

## CHAPTER II

## REVIEW OF RELATED STUDIES

This chapter presents a critical review of the studies conducted in the past in relation to tribal education that lend support for rationale of the present study. An attempt has been made to give a brief account of the objectives, methodologies and findings of each research study and the observations and expressions as have been reflected in individual papers, review reports and books concerning tribal education. Keeping in view the objectives of the present study, the studies reviewed have been arranged under different broad headings as follows:

- i) Status of educational development and modernisation among Scheduled Tribes.
- ii) Problems, constraints, needs and aspirations of Scheduled Tribes.
- iii) Welfare programmes vis-a-vis socio-economic and educational development.
- iv) Impact of educational programmes on Schedule Tribes.
- v) Plan and policy making for the tribal education vis-a-vis development.
- vi) Tribal education in the recent past.
- vii) Evaluative studies.

(i) Status of Educational Development and Modernisation Among Scheduled Tribes

Sujatha (1987) in her study dealt with a detailed analysis of the status and constraints that impede education of 'Yenadi' tribe in Andhra Pradesh. She reported that

exposure to modernity and social distance in mixed villages was found to be adversely affecting the educational progress of the Yenadis. The tribal colonies were better utilising the educational opportunities. The slow progress of education is mainly due to low enrolment, high dropout and stagnation. Other reasons were household work, agricultural work and lack of interest on the part of children for education. The Yenadi parents and their children were not aware of the facilities existing for their education. They were not properly motivated for schooling. She further found that the utilization of opportunities varied within the same group depending upon the location of their habitation, occupation and income levels.

Bihari (1969) studied the wastage and stagnation in primary education among the tribals of Gujarat and reported that fiftyfive per cent of the estimated number of tribal children in (6-11) age group were found enrolled in schools against seventynine per cent in the general population. Valod block showed the highest percentage of enrolment and Sukhsar the lowest. In all the blocks the dropouts in the number of boys and girls increased from grade I to grade II. Beyond grade V, the rate of dropouts reduced considerably. The rate of stagnation in the first grade was sixtyeight per cent and it was found decreasing with the increase of grades. Masavi (1976) studied wastage and stagnation in primary education in tribal areas and found that 9.1 per cent of total enrolled in standard I had been able to complete standard IV. Standard I was found to be the weakest point in the sphere of tribal education. The rate of stagnation was greater among girls than among boys in almost all blocks. Similar to the findings by Bihari (1969), it was found that through standard II, III and IV stagnation considerably reduced. Patel et.al studied the time series enrolment rates for the

period 1964 to 1980 and showed that about 25 to 50 per cent of the tribal girls enrolled in standard I dropped out at the very next stage of primary education.

A study conducted by Rout (1989) in Orissa revealed that the enrolment ratio at the primary education stage increased over the years 1974 to 1984, but at a slow rate. The educational disparities between the scheduled tribes and non-tribal communities at the middle stage are more pronounced than at primary stage. This shows that there is high rate of wastage, stagnation between these two stages. The dropout percentage of the tribals at the primary stage remained 73.48 per cent as against 40 per cent of the non-tribals. At the middle school stage the dropout rate of the tribals was 84.11 per cent as against 57.58 per cent for non-tribals. The researcher further expressed that dropout mostly contribute to the high percentage of illiteracy in the stage. Vyas et.al (1970) in a similar study conducted in Rajasthan reported that the percentage of dropouts and stagnation among the tribal dominated Kotra Panchayat Samiti was very high compared to that of Jhadol, inhabited equally by tribals and non-tribals. They further suggested that in higher classes i.e. classes VI to XI, the extent of stagnation was more and the incidence of dropout was not high.

Desai (1974) in a study found that literacy among the scheduled tribes was 11.69 per cent in 1961 and it raised to 14.12 per cent in 1971 in Gujarat. The enrolment in primary schools increased by 73 per cent from 1961 to 1971 with a large increment in women students enrolment at primary and secondary education levels. Rout (1989) also found that the enrolment ratio at the primary stage increased over the years from 1974 to 1984 but at a slow rate.

Sujatha (1987) in her study found that slow progress was due to low enrolment, high dropout, lack of interest on

the part of children and parental unawareness of the facilities available for their educational development. She further identified that illiteracy of parents, children's help in household work, cattle grazing, poverty of families, lack of parents interest, children's interest, teachers indifference are the reasons for non-enrolment absenteeism among Yenadis. She recognised that irregular attendance, uncongenial habitation, indifference of students and parents towards education, irrelevant curriculum, ill equipped school, poor teaching, etc. were the causes of stagnation and bad influence of non-school goers, ill habit, physical handicap, family breakdown, lack of physical facilities, irregularity of teachers were the causes of dropouts. Bihari (1969), Rout (1989) and Masavi (1976) have arrived at the same conclusions.

Phadke et.al.(1980) in a study of dropouts among the scheduled tribe college students reported that the dropout in case of scheduled tribe students was fiftythree per cent. Faculty-wise the percentages were 59 per cent for arts and 43 per cent for commerce. The dropout rates among the non-tribal students were lower than that among the tribal students.

Pratap et.al.(1971) in a study of Ashram schools in tribal areas of Andhra Pradesh revealed that each Ashram school was serving about 64 students hailing from ten villages and their range of distance was below six miles from the school. Most of the Ashram schools were having non-tribal teachers. A number of schools were not inspected even once in two years. Play grounds, small agricultural farms, vegetable and flower garden and drinking water wells were not provided in any Ashram schools. The study materials, dress and bedding clothes were not supplied in time. The curriculum of Ashram schools was almost similar to that of

other primary schools except for the teaching of crafts like spinning, clay modelling, paper cutting, farm and garden work, etc. They recognised the same reasons of wastage and stagnation as have been depicted earlier and added to these causes one dimension, that is child marriage.

Srivastava (1967) studied the existing facilities, coverage, wastage and stagnation and utilisation of financial assistance in respect of tribal education and found that in order to have greater coverage of the tribal areas it may be necessary to launch an expanding programme so that most of the villages are covered by atleast a primary school. He raised important questions in his paper to be discussed by the working group on tribal education. Some of his questions were - what are the existing facilities afforded for development and promotion of tribal education? Are these enough to meet the need of the people? How best can the financial assistance given by the Government be utilised so that pupils continue their studies uninterrupted? In another paper on similar theme Kaul (1967) stated that due to their extreme poverty, it is not possible for the scheduled tribe children to attend educational institutions, whether for pre-matric or post-matric studies. He suggested that education at all stages be provided free to them. Appropriate propanganda should be made amongst the scheduled tribes as regards the utility of education for their children. Hostel facilities, necessary stipends and incentives for technical education should be made available to the tribal children. All the schools at primary stage be takenover by the Education Department for maintaining a common standard in all such schools. He further insisted that the post-matric scholarship should be increased and the reservation policy for the tribals to take admission in higher institutions of learning should be strictly adhered to.

In a different approach Srivastav (1968) conducted a study in Education and Modernisation among Munda and Oraon of Ranchi district and reported that the mobility orbit of the educated was much greater than that of the uneducated. The educated people showed a much higher empathic capacity which the uneducated completely lack and hence the uneducated Munda or Oran lack the psychic mobility. More than eightyeight per cent of the educated Munda and Oran respondents actively participated in the social affairs of the village or community whereas the uneducated mass is indifferent to such participation. Sixtytwo per cent of the educated respondents of both the groups took effective part in the programmes of economic development of the village whereas the uneducated people did not bother or care about it. An educated Munda or Oran showed all signs of his exposure to the media of mass communication and he took advantage of it but the picture of the uneducated was just opposite. The uneducated respondents knew nothing about voting but the educated were quite conscious of the political rights and duties.

Naidu and Pradhan (1973) in their study on 'Elementary education in tribal development block' found that the average pupil strength in the Government managed school was fortytwo as against 103 of the missionary schools. The missionary schools had more teachers per school than the Government managed schools. There was more interest in education among the Christianised tribals than among others. Female education was found to have a low priority in the rural and tribal areas. Majority of the teachers were non-tribals in the Government managed schools. Most of the teachers in Missionary schools were Christian tribals. The Christian teachers employed in the Government managed schools evinced less interest in the education of the non-Christian students. In contrast, the

Christian teachers in the missionary schools were involved and devoted to the education of the Christian students in their schools.

Solanki (1977) in a study of tribals in primary and secondary school textbooks made an attempt to find out the extent to which tribal life style and culture were reflected in textbooks of Gujarat and found that textbooks for mathematics, science, crafts, and other activities did not contain anything directly related to tribals, but it could be found in geography textbooks. The textbooks presented vivid description of tribal picture, customs and life. Contents of some texts created wrong impression that even among the tribals only educated were to be considered civilized. The textbooks did not properly reflect the special needs of tribal children.

Mohapatra (1967) in this line of thought has given some basic assumptions related to curricula, methods and textbooks in tribal education. He advocated for a science-oriented education, though the curricula may be culture based. The tribal children could be introduced to the history of Science and slow development of mankind in technology and economy and social living by a graduated course of instruction on the lines proposed by Chatopadhyay (1953) who had compiled a primer for Bengali students based on a collection of vocabularies current at the age of three or four.

Method of teaching should not be equated with merely the instructional techniques or gadgets. The relation between teachers and students, between students and their guardians, between the tribals and non-tribal students are to be properly guided for the purpose of realising the objectives of tribal education.

If we are going to have special schools for the primary phases catering to the special needs of the tribal children, there will have to be specially prepared textbooks. The author of this paper emphasised that it was high time that a prompt survey of the available textbooks is undertaken by a band of scholars in the fields of anthropology, linguistics and education.

Chatopadhyay (1953) in his article further analysed the characteristics of educational system as found among the tribes. He has dealt with the syllabus and also described the contents of textbooks, the problem of medium of instruction, script, methods of teaching, types of schools, training of teachers etc. Banerjee (1962) in his article has stated that medium of instruction is the determinant factor of the primary education among the tribal students. Biswas (1938) in his 'Report of the symposium on problem of education of the tribal people in India' has pointed out some of the dangers which are inherent in the methods of education for the tribal people and has suggested the creation of a separate board of Tribal Education, which may be constituted of experts on tribal affairs. Basu (1958) in his article discussed about the types of education to be given to the tribals and has come out with suggestions for the educational plan of the aboriginal people of India. He has laid emphasis on the importance of mothertongue as the medium of instruction, scientific collection of vocabularies of tribal children and proper planning of tribal education.

Sen, (1960), Saxena (1964), Srivastava (1966) have all emphasised the need of education for tribal children and suggested that the best medium for educating them would be their own language.



Bapat (1964) in his article suggested that ignorance which is prevalent among the tribes, should be fought with a well planned system of education in tribal areas. He has given the reasons for the slow progress in the field of education and advocated the view that girls' education should get priority. Srivastava et. al. (1952) in an article 'Education of the underprivileged' discussed the need for the education of the tribes and suggested that education of the tribes should be such as to enable them to adjust to their own environment which may help them to develop their own resources - human and material and enable them to make an orderly progress.

Narmadeshwar (1961) in his book 'Land and People in Tribal Bihar' has discussed the education and language of the Bihar tribes. Traditional system of education and defects of modern education have been pointed out there. He was of the view that Bihar tribesmen are keen to be educated which may enable them fit into the modern world.

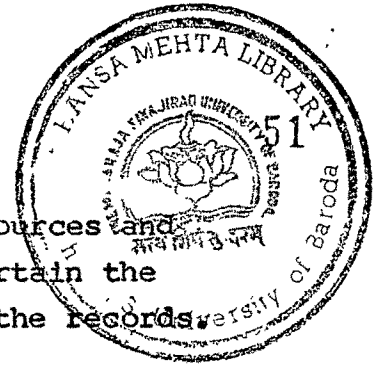
Khurana (1978) in his article entitled, "Approach to Education of Scheduled Tribes" pointed out that inspite of all the efforts to reduce the illiteracy among the scheduled tribes, the gap exists because of their poverty and backwardness coupled with ignorance and lack of educational facilities. He argued for need-based education for adult tribals and alternative education methods for school age children.

Sharma (1978) in his book 'Tribal Development - the Concept and Frame' revealed that tribal development cannot be met by merely devising a formula or a general scheme,... It should be a concept with goals to achieve. He argued that education is a must for enabling them to understand the new context... So special education programmes aimed at giving them an understanding of the new social and economic

administrative processes are essential for they have to stand on their own feet and talk in terms of equality with members of the advanced communities.

Sachidananda (1979) in an investigation on education among the scheduled castes and scheduled tribes in Bihar reported that scheduled tribe girls were more for education than the scheduled caste girls. The scheduled tribe students were more exposed to mass media of communication than the scheduled caste students. Both the scheduled caste and scheduled tribe students regarded Government policy inoperative as useful. In another study of similar kind conducted in Kerala, Nayar (1975) reported that economically the scheduled tribe students were in better position than the scheduled castes. About threefourth of the scheduled castes and fourfifth of the scheduled tribe students found difficulty in following their teachers. Both the groups of students considered the scholarship scheme as useful but inadequate. Desai and Pandor (1974) in a similar study conducted in Gujarat found that a good number of students of both the communities believed that their condition had improved but their status was still lower than other caste students. They felt the Government policies useful and wished the same to continue.

In most of the above studies the methodology resorted to was status survey of more or less descriptive nature. Interview schedules, questionnaires, informal discussion, case studies have been followed as techniques of data collection. Besides, official records were also looked into and analysed for the purpose of gathering information. However, in Sujatha's (1987) work, field studies have been conducted in addition to the application of above techniques and tools. Rout's (1989) study was based only on verification,



tabulation of data available from secondary sources and in some cases interview was conducted to ascertain the validity of the information obtained through the records.

(ii) Problems, <sup>constraints</sup> Needs and Aspirations of Scheduled Tribes

Srivastava (1981) in his study 'Problems of early schooling of Tribal children' found that economic hardship adversely affected their education. Adiseshiah et.al. (1974) in a similar study ascertained that majority of students came from illiterate homes and also in difficult financial situation. Joshi (1980) in his study reported that about ninetyfive per cent of fathers of tribal children were small farmers and landless labourers. Singh (1981) in a similar kind of study found that majority of the tribal students belonged to agricultural class with parents in rural areas and having family size varying from five to eight members in a large number of cases. Nearly thirty per cent parents had a monthly income below the povertyline. Rajagopalan (1974) in his study also shares the same view that economic condition of the students was uncomfortable. Domestic work seemed to come in their way. Rathnaiah also subscribed to the same view point on the basis of his study conducted in Andhra Pradesh. He stated that the enrolment of children from salaried employees and petty businessmen is more than from the labourers. Enrolment of children from the higher income level was found to be more than the middle and lower income groups.

In a similar study Das (1979) on his report on Gadaba tribe of Orissa stated that Gadabas are settled agriculturists, but that alone is not sufficient to fulfil their need and they depend on many other occupations and activities. Economic need to them is much more important than any other socio-cultural need and such consciousness is prevalent among them.

Naik (1969) in his study of Bhils stated that the children of the upper crust of Bhil tribals have been able to go to school and take advantage of the scholarships and hostel facilities made available to the tribals by the Government, more than the lower and middle socio-economic status groups.

Rathanaiah (1977) stated that various external factors, viz., socio-economic and cultural factors affect the educational attainments of tribal children. Joshi (1981) in his study 'Problems faced by certain tribal groups in Trivandrum district' mentioned that the heads of tribal families felt the teachers did not show favourable attitude towards education of tribal children. In another study Joshi (1980) stated that teachers working in backward areas did not have a specialised training for working there. Majority of teachers working there belonged to the upper class and had their prejudices towards scheduled castes and scheduled tribe students. Teachers did not provide appropriate educational environment to those students.

Sujatha (1987) in her study of Yenadi students revealed that whatever may be the stated reasons for non-enrolment of Yenadi children, the most important reason appears to be inactivity, lack of dynamism and missionary zeal among the teachers to promote education of Yenadis. Srivastav (1970) also mentioned in his study of Saoras that lack of interest in teaching and the exploiting nature of the teachers are reasons for poor functioning of the schools. Das (1979) in his study reported that Gadabas are considered as low in the social hierarchy, and are being looked down upon by the neighbouring groups like Rana, Gauda, Mali, etc. In school the Gadaba students are being teased by others and are forced to sit separately. This social stigma also forced the Gadaba students to be away from the class.

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Das (1979) in his study reported that one of the major problems in education is the lack of accommodation facilities for school and for teachers, availability of teachers, school timings, etc. Joshi (1981) in another study conducted in Trivandrum reported that school facilities within one Kilometer were available to eighteen per cent. And also reported that more than 14 per cent guardians responded that no school was available even within a distance of 3 Kms. Srivastava (1981) in his study reported that lack of facilities and equipment for teaching was the cause of lack of motivation for education of tribals. Rathnaiah (1977) found that due to long distances, tribal parents found it convenient to send their children to school.

Chinchalker (1975) in his study 'The problem of Tribal Education in India' reported that generally, whatever curricular syllabus, text-books, etc. are in vogue for students in schools in town and cities, they are prescribed for the young tribal students too, without taking into account their psychological and traditional background, capacity, aptitude and requirements. Rathnaiah (1977) pointed out that appointment of teachers, the medium of instruction, curriculum, syllabi and text-books meant for the plain areas were not adopted to the local needs and conditions of the tribals. Srivastava (1967) has discussed some basic problems of tribal education related to school, teacher, mother-tongue and medium of instruction and policy formulations. Das (1959) expressed the view that Hindi and regional language should also be taught to the tribal children alongwith their own language. He proposed to introduce Davanagari or regional script for tribal languages. In their studies, Basu (1963), Biswas (1954) and Aiyappan (1963) have discussed the importance of mother tongue as the medium of instruction.

On the contrary Srivastava (1981) stated that the medium of instruction was found to be a barrier in early schooling for tribal children, Dubey and Singh et.al.(1974) and Lakhera (1987) have also found that majority of the Scheduled tribe students did not express any difficulty in understanding their lessons due to medium of instruction. Rath and Mishra (1974) identified that in comparison<sup>to</sup> the Scheduled caste students, the Scheduled tribe students felt more difficulty in following the classroom teaching.

Solanki (1977) observed that the text books did not properly reflect the special needs of the tribal children. Srivastava (1982) also found that the pressing problem areas for the tribal students were curriculum, teaching procedure and adjustment to the school work. Adiseshiach and Ramanathan (1974) reported that they were engaged in no extra curricular activities and still found it difficult to follow the curriculum. Singh (1981) also found out that majority had academic problems like poor handwriting, difficulties in English and Mathematics. Their major problems were lack of books and proper nutrition.

Srivastav (1970) conducted a survey of developmental needs of the tribal people and reported that better education could lead to better living condition. Irregular financial assistance provided to them was not serving the real purpose. Tribal development was impeded due to lack of communication facilities. The author in another study found that the primary schools were not inspected frequently. Teachers were in need of more incentives, emoluments, medical facilities and extra leave.

Joshi (1981) in his study concluded that lack of learning materials, language difficulty, inaccessibility of schools, ignorance of parents, child labour and parents' compulsion were the factors which contributed for dropouts and non-enrolment in schools.

Rajagopalan (1974) in his study found that educational aspiration of the scheduled tribe students was very high yet in many other respects they did not differ much from the scheduled caste students.

Mishra (1975) in a cross cultural study conducted in Bastar district reported that significant differences in vocational status as a correlate of vocational aspiration were found between tribal and non-tribal, upper caste and tribal, lower caste and tribal and male and female groups. It was found that Raj and Dhur Gonds were highly acculturated and socio-economically distinct from Muras and Bhatras and were comparatively distinct in their aspirations from lower caste non-tribals. Sujatha (1987) studied the aspiration of tribal parents as well as their children and found that not much difference is seen in the aspirational levels of literate and illiterate parents and in the age group 20-30. In general the parents in the age group (20-25), prefer their boys to take to college studies, while the literate among them want their girls too to go to colleges. A majority among the illiterates want their children to study upto secondary level. Parents of all age groups show least preference, for professional education. Yenadi parents do not want their children to go back to their traditional occupations like fishing, agriculture, labour, wood cutting etc., they feel that <sup>if</sup> their children take up some government job, they will feel happy.

In the studies discussed in this section structured interview schedules, questionnaires and some standardised tests were found to have been used. Srivastava (1970) conducted field work for three months duration in his study of Saora of Orissa, though he made use of official records for verification of the data he obtained.

(iii) Welfare Programmes, Socio-economic and Educational Development

Srivastava (1971), et.al. in a study attempted to ascertain the reasons as to why the same tribal community in two states in similar ecological, economic and social conditions does not derive equal benefits and found out that the activities of Christian missions in Bihar was intensive and impressive than that of the missions in Madhya Pradesh. Christian missions in the area were more successful in implementing developmental schemes than that of the Government agencies. Another reason of slow progress was that the plans and programmes were not need-oriented. In Jashapurnagar, lack of co-ordination among the different workers and liquor addiction have been reported as impediments to development.

Toppo (1979) in her study of Oraons in Ranchi analysed all aspects of education from Dhumkuria (Social institution) stage to the stage of university education. She found that Dhumkuria which provides training in matters relating to socio-cultural and economic sphere of Oraon life is almost a non-existent phenomenon. Educational activities in the area have been carried out by the Christian missionaries. She has also found that teachers and students have expressed that lack of time at home, poverty, vast syllabus, illiteracy were the problems encountered in the field of education.

Sachidananda (1967) in a study titled 'Socio-economic aspects of tribal education' analysed the relationship of education with economic development in a tribal context. He stressed that educational and economic development should go hand in hand. A rational system of social education, not merely literacy, should be introduced to create in the tribal mind a consciousness of their surroundings, problems



and needs together with a new sense of national sentiment. He pointed out that educational problems are, therefore, to be viewed against the background of their economy and society.

Aiyappan (1948) in his report on the socio-economic conditions of the Aboriginal tribes of the province of Madras described the then affairs in the field of education and had given suggestions concerning tribal school, vocationally biased education, prizes and literacy programme for the youth.

Elwin (1979) in his book 'A Philosophy for NEFA' suggested that schools should become as much a tribal institution as Morung', (dormitory). The same author (1963) in another book 'A New Deal for Tribal India' delineated on education and economics of the tribals, the school programmes, school buildings, types of schools, equipments and environment, medium of instruction and right type of teachers.

Questionnaires, interviews were the methods of data collection in most of the studies reviewed in this section. However, Srivastav conducted participant and non-participant observation in his study. Sita Toppo (1979) resorted to field work for one year in her study. She also conducted interviews and recorded the opinions for the purpose of her study.

(iv) Impact of Educational Programmes on Scheduled Tribes

Lakra (1976) in his study on Mundas, Oraons and Kharias of Ranchi district dealt with the impact of education on their socio-economic, political and cultural aspects of life and reported that Christian missionaries did some laudable efforts to spread education. Education brought

three fold benefits. They got their lands back, got emancipation from forced labour and had their self-respect reinforced. They developed a taste for western music and dance and neglected their traditional music and dance. Education made them free from poverty, ignorance, social taboos and superstitions. They picked up clean habits about food, shelter, dress, and the habits of discipline and hardwork.

Sarkar (1979) in a similar kind of study conducted in Nagaland reported that the impact of western education on Ao Naga tribe was significant and positive. Suppression of head hunting, use of coin and manufactured goods, change in trade and commerce, dress, social life, social hierarchy marriage, political role, death rates, language, culture were some major features of impact. The Aos attributed their progress to their conversion into Christianity. They believed that acceptance of Christianity brought in a new life, light of education and opened the path of modernisation.

Ambasht (1970) found that the Christian mission schools have brought western traits to the tribal students. Changes that have come due to the spread of education have been apparent in both material and ideational aspect of culture. Even in non-Christian villages with spread of education, the benefits of ventilation have been understood. In marriage ceremonials there has been a reported change. Allopathic medicines are used in this village inspite of no-contact with missionaries. In another village the use of furniture and umbrellas has been found among the educated people. The change in dress has been remarkable. Dhumkuria social institution is dying out fast due to the impact of education. Formal education has changed the way of life, the social aspirations, the attitude towards tribal culture both in

material and non-material aspects and has a tendency towards the destruction of tribal norms. The non-Christian tribals have with the growth of education developed a national consciousness and national sentiment. They feel that they are a part of India and have started taking part in the governmental activities and demand effective participation in political life.

Phadke et. al. (1981) in his study of impact of higher education on the tribal students' reported that learning at higher level facilitates linkage with job. It develops thought process and a sense of responsibility and consciousness of justice and propriety among tribal students. Higher education affects the self interest of the tribal students. In another study Singh reported that significant differences are found in the areas like occupation, housing pattern, child rearing practices, family income, use of dress, economic planning, alcoholism. Differences were not significant in the areas viz. food habits, religious duty, rituals, family planning and attitude towards adult education.

Questionnaires interview schedules, case studies were the methodologies used in many of the studies reviewed in this section. Lakra (1976) used mailed questionnaires whereas Sarkar (1979) conducted field work, personal visits and held discussions and interviews for the purpose of gathering information.

(v) Plan and Policy Making for the Tribal Education and Development

Basu (1961) in his article 'Suggestion for the Educational plan of the Aboriginal people of India' has given suggestions for the educational plan for them with

regard to books, medium of instruction, building for schools, collection of vocabularies etc. The writer holds the view that education of the aboriginals should be subjected to proper planning and supervision by a board of scholars who have done actual field work.

Sujatha (1988) in her study reviewed the policies adopted for the tribals development in general and education in particular. The approaches and policies adopted for tribal education have undergone considerable changes. She has systematically analysed the policies starting from the pre-independence period till the present and came out with a view that since the British time down the successive five year plans the policies have largely been based on macro-perspective, which does not reflect the tribal society's reality that is characterised by heterogeneity and intra and inter-group disparities. She felt the need for evolving an educational paradigm for tribals that matches well with their own cultural patterns.

There were few studies found in this category. The policies of the Government was reviewed on the basis of facts found in different records and other Government sources.

#### (vi) Tribal Education in the Recent Past

Vyas (1953) in his report 'Tribal education in Orissa', has given an account of educational development in Orissa tracing out it's history and dealt with Ashram and Sevashrams. The author has given details of Ashram schools and Sevashrams and focussed on problems of students and found that wayward nature and apathy of guardians, problem of personnel, language, want of co-operation from the public and paucity of funds were the problems associated with tribal education.

Vyas (1958) in one article has presented a detailed account of ten years progress of Ashram school education in Orissa, from 1947-48 to 1957-58. It contains the history of Ashram schools and the present state of affairs.

Tripathi (1981) in his study reported that the rate of increase in enrolment in respect of the scheduled caste and scheduled tribe was higher than the general rate during 1960-61 to 1965-66 but during the next five years it was far below the general rate. There is a marked improvement in enrolment of scheduled caste and scheduled tribe in professional, special and technical institutions. No Ashram school was opened for girls in the forth plan period. None of the higher secondary schools run by the Tribal and Harijan welfare department had provision for science teaching. In the matter of receiving post matric scholarships the scheduled tribe students lagged behind the scheduled caste students.

Like the previous section here also the analysis of official records and Government documents were made.

#### (vii) Evaluative Study

desai et.al. (1981) in a study of 'Ashram Schools of Gujarat: an Evaluative Study' found that the boys and girls ratio was 2:1. Daily programmes of work was more or less strictly observed in all schools twentytwo per cent schools were found to be careless in class room teaching. Students were found weak in language and general knowledge. Among the vocational subjects farming was the predominant one. Attitude of non-tribal teachers towards tribal children was not healthy. Impact of the schools could be seen in terms of awareness about education, profession, social and political roles and also the changes introduced in farming.

Sujatha (1987), in her study 'Ashram Schools for Tribal children' dealt with the objectives of Ashram Schools and a brief history of how it originated and developed into present status. She further analysed the growth of Ashram schools in different states from 1961 to 1981 vis-a-vis the growth of students' enrolment in it and stated that the pattern, size and policy of admission to the institutions differed from state to state so also the percentage of school going population covered by Ashram schools. She further found that the growth of Ashram schools in many states was not proportionate to the percentage of scheduled tribes population in the particular state. She showed that on one extreme we have the state of Andhra Pradesh with the highest number of Ashram Schools (450) but enrolling only 8.47 per cent of the total enrolment of the tribal children of the state. On the other extreme we have Madhya Pradesh with less number of schools and covering 0.43 per cent of the total enrolled tribal children of the State.

Shah's (1990) paper dealt with the researches done in the field of tribal education. With regard to the medium of instruction, she concluded that the medium of instruction upto primary level should be local language but at later stages it should be changed. over to the regional language.

The review further revealed that the tribal students did not feel any problem in adjustment with their teachers but same view runs contrary to some of the findings in her study. Further, she found that dropping out is one of the major reasons for slow progress of education and the rate of dropout among the tribals was higher at primary level. Although their status is progressing as compared to high castes, the position is extremely unsatisfactory. She stated that difficulties in educational attainment stem from the

ecological socio-economic and internal elements of the school system and suggested that for making the development programme successful one must be aware of cultural traditions, historical and ecological considerations and ethnic characteristics of the people.

In this section, <sup>in</sup> Desai's (1981) study, it was found that interviews were conducted, personal visits to institutions were organised and official documents were studied. In Sujatha's study different sources of Government documents were analysed and in Shah's reviews a thorough analysis of the previous researches in the field of tribal education was done.

#### An Overview

Studies thus conducted indicate a variety of dimensions of tribal education that lend support to the rationale of the present study. Most of the studies discussed in section (i) high lighted on status of education across tribal communities and regions in the country. Within the same section comparison of scheduled tribes with non-tribals and scheduled castes on different dimensions have been found repeated and replicated.

The studies clubbed under section (ii) focussed more on problems and constraints rather than needs and aspirations. Here also, the tribal groups have been found compared with the scheduled castes and other non-tribals.

Section (iii) represents some studies pertaining to the relationship of welfare programmes with the socio-economic condition and educational development. Here no study seems to have been conducted on a specific tribal community or region and more so in indepth manner.

In section (iv) studies on impact of education on the tribals have been discussed. It is found that most of the studies have been conducted on numerically major tribes or on communities which surround the industrial complexes. The primitive tribals living in remote forests and hills are yet to be studied.

In section (v) a few studies are found that too on theoretical level with a larger global perspective in view. These seem to lack specificity of approach, analysis and objectivity.

In section (vi), a few research attempts have been found knitted around history of the recent past. These studies are not found well rooted nor are inspiring from research point of view.

No significant evaluative study has been found conducted as a venture of administrative units or scholarly endeavour to assess any scheme on operation, be it education, economic, health, etc. However, three studies have been discussed here in section vii.

So far methodology of research is concerned, it has been found that structured interview schedules, questionnaires, observation, field studies of short durations have been resorted to along with analysis of data collected from secondary sources in all these sections.

In the light of the previous studies and the methodologies used therein, it has been thought of to concentrate on a primitive tribal community and take recourse to an appropriate methodological stand as has been discussed in the next chapter.



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