

C H A P T E R V

REVIEW, FINDINGS AND SUGGESTIONS

"The more an individual comits himself to achieving concrete goals in life related to the newly formed motive, the more the motive is likely to influence his future thoughts and actions."

- McCLELLAND & WINTER.

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C H A P T E R V

REVIEW, FINDINGS AND SUGGESTIONS

V.1 REVIEW

Achievement motive can be conceptually defined as an 'urge to improve'. Since Independence efforts are continually being made to bring in 'quality' in education by raising the academic excellence, though the result is as yet far from satisfactory. There is a great deal to pull together in some systematic way the most important general specifications for a sound educational system that will, among other things, enable people doing research in the field to formulate new inquiries that will constantly add to understanding.

Achievement motivation is one of such areas which gives many challenges and opportunities to the researchers.

Educational institutions and universities exist to teach and pursue truth. It faces untruths all around and within it, and causes of the university crisis is to be found in the moral dilemma that the institution faces. The young student is told that he must seek truth and

finds around him the denial of the truth of life and liberty of the masses of people within his country and outside. He imbibes doctrines of equality and human rights, and sees around him - racism-discrimination and the incessant violation of these rights. The tribal is looked down upon because he is classified as a scheduled caste or tribe. The society think that this is a good enough reason to deprive him of the benefits that by right belong to all people. This is why the tribals of all types have been unjustly ignored and left alone to fend for themselves. There is little then, to wonder why the tribals cannot and do not come up in the world to take part in the affairs of the state. It is not because he is not able, but because he is not given a chance to show his ability.

Furthermore, the young students are told that the basis of scholarship is objectivity and find their lives and that of their parents and society is based on personal pursuits and impersonal egoism. They are told that all true knowledge contributes to peace, international understanding and human well-being, and they find that this knowledge has led them to live under the giant mushroom of the nuclear state on which a large percentage of their country's income is being expended, and over which broods a conspiracy of silence. They are exhorted to bring the spirit of tolerance and charity to their work

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and to their fellow men and finds all around them, minor wars raging in which thousands of innocent men, women and infants are being slaughtered and maimed.

This moral vacuum created by the hypocrisy, lies and deceits with which the students and youths feels themselves surrounded, is the unhappy reality. Whether it be in personal matters, such as, sex and religion, in economic matters such as, investments, deals and contracts, in social matters such as, relations with the underprivileged like the tribals, and above all in the moral realm where they see unfolding before their eyes the ugly story of man's inhumanity to man, youths seems to shrink back and cry out that it is a bloody business. Such reaction naturally flows since the youth is the most sensitive, enthusiastic and idealistic sector of the society.

Hence, the youth seek outside of the educational institutions the basic human needs, to be useful, to be wanted and to be loved. Thus, they embrace many new causes that usually provide them with a temporary feeling of warmth and security. When the causes died their feelings of warmth and security were also extinguished.

Chapter I gives a picture of the modern youth and especially the tribal youth of Meghalaya (Shillong).

In brief it points out that young people regardless of their caste, creed or religion are the same everywhere, having the same needs and aspirations, fears and distress. And wanting fulfilment and gratification.

The investigator was interested in the area of achievement motivation because of the conviction that achievement motivation will open up new vistas for the tribals, since they have always been misunderstood, ignored and deprived. Therefore, the purpose of the present study was to collect information in the area of achievement motivation and to find out certain relationships in the components of the mental world of the tribal and non-tribal youths, so that this information will be the guide lines to the educators, psychologists and sociologists who are interested to help the tribals and all the under-privileged communities to come up and take their rightful place and share in the affairs of the society and nation, just as the non-tribals have always been expected to do.

Therefore, the problem of the present study is:

"A STUDY OF THE ACHIEVEMENT MOTIVE, FEAR OF FAILURE, OCCUPATIONAL ASPIRATIONS, CONCERNS, SOCIO-ECONOMIC STATUS AND THE FAMILY INFLUENCE OF THE TRIBAL AND NON-TRIBAL BOYS AND GIRLS OF MEGHALAYA (SHILLONG)".

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600 undergraduates from the colleges in Shillong.

A detailed account of the objectives and hypotheses is given in the third chapter. But it revolves mainly on the object of studying about the achievement motive of tribals and their relation to non-tribals in n Ach., F&F, occupational aspirations, concerns and family influence. In the same way the main hypotheses was that the level of achievement motive in tribals is as high as non-tribals.

Many researches have been done in the field of achievement motivation and its correlates. Some of these important researches have been recorded in the second chapter. They reveal the importance of achievement motivation and the need to raise motivation which can stimulate a person to compete with excellence, whether with himself or with others.

The works of McClelland, Atkinson, DeCharms, Birney, Carney, Alschuler, Angelini, Heckhausen and their associates, to name a few, on psychological educational research, particularly on achievement motivation, have generated a new faith, by the answers they provided to the problems of the present and future needs.

Alschuler and McClelland generated the concept of n Achievement and found out a technique to measure it

and developed systems and courses to raise achievement motivation in people. Their works - 'The Achievement motive'; 'The Achieving Society', the 'Roots of Consciousness'; 'Motivating Economic Achievement'; among others, are quite well known and appreciated.

These previous researches give a vivid glimpse of the many fields which achievement motivation can probe into. Very little work has been done among the tribals. Therefore, the present study is not only to add to the many studies done and convince others that achievement motivation is one of the answers to the many problems of development today. But mainly to let others know that tribals have the capacity to work along with every one in the developing world, since they too have enough brains, enough aspiration and concern, can be motivated, have anxieties and fears, have hopes and ideals, just as much as the non-tribal or the privileged people, have the only snag is that tribals need more caring, more encouragement, more confidence and help, to be able to believe that they are not regarded as lower than others but equal to everyone in everything. They are like children who are growers - eager to do more, glad to be big; they are learners - excited to find out, thrilled with knowhow; they are practicers - hardworking, drilling themselves striving to become skilled.

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Could we afford to neglect them? Should we deprive them of their right? Do we have the heart to kill their enthusiasm and bury their talent?

The answer to these vital questions will be in the ways and means the Government and society, as well as universities and schools, try to meet the needs of the tribal and try to bring them out from a state of ignorance to enlightenment, from darkness into light.

V.2 MAJOR OBSERVATIONS AND CONCLUSIONS

1. The Level of n Ach.

The mean score for n Ach. of the present sample is 10.32 (S.D. 6.72).

This level of n Ach. is very high in comparison to the Indian samples, e.g., Delhi (4.76), Madras (3.79), Baroda (6.00, 4.81, 3.92, 3.10, 1.88), Assam - tribal (5.55) and non-tribal (4.49).

In relation to other countries of the world also the n Ach. level of the present sample is higher. The n Ach. level of Japan is (9.24), Germany is (4.60), Brazil (5.47) and U.S.A. (4.76).

The n Ach. level of the Assam tribal sample is reported as higher than most of the Indian samples except

Kheda (Gujarat). In the result of the present sample also the tribals' n Ach. level (10.52) with S.D. (6.40) is higher than non-tribals' n Ach. (10.13) with S.D.(7.03).

It can be concluded, therefore, that the level of n Ach. of the tribal and non-tribal students of Meghalaya (Shillong) is higher than that of Madras, Delhi and Gujarat students.

2.1 n Ach. Level and Tribal/Non-Tribal

It is observed that the mean difference between the mean score of n Ach. of the tribal and non-tribal students is (10.52) with S.D.(6.40) and (10.13) with S.D. (7.03) respectively, which is not a significant difference.

This level of n Ach. is very high in comparison to the level of n Ach. of Assam, for example, Assam tribals' n Ach. level is (5.55) and non-tribals' n Ach. level is (4.49).

2.2 Level of n Ach. and Sex

The difference between mean n Ach. score of girls in the present sample is (11.50) with S.D. (6.01) and boys' n Ach. score is (9.15) with S.D.(7.19). This difference is significant at .01 level.

The mean n Ach. scores of the Assam sample is much lower, e.g., boys (4.48) and girls (5.80) than the

present sample.

2.3 n Ach. Level and Socio-Economic Status

It is observed that the difference between mean n Ach. scores of pupils of:

1. high SES (10.24) and low SES (8.47) is significant at .05 level.
2. high SES (10.24) and middle SES (11.08) is not significant.
3. middle SES (11.08) and low SES (8.47) is significant at .01 level.

From these observations it can be inferred that the middle SES students have higher n Achievement level than the high SES and low SES students.

3.1 Pupil's FoF in Relation to their n Ach.

It is observed that n Ach. is most related to FoF. The mean score of the relation of n Ach. and FoF is (-.031).

3.2 FoF and Tribal and Non-Tribal

The tribal mean score of FoF is (2.47) with S.D. (3.44) and the non-tribal mean score is (2.62) with S.D. (3.58) which is not a significant difference.

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3.3 FoF and Sex

The means score of FoF for boys is (1.79) with S.D. (2.73) and for girls the mean score is (3.30) with S.D. (4.01) the differences is significant at .01 level, which concludes that girls are more afraid of failure than boys.

3.4 FoF and SES Level

The FoF level between high (2.94) and middle socio-economic status (2.53) and middle SES (2.53) and low SES (2.04) does not differ significantly.

The relation between high (2.94) and low (2.04) SES, FoF level is significant at .05 level.

4.1 Occupational Aspirations and n Ach.

The occupational aspiration score is negative (-.12) in relation to n Ach.

It is concluded that occupational aspiration has an inversed relation to n Ach.

4.2 Occupational Aspiration in Tribals and Non-Tribals

The occupational aspiration level between tribals (29.65) and non-tribals (25.66) is significant at .01 level.

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4.3 Occupational Aspirations in Boys and Girls

There is a significant (.01 level) relation between the occupational aspiration score of boys (26.9) and girls (28.37) which concludes that girls' aspiration for occupation is higher than boys.

4.4 Occupational Aspirations and SES

Occupational aspirations of high SES (26.29) is significantly related with middle SES (27.81) the relation is significant at .01 level.

So also the relation between middle SES (27.81) and low SES (29.17) is significant at .05 level.

And the relation between high SES (26.29) and low SES (29.17) is significant at .01 level.

It is concluded that the low SES have higher occupation for aspirations than the middle and high SES. And that the middle SES have higher occupational aspirations than high SES students.

5.1 Concern and n Ach.

Concern score for self hope (.075) is not related to n Ach., which concern score for country's hope (.154) is significantly related to n Ach. at .01 level.

It is concluded that students in the sample have less hopes and concern for themselves, but more hopes and concern for their country.

5.2 Concern in Tribals and Non-Tribals

(a) The relation of self-hopes between tribals (6.80) and non-tribals (5.98) is significant at .05 level. Indicating that tribals have more hopes and concern for themselves than non-tribals.

(b) The relation of country's hopes between tribals (7.08) and non-tribals (5.34) is significant at .01 level. Indicating the same result that tribals have more hopes and concern for their country than non-tribals.

5.3 Concern in Boys and Girls

The relationship of concern for self in boys (6.87) and in girls (6.28) is significant at .01 level.

And the relationship of concern for country in boys (6.14) and girls (6.28) does not reach the significant level.

It is concluded-~~that~~ firstly that girls have more concern for self than boys, and secondly, girls and boys have almost equal concern for their country.

5.4 Concern in SES Groups

Concern score for self and country in high Socio-economic status students is (6.00 and 5.976) respectively. In middle SES students it is (6.66 and 6.25) respectively. And in low SES students the score is (6.23 and 6.42) respectively.

Though slight differences is found i.e. middle SES score is higher than high and low for self hopes. And low SES is higher than middle and high SES in country's hopes score. It is concluded that there is no difference of SES level in concerns since there was no significant differences. found.

6.1 Family Influence and n Ach.

The mean score of family influence in relation to n Ach. is (11.51) for the students where family influence is high, (9.80) where influence is average and (10.20) where influence is low.

The differences between the family influence in high and low groups is significant at .01 level. The relationship in middle and high groups is significant at .01 level. But there is no significant difference between middle and low groups.

It is concluded that it is the low and middle

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groups in the degree of family influence who have higher n Ach. than the average family influence group.

6.2 Family Influence and FoF

The mean score of family influence in relation to FoF is (3.63) for high influence, (3.42) for average influence and (3.9) for low influence.

The difference between high and middle is significant at .01 level. Between middle and low is also significant at .01 level. But the relation between high and low is not significant.

It is concluded that those students who have less family influence are more afraid of failure than those who have sufficient family influence.

6.3 Family Influence and Occupational Aspirations

The mean score of family influence in relation to occupational aspiration is (28.12) for the high influenced group (28.41) for the average, and (26.20) for the low.

The relationship between the high and middle group is not significant, so also between high and low group. But between middle and low it is significant at .01 level.

It is concluded that between the high and average family influence groups the occupational aspirations is

of the same magnitude, but those students whose family influence is low, their occupational aspirations are also less.

6.4 Family Influence and Concern

(a) The mean score of family influence in relation to concerns for self is (5.60) for the high group, (6.20) middle group, and (5.50) for the low group, in the concern for country the mean score for high group is (6.27), middle group is (6.36) and lower group is (6.80).

The differences in self hopes in high and average influence group is not significant, so also is the case with high and low groups. But between middle and low group the difference is significant at .01 level.

It is concluded, therefore, that average family influence helps a student to have more concern about himself. Rather than too much or too little influence.

(b) The mean score of family influence in relation to concern for country is (6.27) for the high group, (6.36) for the middle and (6.80) for the low.

No significant relationship is found in groups 2 & 3, 1 & 3 and 1 and 2.

From the observation it is concluded that students in the sample regardless of the magnitude of family

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influence, have more or less equal concern for their country.

7. Final Conclusion

The n Ach. level of pupils is related to the educational and occupational level of parents, socio-economic status, and country's hopes.

The n Ach. level of pupils is negatively related to FoF and occupational aspirations.

And the n Ach. level is not related to the income level of parents, total SES and self hopes.

The n Ach. level of the tribal and non-tribal students of Meghalaya (Shillong) is the highest so far.

Non-tribals have more fear of failure than the tribals. Girls have more fear of failure than boys. High SES have more fear of failure than middle and low SES.

The tribal and non-tribal boys and girls of Meghalaya have very little fear of failure.

Occupational aspirationsⁱⁿ/tribals is more than non-tribals. And girls have more occupational aspirations than boys. Occupational aspiration of the low SES is higher than high and middle SES.

Tribals have more self and country concern than

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non-tribals. Boys have more self concern than girls but girls have more country concern than boys.

Middle SES have more self concern than low and high SES. But low SES have more concern for country than middle and high SES.

High influence family groups have more n Ach. & more occupational aspirations, average family influence have more self hopes. While low family influence have more FoF and more hopes for their country.

V.3 EDUCATIONAL IMPLICATIONS AND SUGGESTIONS

India is one of the major forces in the developing world whose growth and stability is absolutely essential to the peace and stability of South Asia. This calls for the unity and fellow feeling of all people in India. People have come to recognize other factors as important - closing the gap between the developed and less developed states, preservation of the environment and enhancement of the quality of life, rational planning of population growth and urbanization, a solution to the dual problem of unemployment and inflation that grip many nation both rich and poor and an increase of food production to stave off the specter of hunger.

In a very critical sense, the prosperity of the

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interdependent nation depends on how far the people can go in reducing the barrier between caste, creed, religion, etc. clearly much more needs to be done if the underdeveloped communities is to participate fully in the affair of the nation. Growth rates must be sharply decreased, the benefits of modern technology must be brought to the underprivileged and improve agricultural practices. The fruits of development, when they come, must be equally distributed among all sectors of the population, for it is no good to develop all the countries of the world, if the majority of their populations remain impoverished.

All human problems are interrelated. The quality of life is inextricably bound up with the quantity of life. In an interdependent world, no one perishes, or survives, separately, only together.

If togetherness is the key of future progress and prosperity, then it is right to suggest that all students, whether tribal or non-tribal, privileged or underprivileged, must join hands and work together, without any complexes arising from any differences in caste or creed. Including some tribal young men and women in the working for good for the state and nation, is to admit that they too have their own vital part to play. But before they can do this, they must be taught and instructed how to do so. Here we need the joint effort of the educational institutions and society

to act upon the tribal in order to lift him up to the level of other privileged young people. If tribals are neglected, they may cause the weak link in the nation's chain of progress and prosperity. But if special efforts are made to help them to come out into the world, the chain of progress and development will be strong and unbreakable.

The present study presents some observations and findings which require to be studied from the point of view of their educational implications, in order that educations could take a hint from this research in various studies.

It also points out the dire need for an improvement in the educational system for the general advancement and progress of the students. It is high time for the parents, teachers, society and Government to observe and acknowledge that striking at the roots will be the best way to steer the growing young people toward evolving a new and better world. The root of all troubles and hindrances being, unequal distribution of educational facilities to the tribals and non-tribals. Non-tribals have all, whereas tribals have only the crumbs. Another root of the trouble is poverty, unemployment, lack of proper guidance, and the feeling of inequality among the people.

It will be well, for all educational institutions to provide not only vocational guidance to the students,

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but to a certain extent with some jobs for the needy students.

The educational environment should show no discrimination between tribal or non-tribal, high caste or low caste. All human being should be regarded as individuals, thirsting for a common need, the acquisition of knowledge and for the betterment of self and society. After all the n Ach. level of tribal and non-tribal was of the same level, which clearly pointed out that the discrimination was only in the human mind and action. Tgerefore, it is the sacred duty of the educational institutions to evolve an educational system by which the students will be entirely unconscious of the destructive discrimination between tribal and non-tribals, rich and poor, high or low caste and creed, this religion or that religion.

All human beings given the opportunity and having the potentiality will be able to rise up to any heights despite of creed, caste, religion or status.

The present study also reveals that boys and girls are equally capable of achievement activities. In fact girls were found to be higher in n Ach. than boys and the difference was highly significant which pointed out that girls too are achievement oriented and can do many things, which the society and custom never give them credit to be able to do. The educational system should not ignore the

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potentialities and talents of the girls since, girls too can contribute mentally, physically and socially towards development and progress. Girls are anxious to succeed. Their fear of failure is not a discredit^{to} them but it goes to show how anxious they are to do well and succeed. Girls proved to have high occupational aspirations, which suggests, that they are no longer satisfied to sit at home and tend the children and family only. They showed capabilities of being able to serve two masters, the home and vocation or job, which credit cannot be given to the boys. Their high occupational aspirations shows that they want to get away from the drudgery of household work all the time.

The tribal boys and girls showed that their concern for themselves and their country is just as great or just as little as the non-tribals. Though the non-tribals showed more concern for self, the tribals showed more concern for their country.

It is quite natural for the tribal student in Meghalaya to show high concern for his country, since Meghalaya has only recently been declared an independent state. This possession has made the tribals to be more patriotic and concern about the welfare of the country. Now they are realising that a great responsibility is theirs to remake the state so that it can emerge as an ideal state.

The study also revealed that the greater the incentives in the family the greater is the n Ach. of the student. Though, it also revealed that those who have very low influence too have high n Ach. This proves that these individuals do not lack intelligence, but they lack encouragement. If proper encouragement is given they will be promising individuals.

Family influence is an important link between education and development. If our families provide the right kind and enough guidance, the students will show more enthusiasm in all their affairs. The lack of family guidance is due to the illiteracy and little education of the parents. Practical plans must be made to give and spread education to most of our illiterate parents, so that when they know how to value education, they can encourage their children in the right direction.

Suggestions for Further Studies

Seeing the plight of the tribals and knowing what they are capable of doing, it is only fair that every encouragement be given to them in the form of more opportunities and chances. This can be done by giving scholarship to the meritorious students, by opportunities for further studies at home or abroad to widen their knowledge and improve their lot. They need vocational and educational guidance, so that they will know what interest them and what they can do. They need more schools and educational institutions to educate the many who are still ignorant and uneducated. Tribals have all the potentialities that others have, but these potentialities are still dormant within them for lack of proper guidance and right opportunities.

Encouragement for further study should be given especially to the tribal boys. The Khasi boy inspite of all his talent and abilities feel inferior and left out. This feeling shows in his aspirations, his concern and fear. The result of this is the system of society which gives him less importance. He cannot feel responsible at home since his parents' home does not belong to him, and cannot be his permanent abode. Even when he marries, the home he will be making will be his wife's, in her parents' house, therefore, here again, he has little or no authority.

25 When he gets children, they will take his wife's name and not his, which is another factor added to his feeling of insecurity.

Therefore, we see that boys are less achievement oriented than the girls. The girls usually excel themselves wherever they go. Whereas boys show a reluctance to go out anywhere to better themselves. Though, now with the opportunities afforded they are beginning to come out and prove themselves. This is why more and more opportunities should be given to them since the tribal boys ^{are responding} and proving to be hopeful aspirants.

Girls too need encouragement. Their enthusiasm ^{-ed} should not be dampen/ because they are the weaker sex. Girls everywhere in the world have proved to be worthy and valuable. Their contribution to the world's progress and development cannot be denied.

It is the duty of the Government and educational institutions therefore to provide the tribal boys and girls with more opportunities and encouragement. Tribals need financial assistance as well since the majority of them are poor and can hardly afford a college education for their children. Parents too should be educated so that they can value education. There is much for the Government and the individual citizen to do in order to help the less fortunate tribal and pull them up to the level where every

-body is. Then the result will be a new and better society. Tribals need a sense of surety and confidence that the society of which they are a part holds out a fair degree of hope that their aspirations will be fulfilled.

Regarding the educational inputs, the education ~~tha~~ that the tribal is having is the education that everybody gets. There is no special educational system by which a tribal can learn about things in the way he understands and is acquainted. The text books in schools too are the same text books that all students everywhere are using, whereas it is right and practical that the text books a tribal school child reads, can be understood better, if the imageries are more or less of things and objects he is acquainted with. A lot of improvement is needed in this direction also, so that the tribals can really get a worthwhile education.

What should we do with those tribal students who have very high n Ach? If we treat them uniformly with the rest of the students, they will surely revolt in aggressions and threats. These high n Ach. students need special care and treatment. They need an education which will be meaningful as well as stimulating to them.

These problems of the tribal student can be solved better if the tribals have their own board of education, which will be entirely responsible for giving

27 education to one and all, for looking after their problems, needs and interests, for providing them with professional education and other leisure time education so that this tribal boy will not waste his time in drinking, gambling and wasting away his time. The tribal boys faces this problem very acutely, the problem of not knowing what to do and where to go. And this problem can be taken up by the educational system.

The traces of improvements are emerging and one of the fruits is the birth of a university. This has been a felt need for a very long time. Since the tribals began to realize his powers and potentialities he soon realized his drawbacks and all that he has missed, and will keep on missing them since he has no authority of his own to help himself. But now that he has got his own university, he has a right to look forward to being given all that he has missed. The university can mean to him better educational facilities, better job opportunities, better understanding of himself and others, better social relations, better Government, etc. A university means an opening for the tribal student to the worlds where he has never dreamt he would tread, even when he has always observed others in it. Now he can see himself side by side with everyone else in the world.

Tribals have concerns for their own self

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development as well as for the development of the country. So when we have enthusiastic young students who are interested in this way, it is right that proper use is taken of this interest to bring progress and development in the country. This can be done by giving them special instructions and knowledge about the affairs of the Government and what is going on in the country. It is true that the tribal students have limited knowledge about the affairs of the country and the world at large. Their concern for the country, even for self, may be vague or on a very limited knowledge so tribals should be helped to know how to realize his dreams and hopes for himself and his country.

The fear of failure that tribal girls have must be rooted out. Why are they afraid of attainment. Is it because they have grown up with the idea that girls are inferior, less able, less intelligent, etc[?] The n Ach. level between boys and girls have shown that girls have more n Ach. which mean that girls have the ability to achieve any height just as the boys have done. Girls actually have no cause to be afraid, when they have the ability to do anything and everything.

Education for girls must be encouraged, girls must get out the idea that more education means less chances for marriage. This is true in the Khasi community

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to a certain extent. Since most of the boys do not aspire for say higher education after graduation. They hinder the girls to go for further education, if the girls want to marry within her community. This is the position of many bright young women in Meghalaya, they are afraid to venture much into the educational realm in case the chances of choosing their life partner from their own people will be limited.

Educated women will help much better and faster the process of social change and modernization of the society which is crucial for national development in several spheres including economic development. Investment in education may prove to be a sound one in the social and economic perspectives. This will be one of the much needed steps towards developing a socialistic pattern of society in Meghalaya and in the country.

McClelland and his associates have proved that it is possible to raise achievement motivation in people, which involved motivation training, information, organization and an improved opportunity structure.

Though, it may take some time to convince a credit institution that it ought to engage in motivation training to increase its efficiency, and to find out whether such auspices would interfere with the effectiveness of the training, yet the possibility deserves

serious consideration. Now that Meghalaya has had its own university for the very first time, it may introduce motivation training to the students in order to put some life and vitality in the young tribal students of Meghalaya. It may yet be able to prove its worth when the university has been able to produce young men and women who can take their place side by side with other young men and women in the world.

A tribal is poor and backward, but is this his fault? It may be pointed out that he is a creature of tradition, economic and environmental circumstances beyond his control. And since the circumstances are man made they can be changed. If we are convinced that tribals can change, they will definitely change. In his analysis of race relations in America, Silberman (1964) argues that if the Indian farmer or businessman believes what people say about how backward he is and why, he will behave in a backward passive way. Yet he has the capacity to change what seems to be his predetermined response, as the Kakinada and Vellore businessmen showed.

If the tribals have greater freedom to act, to change the structure of his response, and find opportunities in his environment, he may be able to prove his worth beyond our expectations. Man is capable of doing anything, if he sets his will and mind into doing it.

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But there must be someone to act, to make decisions, to create and design the environment that will predetermine the best response from the individuals who live in it. And this calls for the efforts of the society and the educational system again to do their best for the people.

Improvements need to be done not only for the students but also for the teachers and the institution itself. In order that students will improve, they need to thrive in a congenial atmosphere. This points out to the need for better, trained and efficient teachers. The teaching profession should not attract only the jobless and inefficient people. It must be able to attract the best people in the society. Not only that teachers must be given more encouragement in the emoluments they get. But that teachers must be sent for special training in order that they will be capable to cope up with all the problems that arise in the school environment.

One effective way to improve upon the existing situation is to expose the new teachers to orientation courses as a measure of inservice education of college teachers, and attendance to these courses should be made obligatory. Desai (1970) in his book "Some Issues of Higher Education in India" sums up inservice training of junior college teachers:

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It is envisaged that a major incentive to junior faculty members to participate in the training course will be the opportunities it provides for them to focus on problems that concern them, problems that they are facing in their day-to-day teaching. Theory and practical work planned for the training course should be viewed in relation to these problems. The teachers should be helped to identify their problems by reviewing their experiences, analysis of some hypothetical and real class instructional situations, individual conferences with participants and through group discussions including panel discussions. (Desai, D.M., 1970, p. 107)

The university should also examine the existing curriculum in the schools. What kind of food for the mental health of students do we provide? Is it adequate enough to cater to all his needs? Curriculum reform, therefore, is another vital need to be met, if tribals lot is to be improved.

Some principles are suggested which might help in improving the situation in regard to syllabuses, curriculum, text books and reference books.

Each course should be built up on the basis of some precise and important knowledge, skills and applications of objectives.

The contents of every course should be upto date and modernized, which calls for a revision at an interval of every three or four years.

Students perceptions should be obtained and the results to be fed back into the revision and reconstruction of the courses.

Whenever possible students should be consulted even in curriculum revision and reform.

The teachers of every affiliated colleges should have an opportunity to contribute their thinking and experience in improving and enriching the curriculum.

In every course or the section of a paper, at least one basic text book should be prescribed for intensive study.

The National Education Commission (1964-66) in its monumental report, has observed that:

The crippling effect of the external examinations on the quality of work in higher education is so great that examination reform has become crucial to all progress and to go hand in hand with the improvements in teaching.

The implication is that examination reform is not only very essential, but that it would reduce dissatisfaction, frustration and a feeling of injustice among the students. The University Grants Commission has now taken a definite stand on the issue of examination reform in higher education. In May, 1974, it published a document entitled "Examination Reform: A Plan of Action".

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The action programme is based on some general principles of examination reform.

Besides these important reforms, the other vital need of the tribal student is to have proper and enough educational institutions. When encouragement is given to the people to avail of the opportunity of education, proper incentive, like a suitable school building and library should also be provided. In Meghalaya the schools and colleges are only clustered around Shillong, the capital town. And the enthusiastic villager who longs to come to school, cannot, because of distance and lack of other facilities. If more school buildings are spread to the villages as well, all will be able to get the education they need so badly.

V.4 CONCLUSION

The present investigation relates to the mental state of the tribal in comparison to the non-tribal students in connection with achievement, needs, aspirations and concerns. An interesting result has evolved to prove that the tribal whom everyone looked down and ignored, is in fact as good, if not better, as their counterparts the non-tribals. They have all the possibilities waiting to be made actualities by a mere offer of the opportunities and encouragement that others have

had.

One can gather from the results of the study that the tribals are ripe and ready for development. Their concerns for their ownself development, their aspirations for good jobs and above all their high n Achievement, cannot but act as an urge on their part to the society and Government to give them a chance to prove themselves.

What is needed to be done is not only to increase the student level of satisfaction with academic, welfare, cultural and social life in the educational sphere. But to offer them opportunity for further development and progress by means of stipend, scholarships, free student-ships, etc. which can help the tribal to make use of all kinds of opportunities.

The system of college education is not very much geared to the needs of the country and the objectives of national development, nor to the development of the students' individuality. The urgent needs of the country are, building up a strong moral fabric of character with a sense of social responsibility, economic growth and full employment, modernizing our traditional society and removing what is bad in it, creation of a strong democratic state and bringing about national integration.

The educational system need radical changes in

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concept, ideology, organization, curriculum, teaching, and examination. The sooner we delink university degrees from jobs and social prestige, the better it will be for our higher educational system as well as the students.

There is an urgent need to develop student interpersonal welfare service in the universities. Students are to be accepted as participants in university life and they should be exposed to larger learning experiences in the decision-making process in the university. They can develop better and faster a sense and habit of responsible thinking and behaviour by participation and involvement in the decision-making of the university.

Examination should no longer be pursued as a screening and selective device. It is this ideology and practice that has made examination a great evil. Examinations must be used to help the students grow in desired dimensions according to their talents, and capacities and to develop in a way which he can be his best.

Upto a certain limit and for a reasonable amount of time, tribals must get special facilities to education and other kinds of development. When the tribal has come up to the level of other people and when he has got rid of his self-consciousness of being backward and a little

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less able than the other people, then he will be ready to take his rightful place and play his role in the progress and development of the society.

To still ignore the tribals, inspite of their incessant effort to show their worth, will be the greatest wrong of the society toward its own citizen. Tribals have a right to be born in this world so also they have a right to share in the affairs of the world at large.

"This is an age of competitions and challenges, we must dare and do, compete and conquer, to get to the top."