

## **Upliftment of weaker sections in India through Education**

**Dr.C.Yellaiah**

**Academic Consultant, Dept.of Commerce, Vikrama Simhapuri University, Nellore, Andhra Pradesh, India.**

**dryellaiah77@gmail.com**

### **Abstract**

One of the most important institutions in society is education, which fosters a value system that is beneficial to social progress while also developing human resources, interns' fundamental skills, and capacities. Learning is education; it is the internalisation of an external event for the purpose of comprehension and control. In old India, only the twice-born castes had access to education; the Sudras and the so-called Untouchables were forbidden it. As a result, inequity developed that persisted throughout the British era. These initiatives far fail to meet the unique educational requirements of indigenous territories. This is due to the fact that, in addition to equal access to education, high-quality educational methods and procedures are equally crucial. Many of the current schools lack an appropriate number of instructors, and both the quality of the instruction and the curriculum's substance, which ignores the reality that tribal people face, are both quite deficient.

### **Introduction**

Despite being an economically successful nation, Indian society lacks quality in terms of education, employment, and income depending on caste and ethnicity, despite being famed for its unity in diversity. The majority of schools in India are private, therefore the weaker portions of the population could not afford higher education, hence the government does not give

free education. As a result, the underprivileged group has poor educational attainment. They face discrimination even if they can afford it. Another difficulty for indigenous education is language. Tribal pupils feel alienated when teachers are not well-trained to communicate in their tribe dialects since tribal members often speak local dialect rather than the state's official language. Although Indian culture is renowned for its harmony in variety, caste and ethnicity are not equally represented in the areas of education, work, or money.

Additionally, it pledged to make special efforts to advance education in the socially disadvantaged groups, especially among Scheduled Castes and Scheduled Tribes (Article 46). When the Third Five Year Plan was created in 1961–1962, education was seen as the most important component in both social and economic liberation. According to the Kothari Commission (1964–1966), education is the one and only tool that may be employed to bring about social transformation and progress. Although India did achieve some progress in advancing its citizens' educational levels, the overall picture is what A.K. Singh (1985) refers to as "The God That Failed".

**Cite this article as:** Dr.C.Yellaiah, "Upliftment of weaker sections in India through Education", International Journal & Magazine of Engineering, Technology, Management and Research (IJMETMR), ISSN No:2348-4845, Volume 5 Issue 1, 2018, Page 133-142.

The figures do demonstrate the evolution of schooling over a thirty-year period. The increase in the number of institutions offering formal education at different levels and the enrollment at different levels show quantitative growth.

Despite being a wealthy nation, India's government does not offer free education, and because the majority of institutions are private, those from lower socioeconomic status cannot afford to attend higher education. As a result, the underprivileged group has poor educational attainment. They are treated unfairly by the professors and other pupils even if they can afford it. For e.g. In a basic school, 80% of the Dalit pupils at Aurangabad College were forced to sit outside the classroom. In a different research, "we are instructed to sit apart," a Dalit schoolteacher said. The teachers did not alter our documents. Teachers' actions frequently make the kids in the weaker sections feel ashamed. Teachers from higher castes frequently have low expectations for pupils from the lesser sections and think of them as dumb and uneducable.

### **Need for the Study**

The British government in India long ignored the weaker segments of the Indian population, and later, the development programmes of Independent India raised awareness of the urgent need for higher education and the creation of employment opportunities that are essential for economic and social improvement and, ultimately, social justice. The leaders and founding fathers of the Indian constitution clearly understood that political freedom without socioeconomic development would be useless when India won political independence in 1947. Establishing social and economic

democracy in India is the fundamental purpose and objective of the Indian constitution. Therefore, efforts must be taken to reduce the numerous gaps between the scheduled castes and tribes and the rest of the population in terms of socioeconomic status. In order to guarantee their rights and ensure employment in proportion to their population, the founding fathers realised that a particular provision was needed for the weaker parts. The first step in accomplishing the constitutional objective is to give them access to jobs and education.

The fundamental goal of an equal society has not even come close to being achieved after 48 years of deliberate growth plans. A quarter of the population has endured centuries of segregation, utter poverty, illiteracy, and serfdom. It is clear that they are still living in the same conditions even after the implementation of the eighth five-year plan, despite the fact that development programmes have made significant efforts to influence the situation and help people better understand their socioeconomic realities. Most members of the scheduled castes and tribes continue to live in abject poverty and suffering and maintain a low social position. Therefore, the current study attempts to evaluate how government welfare programmes invested in education assisted the underprivileged to find work prospects and ultimately enhance their standard of life throughout the study period in Madras. If the government honestly follows the constitution's directives, that will suffice. However, in real life, the weaker groups are unable to reach the required levels of education and employment without the substantial support of the government. Since education is a topic covered by the State List, it is the responsibility of the State Government to offer

possibilities for work and education to the underprivileged groups.

### **Review of Literature**

Using a sample of 18 kids from six tribal ashram schools, together with their parents and 31 instructors, Ramana (1989) did a case study of ashram schools on the issues with education among Andhra Pradesh's tribal populations. According to the report, the Ashram School's infrastructure is subpar, the teaching-learning process is ineffective, and there is a high rate of absence, waste, and stagnation. But the study discovered that the ashram school had a noticeable effect on the neighbourhood communities.

Rehman (1989) carried out research on a few elements of the primary and secondary education of the Assamese Mishing tribe. The study focused on the issues of enrollment and drop-out as well as the connection between teacher appointments and teacher-to-student ratio. The leader of each family was questioned after 500 families were randomly chosen from nine communities. The study found that the primary reasons for the low enrollment of indigenous children are poverty, a lack of infrastructure, and parental illiteracy. Between elementary and secondary school and between secondary and college levels, a large number of students from the indigenous group dropped out.

Gaur (1990) did an earlier research on the disparity between the amenities made accessible and those used by students from Scheduled Tribes in Rajasthan between 1984 and 1987. The study used a sample of 400 class VI pupils from scheduled tribes, including the Mina, BhU, Grassia, and Damor tribes. It was

observed that enrollment in the first few classes was high but declined in the following ones. The study's key conclusion was that there was "barely any link" between indigenous populations' traditional occupations and cultures and school curricula. Boys and girls from scheduled tribes were only accessible to two-thirds and one-third of the households, respectively.

In the Clamba and Congra districts of Himachal Pradesh, Bisaria (1991) conducted research on the need-based, environmentally driven, and change-oriented system of education for a group of tribal people known as the Gaddis. It is an investigation into the background of the quest for an alternative educational system for the tribal population with the goal of creating an educational circle with a focus on diversity and nation-building. It was seen that their culture was changing drastically, and fairly quickly, as a result of the influence of the media and dominant culture. Due to a number of factors, including a lack of tradition and the following generation's attempts to relocate to the city, agriculture was no longer as lucrative for them.

In his investigation of the requirements and issues of tribal community, Biswal (1991) looked into. The research was an effort to learn more about the indigenous educational training methods used in the Tiibal community, including information on their nature, breadth, purpose, and usefulness, as well as the success of the community development initiatives. The sample included 225 housewives, 20 authorities, 110 parents, and 50 pupils. The research stated that the community's educational growth has to be prioritised as well as that there are a number of problems that need



to be addressed in the areas of socioeconomic situations, culture, agriculture, health, and life in general.

Aragame in Orissa was the subject of Das Achyut's (1991) research, "Innovative Education in Remote Tribal Blocks: A Search for Contents and Methods." It is an experiment in educational development that seeks to implement a style of education with community ownership and involvement in the tribal areas of Orissa. Tribal children in these regions do not have access to school, and the illiteracy rate continues to be exceptionally low. According to the study, good supervision, co-curricular activities, local instructors, teacher-training programmes done regularly, and community engagement all aid in advancing tribal education.

Madhuri (1990) studied the personality traits, academic performance, and scholastic accomplishment of socially affluent and less affluent tribal teenagers in Rajasthan, but she found no distinction between the two groups' personalities or academic adjustment.

The research by Malhotra (1990) looked at how contemporary education affected the community's family structure and organisation, as well as its social, cultural, economic, political, and religious life. The sample, which included instructors from both tribal and non-tribal backgrounds, was selected from 15 settlements on Car Nicobar Island. The data gathered through the survey, interview, observation schedule, Likert's Attitude Scale, and case studies revealed that the spread of education has led to changes in the traditional occupations in the cultural Hfe; in the Naoburse language (dialect), in their economy, and in

their political consciousness, as well as having made them more open to new ideas.

In her 1991 research, Majaw, Sister Juha Narayan (1991) sought to determine the levels of education and other relevant elements, such as an examination of the distinctions between Meghalayan tribal people who drop out and those who don't. She discovered that the primary level had the largest enrolment and continued to fall in the middle and high schools. However, in the first level, when the enrolment of males was larger than that of the girls, but at greater degrees. The schools were thought to be more supportive of urban children, males, and tribal children achieve their goals as Compared to their contemporaries, non-tribal girls and rural children children.

The following issues with primary school level were mentioned by Yadav (1991). According to teachers, the state government's non-detention policy in classes 1–in, the use of children in the fields during the planting and harvesting seasons, the use of heavy textbooks that cause students' disinterest, parental literacy, punishment at school, crowded classrooms, large families, and poor teacher–pupil relationships; according to students, teacher punishment, the use of guides instead of text books in teaching, parental ignorance of the value of education, and prior experience are all contributing factors. Overall, the results clearly suggest that the situation playing out in the states, particularly at the micro levels in pockets of underprivileged populations, surely seeks, if not entirely, not depressing.

Santra (1991) centred his study on the self-perception, parental aspirations, aptitude, and

academic performance of Santhal Elementary School students in grades 1 through 5. In terms of self-concept, achievement, orientation, and intelligence, students in lower classes differ significantly from those in higher classes. However, parental life and aspirations were not found to be significantly correlated with these psychological traits, even though children's self-concept was found to be significantly and positively correlated with their achievement orientation. The study concluded that in order to raise Santhal children's poor levels of academic success, well-designed enrichment programmes were required.

In the Koraput District of Orissa, Bijoy Kumar (1992) performed research on the roles, structure, and effects of tribal schools on the local community. The findings indicated that these institutions were unable to maintain a high retention rate and lower the drop-out rate despite having access to different trends including free textbooks, uniforms, stationery, and affordable hostels. The infrastructural activities at these schools were discovered to be repetitive and teacher-centered, which led to subpar class V student performance. Even the parents' opinions of how the school operated and how important it was to the neighbourhood were unfavourable.

In the state of Rajasthan, a research on primary school dropouts was done by Vyas, et al. (1992). Personal factors included the family's poor financial situation, difficult family circumstances, parental unwillingness, the parents' illiteracy or death, the students' lack of interest in or weakness in studies, their illness, inferiority complex, their age or handicap, the abandonment of friends or siblings, and their inability to find a suitable groom for a literate

girl. School-related factors included the lack of female teachers, the coeducational system, and the students' own lack of interest.

Based on his empirical research of tribal schooling in Rajasthan, Dixit (1996). It proposed a practical strategy for resolving the educational goals that have not yet been attained. The study came to the conclusion that the most crucial necessity for the tribal people was to have access to practical education, which might boost self-esteem and ignite aspirations for a prosperous future.

The differences in reading, language, and academic accomplishment between tribal and non-tribal subculture groups were examined by Mohanty (2001). 250 Oriya-speaking students in grades 2, 4, and 6 from the state of Orissa made up the sample. The results showed that while tribal youngsters did not score better on language skills, they did perform better than their non-tribal counterparts when it came to reading comprehension. The difference in performance was related to the two groups' exposure to varied opportunities and different home environments.

According to a research conducted in Andhra Pradesh by Vankatanarayana (2004), SC/ST females in rural areas have the greatest educational disadvantages. The study discovered a more intricate link between place, gender, and caste that significantly affects how many students attend school. He discovered that despite certain districts from the state's less developed areas making improvements, "historical legacies of educational growth or backwardness still persists." It is closely related to classroom procedures that keep these

kids apart and prevent them from fully engaging in educational activities.

Das (2006) conducted research on the impact of the DPEP intervention in Orissa's basic tribal education. The study's main goals were to examine the important experiences and opinions of educators, instructors, community leaders, and tribe parents on the DPEP intervention and how schools operate. However, significant obstacles still exist in the form of an irrelevant school curriculum, teacher absenteeism, repetitive teaching and learning methods, and a lack of adequate monitoring and control of school operations by tribal district officials. However, significant obstacles still exist in the form of an irrelevant school curriculum, teacher absenteeism, repetitive teaching and learning methods, and a lack of adequate monitoring and control of school operations by tribal district officials. Das (2006) conducted research on the impact of the DPEP intervention in Orissa's basic tribal education. Studying the relevant experiences and perspectives of education professionals, educators, community leaders, and tribal parents concerning DPEP intervention and school functioning was one of the study's main goals.

According to a research by Kiran chandra (2006), out of 105 households from primitive tribal groups scattered over four villages in Andhra Pradesh's West Godavari District, 83.29 percent were illiterate and the rest had schooling, most often just up to the primary level. Only 5.48 percent had completed their secondary education.

In a primary school in the ErrabeUy village of the Karimnagar district of Andhra Pradesh,

Ravinder Rena (2007) conducted a village-level study on the factors affecting the enrollment and retention of students in primary education. The results showed that children left school to help with household and agricultural tasks. Additionally, it was shown that girls drop out at a higher rate than boys.

Samanta (2007) evaluated the educational growth of the Bhils and discovered that the parents were not sufficiently motivated. As a result, he recommended developing motivation in the parents in order to successfully execute educational programmes. The general public has to be persuaded of the value of education. They continue to have doubts about the efforts of educational institutions and their dedication to the advancement of Bhils. In this instance, educational ecology is inadequate. The Bhil elders, who have a strong sense of cohesiveness, were negatively impacted by the educated ones' separation from the mainstream Bhil culture.

### **Problems of weaker sections education**

The Indian government has begun offering scholarships and other forms of financial aid to lower the cost of education, special schools and remedial tutoring increase college readiness, and reserved quotas in selective colleges encourage parents to home school their kids, reducing middle and secondary school dropout. Because they become eligible for lower level government jobs rather than relying on sporadic manual labour in the private sector, reservations in government employment increase returns to educate weaker sections. In fact, even primary education can significantly increase the earning potential for weaker sections.



Because they reside in isolated regions, the weaker portion of society is inaccessible. Even though children may walk to their classrooms, roads frequently become impassable during the rainy season. Another difficulty for indigenous education is language. Tribal pupils feel alienated when the teachers are not well-trained to communicate in their tribal dialects since tribals typically speak local dialect rather than the primary language of the state in which they dwell.

Children from disadvantaged social groups will now have access to private schools as the Supreme Court upheld the Right of Children to Free and Compulsory Education Act, 2009, as having constitutional standing. The Act mandates that 25% of the seats in every school, with the exception of minority unaided, be reserved for children from disadvantaged communities. The expense of doing this would be borne by the government. The government spends between Rs. 6,000 and Rs. 18,000 per child annually on elementary education; this will serve as the broad basis for reimbursement under the RTE, though the final amount will vary from state to state. Many private schools had objected to the move, claiming that since they did not receive grants from the government they could not be legally bound to reserve. However, the Supreme Court upheld all of the Act's provisions, which will now assist the Government in properly implementing the legislation so that underprivileged pupils may also access high-quality primary education.

Children from underprivileged groups and weaker parts would be permitted to enrol in nearby, unassisted, accredited schools. The Right of Children to Free and Compulsory

Education Act-2009 would allow these kids admittance. Children will be accepted to the main class in class 1 or earlier as a part of this entitlement. Students must apply online on the specified website in both urban and rural locations to be eligible for this incentive.

One major area that requires attention is education because it is essential to a nation's growth. The economy of the country benefits more from having a greater percentage of educated people, which in turn promotes the growth of the country. Due to the fact that the topic has several facets, some of its components come under the union list while the others are covered by the concurrent list of the Indian constitution. As a result, the union and the state are both given the authority to pass legislation in this area. The 86th constitutional amendment, which included section 21-A to the Indian constitution, elevated education to the status of a basic right. A basic right to education Act that ultimately went into effect in 2010 added India to the list of 135 nations that have legislation in place to achieve it.

For kids between the ages of 6 and 14 currently, education is free and mandatory, and for kids with impairments, that age range is extended to 18 years. All private and public schools must set aside at least 25% of their seats for underprivileged groups and weaker sections in order to uphold fundamental rights. The Act gives the underprivileged group a large number of incentives, which leads to the children being treated unequally. However, as the government has stressed, there is a need to separate talent and ability from social and economic differences among various segments of society, and the Act calls for switching to composite

classrooms with children from diverse backgrounds rather than homogeneous ones.

A fair playing field for everybody should exist in order to improve society. The government should try to develop the necessary infrastructure so that the impoverished may receive the knowledge and training necessary to participate in healthy competition. Some incentives will need to be provided until the infrastructure is created, but these "carrot and stick" programmes won't last. Unreserved people must work very hard to achieve their goals, whereas members of the reserved class may get by with a small bit of effort. The most tragic aspect of reservations is that the elite in the disadvantaged groups are getting the rewards generation after generation while the individuals who need to be targeted are still absent from the scene. The target groups continue to exist invisibly in the undergrowth of the uninhabited, off-limits locations. Therefore, the government will need to devise some novel measures to control the public's displeasure.

### Measures for Upliftment of weaker sections in India through Education

- [1] Even a rudimentary education can significantly increase a poorer section's earning potential since they are then qualified for lower level government positions rather than being dependent on intermittent physical work in the private sector.
- [2] Giving underprivileged pupils access to free school uniforms.
- [3] In order to lower the expense of education, the Indian government has begun offering scholarships and other types of financial help.
- [4] There will be part-time instruction available.

[5] Reserved quotas in selective institutions, special schools, remedial tutoring, and encouraging parents to homeschool their children all contribute to increased college readiness and a decrease in middle and secondary school dropout.

[6] Social orthodoxies like co-education are becoming less prevalent.

[7] There are the most schools there.

[8] Reservations in government employment increase funding for educating underprivileged groups.

[9] Educational institutions are boosting the resources available to assist the disadvantaged and socially backward segments of society.

[10] Informal education for the less-skilled groups.

### Conclusion

Education plays a significant impact in a country's overall well-being, including its social and economic well-being. Recent years have seen a rise in the vital significance of education to a country's well-being in public policy dialogues. The implementation of cutting-edge technology will not be able to address the issues of access or quality as a fundamental requirement for a school, nor will it be able to facilitate the introduction of adequate infrastructure, qualified teachers, supportive and dependable administration, and relevant and interesting curricula—all of which are the cornerstones of a relevant and sustainable education system but are largely absent from the existing one. For the children's educational development, there must be universal access to primary school or evidence that amendments protecting their fundamental right to an education have been passed. In order to ensure elementary education is equitable and relevant, efforts must address issues like



making schools responsive institutions, creating curricula that take into account the cultural and regional specifics of communities, and moving past the technocratic and bureaucratic management of the educational system. India's primary education is subject to agendas that aim to adapt it to the new global economy and direction as it comes under the increasing control of international assistance organisations. The National/State Commissions for the Protection of Child Rights established in accordance with the Commissions for the Protection of Child Rights Act, 2005, shall, in addition to carrying out their other duties, examine and review the safeguards for rights established by this Act, recommend actions for their effective implementation, and look into complaints relating to a child's right to free and compulsory education.

## References

1. Bisaria, S. (1991). Need-based, ecologically determined and change oriented system of education for a group of Tribals: The Gaddis of Himachal Pradesh. New Delhi: NCERT.
2. Biswal, G.C. (1991). Needs and Problems of a Tribal community in Orissa with regard to education: An in-depth study (Ph.D. thesis). Vadodara: The Maharaja Sayajirao University of Baroda.
3. Bijoy Kumar, P. (1992). A sociological study of the functions, organization and impact of the tribal schools in the Koraput tribal district of Orissa (Ph.D. thesis). New Delhi: Jamia Millia Islamia University.
4. Das, Achyut (1991). Innovative education in remote tribal blocks: A search for contents and methods. Koraput: AGRAGAMEE; Kashipur
5. Das, B.C. (2006). A Study of DPEP Intervention in Tribal Education at Primary Stage and Its Effectiveness in Orissa (D.Phil, thesis). Allahabad: University of Allahabad.
6. Dixit, U.N. (1996). Education of tribals in Rajasthan. Udaipur: Siva Publishers and Distributors.
7. Gair, C.B. (1990). Educational opportunities offered and actually availed by the Scheduled Tribes in the light of culture patterns of the sub communities of Scheduled tribes in Rajasthan (Ph.D. thesis). Jaipur: Banasthali Vidyapeeth.
8. Kiran Chandra, N. (2006). Primitive Tribal Groups in Andhra Pradesh: A study of their problems in West Godavari District (M.Phil. dissertation). Visakhapatnam: Andhra University.
9. Majumdar, Sister Julia Narayan (1991). A comparative study of levels of education and drop-outs related to certain socio-psychological factors among tribals of Meghalaya (Ph.D. thesis). New Delhi: Jawaharlal Nehru University.
10. Madhuri, C. (1990). A comparative study of personality factors, academic adjustment and scholastic achievement of socially high and low deprived tribal youths in Rajasthan (Ph.D. thesis). Jaipur: University of Rajasthan.
11. Malhotra, O.P. (1990). Impact of education on the Nicobarese tribal life

- and adjustment (D.Litt thesis). Bhubaneswar: Utkal University.
12. Mohanty, A. (2001). Reading and achievement behaviour patterns of tribal and nontribal children: Implications for teaching learning process. New Delhi: Kalpaz Publications.
13. Ramana, G.V. (1989). Problems of education among the tribal communities of Andhra Pradesh: A case study of Ashram Schools (Ph.D. thesis). Sri Venkateswara University.
14. Raviader Rena (2007). Factors affecting the enrolment and retention of students at primary education in Andhra Pradesh: A village level study. Essays in Education, Vol. 22,107-112.
15. Rehman, A.R.M. (1989). Mishing Tribe of Assam: Some aspects of their primary and secondary education. Indian Educational Review, Vol. 24(3), 110-15.
16. Samanta, D.K. (2007). "Tribal Education: The Bhil Case", Vanyajati, January, Vol. XLV, 25-30.
17. Santra, S.C. ((1991). Self-perception, parental aspiration, ability and school achievement of tribal (Santhal) elementary school-children (Ph.D. thesis). Bhubaneswar: Utkal University.
18. Venkatanarayana, M. (2004). Educational deprivation of children in Andhra Pradesh: Levels and Trends, Disparities and Associate Factors. Working paper No. 362, Trivandrum, Kerala: Centre for Development Studies. Retrieved from: <http://cds.edu.downloadfiles/362.pdf>
19. Vyas, J.C. et al. (1992). Pupils' drop-out at the primary stage in the state of Rajasthan. Independent study. Udaipur: State Institute of Educational research and Training.
20. Yadav, H., and Mishra, C.S. (1980). "Impact of the Tribal Development Programmes on Employment, Income and Asset Formation in Bastar District of Madhya Pradesh", Indian Journal of Agricultural Economics, 35:4, 69-73.