



POLITICS OF SOCIAL EXCLUSION AND INCLUSIVE POLICIES FOR JOGINI CHILDREN'S EDUCATION

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ABSTRACT

Education is a powerful instrument for emancipation. Further, the term is defined as “the inculcation of knowledge, values, skills and attitudes by means of institutions that have been built up towards this end”. Among the most deprived sections in south India are the “Jogins,” officially called Devadasis. For centuries, they have suffered from the practice of Untouchability, segregation, and low economic status, lack of political power and low level of education. All these factors working together have worsened seriously the socio-economic mobility among Dalits. There are laws, yet new dedications were taking place clandestinely (secretly). Senior Joginis are neglected by the community as well as family members. The practice of dedication of young Dalit girls to village Deity/Goddess is deregulatory evil. The practice is unlawful before law. This is indignity to woman, such kind of acts are leading to prostitution.

Historical understanding of the act needs to be discussed for the protection of Dalit women in general and Jogini women in particular. In 1924, Indian Penal Code was amended, section 372 and 373 declared the practice of dedicating young girls for the ultimate purpose of engaging them in prostitution as illegal. It was prescribed that whoever disposes off any person under the age of 18 years (or attained the possession of any person) with the intent that such person shall at any age be employed or used for the purpose of prostitution or illicit intercourse with any person or with the knowledge that the person is likely to be employed or sued for any such purpose at any age, is liable to be prosecuted. Social Activist by Name Bhagya Reddy Vermma started agitations and movement under Adi-Andhra social Service Movement by establishing an organization called **Jaganmitramandali** during 1906-1939. Even after 100 years his idea of Dalit women empowerment could not achieved.

Key Words: Jogini Children, Social Exclusion, Inclusive Policies, Adi-Andhra Movement, Constitution

Introduction

Education is a powerful instrument for emancipation. Further, the term is defined as “the inculcation of knowledge, values, skills and attitudes by means of institutions that have been built up towards this end”. Among the most deprived sections in south India are the “Jogins,” officially called Devadasis. For centuries, they have suffered from the practice of Untouchability, segregation, and low economic status, lack of political power and low level of education. All these factors working together have worsened seriously the socio-economic mobility among Dalits.



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Exclusion of Devadasis Children and Inclusive Policies

The colonial discourse on education has its roots in the 18th century. Phule, Ambedkar saw English education as a means of intellectual liberation from the tentacles of Brahmanical ideology. The policy of positive discrimination in favour of the lower strata is based on the concept of equal opportunity. In the Indian context, 'equal opportunity' is usually assumed to be an absolute and reliable expression of the state's commitment to equality. The policy of positive discrimination as a strategy for social change carries a specific expression of the liberal ideology. However, this ideology emphasizes social change in a piecemeal fashion, within the existing framework of social institutions, and prescribes non-violent, constitutional, legal and administrative solutions.

Dr. B. R Ambedkar saw the Indian caste system as a serious obstacle in the path of democracy, equality and justice. The Caste system is an especially Indian expression of institutionalized inequality and indignity, with elevation for some and degradation for others and untouchability is a curse of the caste structure. The abolition of untouchability was a key Constitutional provision for securing human dignity for Jogini women and a significant step towards equality and social justice. The Indian Constitution, as set out in the Preamble, which contains its basic philosophy could hardly be more eloquent. The pursuit of social justice is its primary objective. It is a testament to secure to all its citizens, JUSTICE, social, economic, and political; LIBERTY, of thought, expression, belief, faith and worship; EQUALITY, of status and opportunity; fraternity assuring the dignity of the individual. Some of these objectives are guaranteed as Fundamental Rights.



About the present act in Andhra Pradesh and Telangana State the language and definitions used in the act is double standard. On the one hand, talks total eradication of the system if such is the case the names given to the act itself tyrannical. There were differences from state to state in giving the name to Devadasis. Andhra Pradesh initially gave the name as Prevention of Dedication (1947) and later changed in to Prohibition of Dedication (1988). The Karnataka gave the name as Prohibition of Dedication (1982) where as Maharashtra comes out with the name of Devadasi system Abolition (2005) Maharashtra. On the other hand, the terms and terminology used in the acts are quite complex in nature while dealing with it for actual implementation.

The term prevention means stop someone doing something. Which literally means that it is better to stop something bad from happening than it is to deal with it after it happened. The term prevention is associated with disease; to protect such illness people may take precautionary measure to avoid such illness. In case of Jogini system which is social evil and illness deep rooted in the lives of Dalit women in rural areas as well in urban localities even today. What are the precautionary measures one can take to stop the dedication of young girls as Joginis to village Deity? Then comes to the term Prohibition means the forbidding by law of the manufacture, transportation, sale, and possession of alcoholic beverages. How this term justifies using it for Devadasis/Joginis. Even the term prohibition in Indian legal system defined differently. For example consumption of alcohol is prohibited and punishable offence but certain form of alcohol manufacturing is not punishable. Similar way prostitution is prohibited and punishable offence and certain form of prostitution (prostitution under single roof) in identified localities is not punishable. Article 17 of the Constitution clearly says Abolition of Untouchability. "Untouchability" is abolished and its practice in any form is forbidden. The Enforcement of any disability arising out of "Untouchability" shall be an offence and punishable according to law. The practice of Jogini and treating the aged Jogini women within the Dalit community is unlawful and void. Any form of disability can be treated as untouchable under article 17. What is the disability, a person is not allowed on the ground of religion that is religious disability. And social disability is that a person is not allowed in to a public park, hotel, or to stream; attached to the temple these are the social disabilities. And other disabilities, there are three kinds of disabilities caused to social disabilities under the article 17 under article 17 of the Protection of Civil Rights Act. The argument here with reference to the social act, this is an offence committed to a group of people on a woman. It is accepted, society is making; certain elderly people are the upper caste people are making the women and dedicating to the temple. So, when group of people are being perpetrating, section 10A, of PCR act says, the government may impose fine on the collective on the entire village or the street where they are perpetrating. Section 10A, and 16 of SC/ST Act both are similar sections because, PCR Act, is earlier, SC/ST Act of 1989 and adopted this formula. Section 10A of PCR Act and section 16 of SC/ST act both are similar and the government is having power to impose collective fine, those who have been making Devadasi.



“Act” means the Andhra Pradesh Devadasi (Prohibition of Dedication) Act 1988, (10 of 1988); ”Dedication” means the performance of any act or Ceremony by whatever name called, by which a Woman is dedicated to the service of a Hindu Deity, Idol, Object of worship, Temple or other religious institution or place of worship and including tying “Tali with “Jakini” to a woman or tying a woman by a garland to a Garuda Khambham, dharana and Deeksha; “Devadasi” means the girl or woman so dedicated by whatever name called and includes Basavi, Jogini, Parvathi, Mathamm and Thyamma; “Dependant” means the parents or children and family members of such dedicated girl or woman; “Temple” means a place by whatever designation known, dedicated to, or used as a place of worship; “Jathara” or “Kolupulu” means a festival celebrated by the village elders and villagers to worship a Hindu Deity, Idol, Object of worship where the Girls or Women who dedicated as Devadasis and made her to dance and leads to trance and prophases; “Perpetrator” means any person who performs, promotes, takes part in or abets the performance of any ceremony or act for dedicating a woman as Devadasi or any ceremony or act connected therewith; “Abettor” as defined under section 108 of Indian Penal Code “Government” means the State Government of Andhra Pradesh; “Notification” means a notification published in the Andhra Pradesh gazette and the word “notified” be construed accordingly; “Woman” a female human being of any age; “Victim”: means a woman who is dedicated to deity as Devadasi, Basavi, Jogini, Parvathi, Mathamm, Thyamma and similar nature of woman “Commissioner” means the Commissioner of Social Welfare, Andhra Pradesh State; “Non-Government Organization” means a Voluntary Organization engaged in Welfare activities or preventing activities relating to the Joginis and Devadasis and their dependants and registered under the Societies Registration Act 2006 or under any law for the Registration of documents or such Organization for the time being in force; “Local Area”: Means area covered by the mandal in mandal revenue area, covered under revenue division and area covered under revenue area of the district “Section” means the section of the Act Words and expressions used herein and not defined but defined in any Act shall have the meanings respectively assigned to them in the respective Acts.

It is a well-recognized fact that education is an important means of bringing down ignorance and inequality in the society. Article 15 of the Indian Constitution states that the Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. (1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them. (2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to- (a) access to shops, public restaurants, hotels and places of public entertainment; or (b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public. (3) Nothing in this article shall prevent the State from making any special provision for women and children. (4) Nothing in this article or in clause (2) of article 29 shall prevent



the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes is argued the to fight for rational causes such as the right to equality.

Legally or Constitutionally, the Devadasis are no longer called as Joginies, but in practice, many of them still bear this stigma. This work is a modest attempt to understand and explain the phenomenon of educational advancement among Jogini women, which is to be considered as one of the major factors in formulation of attitudes and shaping of individual personality, as well as an indicator of socio-political and economic status. Assessment of education is also important to understand the concept of social change among Jogini women.

“...The state shall endeavor to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years”. India began its endeavor to establish a system of mass education more than fifty years ago. The Constitution of the country made it obligatory for the state to provide basic education for all up to the age of 14, within a period of (1950 to 1960) ten years. While literacy rates and school enrolments continued to rise, and persistent to reach the goal of education for all seem to have begun to bear some fruit. After the 86th Constitution Amendment Act in 2002, a new article 21A has been inserted. The new article deals with Right to Education and states, “The state shall provide free and compulsory education to all, from the age of six to fourteen years in such manner as the state may by law determine.”

Article 51A of the Constitution deals with Fundamental Duties reads thus “It shall be the duty of every citizen of India- e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women.” Despite this, the expansion of the educational system has been uneven and inadequate.

Historical Enactments on the Devadasis for Inclusive Policies

Amendment of Indian penal code was not a direct interference in the Devadasi practice. The first legal initiative taken for stopping the Devadasis system is the initiative to stop the Devadasis system dates back to 1930. When the Madras Legislative Council passed a private bill with due efforts of social worker Mutthu Lakshmi Reddy and C. P. Ramaswamy Iyyar was instrumental to introduce the bill. The Bombay Devadasi Protection Act was passed by the British Government. This Act covered the Bombay state, as it existed then. The Bombay Devadasi Protection Act declared dedication of a woman as an illegal act, irrespective of the fact whether the dedication was made with her consent or not. According to this act, marriage by a Devadasi was to be considered lawful and valid, and the children



from such wedlock were to be treated as legitimate. The act also laid down grounds for punitive active that could be taken against any person or persons, who ever found to be involved in dedications, except the women who were being dedicated. Those found guilty of such acts could face a year's imprisonment or fine or both. The 1934 act had provided rules, which were aimed at protecting the interests of the Devadasis whenever there was a dispute over ownership of land involving a Devadasi, the local collector was expected to intervene concurrently with the Bombay Devadasi Protection Act, the Madras Devadasi (Prevention of Dedication) Act, 1947 was also in operation in the them Mysore state which was renamed as Karnataka in 1972. The two acts were replaced by Karnataka Devadasis (Prohibition of Dedication) Act which was adopted by state legislature in 1982 and was notified by the Government through its gazette in 1984. The Karnataka Devadasis Prohibition Act, 1982. The study on this issue revealed, the condition of women in certain parts of Karnataka was pitiable, leading to take up prostitution for their livelihood after enactment of the law. Karnataka government enacted the law to **minimize the social evil** and to **rehabilitate the victim**. Dedication of women as Devadasis is made an offence.

With due efforts of social movements such as Adi-Andhra Social Service League and other active Dalit leadership raised the issue of Jogini system an enactment took place as Andhra Pradesh Devadasis (Prevention of Dedication) Act, 1947 later amended with due efforts of Hemalatha Lavanam in the year 1988 a new act came in to force as A.P Devadasis (Prohibition of Dedication) Act, 1988. This act is replica of Karnataka act, there were no special provisions incorporated to rehabilitate the Devadasis, where as Karnataka successes doing this part. A.P (Andhra Area) Devadassi (Prevention of Dedication) Act, 1947 is amended to as A.P Devadasis Prohibition Act 1988. It is replica to Karnataka Act and there were no special provision incorporated to rehabilitate the victims under the act. **Maharashtra Devadasi System (Abolition) Act, 2005**. When it comes to Maharastra Devadasis System (Abolition) Act, 2005, was comprehensive law to abolish the practice of the Dedication of Women as Devadasis, the state of Maharastra is better than both Karnataka and Andhra Pradesh but the Act of Maharastra made it strong determination for punishment under the act. It is much progressive Act for abolition of System.

Education of Jogini Women in Andhra Pradesh

Andhra Pradesh has a sizeable Jogini women Population. According to One Man Commission Report submitted to the Andhra Pradesh government in the year 2013 clearly says that 24,273 Jogini women were identified across 17 districts. See the table for more details.

**Table.1: District Wise Jogini Population**

Sl No	District	Jogini women population	Sl No	District	Jogini women population
1	East Godawari	1	10	Adilabad	906
2	Cuddaph	1	11	Warangal	1059
3	Vijayanagaram	7	12	Medak	1145
4	Prakasam	26	13	Karimnagar	2197
5	Nalgonda	40	14	Ananthapur	2686
6	Ranga Reddy	21	15	Mehaboobnagar	2879
7	Nellore	284	16	Nizamabad	5666
8	Chittore	544	17	Karnool	5861
9	Hyderabad	740		Total	24,273

Source: 1. One Man Commission Report on Jogini Women and Child, 2013

2. Survey of District Collectors 1987-88

According to Aashray an NGO, working for the empowerment of Jogini women in the regions of Andhra Pradesh and Telangana State said that there are three categories of Jogini women based on their age group. They are old age Jogini women, middle age and young Jogini women. Most of the school going children belongs to middle and young age Jogini women. The scene of education in Andhra Pradesh is a picture of contrasts. The state is known at once for its many successful experiments in the field of education as well as for its poor literacy levels. It reveals the extent of its educational backwardness. Among the innovations introduced in the field of education are establishment in 1983 of exclusive residential schools for scheduled caste children which later served as the model for Jawahar Navodaya vidyalays established by the government of India. The Andhra Pradesh Primary Education Programme (APPEP) introduced in the state in 1983, with important differences, the precursor for the District Primary Education Programme (DPEP) launched in 1994 to cover 14 states of India.

Andhra Pradesh has the dubious distinction of being ranked at the 22nd position as far as all India literacy levels are concerned. In fact, Andhra Pradesh has the lowest literacy rates among the four southern states of the country. As per the 2001 Census, there are about 71% Male literates and 51% Female literates in the state. The official figures themselves reveal that the dropout rates are very high even at present though there has been an improvement over the years. For the academic year 2003-2004, the dropout rate at primary level (I-V) is 42.42 % for boys and 42.80% for girls. If the rates are considered till the upper primary level (I-VII) they are 42.61% and 52.71% for boys and girls respectively. Schooling till the high school level shows that the corresponding figures are 65.08% and 68.53 %. The dropout figures for the SCs and STs are much higher.



Table: 2 Percentage of Dalits in total Population in Andhra Pradesh

Year	Andhra Pradesh					India (%)	
	Population in millions			% in Total population		SC	ST
	SC	ST	All	SC	ST		
1961	4.9	1.3	35.9	13.8	3.7	14.7	6.9
1971	5.8	1.6	43.5	13.3	3.8	14.6	6.9
1981	7.9	3.1	53.5	14.9	5.9	15.8	7.8
1991	10.6	4.2	66.5	15.9	6.3	16.5	8.1
2001	12.3	5.0	76.2	16.2	6.6	16.2	8.2

Source: Census of India, Andhra Pradesh, 2001

Table 2 explains the SC population of the state as well as the all India level is the same where as in case of STs the all India percentage is 2 points lower in A.P. Dalits are not homogeneous and there are a number of sub-castes/groups within each category. There are about 61 Scheduled Castes in Andhra Pradesh of which the important one are Malas, Madigas, Relli, adi-andhra and others. Within Mala and Madiga castes there are about 25 and 18 sub-caste groups. Similarly, there are about 33 Scheduled Tribes in Andhra Pradesh, and the important among them are Gonds, Koyas, Konda Reddies, Savara and others. As a matter of fact, the surge in the size of ST population in the state during the 1970s is attributed to the inclusion into ST in 1977 of a community called Lambada/Sugali, which mostly lives in the plains.

Within the state, there is a wide variation in the percentage of SC and ST in total population across districts. The percentage of SC in total population was highest in Nellore (22.5) followed by Prakasam (21 per cent) and Chittoor (18.7 per cent) districts in the state. Cuddaph is the district with the lowest percentage of ST, (2.4 per cent) and Khammam (26.5 per cent) has the highest in the state.

Education: Literacy and Schooling

It is claimed that education is a Universal right and not a privilege meant for some classes of society. In evaluating the education sector within the state of Andhra Pradesh, it bears reiteration that since 1976, education is in the concurrent jurisdiction of Central and state governments. In principle the state can takes its own decisions and evolve policies in relation to education. In practice, however, the overall policy direction of the centre is adopted by the state as well. As per the conventional and accepted division of labour, the state government has the major responsibility for school education. Even though, the central government provides funds for specific programmes in primary education.

In the Table 3 focuses its attention on literacy levels by caste and gender among Dalits groups in Andhra Pradesh. The literacy rate for STs in the state was below one third of the state average till 1991. The statistics shows that the gender gap among the Dalits most deprived are the ST women than SC women.

**Table 3: Literacy Levels by Caste and Gender in Andhra Pradesh**

Year	SC			ST			All		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1961	8.5	13.4	3.4	4.4	7.3	1.5	21.2	30.2	12.0
1971	10.7	15.9	5.3	5.4	8.5	2.1	24.6	33.2	15.8
1981	17.7	24.8	10.3	07.8	12.0	3.5	29.9	39.3	20.4
1991	25.9	34.4	17.1	13.6	20.1	06.9	44.1	55.1	32.7
2001	53.5	63.5	43.4	37.1	47.7	34.8	60.5	70.3	50.4

NOTE: 1 Figures are in percentage; 2. Literacy is for 5+ population for the years 1961 and 1971 thereafter it has been for 7+ age group population

Source: Census of India, Andhra Pradesh

Table 4: Recognized Educational Institutions and Enrolments

Sl No	Type of Institution	2005-06		2006-07		2007-08	
		No	Enrolments	No	Enrolments	No	Enrolments
1	HSS (KV & PS)	98	1,02,538	97	1,03,188	99	99,664
2	High Schools	15,437	48,39,243	16,195	49,88,791	16,937	51,14,442
3	Primary Schools	62,162	53,98,008	62,162	55,13,155	62,464	53,66,949
4	Upper Primary Schools	17,290	31,72,134	17,823	32,46,096	17,957	31,10,686
5	Total	94,987	13,511,923	96,277	13,851,230	97,457	13,691,741

Note: Higher Secondary Schools (Kendriya Vidyalayas and Public Schools)

Source: Directorate of School Education, Andhra Pradesh

The above table 4 explains about recognized educational institutions and enrolments in the Higher Secondary Schools (Kendriya Vidyalayas and Public Schools), High Schools, Primary Schools and Upper Primary Schools during the period 2005-06, 2006-07 and 2007-08. Interestingly the figures show that the increase of the institutions from 98 HSS (KV & PS) institutions to 99, but enrolment rate has been decreased slightly at HSS (KV & PS) as well Primary and Upper Primary schools from 55, 13,155 in the year 2006-07 to 53,66,949 and 32,46,096 to 31,10,686.

**Table 5: Teacher's employed in Educational Institutions**

Type of Institution	2005-06			2006-07			2007-08		
	No	Employed	Avg.	No	Employed	Avg.	No	Employed	Avg.
HSS (KV & PS)	98	3,958	40.3	97	4,054	41.7	99	4,241	42.8
High Schools	15,437	1,42,544	9.2	16,195	1,58,042	9.7	16,937	1,56,887	9.2
Primary Schools	62,162	1,66,790	2.6	62,162	1,67,723	2.6	62,464	1,67,059	2.6
Upper Primary Schools	17,290	1,06,215	6.1	17,823	1,12,388	6.3	17,957	1,10,949	6.1

Note. 1. HSS (KV & PS) means Higher Secondary Schools (Kendriya Vidyalayas and Public Schools)

2. Average is being calculated based on the number of institutions and employed teachers

Source: Directorate of School Education, Andhra Pradesh

The above table 5 focuses on the issue of number of educational institutions and teachers employed in the schools. It also highlights the average teachers for each school according to the records of Directorate of School Education, Andhra Pradesh during the periods of 2005-06, 2006-07 and 2007-08. When we look at the data the average teachers appointed in the HSS (KV& PS) is highest in number and lowest accounts for the primary schools as against 40.3 % to 2.6. %. This number is increased over the years in case of HSS (KV& PS) but it was the same as it is in the year 2005-05 in case of Primary Schools but Upper Primary Schools this number has ups and downs in the year 2005-06 it was 6.1% and 2006-07 it was 6.3 and 2007-08 it was 6.1%. This has seen as very minimal changes that does not affect at all.

Table 6: Gender wise Teachers and Scheduled Caste Students Ratio in Schools

Type of Institution	2005-06			2006-07			2007-08		
	SC Enrolments			SC Enrolments			SC Enrolments		
Teacher Employed	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
HSS (KV & PS)	5,280	3,622	8,902	555	265	820	460	223	682
	Male 1,629 (3.2)	Female 2,329 (1.5)	Ratio 3,958 (2.2)	Male 1621 (0.3)	Female 2435 (0.1)	Ratio 4054 (0.2)	Male 1696 (0.2)	Female 2545 (0.8)	Ratio 4241 (0.1)
	High Schools	4,84,341	4,23,395	9,07,736	3,07,167	2,69,688	5,76,855	3,12,955	2,85,976
Primary Schools	85,108 (5.6)	57,436 (7.3)	1,42,544 (6.3)	92008 (3.3)	61980 (4.3)	158042 (3.6)	93500 (3.3)	63387 (4.5)	156887 (3.8)
	5,47,355	5,38,630	10,85,965	7,15,816	6,99,646	14,15,462	6,89,936	6,75,744	13,65,680
	Male 91,079 (6.0)	Female 75,711 (7.1)	Ratio 1,66,790 (6.5)	Male 89116 (8.0)	Female 78607 (8.9)	Ratio 167723 (8.4)	Male 87704 (7.8)	Female 79355 (8.5)	Ratio 167059 (8.1)
Upper Primary Schools	2,87,126	2,63,514	5,50,640	2,62,497	2,42,663	5,04,160	2,50,899	2,36,899 (8.5)	4,87,798
	Male 62,034 (4.6)	Female 44,181 (5.9)	Ratio 1,06,215 (5.1)	Male 64744 (4.0)	Female 48244 (5.0)	Ratio 112388 (4.4)	Male 62735 (3.9)	Female 48214 (4.9)	Ratio 110949 (4.3)

Source: Directorate of School Education, Andhra Pradesh



The above table 6 deals about gender based teachers employed in to schools and Scheduled Caste Students enrolments during the period of 2005-06, 2006-07 and 2007-08. There are several issues around the teacher student ratio especially when it comes to the matters relating to care and personal interest. The figures give as an interesting understanding about this issue. The welfare schools that are run by the government the variation of the teacher's student's ratio can be observed among male and female category. Central schools such as Kendriya vidyalayas the ratio of 3.2, 1.5 of male and female to Primary Schools 6.0, 7.1 male and female between teachers and students can be observed. The variation between the central school and the school run by the state government can be seen. The gap between these two varies much and increasing year by year in case of Primary schools and decreasing year by year in case of kendriya vidyalayas.

Table: 7: Stage Wise Enrollments of Scheduled Caste Students in Educational Institutions

Type of Institution	2005-06			2006-07			2007-08		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Pre Primary	27408	22284	49692	49451	42330	91781	46580	39248	85828
Classes I-V	727571	710036	1437607	715816	699646	1415462	689936	675744	1365680
Classes VI & VII	264989	238861	503850	262497	241663	504160	250899	236899	487798
Classes VIII-X	303576	257681	561257	307167	269688	576855	312955	285976	598931
Classes XI & XII	538	299	837	555	265	820	460	223	683
Total	1324082	1229161	2553243	1335486	1253592	2589078	1300830	1238090	2538920

Source: Directorate of school Education, Andhra Pradesh

The above table 7 gives a brief description of enrolments of students of Scheduled Castes in to Schools from pre-school to intermediate level. In Pre-Primary Schools to Intermediate level over the enrolments of boys are more than the girls during the period 2005-06-2007-08. However, the worrying feature is the continuing high dropouts at four stages. That is at the primary, Upper Primary, Secondary and Intermediate. At the primary stage large scale of enrolments recorded and this is continuously decreasing year by year. Whereas enrolments at the Upper Primary, Secondary and decreased drastically. In case of intermediate very less enrolments recorded.

**Table: 8: Government Hostels for Scheduled Caste Student's District Wise**

Sl. No	District	2006-07		2007-08	
		No	Strength	No	Strength
1	Srikakulam	63	7,031	63	7,300
2	Vizianagaram	58	5,651	62	6,028
3	Visakhapatnam	78	7,799	86	8,445
4	East Godawari	120	13,896	122	13,696
5	West Godawari	148	14,917	154	14,951
6	Krishna	163	12,732	164	14,201
7	Guntur	94	9,597	95	9,864
8	Prakasam	116	11,777	117	12,000
9	Nellore	143	14,715	152	14,328
10	Chittoor	125	11,193	128	12,750
11	Cuddaph	149	15,167	148	14,320
12	Ananthapur	126	12,164	126	12,219
13	Karnool	101	13,269	102	14,772
14	Mehabubnagar	102	16,180	102	10,463
15	Rangareddy	67	8,080	67	9,044
16	Hyderabad	21	1,986	21	12,182
17	Medak	90	9,389	90	5,758
18	Nizamabad	67	5,704	67	7,204
19	Adilabad	78	8,360	78	9,236
20	Karimnagar	104	9,839	104	2,000
21	Warangal	99	13,350	99	15,923
22	Khammam	84	9,649	84	6,884
23	Nalgonda	125	17,347	125	14,456
Andhra Pradesh		2,321	2,49,792	2,356	2,48,024

Source: Commissioner Social Welfare, Andhra Pradesh

According to above mentioned tables 8 clearly indicates the list of social welfare hostels for scheduled caste students that are established by the state government in all districts of Andhra Pradesh. It shows the list of institutions and the number of students accommodated in hostels. Among all the districts, Krishna constitutes the highest hostels and highest enrolments accounts for Nalgonda district in the year 2006-07. Where as in the year 2007-08 highest hostels recognized in Krishna district but the number of students enrolled in the hostels was in Warangal district.

Table: 9: Principle Heads of Expenditure (Revenue Accounts)

Sl. No	Item	Accounts 2006-07	Revised Estimates 2007-08	Budget Estimates 2008-09
1	Education, Sports, Arts and Culture	60,555.61	8,603.44	10,520.44
2	General education	5,649.55	8,161.10	10,053.03
3	Technical education	202.28	226.86	224.29
4	Other education	183.78	214.48	243.12
5	Welfare of SC,ST and BCs	1,870.96	2,757.64	3,376.13
6	Social Welfare and Nutrition	2,878.86	3,025.15	5,308.82

Rs. In Crores

Source: Finance Department, Government of Andhra Pradesh



The above mentioned table 9 clearly indicates the allotment of budget for the development activities. For general education which includes school education and college education, the accounts for year 2006-07 constitute 5,649.55 crore rupees estimated, this amount is being re-estimated in the year 2007-08. The final budget Estimates in the year 2008-09 for general education is 10,053.03 rupees. In the below mentioned table 9 explains about the number of schools with selected facilities for the children attaining to the schools.

Table: 9: Number of Schools without Selected Facility, Andhra Pradesh 2006

Schools Without Facility	Type of school			
	Primary	Primary with Upper Primary	UP with Sec./HS	All
Total Schools	57,769	15,557	14,355	87,774
Without a female teacher	18,579 (32.2)	2,010 (12.9)	1,551 (10.8)	22,140 (25.2)
With single teacher	5,947 (10.3)	42 (0.3)	72 (0.5)	6,062 (6.9)
Single class room	21,558 (37.3)	424 (2.7)	108 (0.8)	22,090 (25.2)
With common toilets	27,197 (47.1)	4,196 (27.6)	5,524 (38.5)	36,950 (42.1)
Without Girls Toilets	41,461 (71.8)	6,666 (42.8)	3,965 (27.6)	52,094 (59.4)
Without Drinking Water	16,522 (28.6)	1,825 (11.7)	1,351 (9.4)	19,699 (22.4)
Without Black Board	4,269 (7.4)	613 (3.9)	1,059 (7.4)	5,953 (6.8)

Note: Figures in parenthesis are percentages in total schools.

Source: District Information on School Education (DISE), 2006

An analysis of 1991 and 2001 census data with respect to the literacy levels among the caste groups and gender is being presented in the above table. It is the clear indication that the literacy gap between SC and general population the SC are deprived than the general population.

Conclusion

The crucial decade of 1990s in order to probe the developments within the education of Jogini women children is a problem. It seeks interventions of the state government in order to assess their impact on the field of education especially in its relation to different sections of the population that aspires for education. Government allocation of funds for the education sector as a whole is decreasing. While funded programmes in the form of loans, especially for school education, is increasing but children belongs to Jogini are not in a position get those kinds of facilities. Larger sections of the people are from daily wage agricultural background. At this juncture, basic education is still far away for Dalit communities.

The system of education, which is an important means for bringing about equality, is in fact replicating social hierarchies. Privatization of education at all levels seems to be aiding this process. The private educational institutions form a small part of the entire system but exert an influence that is disproportionate to their actual strength. The policies of the state address the lower class child, especially when affirming its commitment to Universal Elementary Education; in contrast, the curriculum foregrounds the middle class upper castes child. Polarisation is near



complete with the poor opting either for private school education or government schools as per the socio-economic position of the family background.

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