



CRITICAL ANALYSIS OF SECONDARY SCHOOLS TRIBAL CHILDREN EDUCATIONAL PROBLEMS SPECIAL REFERENCE TO STATE OF M.P.

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ABSTRACT

This article is focusing towards Education system of India and needs for policy reform with constitutional rights specially for tribal education in India. Need and policy reform for tribal education within the cave of constitutional rights and how to amend our articles according to social needs with the research findings are critically analyzed by using both primary and secondary sources of information. National Policy of Education in 1986 how far it able solve present educational needs form primary to secondary focuses towards Tribal Education are also studied. In the concluding part of the article focuses on present need and provision as per our constitution for exploration of both primary and secondary level Indian schooling system.

Keywords: Tribal Education, Constitutional Rights, Articles, Quality of Education, Prospects of Learning.

1.0.0 INTRODUCTION

The vision of education for India will be contained in article 45 of its constitution: "free and compulsory education for all children until they complete the age of 14". Since independence, India's governments have expanded the provision of secondary formal and informal education to realize this vision and have attitude high gross enrollment rates in secondary schools, yet this goal has not been accomplished even after half of a century of coming into force of the constitution. However, despite all these efforts, a majority of our people remains deprived of education. It will be also a matter of grave concern that our people comprise 50 percent of the world's illiterates and large section of children have to go without acceptable level of Primary Education (National Policy of Education, 1986, :iv).

1.2.0 EDUCATION AND PROSPECT OF LEARNING

Learning is a process of acquiring knowledge or skill by instruction, study or experience. Education is a method by which a society attempts to direct and accelerate the learning process of its members.

According to Plato, education refers to the training given to socially acceptable habits, virtues and instincts of children. Mahatma Gandhi also holds the view that education is the physical, mental and spiritual development of a child. Education is the mature, wisdom of the teacher with which he is able to influence over the immature wisdom of the child. Education has two forces, dynamic and conservative when an educator keeps in view the original endowments of the child while planning for its development, he keeps on eye on the past heritage of the child and in this sense, it is a conservative force. Education becomes dynamic when it addresses problems and their solution.



All children of today are the citizen of tomorrow and they have to constitute the future society. To make their future bright and peaceful they have to bear the burden of their responsibilities. Their future style of life and status depends upon the activities they perform at present. They must be prepared in such a way that they are able to face the complex problems of the complex and dynamic society. Life and society are becoming complex and dynamic day by day. It is not necessary that the son will follow the father's profession. This complexity has arisen due to the development of science and technology.

In a world based on science and technology, it is the education that determines the level of prosperity, the welfare and the security of the people. The future of India is now being shaped in her classrooms. On the quality and number of persons coming out of our schools and colleges will depend our success in the great enterprise of national reconstruction whose objective is to raise the standard of living of our people.

Education is a cultural process, which includes schooling as well as training by agencies other than school. It varies from culture to culture in time and spaces. Education is a means not an end in itself and holds good for all level and kinds of learning. In all the societies irrespective of tribal, civilized or modern the chief aim of education is to impart knowledge to pass it on from generation to generation and to find out ways and means for improving upon the present one through different system and institutions. The overall progress of any country depends on its progress in education.

There are two categories of education namely, informal education and formal education. Informal education is enculturation or socialization which the child acquires unceremoniously and consciously or unconsciously by living with others in the community from birth to death. There are a large number of agencies like family, community, religion, press, radio, club, firm, museum, television and so on which facilitate the fulfillment of this type of education. On the other hand formal learning has features such as enrolment, specified instructional programme spread over a period of time, examination and certification. Formal education takes place in school, colleges and universities. If a real national integration has to be achieved we cannot ignore the importance of imparting formal education among the tribes. Social and national integration is crucial to the creation of a strong united control. It is an essential pre-condition of all progress. It has a varied content-economic, social, cultural and political and its different types of facets are closely interconnected. Social and national integration is a major problem which has to be tackled on several fronts including education.

There are three main components of modern education – the students, the teacher and the educational institutions. While analyzing education among the scheduled tribes special care has to be taken in dealing with the three major facts.

1.3.0 PRESENT CONSTRAINTS AND FUTURE DEMAND

In our country high per centage of school going children are experiencing perceptual, cultural and emotional blocks. The environment available in the home and school will be not conducive to free inquiry and divergent production. Conformity will be every often rewarded and promoted over creativity and questioning, ignoring the fact that human behavior will be



circular and follows a non-linear pattern of learning. The teachers and teacher educators organize teaching and learning mostly in a linear and sequential fashion. This approach to education will be antagonistic to the way the brain functions. Besides, there will be much less scope for such activities and programmes which are compatible to the nature of right hemisphere of the brain, which will be known as the seat of creativity and spatial learning.

On the other side, when quantitative expansion would require appropriate management of resources, the qualitative aspect would depend upon appropriateness of school curriculum, as well as school environment with regard to social expectation, relevance and academic growth of children as stated in the policy frame-work(1985). " This will be necessary not only to raise the quality of life of the future citizens, but also to improve their potentialities for development. The democratic education should transcend the narrow academic approach and broaden out into a process of education for life in all its manifestations. In planning and organizing school programmes and practices due consideration should be given to the methods and techniques which involve and enable the pupils to develop his personality through participation and self-expression.

1.4.0 CONSTITUTIONAL RIGHTS

The Constitution of India in its Preamble has declared equality for all its citizens. The basic goal for the Indian society is to establish a democratic and republican community with a view to achieve social justice, political and economic equality for all its citizens. The aspiration is lofty but appears by difficult to realize when one considers the traditional bound society in India chained by various types of caste system, religious, dogmatism of various natures and linguistic regional and ethnic parochialism.

In the ICSSR Trend Report on the Survey of Research Sociology and Social Anthropology (1969 – 1979), the objectives of education have been discussed in terms of modernization, change and development. It is stated that the dominant objective of education is to modernize the society. In all situations educational functions like an instrument of development.

Modernization involves ideology. It is multi-dimensional. It has a broad spectrum. It influences nearly all aspects of human life. The central characteristic of the process of modernization in the growing linkage between the technology of modern economic life and discovers and invention of science. The contemporary society of India, including the tribal one, calls to increasing measures of freedom from the restraints of caste and kin. Individuals have valued for what they achieve rather than for the status of their parental family. Opportunities for jobs and education are related to objective, universalistic criteria rather than the criteria of kin or caste membership.

The First Year Plans of the country have initiated some programme for the welfare of the weaker sections. In the earlier six plans separate have been made for the welfare of Scheduled Caste and Scheduled Tribes. Starting with an allocation of Rs. 31.90 crores in the first plan it has been raised to total allocation of Rs. 960.80 crores in the Sixth Five Year Plan. The major



share of the allocation (Rs. 506.5 crores) in the Sixth Plan has gone to education which has been considered as a sheet anchor of any programme for the development of deprived people.

In the multi-ethnic society of India tribal population of the country have a role in national activities. If a real national integration has to be achieved one cannot ignore the importance of imparting formal education among the tribes, social and national integration is crucial to the creation of a strong united control. It is an essential pre-condition of all progress. It has a varieties contents, economic, social, cultural and political of its different facts are closely interconnected. Social and national integration is a major problem which has to be tackled on several fronts including the education.

Charles Winick in the Dictionary of Anthropology opines that a tribe is a “social group, usually with a definite area, dialect, culture, homogeneity and unifying social organization. It may include several sub groups, such as sibs and village. A tribe ordinarily has a leader and may have a common ancestor, as well as a patron deity. The families and small communities making up the tribe are linked through economic, social, religious, family or blood ties.”

According to the Webster's Dictionary a tribe is ‘an endogamous social group held to be descended from a common ancestor and composed of numerous families, exogamous clans, bands or villages that occupies a specific geographic territory, possesses cultural, religious and linguistic homogeneity and is commonly united under one head or chief.”

Simply putting a tribe is a collection of families, bearing a common name, occupying or professing to occupy a common territory and speaking the same dialect.

The tribes in India broadly speaking belong to three stocks : the Negrites, the Mongoloids and the Mediterranean. The Negritor are believed to be the earliest inhabitant of the Indian Peninsula. They have almost disappeared. However, some traces of the Negritoe are still found among the tribals of the Andaman and Nicobar Islands known as Onges, the Great Andamanese, the Sentenelese and the Jarwas and also in Kerala among the Kedars, the Irulars and the Paniyans.

The Mongoloid race is represented by the tribal people of the sub-himalayan region. They may be divided into two categories : the Paleo Mongoloids and the Tibeto Mongoloids. The tribes living in Assam, Meghalaya, Mizoram and Manipur represent the forms. The latter are represented by the tribes living in Sikkim and Arunachal Pradesh. They are believed to have migrated from Tibet.

The Mediterranean people from the bulk of the tribal population in India and are generally known as Dravidians. Dravidian is the name of the language spoke by these people and had no ethnic significance. Tribes belong to Dravidian race are found in the Chhota Nagpur plateau. The Rajmahal hills region the Aravalli range, the central vindhyanchal, the Deccan plateau region and Nilgiri hills (Mishra, 1996).

The tribals are the most important limb of the human society. They have been neglected by the civilized people from times immemorial. The tribals could not be developed educated in the manners of civilized people and advanced in the scientific world. This stereo-typed living has dragged them in the most inferior status. In the advanced ages the tribals could not get



any chance to develop themselves. In the eyes of the Western World the East is not the civilized country. The tribals are the most backward group in the nation. In this poor country the educational expenses are so heavy that the boy or girls cannot get education before entering into the materialistic world. The poor children are been bounders in the society who do much harm of the country. The education is so valuable that the human being cannot go without it. In this modern age mankind can only cross the vast ocean by learning (Thakurs and Thakur, 1994).

The tribals are the real inhabitants of India. They had culture of their own which had been lost at the advent of the Aryans. The cultural phenomenon of the tribals entered in the religious ceremonies of high civilized nation. The educated masses have neglected them for the dark and parcel of their life then there is no hindrance of the great success. The tribals built their own culture which is not written but it is produced from mouth to mouth. The cultured people have exploded them not economically but by whole sphere of their lives. They have been deprived of their legitimate claims. The money lenders, land lords and opportunists take the advantage of their simplicity. Their lands have gone out of their hands. A very few people have got opportunity to use the lands for cultivation. Most of the tribals are wage earners shifting cultivation and labourers. The tribals could better their fortune. They do not like to subdue themselves under any leader or rich person. They are much freedom loving people. After the hard days toil they enjoy the life with their hearts content.

As the tribal communities remained ignorant for a long time, they required not only the general literacy but also other skills which equip them to face boldly and experience the exogenous forces of modernization. Grigson, who had first-hand experiences of the problem of tribals, pleads that we need to introduce among the tribals such a kind of education which would restore confidence in them. To put in his own words, we have to restore and foster the aboriginal self-respect by protecting him from loss of land, bond service, debt and oppression to scheduled him from malaria, yaws and other sickness, to teach him agriculture and economic organization suited to his habitat and mortality and to educate him not merely to retain and value his own tribal culture but also to take and hold his due place in the economic, political and cultural life of modern India.

Article 342 of the Constitution of India specifies certain tribes as scheduled tribes. This specification has been made in all state and union territories except the state of Punjab, Delhi and Haryana and the Union Territories of safeguards are applicable only to the scheduled tribes and not to other tribal groups not so specified. Unlike scheduled castes, there is no religion for specifying a tribe as a scheduled tribe.

The Constitution provides various safeguards in favour of scheduled tribes. These fall under two classes.

1. Protection
2. Development

Development of scheduled tribe is virtually impossible without protection of their interests. The protective provisions are as under:



1. Article 15 (4): Promotion of social, economic and educational interests.
2. Article 16 (4): Reservation in Posts and Services.
3. Article 19 (5): Safeguard of tribal interest in prosperity.
4. Article 23: Provision of trafficking in human beings, beggar and other similar forms of forced labour.
5. Article 29: Cultural and educational rights.
6. Article: 46: Promotion of educational and economic interest of scheduled tribes, scheduled castes and other weaker sections.

Tribal people in India are concentrated in the backward hilly areas. The educational institutions in these areas are not sufficient in number and the education imparted in these schools is not qualitative. The tribals are first generation readers and lack cultural environment in their home to facilitate education. The most important characteristic of the tribal areas is the sparseness of population or small size of habitation in widely scattered hamlets. It is also found among the tribals that they are economically backward and children are earning to support their parent's income. They are not in a position to feed their children. Lakshmaiah and Yadappanavas (1988) felt that the environment in which the tribal children were brought up at times acts as a deterrent to development of their education. Srivastav (1968) commented that the tribal child who lives in an isolated and untouched with the currents of modern civilization can hardly assimilate the information about the nation. It will not create any attitude towards formal education. Sitting in the four wall of an institution is supposed as a punishment for them. However, with the introduction of (Residential) Ashram schools/hostels and other packages of incentives, there is a substantial change in the attitude of tribal parents towards formal education.

Education seeks to impart knowledge and skill and also adjust to the economic and geographical environment in the case of one and to the social environment in the other. So to achieve transitional culture phase various types of institutions are suggested to cover all section of the people and their interest. Among them are day, school, residential schools, technical training schools, higher education for the children of the community and adult or social education.

1.5.0 TRIBAL EDUCATION IN INDIA ; PRESENT STATUS OF TRIBAL EDUCATION IN BETUL

The Government and Non-Government Organizations (NGOs) have made concerted efforts for a steady expansion of schooling facilities in the remote and inaccessible tribal will be as. But this has not made it possible to keep pace with the rapid increase in tribal population and provide adequate facilities. Moreover, it may be said, a large number of tribal learners have been de-motivated due to the lack of schooling facilities. But the more challenging problems will be non-enrollment, non-attendance and drop-out of children in those tribal will be as where schools have been provided.



1.6.0 TRACING THE PROBLEMS OF TRIBAL EDUCATION

In spite of having facilities from the Government and Non-government organizations the overall development of tribes with respect to their secondary to higher education is not up to the mark. There may be many reasons for this, which will be specified below in the subsequent captions.

1.6.1 AWARENESS AMONG THE TRIBALS

The present millennium begins with the explosion of information, which indicates the revolution in the field of explosion of knowledge and celebration of awareness in every walk of life and everywhere. The individual must be aware of and utilize the facilities provided by the educational environment irrespective of sex, caste, race and location will be a. The process of educational development involves the educational activities. Since the tribal will be socio-educationally backward they may not participate in educational activities without awareness.

Before independence very little attention will be paid to education of the tribal and the other disadvantaged sections & our society which constitute nearly one fourth of the population. Programmes of free and compulsory education were vigorously implemented with the hope that the enhancement of educational opportunities would enable them to improve their social and economic conditions as well. Special departments were created at both the Central and the State Government levels for the development of secondary education among the Tribes. Special financial allocations were made to deal with the varied problems of tribals, including the problem of education. For the education of the tribal children, Ashram Schools were established and reforms initiated in the will be as of curriculum, methods of teaching and vocational training. But most of the approach to the education of the tribal children overlooked the positive features in the culture of time special groups. There will be certain distinctive features in the tribal culture which need attention. The psychology of the tribal people, particularly their cognitive growth, their mental make-up and the way of their thinking need to be studied. One of the major features of their education is that very few of them go to higher levels of education.

1.7.0 CONCLUSION

Despite all these efforts, tribal education has not registered considerable progress and results have not been to the desired extent. Like other areas of education, tribal education continues to be plagued by the evil of will be the due to stagnation and drop-out, poor enrolment and poor scholastic achievement of the pupils. A possible factor behind the poor impact of educational efforts in the area of tribal education may be the lack of sufficient understanding of the tribal student, especially of those factors which have some bearing on his education and school achievement. A comprehensive understanding of these various aspects of the tribal students' life, or more specifically, their educational life style would help identifying factors that hamper the achievement of the desired results. This would provide a basis for suggesting guidelines to plan and design educational strategies that would be more effective



in obtaining results and achieving national goals. In this way the cause of tribal education would also be served better. With a view to evolving comprehensive educational programmes for the tribal students the present study will be being undertaken.

The above studies were taken by different researcher by taking different problems with different objectives in secondary education in Indian context. Studied related to Teaching technology, availability of infrastructure for promoting education, evaluation and management of totality of secondary education will be focused. Government policy, planning and its implementation in general secondary education from National Educational Planning and also with State Level Educational Planning according to changing situation will be questionable due to proper implementation. The actual problem in general to the secondary Education and secondary Education of Scheduled Caste in particular under question of in the phases of Input, process and output in the form of instruction, management and evaluation should be in the will be a of study for promoting secondary education.

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