heads of department's viz. Education, Social welfare, Health, PHE, Finance Planning etc are the members. The Government of India has a nominee in both the bodies. The Chief Executive Officer of the society is the Mission Director who is an officer in the ranks of Commissioner & Secretary to the state Government. Another officer of IAS cadre designated as Executive Director assists him.

In Assam, Axom Sarba Siksha Abhiyan Mission (A.S.S.A.M) has been implementing the National flagship programme of Sarba Siksha Abhiyan (SSA) with the basic objectives of :

1. providing schooling facilities in the habitations hitherto un-served by any schooling facility in a clear time frame;
2. enrolling all children of the age group 6-14 years in schools/alternative schools/back to school camps etc.;
3. retaining the children within the schooling system for the whole period of elementary education;
4. improving quality in education through teachers' training, provision of teaching learning materials, textbooks etc.;
5. promoting social justice amongst socially backward communities, caste, tribes etc. and
6. promoting gender sensitivity amongst all and effective involvement of Panchayati Raj Institutions and Peoples' Committees in management of schools.

When Right of Children to Free and Compulsory Education Act, 2009 (RTE) came into force 1st April, 2010 across the country, Axom Sarba Siksha Abhiyan Mission, SCERT and Directorate of Elementary Education, Assam has been notified as the "Implementing Authority of the Act".

1.2: Constitution of Tribal belts and Blocks:

Tribal belts and blocks are constituted under the provision of Assam land and Revenue Regulation, 1886. Initially the Regulation had no separate

provision to deal with the lands of the tribal people. But gradually it has become a necessity as the right from the beginning of the twentieth century immigrants in large numbers started pouring in occupying fertile plains of Brahmaputra valley. This has become a threat to the local tribal populace and unable cope up with the immigrants they started moving into the remote areas. The matter was under active consideration of the then Provincial government since 1937 and finally it was resolved in the year 1950 after incorporation of Chapter X in the Assam Land and Revenue Regulation. There are altogether 12 Sections in this Chapter and all these gives details as to how to create tribal belts and blocks, extent of protection available and how to manage these blocks.

Under the section 161 of the Chapter -x, the State Government has constituted 47 protected belts and blocks, popularly called Tribal Belts and Blocks , in the state so far in areas predominantly inhabited by the people of the notified classes .

The belts are larger units, while the blocks are smaller ones .As many as 31 Belts / Blocks were notified during the first five years between 1947 and 1951 after incorporation of chapter -X in the Assam Land Revenue Regulation, 1886. At present there are 17 belts and 30 blocks all located in the plains. Districts of Assam. The number of belts and blocks so constituted are shown below.

Table –4

Sl no	District	No of Belt	No of Block	Total
1	Barpeta	1	3	4
2	Bongaigaon	1(part)	1	1+1 (part)
3	Darrang	1	5	6
4	Dhemaji	1	Nil	1
5	Dhubri	1	1	2
6	Goalpara	Nil	3	3
7	Kamrup	2+1 (part)	Nil	2+1 (part)
8	Kokrajhar	2+1 (part)	1	2+1 (part)
9	Lakhimpur	2	Nil	2
10	Morigaon	Nil	7	7
11	Nagaon	1	8	9
12	Nalbari	1+1 (part)	Nil	1+1(part)
13	Sonitpur	1	1	2
14	Tinsukia	2	Nil	2
	Total	17	30	47

1.3: Literature Review:

We have number of studies concerning progress of education among the tribal people. However area specific studies are rare. Area specific studies

have great relevance due to the fact that Government – both central and State Government – considering the fact of backwardness of the tribal communities makes arrangement for providing various facilities in tribal areas so as to attract the tribal boys and girls towards attending schools. Apart from mid day meal, they are also provided with various scholarships, education kits etc. In this part of the chapter we will analyse few studies made on tribal education in India and the State.

Pudait (1963) gives a comprehensive account of the historical background and socio-economic conditions of the Hmars of Assam. He briefly discusses the development of formal education and also points out the various lapses in the educational administration and planning of the Hmars, and gives recommendations for their future development.

T. B. Naik's (1969) in his study on "Impact of Education on the Bhils: Cultural Change in the Tribal Life of Madhya Pradesh" focuses on the impact of education among the Bhils of Madhya Pradesh. He pointed out that drop-out; wastage and stagnation are the major problems in tribal education. He focuses on the point of unequal spread of education among the Bhil society. Working on data gathered in Dhar and Jabua districts of Madhya Pradesh, Naik found that the children from the economically well off sections of the Bhil society get the maximum educational benefits. The children of the upper crust of the Bhil society have also been able to go to school and take advantage of the scholarships or hostel facilities made available by the Government compared to the poorer sections of the same community.

Srivastava (1970)'s study on the educational problems of the Saora tribe of Orissa also observed an un-satisfactory progress of education among the Saoras despite State Government's efforts in providing educational facilities. The reasons of slow progress according to him is the absence of school buildings, trained teachers, insufficient teaching materials, lack of proper and regular inspection of schools, etc. Further, the medium of instruction being Oriya, the academic performance of the tribal students was greatly hampered as most of them did not know Oriya. The study also observes a high degree of wastage and stagnation along with a very high drop-out rate because the Saora students have to help their parents in their economic activities and other domestic and community activities.

N. K. Ambasht (1970) in his 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 were also found as the the reasons for dropouts.

Ambasht (1970) in his "A Critical Study of Tribal Education" analysed the efforts of the Christian missionaries in the expansion of education among the tribal communities in Ranchi, Bihar (now state capital of Jharkahnd) . His study indicated that the distance of school, economic reasons, toughness of syllabus, different medium of instruction are the various reasons for wastage among tribal students.

In their study of *Primary Schools and their Teachers in West Bengal*, Bose, Banerjee and Mukharjee (1972) found that less than 20% 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.

Rathnaih(1976) showed that exposure to outside forces facilitates the enrolment of tribal children. He also pointed out that the single teacher schools, medium of instruction, textbooks and contents were other constraints on the educational development of the tribals.

Sito Toppo (1979) in her study *Dynamics of Educational Development in Tribal India* in Ranchi in Jharkhand stated that Christian missionaries are helping in the tribal education front. He found that drop out stagnation rate higher in case of tribal students is higher than the non-tribal students. The various reasons for the drop-outs indicated are the lack of encouragement by parents, illiteracy among the parents, lack of follow up measures by teachers, absenteeism of students during harvest seasons and festivals, different medium of instruction.

Anthropological Survey of India carried out a study on the educational aspects of 50 Scheduled Tribes from different regions of the country during 1978-79. The Report of the study came out in 1984. This report compiled by Dasgupta and Danda is pioneering in the sense that it formed the basis of a national profile of tribal education in India. As per this report, despite large scale variations in socio-cultural and economic backdrop of each and every tribal community, there are certain common issues regarding their educational problems. Some of these are presented below.

- (a) In many of the study villages, some form of communication gap was visible between the teachers and the students, on the one hand while on the other hand between the text books and the students' mental make up.
- (b) In the tribal areas, the spread of education happens to be a recent development. As such majority of the literate persons are between the age group of 8-15 years.
- (c) It was observed that the tribal communities from the remote inaccessible areas were reluctant to send their children to schools due to their unawareness and shyness, people in the remote areas suffer from a sense of shyness to send their wards to educational institutions.
- (d) Finally, tribal communities are marked by a high degree of drop-outs each year.

Sarkar(1979) made a critical study of the impact of western education on the AO tribe of Mokokchung district of Nagaland. His study reveals that education brings a significant and positive change in the AO Naga Society. The growth of education results in progress and development in different fields.

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.

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.

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 Sivasagar* 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.

1.4: Methodology

The methodology adopted for the study is discussed below.

1.4.1: Scope of the Study:

As shown in the table – above, five tribal belts from five districts are chosen for the purpose of this study at random. The districts are Tinsukia, Dhemaji, Morigaon, Kamrup and Goalpara.

Table – 1.4.1

Sl No	District	Revenue Circles involved	Name of the tribal / block	Notification
1	Tinsukia	Sadiya Circle	Sadiya tribal belt	TAD/ RED/73/50/43 dated 13 March 1951
2	Morigaon	Mayang Circle	Bhalukjari Tribal Block	RD 92/ 46/94 dated 7-11-1950
3	Goalpara	Balijana Circle	Bardamal tribal block	RSD 1/81/1/ dated 9-8-1982
4	Dhemaji	Jonai Circle	Murkongselek Jonai tribal Belt	TAD/REV / 79/50/43 dated 13 th March 1951
5	Kamrup (rural)	Chaygaon & Boko Circle	South Kamrup (Chaygaon) Tribal Belt	RD 74/46/161 date.22 nd August 1949

Secondary data have been collected from the available sources mainly the Census 2011, data compiled by Ministry of Tribal Affairs, Government of India etc. These data are used for analysis of the positions of both the groups- tribal and non tribal with reference to their educational status – in general and thereby to make a comparison.

As the basic objective of this study is to examine the progress of education in the tribal belts and blocks, elementary schools within the blocks have

been taken as basic unit for the study. Accordingly, the sample frame was worked out by preparing a list of schools from the available data generated by the *Sarba Sikhsha Abhiyan*. From this list of lower primary schools within the belts and blocks, 8 schools from each blocks (except in case of Dhemaji where only 6 schools were chosen) was selected from the villages where tribal population predominant. The details are shown in the Table below.

Table- 1.4.2

Sl No	District	Tribal Belt /Block	No of schools examined	Total pupil	Total ST	Proportion of ST total
1	Tinsukia	Sadiya	8	1329	1161	87.35
2	Dhemaji	Murkongselek	6	1247	975	78.18
3	Kamrup (Metro)	Dimoria Tribal belt	8			
4	Kamrup	Chaygaon	8	1470	987	67.14
5	Goalpara	Bardamol	8	1543	1537	99.61
		Total	38	8023	6169	76.89

Data collection:

Data collection was done both from primary and secondary sources. For collecting primary data, selected schools in the concerned villages were visited and data collected from their records. Except the difficulties in travelling data collection process was smooth. Data was collected during mid 2018. Data collected from all secondary sources have been acknowledged.

CHAPTER – TWO

PROFILE OF THE TRIBAL BELTS & BLOCKS UNDER STUDY

2.1: In this chapter, the profiles of the targeted tribal belts and blocks are presented. In the first Chapter it has already been pointed out that five tribal belts/ blocks were selected from five districts. The list of five tribal belts / blocks are presented below for ready reference.

Table-2.1: District-wise Tribal belt/block under study

Sl No	District	Revenue Circles involved	Name of the tribal / block	Notification
1	Dhemaji	Jonai Circle	Murkongselek Jonai tribal Belt	TAD/REV / 79/50/43 dated 13 th March 1951
2	Tinsukia	Sadiya Circle	Sadiya tribal belt	TAD/ RED/73/50/43 dated 13 March 1951
3	Kamrup (Metro)	Sonapur Circle	Dimoria Tribal Belt	
4	Kamrup (rural)	Chaygaon & Boko Circle	South Kamrup (Chaygaon) Tribal Belt	RD 74/46/161 date 22 nd August 1949
5	Goalpara	Balijana Circle	Bardamal tribal block	RSD 1/81/1/ dated 9-8-1982

2. Profile of Murkongselek Tribal Belt

As per Government notification No TAD/REV/79/50/43 dated 13th March 1951 Murkongselek Tribal Belt was constituted in the Jonai Revenue Circle with 209 (383) villages covering an area of 846039 bigha. Murkongselek Tribal Belt is more or less co-terminous with the Murkongselek Tribal Development Block. It is said that the word Murkongselek has its origin in the Mising word “murkong” meaning

‘wealth’ and the word “seleg” meaning, field covered with thatch. The block is located in the easternmost part of the district. Dhemaji the district headquarters is located at almost 92 km from Murkongselek. Total geographical area of the Block is 111.81 sq Km.

2.1: Demographic feature:

The total population of Murkongselek block is 1,69,898 as per census 2011. The block is predominantly inhabited by tribal people. As much as 68.21 percent of the total population is scheduled tribes. A negligible proportion of population is scheduled castes (2.81%). Percentage of population belonging to general category is only 28.98 or 29 percent. The following table gives the details.

Table-2.1.1: Population Pattern of Murkongselek Block

Speci- fication	Total Population			SC Population			ST Population		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
Nos	169898	87234	82664	4776	2531	2245	115883	59088	56795
% to total population	100	100	100	02.81	02.90	02.72	68.21	67.74	68.71

Literacy rate of Murkongselek tribal block is 65.53 percent which is much less than district rate of 72.70 percent. There appears to be big gap between male (73.28%) and female (57.40%) literacy rate

Table-2.1.2: Literates & Literacy rates of Murkongselek Block (2011)

Specification	Literates and Literacy rates		
	Persons	Male	Female
Nos	93499	53554	39945
Literacy rates (above 0-6)	65.53	73.28	57.40

The participation of population in the labour force in Murkongselek tribal development block is only 48.82 per cent. This on the other hand implies than more than half the population are unemployed. Of the males 53.32 percent are engaged in labour force while only 44.07 per cent females are engaged as per 2011 census.

Table-2.1.3: Workers & Non Workers in Murkongselek Block (2011)

Specification	Labour force Participation			Main Workers		
	Persons	Male	Female	Persons	Male	Female
Nos	82947	46515	36432	51844	35868	15981
% to total	48.82	53.32	44.07	62.50	77.11	43.87

Note: * Respective percentage over total population
^percentage over respective total labour force

One notable fact is that of the total labour force, only 62.50 per cent have full time engagement for the year round. The 37.50 per cent are marginal labours.

Table-2.1.4: The Sample Blocks

Sl No	District	Revenue Circles involved	Name of the tribal / block	Notification
1	Tinsukia	Sadiya Circle	Sadiya tribal belt	TAD/ RED/73/50/43 dated 13 March 1951
2	Morigaon	Mayang Circle	Bhalukjari Tribal Block	RD 92/ 46/94 dated 7-11-1950
3	Goalpara	Balijana Circle	Bardamal tribal block	RSD 1/81/1/ dated 9-8-1982
4	Dhemaji	Jonai Circle	Murkongselek Jonai tribal Belt	TAD/REV / 79/50/43 dated 13 th March 9151
5	Kamrup (rural)	Chaygaon & Boko Circle	South Kamrup (Chaygaon) Tribal Belt	RD 74/46/161 date 22 nd August 1949

Meta Data

142672 73078 69594	Total Population	Total SC/ST	0 – 6	Literate	Workers	Main Workers
Murkongselek General	169898 87234 82664	4776(P) 2531(M) 2245(F)	27226 14156 13070	93499 53554 39945	82947 46515 36432	51844 35863 15981
Murkongselek ST		115883 59088 56795	18573 9611 8962	64182 36525 27657	59196 31920 27276	35647 24195 11452
Sadiya General	102434 52572 49862	2974 1516 1458	14353 7396 6957	66746 37576 29170	55003 30435 24568	32387 22879 9508
Sadiya ST		25167 12908 12259	4428 2276 2152	14516 8194 6322	12767 6846 5921	8434 5356 3078
	88081 45176 42905					
	75.78 83.18 67.99					

2.2.Sadiya Development Block:

Sadiya Block is located on the northern bank of Brahmaputra. It is also a subdivision of Tinsukia district with its headquarter is at Chapakhuwa. However, the area of the Sadiya block is co-terminus with the Sadiya tribal block.

Sadiya is an ancient location and originally inhabited by tribal people. Bodos are one of the original inhabitant; but the Chutias- a group of the Bodo tribe, rules this area for a considerable period. Later, the Ahoms established their supremacy in the region and when the British annexed

the territory it went to the hands of British. Presently the subdivision is inhabited by mixed people as can be visible from the population Table below

Table-2.2.1: Population Pattern of Sadiya Block

Speci- fication	Total Population			SC Population			ST Population		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
Nos	102434	52572	49862	2974	1516	1458	25167	12908	12259
% to total population	100	100	100	02.90	02.88	02.92	24.57	24.55	24.59

Total population of Sadiya is 1.02 lakhs of which only 2.9 percent are scheduled castes and 24.57 per cent are Scheduled Tribes. Thus roughly one fourth of the population is scheduled tribe of Sadiya. The proportions of ST male and female are almost similar.

Table-2.2.2: Literates & Literacy rates of Sadiya Block (2011)

Specification	Literates and Literacy rates		
	Persons	Male	Female
Nos	66746	37576	29170
Literacy rates (above 0-6)	75.78	83.18	67.99

The above Table -2, 2, 2 presents the literacy data of the Sadiya block. The literacy rate of the block is 75.78 per cent which is higher than State's average of 72.19 per cent. In case of female literacy rates also Sadiya is way ahead of State's average of 66.27 per cent.

Table-2.2.3: Workers & Non Workers in Sadiya Development Block (2011)

Specification	Labour force Participation			Main Workers		
	Persons	Male	Female	Persons	Male	Female
Total Workers	55003	30435	24568	32387	22879	9504
% to total	53.70	57.89	49.27	58.88	75.17	38.68

Note: * Respective percentage over total population
^percentage over respective total labour force

The above table shows that of the total population only 53.7 percent are engaged in some types of works. The remaining are dependent and unemployed. There appears to be a big gap between the males (57.89%) and females(49.27%) in the labour force participation rates. Of the total workers only 58.89 percent are main workers i.e. they work all through the year. The remaining are marginal worker. Women participation in main works is exceptionally which only 38.68 percent.

2.3: South Kamrup Chaygaon Tribal Belt:

This tribal belt was originally created in the year 1951. This was one of the biggest tribal belts at that time. It covers several numbers of revenue Circles but for the purpose of our study we have taken villages falling within Chaygaon and Boko development blocks.

Demographic patter of Chaygaon Development Block: The total population of Chaygaon development block as per 2011 census was 79,282 of which 40,403 were males comprising

**Table 2.3.1: POPULATION PATTERN OF CHAYGAON DEVELOPMENT
BLOCK**

Specificati on	Total population			SC Population			ST Population		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
Nos	79,282	40,403	38,879	5324	2731	2593	22010	11212	10798
% to total Population	100	100	100	06.72	06.76	06.67	27.76	27.75	27.77

Of 50.96 or roughly 51 per cent and 49 per cent females.

It may be observed from the table that only 6.72 per cent of the total population are scheduled castes while population of scheduled tribe is much higher which is 27.76 per cent.

As regards literates and literacy rates the following table – shows the details.

Table:-2.3.2: Literates & Literacy rates of Chaygaon Block (2011)

Specification	Literates and Literacy Rates		
	Person	Male	Female
Nos of Literates	55,512	30,682	24,830
Literacy rates	79.14	85.72	72.27

It appears from the table that literacy rate in the Chaygaon is higher than the State average of 76.. Similar is the case with male and female literacy rates. Chaygaon can be said as the educational hub of the south Kamrup area. The locality is an old and historically significant locality. The Chaygaon town is a centre of education. Apart from the higher secondary and several nos of upper primary and lower primary schools, the renowned Chaygaon College is located in the town itself.

Table-2.3.3: Workers & Non Workers in Chaygaon Block (2011)

Specification	Labour force participation			Main workers		
	Person	Male	Female	Person	Male	Female
Nos	36,569	23,231	13,338	23,604	19,184	4,420
% to Total	52.17*	64.91*	37.78*	64.55^	82.58^	33.14^

Note: * Respective percentage over total population

^percentage over respective total labour force

The table above shows the total labour force participation of the population of Chaygaon Block. It may be observed that labour force participation rate is significantly low which is only 52.17 per cent of the total population. Of this strength of working population again only 64.55 percent are engaged as main workers. Remaining are temporary workers.

Table ----2.3.4:

POPULATION PATTERN OF BOKO DEVELOPMENT BLOCK

Specification	Total population			SC Population			ST Population		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
Nos	111,880	56,415	55,465	2702	1365	1337	70,688	35,683	35,005
% to total Population	100	100	100	02.42	02.42	02.41	63.18	63.25	63.11

The Boko tribal belt is co terminus with the Boko Development Block. The block is predominantly inhabited by tribal population. Of the total population of 111880, as much as 70,688 are scheduled tribe comprising 63.18 per cent of the total population.

CHAPTER- III

THE FINDINGS

This chapter attempts at portraying the major findings of the present study with reference to its basic objectives. In this chapter, the general population pattern of the three sample CD Blocks of Assam will be discussed along with their literacy rates. Each of the chosen Districts will be taken up separately, with reference to their (i) general population total; (ii) population in the pre-school (<6 yrs); (iii) the proportion of population above 6 years and finally (iv) general literacy rate of the population of the districts.

Kamrup Metro District : The Kamrup (Metropolitan) district is one of the most important districts of Assam having the State Capital Dispur within its jurisdiction. The District has been carved out of the erstwhile Kamrup District. The District Headquarter is in Guwahati, which is the biggest city of the North-East and covers the major portion of the district. This metropolitan city has given the name to the district. However, it may be mentioned that the district is not entirely urban but also comprises of a fairly good share of rural populace.

An overview of the district:

Kamrup Metropolitan district was carved out of the erstwhile undivided Kamrup District. It is situated in the Brahmaputra Valley Region of Assam. The District Head Quarter is in Dispur (Guwahati). This district consists of only one sub-division, i.e. Guwahati having six Revenue Circles viz.: Azara having 21 villages , North Guwahati (Pt) having 5 Villages, Sonapur having 142 Villages , Chandrapur having 43 Villages , Guwahati is entirely urban while Dispur comprises of parts of Guwahati as well as rural part having 5 Villages .It has 4 Community Development Blocks within the district This district comprises of 216 Villages and 12 Towns (2 are Statutory Towns and 10 are Census Towns). The total area of the district is 955 square kilometre. The rank of the district in comparison to other districts in term of area in the state of Assam is 27th i.e.the smallest district in terms of area. Density of population is quite high (820/km²)

In this district, Guwahati is the only city having Municipal Corporation. Kamrup district in 2003 and covers an area equivalent to the area under the jurisdiction of the Guwahati Metropolitan Development Authority area. Kamrup (Metro) District is situated in the Brahmaputra Valley Region of Assam. The District Head Quarter is in Dispur (Guwahati).

This district consists of only one sub-division, i.e. Guwahati having six Revenue Circles viz.: Azara having 21 villages , North Guwahati (Pt) having 5 Villages, Sonapur having 142 Villages ,

Chandrapur having 43 Villages , Guwahati is entirely urban while Dispur comprises of parts of Guwahati as well as rural part having 5 Villages

This district comprises of 216 Villages and 12 Towns (2 are Statutory Towns and 10 are Census Towns). The total area of the district is 955 square kilometre. The rank of the district in comparison to other districts in term of area in the state of Assam is 27th i.e.the smallest district in terms of area.. In this district, Guwahati is the only city having Municipal Corporation. Percentage of rural to Urban Population is 14.1 : 82.70

CD BLOCKS IN KAMRUP METRO :

As already mentioned, it has four Community Development Blocks namely Dimoria, Chandrapur, Rani and Bezera. Before going into the educational scenario, it is important to observe the overall population and literacy level of these Blocks. . Of the four blocks, Dimoria and Chandrapur Development Blocks are predominantly tribal inhabited by tribal population which in the other two blocks the general population is more that the tribal population.

POPULATION PATTERN :

General population :

The Population pattern of the following block of the Kamrup (metropolitan) District is shown in Table 3.1. Of the four blocks shown below, Dimoria and Chandrapur Development Blocks are predominantly tribal inhabited by tribal population which in the other

two blocks the general population is more than the tribal population.

Table- 3.1 POPULATION PATTERN OF KAMRUP METRO DISTRICT

BLOCKS	Higher proportion of ST population		Higher proportion of non-ST population	
	Dimoria	Chandrapur	Bezera	Rani
Gen Total population	143,371	60,568	18,072	64,247
Male	72,735	31,593	9,249	33,558
Female	70,636	28,975	8,823	30,689
Population of age group (0—6)	18,123	8,195	2009	6,246
Male	9,144	4,132	1029	3,321
Female	8,979	4,063	980	2,925
Population (above 06 age)	125248	52373	16063	58001
Male	63591	27461	8220	30237
Female	61657	24912	7843	27764

It may be seen that the population of females is lower than the males in all the Blocks. While Dimoria Block has the highest population, followed by Rani and Chandrapur, the Bezera Block has the lowest number of population.

So far as population above 6 years of age is concerned, it may be observed that the proportion of females are lower in all the blocks compared to males.

Literacy level :

TABLE 3.2 PROPORTION OF LITERATE POPULATION IN THE DIFFERENT CD BLOCKS OF KAMRUP METRO DISTRICT

BLOCKS	Higher proportion of ST population		Higher proportion of NON-ST population	
	Dimoria	Chandrapur	Bezera	Rani
Population (above 06 age)	125248	52373	16063	58001
Male	63591	27461	8220	30237
Female	61657	24912	7843	27764
Literates Total	96,082	39,156	13,050	50,602
Male	52,641	22,062	7168	27,726
Female	43,441	17,094	5882	22,876
Percentage of literacy	76.71	74.76	81.24	87.24
Male	82.78	80.34	87.20	91.69
Female	70.45	68.61	74.99	82.39

Table 3.2 shows (i) the population above 6 years of age and (ii) the proportion of literates in the four blocks of Kamrup Metro District.

It can be seen that proportion of the literates out of 6 years and above population vary from lowest 74.76 % in Chandrapur Block to 87.24% in the Rani Block . Bezera Block stands second with 81.24% literates while

there are 74.76 % literates in Dimoria Block.. Thus , it appear from the table 3.2 that literacy rates are more in case of the non tribal blocks than the non-

In case of female literacy also similar trend could be discerned.

POPULATION PATTERN AND COMPARATIVE LITERACY RATES OF DIFFERENT BLOCKS OF GOALPARA DISTRICT

It was a princely state ruled by the Koch kings and the then ruler of the undivided kingdom. Today the erstwhile Goalpara district is divided into Kokrajhar, Bongaigaon, Dhubri, and Goalpara district.

The name of the district Goalpara is said to have originally derived from 'Gwaltippika' meaning 'Guwali village' or the village of the milk men. The history of Goalpara goes back to several centuries. The district came under British rule in 1765. Before this, the area was under the control of the Koch dynasty. In 1826 the British accessed Assam and Goalpara was annexed to the North-East Frontier in 1874, along with the creation of district headquarters at Dhubri.^[1]

On 1 July 1983 two districts were split from Goalpara : Dhubri and Kokrajhar.^[2] On 29 September 1989 Bongaigaon district was created from parts of Goalpara and Kokrajhar.^[2]

The district headquarters are located at Goalpara. Goalpara district occupies an area of 1,824 square kilometres (704 sq mi),^[3] comparatively equivalent to South Korea's Jeju-do.^[4] In 2006 the Indian government named Goalpara one of the country's 250 most backward districts (out of a total of 640).^[5] It is one of the eleven districts in Assam currently receiving funds from the Backward Regions Grant Fund Programme (BRGF).^[5] According to the 2011 census Goalpara district has a population of 1,008,183,^[8] roughly equal to the nation of Cyprus^[9] or the US state of Montana.^[10] of which 171,657 are children between 0-6 years of age. Goalpara has a sex ratio of 964 females for every 1000 males.^[8] The crude literacy rate of the district is 55.91%, while the effective literacy rate of 7+ population is 67.4%.^[8]

POPULATION PATTERN AND COMPARATIVE LITERACY RATES OF DIFFERENT BLOCKS OF GOALPARA DISTRICT :

In this Section the population pattern of Goalpara District will be discussed. It may be seen from the Table that the number of women in all the Blocks is lower than males. Similar trend is seen in case of age specific population patterns.

Table 3.3 POPULATION PATTERN AND COMPARATIVE LITERACY RATES OF DIFFERENT BLOCKS UNDER GOALPARA DISTRICT

	Balijana	Jaleswar	Lakhipur	Khamuza	Krishnai	Matia
Gen Total population	116055(T) 58931(M) 57124(F)	152077 77857 74220	111871 57287 54584	97759 50100 47659	114794 58347 56447	142733 73205 69528
Population of age group (0—6)	18483 9505 8978	32004 16252 15,752	20990 10728 10262	19243 9764 9479	18397 9397 9000	26650 13531 13119

Population (above 06)	97572 49426 48146	120073 61605 58468	90881 46559 44322	78516 40336 38180	96397 48950 47447	116083 59674 56409
Literates	74257 40037 34220	63,906 35396 28510	53786 29614 24172	46147 24759 21388	69646 37525 32121	68382 37608 30774
Percents	76.10 81.00 71.05	53.22 57.46 48.76	59.18 63.60 54.54	58.77 61.38 56.02	72.24 76.66 67.69	58.90 63.02 54.55
	55138	750	24199	785	40562	8208
	47.51					

Literacy rate is highest in Balijana (76.10%) followed by Krishnai(72.24%),Lakhipur, Matia and lastly Jaleswar with 53.22 %. It may be mentioned that Matia block has a high population of non-ST communities (Bengali Muslim) while in Krishnai andthe proportion of ST is high .

POPULATION PATTERN AND COMPARATIVE LITERACY RATES OF DIFFERENT BLOCKS UNDER SADIYA CIRCLE OF TINSUKIA DISTRICT.

Sadiya Circle :

In Sadiya circle of Tinsukia District, there are five Blocks namely, Sadiya, Saikhowa. Hapjan, Kakopathar and Gujan . Table 3.4

Table : 3.4 POPULATION PATTERN AND COMPARATIVE LITERACY RATES OF DIFFERENT BLOCKS UNDER SADIYA CIRCLE

	Sadiya	Saikuwa	Hapjan	Kakopathar	Gujan
Gen Total population	102434 52572 49862	110957 56591 54366	211137 106483 104654	214707 109036 105671	124113 63472 60641

Population of age group (0—6)	14353 7396 6957	16582. 8544 8038	31379 15849 15530	32615 16482 16133	16062 8225 7837
Total	88081 45176 42905	94375 48047 46328	179758 90634 89124	182092 92554 89538	108051 55247 52804
Literates	66746 37576 29170	60483 34717 25766	104918 61210 43708	123005 70469 52536	74453 42433 32020
Percentes	75.78 83.17 67.99	64.08 72.26 55.62	58.36 67.53 49.04	67.55 76.14 58.67	68.90 76.80 60.64

From the above Table it can be inferred well that the gap between male and females is comparatively lesser in Saikhowa, Hapjan Kakopathar and Guijan.

Literacy level is highest in Sadiya block and lowest in Hapjan(58.36%). In the other Blocks, literacy rate tend to fluctuate between 64.8% and 68.90%. The gender gap in literacy is higher in Saikowa and Hapjan.

POPULATION PATTERN AND COMPARATIVE LITERACY RATES OF THE BLOCKS OF DHREMAJI DISTRICT OF DIFFERENT BLOCKS OF DHEMAJI DISTRICT :

Dhemaji is one of the remote districts of Assam. Etymologically, "Dhemaji" is believed to be derived from a combination of two Assamese words "dhal" meaning flood and "dhemali" meaning "play". According to one opinion the word 'Dhemaji' originated from the Bodo word Dall Maji. Dall means water, Maji means broad place. From the word Dall Maji –the place is known as Dhemaji. The present district Dhemaji was a part of Lakhimpur till 1st Oct. 1989. Lakhimpur District was a part of the old kingdom of Pragjyotishpur

the old name of kamrup during the time of the Varman rulers in Assam and in the 7th & 8th century. During the eleventh century A.D. Sadiya formed a part of kingdom of Pal dynasty.

Initially, the present geographical area of Dhemaji district was a part of the then Lakhimpur District with its headquarter at Dibrugarh. In 1971 Dhemaji was declared as a Sub-Division, Including Jonai and Dhakuakhana (Presently under Lakhimpur District) 14th Aug/1st Oct, 1989 Dhemaji was declared as an independent district covering Jonai and Dhemaji (Sadar) Sub-Divisions.

There are five Community Development blocks namely Bordoloni, Dhemaji, Machkhowa, Sissiborgaon and Murkongselek. The district covers an area of 3237 Sq.Km. (Rural: 3221.45 Sq.Km and Urban: 15.55 Sq.Km) In Dhemaji district there are 6 Revenue Circles and 5 CD Blocks which comprises 1319 villages including 55 uninhabited village. Dhemaji District has a high (47.45 %) proportion of S.T population .

Table 3.5

POPULATION PATTERN AND COMPARATIVE LITERACY RATES OF DIFFERENT BLOCKS UNDER SADIYA CIRCLE

Popul tion	Dhemaji Block total	Sisibor gaon	Machkhuwa	Bordoloni	Murkong selek
General Population	127104 64597 62507	208368 107848 100520	29575 14825 14750	112710 56881 55829	169,898 87,234 82.664
0-6 years	17576 9009 8567	33710 17168 18542	4107 2064 2043	17106 8738 8368	27.226 14.156 13070
Population	109528	174658	25468	95604	

above 6 years	55588 53940	90688 81978	12761 12707	48143 47461	
literate	88599 48602 39997	119972 69297 50675	19422 10588 8834	72327 39952 32375	
Percentage of literacy	80.89 87.43 74.15	68.69 76.41 61.82	76.26 82.97 69.52	75.65 82.99 68.21	65.53 73.28 57.40

Table 3.5 shows that literacy rate is highest in Dhemaji Block(80.89%) followed by Machkhawa Block. The lowest literacy rate is found in Murkongseleng. Here the female literacy rate is quite lower than males.

CHAPTER -IV

ANALYSIS OF FINDINGS

Tribal education in the State of Assam more specifically in the tribal areas is beset with a multiplicity of problems, some of which for convenience can be grouped under the following heads.

- (i) More Stress on concessional Provisions:- special government measures for tribals are mostly confined to concessional provisions and in education, they are confined to such provisions as reservation of seats in educational institutions, stipends and special scholarships. Little attempt is made to equip them with knowledge and skill through special training so that they can compete with their non-tribal counterparts on equal terms.
- (ii) Little attention to the Development of Tribal Languages and Cultures:- As a major portion of government's resources is diverted to concessional provisions, little is left for the development of tribal languages and cultures. Hardly any attempt has been made to standardize tribal languages by developing scripts, elaborating lexis and writing grammars and dictionaries in tribal languages.
- (iii) Absence of Special Educational programmes for Tribals:- Countries all over the world have special educational

programmes for their ethnic minorities. In India and for that matter in Assam we have hardly any special educational programmes for the tribals.

- (iv) **Tribal Schools Based on Wrong Principles:-** Some states like Orissa, Kerala and Maharashtra have separate schools for tribal learners. But these schools have nothing special to offer to cater to the special educational needs of tribal pupils except that there are residential schools where the expense are borne by government. Besides schools are based on the wrong principle. Separate schooling generates among tribal students a feeling of inferiority as to their status in the community and offers them little scope to learn how to adjust with their non-tribal counterparts, which is of great practical value to them real life. Socio-economic, Cultural and Ethnic problems Tribals as ethnic minority groups have certain common socio-economic, cultural and ethnic problems in education which should be taken into account by the existing educational system of the country some of them are:

- (v) **Low Socio-economic Status:-** Tribals of India are generally poor and enjoy low socio-economic status. Therefore they share some of the disadvantages of other disadvantaged groups. They have such negative characteristics as language underdevelopment, depressed intellectual functioning lack of conceptual richness and clarity for auditory and

perceptual functioning, low motivation for learning, lowered self esteem etc, which create problems in their education.

- (vi) Tribal Concept of Pleasure:- Tribals preoccupation with such pleasure activities as singing, dancing, drinking, story telling and their happy go-lucky spontaneous natures sharply contrast them with non-tribals. This tribal concept of pleasure is an invaluable possession of tribals which is responsible for their unusual zest for life and the lack of psychosis is among them. But under the present day changed conditions, some of the sources of their pleasure are no longer available to them.
- (vii) Tribal Concept of Learning:- In most of the tribal cultures learning is an active, pleasurable event mostly carried on among peers. Tribal children are initiated into new life experience through songs, dances, riddles and folk tales, which slowly merge them with the society of adults. But the existing system of education does not take into account their learning styles. Learning in the existing educational system which is geared to urban, non-tribal, middle class cultures, is painful and difficult for them, which is partly responsible for the little spread of education among them.
- (viii) Linguistic Problems:- Most of the tribals speak their tribal languages or dialects. As tribal languages are minority languages, they have to learn the regional languages, Hindi

(if the regional language is not Hindi) and English in most cases the regional language become their third or fourth language.

(ix) Problems of Learning Regional Languages:- In the case of the most of the tribals, education through their tribal mother tongues has not been possible. From the beginning, they learn through regional languages. Even if provisions are made to teach them through their tribal languages, they cannot escape learning regional languages for such practical purposes as inter group communication, higher education, and jobs. But learning the regional language is often a difficult task for tribals. Tribal languages, except a very few, belong to AustroAsiatic language formally and are genetically different from the dominant non-tribal languages of India which belong either to the Indo-European or the syntax of these languages are different from the tribal languages except in certain naturally borrowed lexical items due to their close contact over a long period of time. The tribal pupils therefore fail to achieve a good command over regional languages, which is partly responsible for their poor performance in examinations.

(x) Problems in Learning to Read:- Tribals have long oral traditions. The culture is primarily oral. Their history, myths and traditions are orally handed down from generation to generation. As little attempt has been made to write down

their languages and most of their languages do not have script of their own, their oral tradition still continues to exist, well expressed through a santhal proverb "Puthi reak khon, thuti reak sorsa" (Memory is superior to books). Their long oral traditions and lack of scope to read and write in their languages have made them allergic to print. The tribal pupils therefore are found to be very poor in reading skills.

Inappropriateness of the Existing Education System of Tribal Learners: The existing system of education is primarily based on urban, non-tribal middle class culture. The typical school with its urban middle class values, medium of instruction, systems of evaluation and tribal teachers is essentially alien to the 19 tribal learners. The following aspects of the system have special problems of them.

- (xi) **Textbooks based on Urban, Middle Class, Non-tribal Cultures:-** Existing textbooks are found to depict urban middle class life and cultures. The text books for instance, use family situations" for the creation of contexts in which certain words and structures can be taught meaningfully. But these textbooks families" are urban upper middle-class formulas whose customs, traditions, dress and food appear quite foreign to the tribal learner. The existing textbooks therefore create 20 in tribal learners a negative attitude towards themselves and their culture.

(xii) Testing procedure Based in Favour of Dominant Cultures:-

The content of the question, the instructions, the time factor, in other words the total testing procedure is based on urban middle class cultures.

(xiii) Non-tribal Teachers have Negative Attitude Towards Tribal Learners:-

It has already been pointed out that non tribal teachers have negative ethnic stereo types of their tribal pupils, which is known from their response to a checklist of ethnic stereotypes administered to them they too have low expectations of their tribal pupils scholastic achievement teachers expectation is a major variable in students performance, which is often referred to as "Pygmalion Effect" If the teacher's expectation is low, the pupil tends to satisfy him by his poor performance all these lead to culture conflict in the classroom and create problems for tribal learners. Problems in Ashram Schools It has been observed that the supervision of Ashram schools is not done properly by the senior officials of the District Education Department of the officials of the tribal area Development. The only official who visit the Ashram school every month is a senior Deputy District Education Officer 21 (Tribal). Ashram schools are very far, this creates problem for tribal children. They cannot take admission. Parents do not take interest to send their children so far. They also do not take interest to keep their children in boarding. Building of Ashram schools are not properly looked after. There are generally problems of supply of water, electricity, lack of pucca building and

laterine. The warden and coach are the backbone of the Ashram Schools the success of an Ashram school depends on their dedication to the tribal children and cooperation among themselves. Some times there is report of their conflict. In place of serving the interests of tribal students, they are serving their own interests. The Government grants are not properly utilized for the benefit of the students. Besides the grants are not sufficient keeping in view the rising prices. In 1986-87. Rs. 56 thousand were sanctioned for the maintenance of the two Ashram schools in Dungarpur District. Later the amount was diverted to only one Ashram school, Reechcha students of the Ashram schools are generally mediocre ones they are also not properly taught and guided. Many students of Ashram schools are not attending schools regularly. In the opinion of school teachers, the Ashramities are poor students compared to the general students of the school. Even among these ashramities, those who are getting better facilities are not doing well. The teachers who are really interested, to any extent, in educating tribal children seldom got appointed. Those who are appointed are mostly non-tribals and they by and large do not succeed to understand tribal students and 22 motivate them to study properly when tribal teachers are there, they can be appointed as warden and coach. Local politics playing a dubious role in their appointment spoils the real objectives of the Ashram schools to improve education among the tribals.

Suggestions for the Development of Tribals Education For educational development of tribals education various suggestions have been given such as (i) Medium of instruction or communication should be the language spoken and understood by the tribal children and adults for which it is meant. The script of the regional language and the dialect of the specific tribal groups should be mingled to find out new alternatives for the lower stages of learning. (ii) Contents or subject masses of learning must have relevance with the tribal culture and day to day life. There must be scope for learning about the outer world also. (iii) Opening of Ashram schools and Sevashram schools in all pockets of tribal concentration should be the main goal of all state governments to attract maximum number of tribal students. (iv) Teachers aptitude towards teaching the tribals and their attitude towards the tribal culture should be the 23 criteria for selecting them for the job along with necessary qualification and moral. (v) Pay scales for the teachers in tribal areas and other promotional opportunities should be thought of in favour of them. (vi) Scholarship mid-day meals, free books, dresses along with necessary learning materials are to be timely and proportionately given to the tribal children for making them more attractive to education and towards school. (vii) Liberal not rigid formal schooling upto 3 or upto 5 class level should be provided in the tribal areas where the tribals are not too resistant or found to cooperative in this regard. (viii) Dedicated social workers

and researchers should come forward to work upon different aspects of tribal education so as to forge a new way of integrating the tribals and the rests for the common goal of national solidarity and development. (ix) Education of the tribals must begin with arts and crafts that can add to the productive power of the concerned tribe. (x) Adults should be given guidance not grades. They should be encouraged to measure their own progress. They learn by doing. The importance of active 24 participation in the learning process is greater among adults. (xi) Ashram schools should not be vary for these should situated in the area of 3 kms. Students of the nearby area may get admission in Ashram school easily. (xii) Building of Ashram schools are not properly looked after there are generally problems of supply of water, electricity and latrine. It is required to improve the maintenance of Ashram schools and grants should be raised. (xiii) The warden and coach should discharge their duties properly. There should not be conflict between the two.

CONCLUSION AND SUGGESTIONS

Tribals in Assam live in remote areas and are unreachable and inaccessible. Moreover, the tribal life and livelihood is directly linked to the forest resources. Due to this, their relations with outside world are either forged or severed depending on circumstances. The policy makers have made targets without understanding the nitty-gritty of their cultural and traditional life of the tribal people. This resulted in a situation where, according to Roy Burman, the new laws seeking to protect the tribals actually led to greater exploitation of tribals. It appears that development is possible only with the involvement of local people. Based on this observation, the orientation of planning must be customised, i.e., the planners must study the problems of tribals and plan accordingly (B.K Roy Burman, 2009).

Education is an important avenue for upgrading the economic and social status of marginalized communities in the society. It's very essential for backward communities like SCs and STs. Based on the discussion in the paper, the government has to do a lot to improve their educational status. Even after the implementation of *Sarva Siksha Abhiyan*, only 88.46 percent of ST households are covered under primary schools in a radius of 1 km in Assam. There is decline in the percentage of school dropouts and out of school children among the tribals, but to further reduce the number, the curriculum should be prepared in their mother tongue. There can be mid-day meal, night school, adult education centres etc. Moreover, the government must appoint some tribal members as teachers wherever

possible. This will certainly bring confidence and also motivate the tribal students to get enrolled to the school and keep on continuing.

Along with this, more number of Ashram schools should be opened in their areas, and the government rules are to be relaxed so that more and more children can get into the school system. The premier institutions like IITs and IIMs are to reach out to tribals if they fail to turn up. There should not be any discriminatory treatment at such institutes, even if they joined. In view of all these conditions, priority must be given to the sector wise plans and its implementations for the betterment of the tribal children.

The dearth of adequate schools and competent teachers to fulfil the goals of Right to Education Act, 2009 is another impediment in achieving the target of education in tribal belts and blocks. For addressing the current scarcity of competent teachers in tribal areas, special efforts must be made to train the teachers so that more number of competent teachers can get into the education system. Most of the educational schemes /missions are not really supportive to their betterment, and they have not generated any significant impact. The state education machinery is largely responsible for this situation. There should be proper accountability of the state education department to mobilise tribals to primary education and skill developments. It's pertinent to note that along with primary education, skill development is very essential. There are good number of Self-Help Groups (SHGs) based on micro-finance credit system.

Many tribals get into it and have had first-hand experience self-determination.

Inclusion of local culture, folklore, and history to the curriculum can help building confidence among the tribal children, and this approach may help in increasing their enrolment and retention at school since music and dance are the essential aspects of their cultural life. Therefore, storytelling, theatre, painting, music, and dance performances should be promoted at schools. Similarly, sports like archery, football, and other popular local sports are extremely beneficial remedies for dropouts; it should be promoted. The tribal literature and ethnology constitute the invaluable indigenous knowledge. It should be documented, researched, and promoted. For developing a better understanding of the tribal cultures and their promotion, there should be adequate number of cultural research and educational centres in tribal regions. An important step in this direction is to teach tribal history and culture at schools to both tribal and non-tribal children. It would indirectly help to overcome the paucity of teachers in tribal areas. Institutions of ITDAs/ ITDPs and micro-projects should support the tribal schools for betterment, inclusion of more children, and prevention of dropouts (Ministry of Tribal Welfare, High Powered Committee, Government of India Report 2014).

The residential schools should be set up specifically for nomadic tribes. The basic criteria should be: (a) The schools should be at places where the weather is least harsh; (b) there should be special

security for the children, including girl children for whom there should be women wardens; (c) the parents of students should be informed of the curriculum and activities of their children; (d) there should be proactive efforts by officers on Tribal Affairs to approach every family and to help them make an informed choice to send their children to the schools; (e) during breaks, children should be allowed to go back home and live with their parents; (f) at social gatherings, like, village fair, wedding, etc. children should be allowed to join, if possible, with their parents.

There is a marked absence of quality education both in secondary and higher secondary schools in tribal areas. The governments need to establish full-fledged residential schools like Jawahar Navodaya Vidyalaya up to XII standard, closer to their habitations (within a radius of ten kilometres). These schools must provide comprehensive quality education including healthcare and prepare children for competitive exams to uplift the marginalized children. This, in due course, will bring substantial and desired changes.

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