

# The Role of Telangana State's Integrated Tribal Development Agency Ashram High Schools in Advancing Tribal Education

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## Abstract:

Any sort of research work should have some definite objectives to be achieved at the end of the research work. The objectives must be clearly stated, briefly designed, away from ambiguity and overlapping and should provide direction to the research procedure. Since the present study aimed at inquiring in to all the aspects related to I.T.D.A Tribal Welfare ashram high schools, the following objectives have been formulated to carry out the study in a systematic way.

□ To study the role of I.T.D.A Tribal Welfare ashram High schools in Development of Education of Tribals, To evaluate the Physical Facilities and Human resources and functioning of I.T.D.A Tribal Welfare ashram High schools, To explore the opinions of HMs, Teachers, Students and Parents with respect to some independent variables such as gender, type of school To enquire into the learning environment of I.T.D.A Tribal Welfare ashram High schools.

**Keyword:** I.T.D.A, Tribal Welfare ashram high schools, Teachers, Students

## 1. Introduction

One of the key parameters for determining a country's development is the quality of education available for every citizen of the country. If we take a look at the various countries, we will be able to understand the impact of the country's education in development. It is not only a mere process of disseminating knowledge; It is also an important determinant of the cultural and socio-economic aspects of a country. In better words, it is a tool to protect and transmit a country's cultural heritage. Similarly, the education available to a citizen in an area depends on the cultural and social context of that particular area. In short, the literacy rate in a country and its social environment are linked to each other, and one will invariably have an impact on one another. Therefore, quality education is essential for the social and cultural development of a country (Act, Right to Education Act (R.T.E), 2009). Education is the process of assimilating individuals for social good.

The meaning of the term is different from place to place and from time to time. It has been defined according to the social conditions of the various periods in which education has prevailed. For an insecure society, education is the door that helps us reach a socially secure state. For people living in poverty, it is

rather a means of recovering from poverty. While for the ignorant, it is the means to enlightenment. On the other hand, the marginalized groups see education as a stepping stone to reach the forefront of the society. In this way, the meaning and purpose of the expression will change depending on the cultural and social context in which it exists.

The intellectual faculties in a country reach its full potential only when quality education reaches across all classes of people. In this sense, many countries, including India, are yet to exploit and avail their full potential. It is important to check whether the rulers can provide quality education to all sections of the population without any kind of inequality. It is a trend in all sorts of societies that one group of people enjoys all the benefits and another group of people is forced to abstain. This kind of inequality is very evident in the education sector. This inequality has led to the creation of two types of citizens. One group is called mainstream people and the other group is called marginalized people. From time to time, marginalized sections of the population are being exploited by the mainstream. By ensuring quality, knowledge and enlightenment can help to bring the marginalized people to the forefront of society. This will help curb social inequality and prevent the exploitation of one group of people by another. Providing quality education to all kinds of people is important for sustaining social equality and sustainable development of a nation. Education is an instrument to the Human and National Development. It trains, develops reasoning and advance power of decision making. An educated individual gains knowledge in order to lead a meaningful and purposeful life. A well-educated person acquires knowledge, confidence to lead a quality life. If every citizen is educated then the country will certainly prosper in all fields. Education promotes all round development of human personality. Education is a tool to acquire knowledge, gain experience, develop certain skills and habits that help human being to emerge oneself as a complete person with integral personality.

Plato stated that education is the process of developing mind and body of a human to become an ideal citizen. Mahatma Gandhi expressed that education brings the best out of a child or man's body, mind and spirit. Rabindranath Tagore the Noble Laureate observed Education as a means enabling the mind to find out the ultimate truth which emancipates us from bondage of the dust and gives us the wealth and not of the things but of inner life, not of power but of the love making truth of its own and giving expression to it. Nelson Mandela felt that one can change the world with education. One must educate the minds and hearts of youth. Dalai Lama was of the view that Education is the foremost requirement of overall development and progress of a country.

The term 'Tribe' was derived by anthropologists, according to them, the tribe means "people who are considered primitive lifestyle in backward areas and did not know the art of writing and considered synonymous to the term "race" for which in scientific usage it has an entirely different meaning. Article 366 (25) mentioned that the term '**Scheduled** as "Such Tribes" or Tribal Communities or parts of or groups within such tribes or Tribal Communities as are deemed under Article 342 to be STs ". According to Article 342, the President of India can specify the tribes or Tribal Communities or parts of or groups within tribes or Tribal Communities which shall for the purpose be deemed to be STs concerning State or UT after consultation with the concerned Governor of the State thereof, by public notification, and will be done through an Act of Parliament as per Article 342(2). The article additionally provides for the list of STs State/UT wise and on all India Basis (Mohanthy, P.K). According to oxford dictionary (2001), "A tribe is a group of people in a primitive or barbarous stage of development, acknowledging the authorities of a chief and usually regarding themselves as having a common ancestor".

The tribal development poses a challenge to the policymakers, administrators, and social workers due to

the different types of the lifestyle of the tribes vary from shifting cultivation, hunting, and food gathering and few of them to some extent remain as industrial workers, technicians in a modern organized industrial firm (Revenkar Ratna. C., 1971) According to Revenkar Ratna (1971), there is a lot of variations that can observe in tribal economy and livelihood pattern among the status of India (Anderson, 1988). The tribes in Madhya Pradesh, Chenchus in Andhra Pradesh and Telangana, Kadras in Kerala practising traditional food gathering patterns. The Toda tribes in Nilgiris and Banjara and Gonds of Andhra Pradesh and Telangana settled Agriculture. A majority of tribal groups have agriculture as their main occupation, Naga, Savara, Khonda, Konda Reddy and other tribal groups still practise shifting cultivation. While the Munda, Kharia, Gonds, and Koya are mainly settled as cultivators. The problems related to tribal life in India time and again were reviewed by various committees and commissions and several recommendations were made towards their solution (Janardhan Rao, B. 2000). Despite all, tribal problems in India continue to exist. Land alienation, displacement, deforestation extinction of the bio-diverse wealth, disturbance of the traditional pattern of living, emigration of the tribal groups of far and distant places (Varrier Elwin 1964). Telangana, the youngest state in the country, emerged through a remarkable tale of revolution and perseverance. It was a journey that transcended boundaries, united hearts, and ignited a spirit of change, diversity, inclusivity, and boundless opportunity. Among Telangana's many treasures lie the ancient tribes that have inhabited this land for centuries, weaving a vibrant tapestry of traditions and legends. These tribes are the custodians of unique customs and beliefs that have been passed down through generations. Their rich cultural heritage gleams brightly, serving as a testament to their resilience and creativity. Each tribe has its own distinct identity, adding to the diversity that makes Telangana a treasure trove of cultural richness.

The journey of these tribes, however, has not been without challenges. Over time, they have faced numerous difficulties which have threatened their very existence and eroded their cultural identity. For decades, they have been deprived of opportunities, education, healthcare and they have been pushed into the background without a voice. This has not only disrupted their way of life but also posed a risk of losing the essence of their traditions, stories, and heritage. But through the visionary, has transformed the fate of Tribal population in Telangana. Their wellbeing has been part of his vision since the very day he took up the Telangana Movement. Through noble governance and higher motives, the spirit of these tribes has endured in the face of adversity. The flame of their cultural legacy still burns brightly, igniting a desire for change and reclaiming their rightful place in society.

## 2. Review of Literature

Reviewing the literature on the topic area at this time helps the researcher to focus further interviews more meaningfully on certain aspects found to be important is the published studies even if these had not surfaced during the earlier questioning. So, the literature survey is important for gathering the secondary data for the research which might be proved very helpful in the research. The literature survey can be conducted for several reasons. The literature review can be in any area of the business.

Kujur (2019) studied the experience of tribes in formal schooling in India with special reference to educational exclusion. The study has tried to explore the question "why education has not been attractive to the tribes". Secondary data were used for the study. The results reveal that scheduled tribes suffer segregation at every stage of schooling or education. The very name "tribe or tribal" by which they are commonly known build a sense of inferiority complex that lead to exclusion. Schools and the facilities in them for tribes are poor. Their history, life, language, culture, finds no place in the Indian education

system. Often they being insulted for practicing their culture or using their language.

A correlation study was conducted by Adak (2019) to explore the relationship between academic performance and emotional intelligence of scheduled tribe students. Present study also focused to find the prevalence rate of emotional intelligence among Scheduled Tribe students at Higher Education level in Hooghly district. 120 tribal students who regularly attend in University and College were selected as the sample for the study. Major findings of the study revealed that students studying in science stream have more emotional intelligence than students studying science stream, under graduate students were found significantly lower emotional intelligence than post-graduation students. Students from rural areas were found significantly lower emotional intelligence than students from urban area and academic performance and emotional intelligence score are positively correlated but there was no statistical significance.

Chaudhary, Sohanvir; Garg, Suresh (2010) discussed the case study of Rajiv Gandhi Project for EduSat-Supported Elementary Education (RGPEEE) project for imparting value added education and professional development of in-service teachers. The project was implemented by Indira Gandhi National Open University (IGNOU). More than 862 schools in four Hindi speaking states chosen on the basis of physical contiguity were networked through 850 ROTs and 12 SITs. In the first phase (pilot), the project focused mainly on Sidhi district, inhabited mainly (90%) by tribal population and one of the most educationally less-developed districts of Madhya Pradesh. Through ten orientation programmes, 868 teachers and functionaries associated with the project were oriented at different levels to familiarize them in imparting instruction through EduSat and their role and responsibility in facilitating child learning. They were also trained in developing content for tele-teaching; development of knowledge repositories as effective and sustainable sources of courseware. Feedback studies undertaken to judge the effectiveness of EduSat reveal that it is being well received and making steady progress towards improvement in attendance and academic achievement of children and creation of better learning-environment in schools.

Maji and Sarkar (2018) conducted a case study to examine the gender disparity in literacy level of scheduled and non scheduled population of Bankura district of West Bengal. The main objective of the study was to analyse the gender disparity in literacy level and educational achievement of scheduled and non scheduled groups. Secondary data were used for the study. Secondary data were obtained from District Census Handbook, Bankura, 2011, District Human Development Report, Bankura, 2007 and District Information System for Education (DISE). Study showed that scheduled tribe female of Bankura district is less literate than state average. Gender disparity in literacy is more distinct among scheduled tribe than non-scheduled population. But gender disparity among ST is less than the disparity observed among scheduled cast.

Punnaiah (2018) studied the issues and challenges of tribal education in Telangana state. Objectives of the study are analysis of district wise tribal population and literacy rate, analysis of district wise tribal hostels and ashram schools and analysis of issues and challenges of tribal education. Study was descriptive in nature and secondary data were used for analysis. Results of the study showed that literacy of female tribes is lower than that of male literacy in all districts of Telangana state. In almost all districts and there are more female students registered in hostels and ashram schools than male students. The major issues related to tribal education in Telangana districts are problem of medium of instruction, poor economic condition, indifferent attitude of parents, locality of the village, teacher absenteeism and lack of proper monitoring. Satyasavitri and Honakeri (2018) attempted to analyse the impact of ashram schools on tribal education. The study is based on secondary data collected from the reports of MHRD, annual reports of MOTA and census of India (2011). Study found that ashram schools provide conducive educational environment and

also provide free lodging and boarding facilities to the students. Study suggested that provision of study materials in tribal language, motivational programmes, stipends and scholarships are helpful to tackle the identified problems related to tribal education.

Lal (2018) compared the political awareness of scheduled tribes of Jammu and Kashmir and Uttarakhand. The major objectives of the study were to find the level political awareness among tribes of Jammu and Kashmir and tribe of Uttarakhand and compare their political awareness. Sample of the study consists of 40 Scheduled Tribe from village of Uttarakhand and 40 Scheduled Tribes from village of Jammu and Kashmir. Data was collected using interview schedule. Results of the study revealed that tribes of Jammu and Kashmir have low political awareness than the tribes of Uttarakhand. The main reason for this difference is the selected tribes of J&K have less source of awareness that is they are not much connected with non-tribal peoples. Another reason for the anonymity is that the tribes do not understand languages other than their native language. Study was concluded with following suggestion to develop political awareness, ensure facilities to contact with non-tribal groups, arrange awareness programmes, provide opportunity for self-employment, ensure the attendance of government officials and construction of residential schools.

Shandilya, Chaturvedi and Suryawanshi (2017) made an attempt to explore the level of aspiration of tribal youths regarding different off-farm and on farm activities. 144 tribal youths from 12 villages of Korea district of Chhattisgarh State were participated in the study. Statistical techniques used for the analysis are mean, standard deviation, percentage analysis, correlation and multiple regression analysis. Results regarding the overall level of aspiration showed that there is a medium level of aspiration among tribal youths. Study also showed that agriculture level aspirations of tribal youths are given priority to increase income, most tribal youths wanted to pursue a career in agriculture and most tribal youths wanted to take up agricultural labour and most of the educational aspirations of the tribal youths in the order of preference were up to the degree aspirations.

Chahal and Kumar (2017) carried out a study which revealed the attitude of the Scheduled Castes and Scheduled Tribes parents towards the Educational rights of the children. The sample selected for the study was 60 tribal parents from rural areas in Udaipur district of Jammu and Kashmir. This sample consists about 30 fathers and mothers. Semi structured interview schedule prepared by the researchers was used for the data collection. The major objective of the study was to understand the awareness of Scheduled Castes and Scheduled parents on Educational rights of the children. The findings of the study revealed that majority of the parents gave favorable responses which means they are well aware about accessing the children to school. They have the positive attitude towards Educational Rights of their children. They are also aware about how to avail the educational amenities to access the school.

Saxena and Kumar (2016) in their study made an attempt to examine adjustment styles and attitude of tribal students studying in Jawahar Navodaya Vidyalayas (JNV). The major objectives of the study are to find out the adjustment styles of science and arts students of tribal areas studying in Jawahar Navodaya Vidhyalya and find out the attitude of science and arts students of tribal areas studying in Jawahar Navodaya Vidhyalya towards higher education. Method adopted for the study was descriptive survey. Data were collected from 50 residential school students of Jawahar Navodaya Vidhyalay Samiti. To collect data Educational Adjustment Inventory by Singh and Rani and Attitude Scale towards Education by Chopra were used. Descriptive statistics and independent sample test were used to analyse the data. Study revealed that there exists no significant difference in adjustment style and attitude towards higher education between science and arts students of tribal areas studying in Jawahar Navodaya Vidhyalya. Study also



showed that there is no significant relationship between adjustment style and attitude towards higher education.

Sangita Yadav (2017), This paper a deal with the procedures and system of the socio-cultural give and take among Tharus tribes of Uttar Pradesh present in India. This paper is divided into three components. First element is introduction, dealing with the origin of Tharus, by statistical reports in the country and available secondary literature, second element deal with the process and patterns of socialization and the remaining one offers with the observations and conclusions which consist with their unique socio –cultural norms and values, they are loss day by day ang undergoing change in hassal buzzle in the name of modernization.

Monjita Basumatary (2020) study revealed that socio-economic condition of tribal is not satisfactory through they are hard worker. Tribals are still backward in all fields, their working method and way of thinking are traditional, and marginal. Marginal productivity accompanied by traditional method of cultivation of tribals are equal to zero. Illiteracy, poverty, child marriage and ill healthy are also dominant problems of tribals.

### 3. Methodology

Any scientific research whether it is normative, experimental or applied must be based on a sound hypothesis. The major objective of any type of research is the testing of the hypothesis. Hypothesis is the hunch, an assumption, whose tenability is to be tested. Basing on the above objectives the following hypotheses has been formulated. Here the opinions of HMs, Teachers, Students and Parents have been sought with respect to the role of I.T.D.A Tribal Welfare ashram high schools and the role of Integrated Tribal Development Agency, Eturunagaram in development of tribal education in Warangal district of Telangana.

Since the researcher is presently working in Education Department of Warangal, keeping in view of proximity and facilities etc., Integrated Tribal Development Agency, Eturunagaram area Tribal Welfare Ashram High Schools were selected as the universe of the study.

Hence, in the present study “All Integrated Tribal Development Agency, Eturunagaram area Tribal Welfare Ashram High Schools of Warangal District” were taken as unit to investigate in to the problem. Hence the population for the present study includes, All Integrated Tribal Development Agency, Eturunagaram area Tribal Welfare Ashram High Schools of Warangal District.

For the present context, nine (9) - I.T.D.A Tribal Welfare ashram High schools were randomly selected. The following tables describe the sample construed for the study.

**Table 1 Distribution of Teachers’ With respect to their Gender**

MALE		FEMALE		TOTAL	
Number	%	Number	%	Number	%
26	72.2	10	27.8	36	100

**Table 2 Distribution of Teachers’ With respect to Experience**

≤ 5 YEARS	%	6 – 10 YEARS	%	11 – 15 YEARS	%	> 15 YEARS	%	TOTAL	%
18	50	6	16.7	4	11.1	8	22.2	36	100

**Table 3 Distribution of Students ' With respect to Gender**

BOYS		GIRLS		TOTAL	
Number	%	Number	%	Number	%
241	71.51	96	28.49	337	100

**Table 4. Distribution of Parents With respect to their Gender**

MALE		FEMALE		TOTAL	
Number	%	Number	%	Number	%
45	91.83	4	8.17	49	100

These are Gurukul type of residential schools where students – lead to corporate life under the sympathetic guidance and friendly company of their teachers. Along with four hours of general cultural education the students work in the different sections, morning and evening prayer, Games and entertainment programmes such as dancing, dialogues and music take about four hours and the rest is reserved for bath, wash, meals, personal study and sleep. Much depends on the personality of the HM but everything is being done to develop their character to encourage freethinking, to inculcate habits of neatness, orderliness and regularity and to create in them a sense of civic responsibility and duty as a citizen. There are elected student committees to help the teachers in the internal management and in the purchase of provisions. Debating classes are also organized for the secondary classes. Each residential school is provided with at least two acres of land.

These institutions have been setup with the following objectives. (i) To help young students take up the future leadership. (ii) To equip students for fuller and more efficient adult life than is the case with their parents and fellowmen. (iii) To help retain in the students a sense of vigorous and intelligent participation in their own culture and society for their sustenance and improvement. (iv) To encourage students for progressive participation in the life of their neighbors of the country and of the world for fostering a sense of integration with the nation in particular and mankind in general. (v) To emphasize the strong community feeling that generally binds the villagers in tribal areas.

Establishing reliability and validity of tools is an imperative aspect in standardization of tools.

For the establishment of reliability, **Test, re - test** (Administration and Re-administration) procedure has been adopted for the present context.

**Test, Re-test method:** The four questionnaires thus prepared have been administered by taking 4 ITDA Tribal Welfare Ashram High Schools. After a gap of one month again they have been re administered to the same schools. The Pearson product moment correlation has been computed between the scores of test and re-tests for all the questionnaires. The correlation coefficient 0.902 (for HMs Questionnaire) and 0.972 (for Teachers Questionnaire), 0.914 (for Students Questionnaire), 0.889 (for parents Questionnaire) which are found to be statistically significant at 0.01 level of confidence. Hence the reliability of the tools has been established.

**Validity:** There are many types of validity. But for the present study researcher used the following procedures. They are (i) Intrinsic Validity (ii) Content Validity

**Intrinsic Validity:** The first essential quality of a valid test is that it should be highly reliable. Guilford (1950) defined intrinsic validity as “the degree to which a test measures what it measures”. This can also be stated in terms of how well the obtained scores measures the test true scores component. The square root of reliability gives this validity. Hence, the intrinsic validity of the HMs questionnaire is  $\sqrt{0.902} =$

0.9497 and Teachers questionnaire is  $\sqrt{0.9714} = 0.9856$  Student's questionnaire is  $\sqrt{0.914} = 0.9560$  and parents questionnaire is  $\sqrt{0.891} = 0.9439$ .

**Content Validity:** The content validity refers to the degree to which a test samples the content area, which is to be measured. Content validity is essentially based upon the judgment of the experts. In the case of present questionnaires, a systematic effort was made by the investigator to examine the items in terms of the objectives of the study. While preparing the test, the investigator consulted more than 19 experts in the field of Education and ITDA Tribal Welfare Ashram High Schools. (The list of experts is given in Annexure – II). All most all of them expressed their consensus unanimously. However, small corrections were suggested in framing questions and were duly incorporated. Hence the validity of tools has been well established.

Universal provision of a school is an essential prerequisite for the extension of education in a given geographical area. Existence of a school in a village induces the parents to send their children to Tribal school. Differential provision of school facilities in an area is therefore, a significant factor in differential educational attainments. It is observed that the geographical isolation of the tribal communities, living in inaccessible hilly and forest areas in scattered settlements, the adequate school facilities are not being made available to them. The geographical isolation and the inadequate educational facilities constraint the extension of education among the tribals.

**Constraints in Tribal Education:** Even though a large number of schools were opened in the area during the last two decades after Independence, yet we find that there are many Chenchugudems/thandas without even a single teacher school. As a result the number of villages covered and the area of operation of each school have become unmanageable.

Despite all these efforts, tribal education has not registered considerable progress and results have not been to the desired extent. Like other areas of education, tribal education continues to be plagued by the evils of wastage and stagnation, poor enrolment and poor scholastic achievement of the pupils.

A good deal of work has already been done on different aspects of tribal education. However, no specific study has so far been conducted on the role of ITDA Tribal Welfare ashram High schools in development of education among tribals. The present study is an attempt to fulfil this felt need. Hence the need and significance of the study has been justified. As a consequence, the present study was emerged as new area for research. The findings of the present study will certainly have academic implications in realizing the fruits of education to reach more number of tribal students, and in developing appropriate programmes for attaining the goal of education for all

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