

## CHAPTER II

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## CHAPTER - II

### REVIEW OF RELATED LITERATURE

#### 2.1 INTRODUCTION

India became a free country in the year 1947. Government of India accorded a high priority to education. Article 45 which relates to the directive principles of the Constitution of India, states, "The state shall endeavour to provide within a period of ten years from the commencement of this Constitution, that is from 1950., free and compulsory education for all children until they complete the age of fourteen".

The Constitution of India recognised the existence of scheduled castes and scheduled tribes. Article 46 the constitution states, "The State shall promote with special care the educational and economic interests of the weaker sections of the people, particularly, the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitations". In order to meet the constitutional obligations, the Central and State Government made liberal plans allocations under various five year plans to improve the socio-economic and educational status of scheduled caste and schedule tribes. Opening of Government hostels for backward classes is one of such attempts by the State Government of Maharashtra. This

programme has been chalked out to promote rapid diffusion of education in scheduled castes and scheduled tribes.

In a developing country like India, Education has come to be recognised as a powerful instrument of economic and social change for accelerating the process of transformation of traditional agrarian society into a modern and industrial one.

While education is seen to be an important input for the social, economic and political development of scheduled castes and scheduled tribes. Education is also seen to provide an opportunity to people for vertical mobility, to bridge the gap between the rich and the poor, to provide opportunities for backward classes, to share benefits of development and unify the country into one nation.

In a caste ridden and hierarchical society of India, distribution of access to educational opportunities are often uneven, and unjust. The upper caste having long unbroken tradition of learning and backed by their economic and political power had almost monopolised educational opportunities in the pre-independence days.

The backward classes of these inherited social and economical handicaps could do no more than marginally utilize them. Consequently the educational problems of the backward classes are not educational problems but are to a large extent, socio-political problem having strong economical dimensions. Hence the need to provide special programmes for improving of these groups.

Government of Maharashtra has been implemented various scheme viz. :

- 1 > Awarding Scholarships.
- 2 > Opening of Government hostels.
- 3 > Providing educational material and
- 4 > Supplying mid-day meal etc.

for backward classes as a measure to push up the level of education among the backward class students.

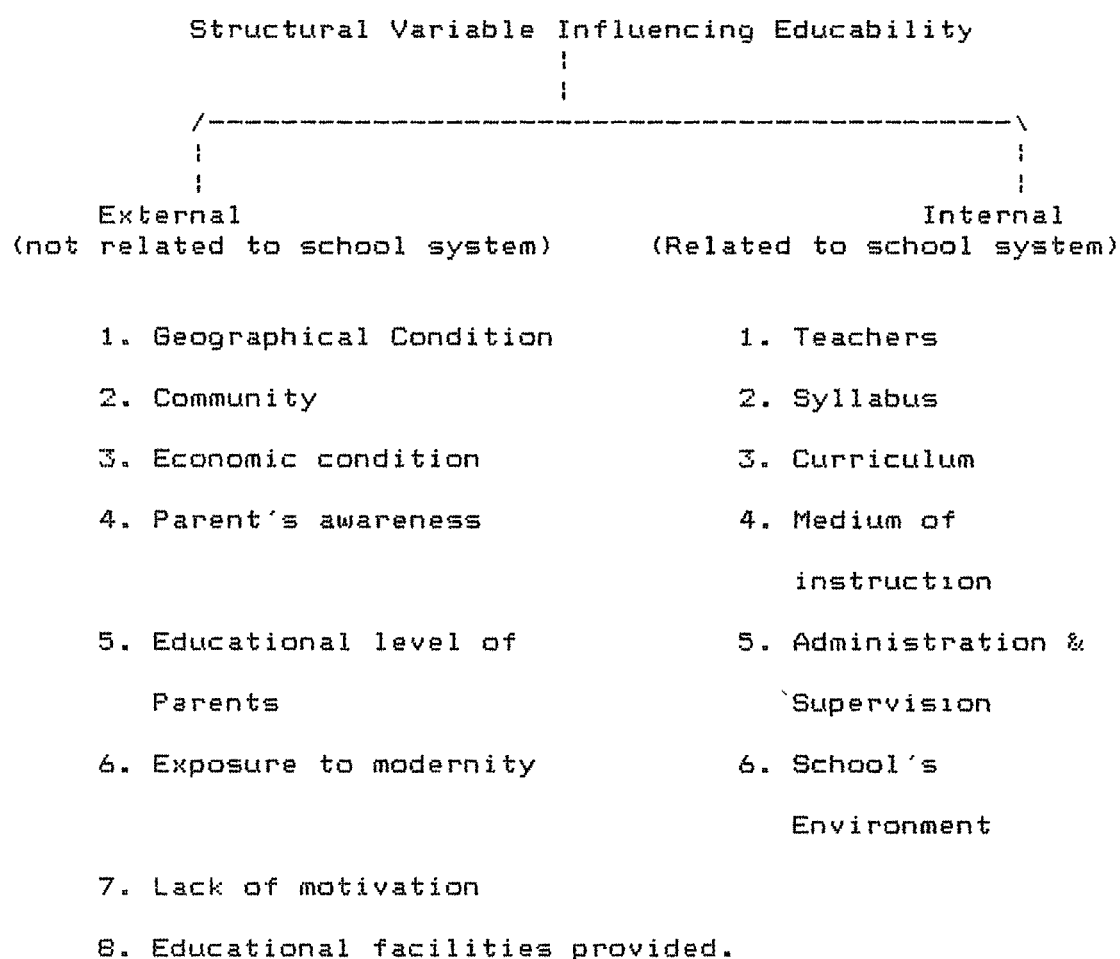
It is observed in third all India Educational Survey that, "Enrolment is higher among scheduled tribes (18.13 percent) than among scheduled castes (14.26 percent) in Elementary Schools. But dropouts, wastage and stagnation is higher among scheduled tribe children in comparison to non scheduled caste, scheduled caste children". Tribal Research Institute, Maharashtra Report of wastage and stagnation in primary and secondary education of scheduled tribes of Nasik district, 1970, has observed that educational programme has not suited the tribal culture,

"Absenteeism, wastage and stagnation are very high in school situated in the tribal area and these contributes greatly for the slow progress of tribal education".

Although, Education is the potent instrument for social change and modernisation, it is not an independant variable, Educability of an individual and group in a society depends upon several structural variables. These variable can be internal, that is ralated to school system or external that is not related to school system.

The diagram below points out certain Internal and External various influencing their Educability..pa.PA

## 2.2 DIAGRAMMATICAL REPRESENTATION OF STRUCTURAL VARIABLE INFLUENCING EDUCABILITY.



## 2.3. EXTERNAL FACTORS INFLUENCING EDUCABILITY

Some researcher are of the opinion that it's usually the non educational factors (External factors) that are responsible

for low educational attainment.

As, Taylor and Ayers (1989) writes, "Whether or not the child derives the maximum benefit depend upon a number of non educational factors in the environment, which includes the level of health of the family, the quality of available social services, the socio-economic and literacy level of the family ".

Renuka Ray Committee (1959), Elwin Committee (1962), Sachidananda (1967), N.K. Ambasht (1970), N.K. Das Gupta (1963), they all have pointed is due to the apathetic and in different attitude and lack of motivation for education which arises owing to two main reasons. Firstly, the education system is alien it is not adjusted to the socio-economic and culture of the people. Secondly, the tribals have certain prejudices and suspicions towards the sincerity of the non-tribals".

Another major reason that most of the researchers have pointed out is poverty. Poverty is at the root of slow progress of tribal education. To say in the words of Save (1945), "All improvement must be educational and primary education is the basic of everything. This need not be disputed. But prior to education, the problem of bread must be satisfied. In case of people who hardly get bread twice a day, literacy is a tall talk".

Guma Maheswara Rao (1992) in his article concludes that, "The main problem of tribals is bare poverty. Poverty arises due to uneconomical factors like. Low agricultural production, shifting cultivation, land alienation, indebtedness, lack of irrigational facilities, low education, unawareness of institutional credit facilities, market prices, traditional living condition, isolation and exploitation by traders etc."

Therefore, it is essential to consider Sachidanada's (1967) opinion, "Education and economic growth go side by side and educational with vocational bias is the need of the tribal people".

L.R.N. Srivastava (1965) and Report of schedule areas and Schedule Tribe Commission (1960-61) have pointed out that, "slow progress of education among the tribals in India is due to inadequate provision of school in these communities. The tribals generally live in inaccessible areas in small and scattered villages and for that reason schools cannot be provided for all the villages".

Nowadays the number of schools have increased but still



villages without any education facilities are not very uncommon. Ashram Schools and many other facilities are provided to the tribals, to encourage them in the field of education. But as Naik (1969) says, "The children of the upper crust of Bhil society have been able to go to school and take advantage of scholarships and hostel facilities made available to the tribals by Government, more than the lower and middle socio-economic status group".

Even, Telesara (1989) in her finding has inferred that, "The benefits of present educational system have been mostly cornered by the tribal elites, and higher income groups along with the non-tribal elites. The masses of tribals living in the interior parts of the region do not have any substantial access to the educational benefits".

Sujatha (1987) is of the opinion that "Slow progress is due to lack of minimum educational facilities and limited contact of tribals with outside world".

Whereas, Panigrahi (1992) opines that, "Slow progress in the field of tribal education is due to lack of clear cut guidelines regarding roles and responsibility of functionaries, inadequate supervision of schools, dual control of primary education, Non availability of qualified teachers, lack of resources for provid-

ing adequate facilities, unfamiliarity about tribal language and culture, irregular functioning of village schools' Committee and indifferent attitude of tribal people about the functioning of village schools."

Many researchers have come to common conclusion that, "Slow progress in tribal education is due to parents' unawareness of the importance of education", but Mohanthy, Satpathy and Saur (1982) have pointed out that, "The literates having formal education are more aware than illiterates but awareness contributes very little for the increase of educational level in tribal family. Beside economic development operates independently and the formal education system have little bearing on it".

Therefore, Sachidananda's (1967) suggestion is worth considering that, "Education and vocational training should go hand in hand".

In the past, some held the view that, "Tribal people should be left in isolation, believing that this was the only way to protect them from exploitation and other evils", but today with such easy means of travel and communication, isolation is impossible and further more it is unjust. When the tribal people find

out what they are missing, it will be hard to explain to them why they have been kept separate. Tribals believe in sharing all they have and would think it a great injustice if many of the benefits of civilization were kept away from them.

So, let us not consider them as museum pieces, tourist attractions and treat them less than human being. Let's understand that we have responsibility towards them and they have the same capabilities as us.

According to Dr.Shymlal (1987) integration is the only solution to tribal problem.

In one of his speech the former chief minister of Gujarat State, Mr. Amarsingh Chaudhry, has also pointed out the need to integrate tribals into the national main stream.

#### 2.4 CONTRIBUTION OF CHRISTIAN MISSIONARIES TOWARDS TRIBAL EDUCATION.

Elwin Committee (1962) and Ambasht pointed out that, "There is strong motivation for education where ever missionary influence has penetrated and where other voluntary organisations have also tried to spread education among the tribals".

While praising the work of christian missionary in Chhotanagpur Sachidananda (1978) has pointed out that, "One of the biggest achievement of the christian missions has in the field of education. It is fact that large number of tribals would have remained illiterate in the absence of the missionaries and non-christians alike, though the converted tribals may be given some advantages over the others. While education has changed the life of the converts it has also brought an awakening to the non-christians".

Saileshwar Prasad (1980) has observed that, "In villages having christian and non-christian tribal population, it has been noticed that most of the christian tribal parents send their children to school, where as most of the non-christian parents do not send their children to school, because the utility of education has been impressed on the minds of christian tribal parents".

This is quite true in West Khandesh, wherever christian missionaries have worked and where there is a mission station the literacy is found to be higher than the other areas and also the economical condition of christian tribals is found to be better than that of non-christian tribals.

Roy Burman, a noted anthropologist says "It is alleged that people have been converted to christianity on mass scale by allurements provided by the foreign missionaries, in some part of North East India this may be true, but it is certainly not the truth. In many years, christianity appears to have served the role of filling up the intellectual and spiritual vacuum caused by the growing scepticism among the tribal population about their traditional faith and to serve as the vehicle for unification of the isolated small communities into larger entity".

## 2.5 INTERNAL FACTORS INFLUENCING EDUCABILITY

The minister of Human Resource Development M.G.K. Menon (1990) has emphasized the need to use mother tongue as a medium of instruction in the initial stage.

The sound educational principle of mother tongue education as the medium of instruction, at the primary level was consistently upheld in the early years of Educational planning in India. But this was subtly altered in the 1960's, when the three language formula was adopted. This has affected many different linguistic groups, including tribals.

In 1981, language census recognised 106 languages separately. But if we add the languages that the census had dubbed the total goes to 227, of these only 47 languages (including 15 Naga languages) are being used as medium of instruction, in primary school, according to survey by N.C.E.R.T.. It means that only 20.71 per cent of total languages are used as medium of instruction. Before 1970's numbers of educational languages was 81. So, we see instead of increase, the use of tribal language has decreased. Though most of the studies has indicated that, "The medium of instruction, at least in the initial stage should be in tribal language, for tribal areas".

Long ago in 1958 Basu had also emphasized, "The role of mother tongue as a medium of instruction in imparting education to tribals".

P. Lal and Srivastava have shown that, "The slow progress of education among the tribals is due to lack of good teachers. However, bright or imaginative a programme of education one may chalk out, great amount of money may be spent, nothing likely to succeed, unless the teacher is suitable to carry out the programmes".

The teachers play most important role in the extension of education in a community. The success or failure of the school or

community mostly depends on the type of teachers recruited. It is generally observed that the schools in the inaccessible tribal area do not attract good quality teachers.

There is a need of right type of teachers in the tribal areas. Mahajan (1988) suggests that, "Teachers may be recruited from the tribals".

Ambasht (1970) had also pointed out that, "The tribal pupils like the tribal teacher as he is like them and converse with them in tribal language".

But Ratnaiah's (1977) findings are contradictory, he writes, "The tribal teachers were rather constraint in the process of education. The enrolment of children in the villages with tribal teachers were found to be less than the enrolment of children in village with non-tribal teachers".

Tribal teachers can be successful in their own area if his community respect him, if he fails to gain respect from them, he acts as a constraint in the process of tribal education.

S. Prasad, P. Lal, Srivastava and many others feel that, "Teachers in the tribal areas need special training". Where as Brahma (1953) and Digmurti Bhaskara Rao (1988) have also

indicated, "The need for qualified, efficient and right type of teachers in tribal area".

Shymlal (1987) has pointed out that, " Most of the schools in Banaswara district are single teacher school and when teacher is on leave there is no school".



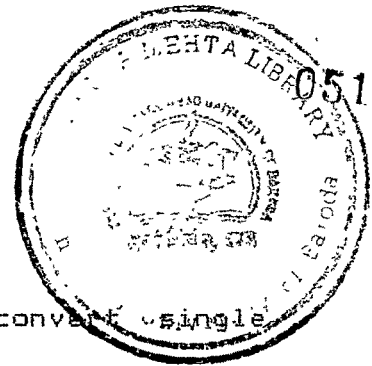
Most of the non-tribal teachers are not interested to stay in tribal areas because of many socio-economic and cultural reasons.

The teacher try to get transferred to the suitable areas, and till the time he is not transferred to the area of his preference, he is found to be irregular at work.

When teachers are irregular, few students who are studying in the schools, do have to discontinue their studies and again, when the teacher comes back, it becomes difficult for him to muster sufficient pupils strength in the school.

Moreover, in one room school, wherein the pupils of four classes sit together for their education, and if the teacher in such a school happens to commute from another place, his irregularity in attendance leads inevitably to irregularity and hence lack of interest among tribal students also.

In many of the single teacher schools there is a practice of entering fictitious names on the rolls of the school, so as to avoid closing down the school in the event of it's failure to meet with criterion of a minimum number of student to be enrolled.



Srivastava (1967) pointing out the need to convert single teacher school to two teacher school. He writes, "In tribal areas mostly there are single teacher school. If there are two teachers in every primary school, each can keep a check on the presence of the other and when one of the teacher goes on leave the school does not have to be closed down".

Jain (1988) writes, "Any curriculum is selective packaging of facts. Ideally speaking, a school level curriculum, chiefly for the subjects like languages, history, civics etc., should include a fairly proportionate selection from the concerns and aspirations of the different students. But in practice it bestows a lion share on the representation of the data in areas of knowledge valued by the dominant social groups. The scheduled caste and scheduled tribe get token representation in it or non at all. Out of 77 stories in Hindi Readers published by Madhya Pradesh Text Book Co-operation for classes four, five and six, only two lessons with central characters identifiable as tribals i.e. only 2.60 per cent".

Mahajan (1988) has again suggested that, " Education to be given to the tribal children must be agricultural bias and craft centered, so, that they may not divert from their hereditary

calling".

Mahapatra in 1955 had emphasized the importance of Curricula, methods and books, while, Adrain Bell and Alan Sigsworth (1987) have emphasized the importance of craft centered education in the rural area.

Pattanayak (1981) points out that, " At the school level, the tendency is to enroll more candidates to the different classes. In some cases incentives are used by the Headmaster or officials for their own purpose. Even the records are not properly maintained. To check all these misutilisations, political pressure and local vested interests there is a need for proper supervision and monitoring. The Education Department and the Tribal Area Development Department should strength their supervisory wing".

Aphale had also suggested, "The need to carry out regular inspection, in order to minimize irregularities ".

Pattanayak (1981) points out that, "There is no tradition of education in the family background for generation, and the tribal child living on the fringes of non tribal society finds himself cognitively unequal to the non tribal child, the inferiority complex is built into his mind, right from the beginning

of formal schooling. As the adults are not convinced of the benefits of formal education and are consequently illiterate, it is not possible to escape the large scale wastage and stagnation".

Aiyuzuddin Ahmed and Sheel Chand Nuna (1987) commenting on "Tribal Education shadows of an uncertain future", has said that, "The mental frame work of the tribal child is not comparable to that of a non tribal and therefore the prevailing system will have to adapt itself to that mental frame work".

Emphasizing the need of education for the people in the developing areas of the world in particular, Margaret Mead says, " Education is needed in all these areas to cope with and repair the destruction already introduced, and beyond this to make it possible for the people, if they choose, to take their place in the community of nations, and to take advantage of the progress of science and technology in improving their standard of living".

Education is also essential for the economic modernisation of the societies. As Richard Gill has rightly said, "An illiterate society is unlikely to be in the fore-front, of technological creativity nor for that matter to know how to use new

technologies even if they exist for the taking". Moreover, in developing societies education is considered as a crucial investment as it generates much needed skills and knowledge for economic growth.

As V.K.R.V. Rao says, "-----literacy is a value in itself. In addition there is an economic reason, a developmental reason for primary education, for it enables children to acquire literacy and to retain it in adulthood, besides cultivating in them the capacity to acquire skills and develop the right attitude to work and production " .

## 2.6 CONCLUSION

From the above discussion it's clear that inspite of various incentives there is slow progress in tribal education and drastic steps need to be taken to provide quantitative and qualitative education in tribal areas.

Many leaders, reformers and researchers have emphasized the need of agricultural bias and craft centered education in the tribal area. There is a need to relate education to productivity. Unless this is done there would be marginal growth in tribal education.

The present system of education is not suited for tribal

area. The imaginative programme chalked out, does not work out due to lack of practical people to implement it. So, with the good imaginative programmes equally talented people are needed for proper implementation.