

CHAPTER – I
INTRODUCTION

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Education is the key stone for the progress of a Nation. Education and economic progress is the main causes of any castes and communities backwardness or forwardness. There are different castes and communities in India and Assam which helps to make India as a country of unity of diversity. The castes and communities are divided into various categories viz. Scheduled Tribes, Scheduled Caste, Most other backward classes, other backward classes and General caste. The purpose of the present investigation is to study the academic achievement of Karbi students in H.S.L.C. Examination and the study will be made to see the relationship of socio-economic variables of the families on the academic achievements of the Karbi students in Karbi-Anglong district of Assam.

1.1 SOCIO-ECONOMIC STATUS

In the present society, socio-economic status of the family is supposed to be a major factor for academic performance of the students. Socio-economic status plays a significant role in the life of the individual. The socio-economic status opens the ways for individual progress, intelligence, attitudes, aptitudes and even interests are formed on the basis of socio-economic status. Socio-economic status is a combined unit of a family demography, family education, occupation and income level which help to determine the progress of an individual. Chain (1944) stated that socio-economic status includes both the social and economic status of an individual in the group. the disparity in academic achievement of the students are found due to differences in socio-economic status of the family, parent occupational status, parent educational level and surrounding environment where students lives. Socio-economic status is a combined component of economic and sociological total measure of a person's work experience and of an individual's economic and social position

related to others which is based on income, education and occupation of the family members. When analyzing a family's socio-economic status, household income, earners education and occupation are examined, as well as combined income versus an individual when their own attributes are assessed (Wikipedia Encyclopedia).

Both in developed and developing countries, children from high socio-economic status are more enrolled in school than low socio-economic status group. For high socio-economic status families, the direct costs associated with children education i.e. fees, books and uniform are can be provided easily without any obstacle. The income of the parents plays an important factor of the education of their children. Parents who are high income to be more aware about important of children's education and they can to invest more money to their children's education. On the other hand, parents who are invest less money to their children's education they cannot hope good occupational position in the society for their children's. Therefore, the children's of farmers and small business may not be aware in their children's education and childrens may also be less conscious about their education.

1.2 ACADEMIC ACHIEVEMENT

“Academic Achievement” is considered as key criteria to judge one's total potentialities and capacities. The term “Academic Achievement” refers to the degree of level of sources that of proficiency attained in some specific areas concerning scholastic and academic works. Crow and Crow (1969) defined “Academic Achievement is the extent to which a learner is profiting from instructions in a given area of learning i.e. achievement is reflected by the extent to which skills and knowledge has been imparted to him”.

Academic achievement of the students may be affected by various factors i.e. the study habit, attitude of the students towards schools, intelligence, personality aspects, socio-economic variables and status etc. A society cannot

attain its aim of economic progress, technical development and cultural advancement without using the talent of its citizens. One of the major functions of education is to help individual to develop their skills according to their capabilities. In present society academic achievement is considered as a main standard to measures ones total potentialities and capabilities. Hence, academic achievement possesses a very significant place in education as well as in teaching learning process. Academic achievement is influenced by individual's education and training, personality, motivation, opportunities and socio-economic condition of the students.

1.3 EDUCATIONAL STATUS OF KARBI-ANGLONG DISTRICT

The ancient education system of Karbis was limited with dormitory type of social institution called Jirkedam. There was no conventional reading and writing system of education, only practical knowledge was taught in Jirkedam. Karbi boys and girls were trained up on personality development, cultural transmission, hospitability, cooperation, discipline and self-reliance to build up a strong personality and to become active member of Karbi society.

The Christian Missionaries played an important role in development of education in Karbi-Anglong. A numbers of Mikirs come down to the plains and contact with the Christian Missionaries. Some Mikirs were converted into Christianity in 1859. Some educational mission works were carried out in Tikapahar by the Council of Baptist Churches of North East India (CBCNEI). The entire Karbi population lived in darkness and ignorance, the Christian Missionaries were the first people to introduce education among the Karbis. They devoted their attention towards the spread of education besides evangelistic works. The case figures of 1931 disclosed that the percentage of literacy rate among the Karbi tribe was 0.7%.

A gradual change in the educational scenario of the Karbis has been observed. After independence of the country, office of the Deputy Inspector

of schools was started in 1954 at Diphu and was an important milestone in the development of primary education in Karbi-Anglong. Since, 1954 the ideas indicating primary education institutions began to grow. Presently, development of education has been taken by Karbi-Anglong Autonomous Council in the district. For progressive education Karbi-Anglong district has been trying to expand literacy by adopting Integrated Child Development Services (ICDS) through Anganwadi Centres. In 2003, Sarva Shiksha Abhijan was started in the district for expand literacy. Jyoti Kendra which has organised to look after the education of the children who are staying in slum areas, streets, railway platforms, juvenile delinquency and children of commercial sex workers. Kasturba Gandhi Balika Vidyalaya Scheme (KGBVS) which is basically organised for girls education in Karbi-Anglong.

The history of middle school at Karbi-Anglong had been started with establishment of Tika Government Middle School in 1935 at Tikapahar area which had been the great contribution of the Christian Missionary. Presently, there are 1414 primary schools, 14 numbers of Government Middle School, 188 provincialized, 140 recognized middle schools, one Government secondary school, 89 provincialized secondary schools, 140 recognised secondary schools and 12 provincialized higher secondary schools in the inspector of schools under Karbi-Anglong Autonomous Council. Karbi-Anglong Autonomous Council took over the charge of secondary education by 1995 and since then the secondary educational activities in the district has been conducting by the council. Appointment of teachers in middle and high school on regular and ad-hoc basis, disbursing salaries, middle and high school teachers inter district transfer, providing building grants, furniture, games and sports etc. The district has implemented Rashtriya Madhyamic Shiksha Abhijan (RMSA) with the aims to achieve universal access to quality secondary education at secondary school.

Higher education is concerned with the education provided by colleges and universities. It provides people with an opportunity to reflect on the

critical social problems, economic, culture, moral and spiritual issues facing humanity. Higher education in Karbi-Anglong was at poor level prior to independence. Karbi-Anglong District Council was formed in 1952 which was established for overall development of Karbi-Anglong. Since then both State Government and District Council has been taking responsibility for development of education in the Karbi-Anglong district. The first higher educational institution Diphu Government College was established in 1964 at Diphu with first principal Prof. P.K. Bhuyan. Since 1983, a number of colleges have been set up for development of higher education in the district. A remarkable chapter has been added on 18th July 2007 in the field of higher education with the opening of Assam University Campus at Diphu, Karbi-Anglong district. There are only a few higher secondary schools and colleges that have been trying to extend higher education and these numbers of institutions are not sufficient for extension of higher education as compared to the student's population in the district.

Continued efforts are being under taken by combined efforts of individuals, Governmental, Non-Governmental organizations and educationists in Karbi-Anglong district for the rapid progress of education. A lot of developments are being taken up right from the primary to university levels, from basic training to higher training are being stirred up.

1.4 AREA OF THE STUDY

Assam is one of the more remarkable states in India and has been involved in the social and the political issues of the country since pre independence period. It is one of the seven states of North East India and situated with 24^o and 28^o North latitudes. Assam was a prominent province even during the British rule in India and among the few provinces to retain name and structure after independence. The state has undergone many changes with respect to territories and areas within its boundaries over the years. The state and its

leader played an important role in India's freedom movement. The state is known for its natural beauty and wildlife. The capital of Assam is Dispur.

According to Census report of 2011, the total population of Assam is 31,205,576 of which male population is 15,939,443 and the female population is 15,266,133. As per 2011 population census the literacy rate of Assam has been growth up to 72.19% which male literacy rate is 77.85% and female literacy rate is 63.00%.

The present study area is Karbi-Anglong district which is situated in the central part of Assam with its Headquarter at Diphu. It is situated in between $25^{\circ} 28' N$ and $26^{\circ} 34' N$ latitude and $92^{\circ} 52' E$ and $93^{\circ} 51' E$ longitudes. The topography is varied, ranging from plain in some pockets of the plateau and hills in the most parts of the district. Basically it is known as Karbi Plateau, an extension of Meghalaya plateau. The Eastern part and Western part is separated by the Kopili Plain or Nagaon Plain. The temperature ranges from 6° to 12° degree Celsius in winter and 23° to 32° degree Celsius in summer. The average rainfall is various from 100° to 40° degree with maximum of 25.8° and minimum of 17.2° centigrade.

The district is surrounded by on the East Golaghat district, on the West Morigaon district and Meghalaya, on the North Nagaon district and Golaghat district and on the South-North Cachar Hills district and Nagaland. Karbi-Anglong district enjoys autonomy under the provision of Sixth Schedule of the Indian Constitution and it is the largest district of Assam consisting 10, 343 sq.km. The district is also famous for its various spots of historic and religious significance.

Different communities like Karbi, Bodo, Tiwa, Kuki, Nepali, Adivasi, Bengali and other Hindi speaking people are inhabited in Karbi-Anglong district. According to 2011 census, the district is populated by 9, 56,313 persons and literacy rate recorded is 69.25% of which male literacy rate is

76.14% and female literacy rate is 62%. The ratio of rural and urban population in the district is approximately 8:1.

Table: 1.1 Population dynamics of Karbi-Anglong district, Assam.

Years	Population	Male	Female	Population Density (person/Sq.km.)
1951	1,25,777	65,812	59,965	1
1961	2,25,407	1,21,040	1,04,367	8
1971	3,97,310	1,03,347	1,76,963	36
1981	---	---	---	---
1991	6,62,723	3,47,607	3,15,116	64
2001	8,13,311	4,22,250	3,91,061	78
2011	9,56,313	4,90,167	4,66,146	92

(Source: Karbi-Anglong District Census Handbook, Director of Census Operations Assam, 2011)

Table: 1.2 Literacy rate of Karbi-Anglong district, Assam.

Years	Total literacy percentage	Literacy percentage	
		Male	Female
1961	16.92	25.59	06.87
1971	19.17	26.93	10.29
1981	---	---	---
1991	45.57	55.55	34.35
2001	57.70	67.22	47.30
2011	69.25	76.14	62

(Source: Karbi-Anglong District Census Handbook, Director of Census Operations Assam, 2011)

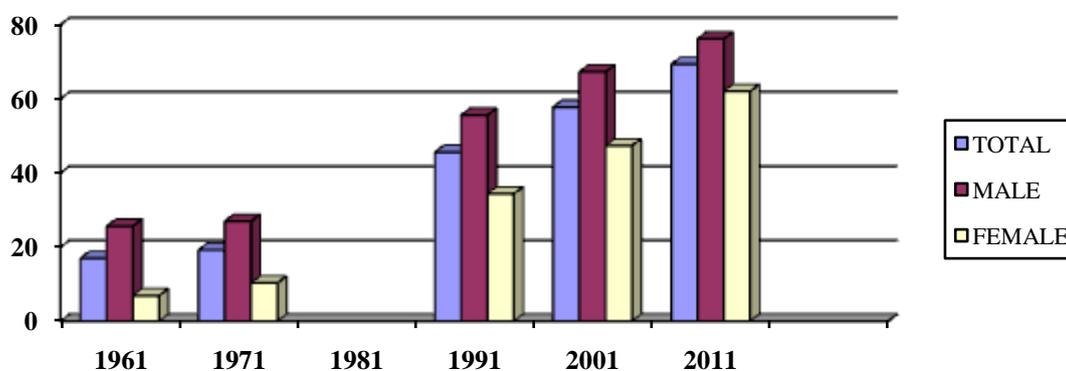


Figure 1.1 Growth of literacy rates in Karbi-Anglong district.

1.5 ETHNOGRAPHIC PROFILE OF KARBI TRIBE OF ASSAM

1.5.1 ORIGIN OF KARBIS

The Mikirs are presently known as the Karbis which is one of the principal tribes that inhabited in the South-Eastern part of Assam. They reside both in the plains and hills areas of Assam and the most predominant group of Karbi population reside in the Karbi-Anglong district. Mikirs presently are recognised as the Karbis who came from Jayantia hills and settled in the bank of the rivers Kapili and Kolong. But according to Colonel Dalton, Karbis were original settlers of North Cachar Hills. The present Karbi-Anglong area was under the control of Kachari King. They were Verman, the Mecha, Pala dynasties who left considerable evidence of Hindu cultures through temples, images and idols. These Kachari rulers dominated the Karbis by manifold oppressions and as a result considerable part of the Karbis had to migrate to Jayantia Hill and settled in Ronghang near Lanka.

First Karbi poet Srukachin stated that Karbis are the hills tribes who came to settle in the green valley of Assam. A popular numbers of legends are found that feel the origin of the Karbis. According to Lankam Teron, noted writer and former Vice president of Asom Sahitya Sabha, the origin of word '*Karbi*' is said to be derived from the word '*Thakarkibi*'. The word '*Thakar*' means burning fire and '*Kibi*' means inspires the people to work. Thus '*Kar*' from '*Thakar*' and '*Bi*' from '*Kibi*' together formed '*Karbi*'. Historian Edward Stack shares views about the origin of the Karbis that their identity as '*Arlengs*' means man in general is more aptly described. Professor Rongbong Terang views that the word '*Arleng*' originated from the word '*Agni*' which means fire. He feels that different opinions may be held by different schools of thought, but without going to any length of debatable point, the theory advocated by the Karbis forefathers can safely and reasonably be found acceptable since the Karbis display a greater sense of devotion to Agni (fire) even today. The Karbis

are also found in some part of Golaghat, Nagaon, Kamrup, North Cachar, Morigaon districts of Assam and also Khasi Hills of Meghalaya.

1.5.2 KARBI SOCIAL ORGANIZATION

Jirkedam is an important social institute in Karbi society. The youth dormitory of the karbi community is known as Jirkedam. In the plains areas of the Karbi-Anglong district, where there are no bachelor dormitory, the *Risomar*, which means youth club serves more or less the same purpose of Jirkedam. The dormitory is constructed in central place of the village with locally available construction materials. The Jirkedam has 26 numbers of office bearers, *Kleng Sarpo* is the main official whose duty is overall supervision and execution. *Sanghora Kethe* is to maintain the discipline in the dormitory.

The girls selected as a member by the *Kleng Sarpo* in consultation with *Risobasapi*, the wife of junior village headman talks freely with the girls and takes their opinion in this matter. The boy selected for girl must not belong to the same clan. In the Karbi society, the youth dormitory can be regarded as an institution of social work. It performs all sorts of social services for the village and family. The members of the Jirkedam do not claim any monetary remuneration from the concerned family for their services. The services rendered by the institution are considered as a boon.

1.5.3 LIVING PATTERN OF KARBIS

Generally hill Karbis prefer to live way from the road. The word *Hem* means house. The house of the low income group people are made by thatch and bamboo. The middle and upper classes people has elevated house (*Changghar*) made of thatch, bamboo and timber. The better house made of cement and iron sheet and timber which are very few is called *Meseng Hem*.

The Karbis follow the patriarchal system of family and such as father is head of the family and his authority is undisputed. The line of descent is traced through the male members only. Regarding family pattern it is observed

that joint family system is largely prevalent among the hill Karbis consisting with the head of the family, his wife, their children, the unmarried brothers and sisters. The brothers start living separately as soon as they get married. A Karbi family therefore, is a unitary one. Joint family system is also prevalent to a very limited extent.

Now a day, some of the sub-urban areas a slight variation has been seen among the educated people where nuclear families become popular due to family fragmentation, spread of education, diverse occupation and inroad of Christianity.

1.5.4 OCCUPATION OF KARBIS

Agriculture is the main occupation of Karbis. In the hilly portion they practise shifting cultivation where paddy, vegetable and mixed crops are cultivated. In the plains portion the Karbis practise their cultivation like others non-Karbis communities and most of the karbis family rear cows, goats and fowl birds etc. Women contribution to economic development of the family is highly accounted towards their handloom products and rearing household animals.

1.5.5 RELIGION OF KARBIS

The Karbis are believed various deities and supernatural power. They believe in the immortality of the soul, life after life and reincarnation. Among the innumerable deities, some are considered to be benevolent and some malevolent. Each disease is associated with a presiding deity. *Hemphu and Mukrang* are two benevolent household Gods for the appeasement of the deity. They sacrifice pigs, goats, cocks and offer other items to please their Gods and worship them for their welfare.

1.5.6 MARRIAGE SYSTEM

Karbis follow exogamy. No person is follow to marry in his own *Kur*. The word *Kur* means clan. The rule is followed by all Karbis in plains and hills areas. In Karbi society cross-cousin marriage is preferential one. For selection of life partner, marriage by negotiation or marriage by selection is prevalent among the Karbis. In case of marriage by negotiation, the consent of the girl is necessity and forcibly marries to a boy of her disliking. Marriage by capture is also found and in this case the formal marriage has to be formalised after the birth of the first child at a convenient date.

Karbis have good system of widow marriage. The widow of the deceased may remarry her brother-in-law. The widow after the death of her husband does not take to austere life like the Hindu widow. There is no change in dress or food habit for her. Divorce is allowed if the husband and wife lead themselves into interminable trouble. Divorce is rare in Karbi society. Karbis do not have the system of bride price. After marriage the wife continues to use the surname of her father. But the children assume the title of their father.

1.5.7 DRESSES OF KARBIS

The Karbis have traditional colourful dresses which carry a gorgeous art work and show great technical skills on preparation for men and women. Dresses differ in age and sex. *Choy-Nangpo* is the shirt used by old men and *Choy-Hongthar* is used by the young men. The men of both age group use a Jacket, without sleeve, with striped is called *Choy-Ang*. It poses a long fringe covering the buttocks and coming round in front. On their loin they wear dhoti called *Rikong*. In cold weather they wear a thick wrapper of Eri Silk called *Pe-Inki*. Their legs remain uncovered and they do not use any shoes. The Karbis men wear turbans on their head called *Poho*. The aged men used an artistically designed shirt called *Soinanspo* and the shirt used by young men is called *Saihothor*. The men used a loin cloth called *Rikong* but now days most of the

male persons have abandoned its use. Only in remote, interior place *Rikong* is found to be used specially by married and aged men.

Karbis women wear a pair of a very big earring made of silver which called *Nothenpi*. It is about two and half inch in length and about half inch of diameter. *Rup Aroir* is silver bracelets use by Karbis women. They are fond of to wear a necklace made of silver coins and red beads called *Lek-Chike*. Beside these type necklaces Karbis women also use another type of necklace made of white beads called *Lechlo-So*. Karbis men also used brass ear rings called *Narik*, silver bracelet called *Prinsori* and heavy silver necklace called *Lekrooa* and *Lek-Enji*. Tattooing is well prevalent among the Karbis women. On attaining puberty, women usually tattoo a perpendicular line with indigo down the middle of the fore head, nose, upper lip and chin. The body is not being tattooed. Due to process of cultural integration, Karbis are adjusting the traditional dress by absorbing new dress and ornaments. Now a day, Karbis brides used traditional a *pat and Muga, Chadar Mekhla* wearing by the traditional way during their marriage ceremony.

1.5.8 FESTIVALS OF KARBIS

The Karbis observed different festivals in different times. There are some religious festivals where participation of women is taboo. *Rongker* is annual festival held at the beginning of cultivation where rice beer, goats and fowls are sacrificed. *Sok keroi* is another festival held when the paddy field is ripened to the fallen extent. *Sok Keroi* is another ceremony where Lakshmi, the goddess of affluence is appreciated and the people thanked for bestowing prosperity in the form of rice. *Choujon* is a religious family festival performed outside the house where male and female both are taking part.

Karbis youth festival covers all aspects of cultural, literary, education etc. and cultural troops are invited from other countries of the world for cultural exchange. It is the most colourful festival. Behind the youth festival,

there is a motive to regulate the rice cultural heritage and leading the way for cultural expression of the ethnic groups. It is an attempt of promoting unity and integrity amongst the different tribes.

1.6 EDUCATION OF SCHEDULED TRIBES

Development of a Nation is dependent on the overall contribution of its people. The people should be developed socially, economically, culturally and educationally. In this respect, the educational issue of backwards people development programs has been made an important event in Indian constitution.

Different education commissions forwarded remarkable suggestions for development of Scheduled Tribes students for their education and economic condition. The Government of India provided educational scholarship for Scheduled Tribes students on the basis of 1948 Dr. S. Radhakrishnan Commission recommendation. The secondary education commission 1952-53, National Educational Policy on 1968 and 1986, Kothari commission of 1964-66 viewed regarding to pay attention for development of Scheduled Tribes population in the country. But due to illiteracy and lack of awareness they have been unable to fully enjoy the special provision provided by Government of India and which being cut off from the cultural concept of the educationally advance society.

The UGC has initiated to provide financial assistance to the Scheduled Tribes students for pursuing studies in different subjects at recognized Indian universities or institutions or colleges. The UGC has formed a separate committee to undertake a complete review of scheme and introducing different types of scholarship for development of education among the students of Scheduled Tribes.

The National Policy on Education of 1986 observed that the proportion and enrolment of Scheduled Tribes children more less than their population proportion and the dropout rate continues to be very high all the level

of education. To remove those problems adequate facilities and infrastructure should be provided for development of Scheduled Tribes people and other backward classes of the society particularly in rural and hills areas.

The Union and States Government has been undertaking special measures for development of education and economic condition of Scheduled Tribes communities of the country. But total picture of expansion of education among the Scheduled Tribes communities are not satisfactory. In 2011 census, it is observed that total literacy rate of Scheduled Tribes population in India is 59% which is much lower than the national literacy rate of 74.04%. Scheduled Tribes in India still not have been able to show any appreciable level of educational development in the country.

Through various programs and schemes, the Government has been making serious effort at improving their educational standards. Multiple reasons have hindered the participation of Scheduled Tribes in education. Merely launching the programs and schemes is not a panacea for the evil of illiteracy among the Scheduled Tribes. Low level of awareness about these schemes among the Scheduled Tribes people, peculiar nature of their dwelling, apathy of administrative officials in implementation of the schemes and programs are bottlenecks in the development of Scheduled Tribes education. Local media and Scheduled Tribes intelligentsia can work jointly for creating awareness among the Scheduled Tribes and administrative machinery should be sensitized towards peculiarities of Scheduled Tribes habitats. It helps them in meeting the new challenges of life. Education is in fact, an input not only for socio-economic development of Scheduled Tribes but also for make India a strong Nation in the Global.

There are 23 Scheduled Tribes communities in Assam, where 9 Scheduled Tribes communities in plain areas and 14 Scheduled Tribes communities inhabit in hill areas. Scheduled Tribes residing in plain are Boro,

Boro Kachari, Deori, Hojai, Kachari, Sonowal, Lalung, Mech, Mising and Rabha. In hill Scheduled Tribes are Garo, Hajong, Hamar, Khasi, Any Kuki, Lakhar, Man (Tai speaking), Any Mizo (Luchai), Mikir, Any Naga, Pawi, Syntheng, Pnar, War, Bhoi, Lyngngam, Synteng and Karbi.

In this study, the investigator has taken the Karbi tribe which is a major tribe with their habitat in Karbi-Anglong district of Assam.

1.7 CONSTITUTIONAL SAFEGUARD FOR SCHEDULED TRIBES

The term “Scheduled Tribes” materialized in constitution of India with Article 366(25) and 342(1). Kalelkar Committee report (1955) and Lakar Committee report (1965) specified the criteria of these communities, as Scheduled Tribes, suggested the indicators of primitive traits, distinctive culture, geographical isolation, shyness of contacts with the community of large and backwardness. Recognizing the special need of the Scheduled Tribes, the constitution of India has made special provisions for protection of the Scheduled Tribes from exploitation and for their socio-economic development. Article 15 of the constitution has prohibits discrimination against any citizen on the ground of sex, religion, race, caste, etc. article 15(4) directed to state to make special provisions for the advancement of any socially and educationally backward classes. Article 16(4) empowers the state to make provision for reservation in appointment or post in favour of any backward classes of the citizens. Article 46 enjoins upon the state to promote with special case the educational and economic interest of the weaker section of the people. While, Article 275(1) promises grant in aid for promoting the welfare of the STs and for raising the level of administration of the Scheduled Areas, Article 330,332 and 335 stipulate reservation of seats for STs in the Lok Sabha and in the State Legislative Assemblies and in services. The Fifth Schedule to the constitution lays down certain prescriptions about the Scheduled Areas as well as the Schedule Tribes in states others Assam, Meghalaya, Tripura, and Mizoram by ensuring submission

of Annual Reports by the Governors to President of India regarding the administration of the Scheduled Areas and setting up of Tribal Advisory Council to advise on matters pertaining to the welfare and advancement of STs (Article 244(1)). Article 244(2) refers the Sixth Schedule to the administration of tribal areas in the states of Assam, Meghalaya, Tripura and Mizoram by designing certain tribal areas as Autonomous Districts and Autonomous Regions and also by constituting District Councils and Regional Council. The 73rd and 74th amendments of the constitution made to ensure effective participation of the tribal people in the process of planning and decision making of the state through Panchayat Act, 1996.

1.8 DEVELOPMENT OF SECONDARY EDUCATION IN INDIA DURING PRE-INDEPENDENCE PERIOD

Prior to British rule, there was no such formal system of secondary education in India. It was the minutes submitted by Lord Thomas Babington Macaulay and subsequent resolutions passed by the Governor General Lord William Bentinck in 1835 that led to the establishment of schools for teaching western education and science. Gradually, western education became more popular as educated Indians were offered higher post under the Government.

Development of secondary education traces back to British regime which introduced their educational system in India. Wood Despatch of 1854 played a very important role for the development of secondary education. The Despatch divided the whole Indian educational institutions into three stages. Secondary education was considered one of the important stages of education from that time. Indian education commission of 1882, Calcutta University Education Commission of 1917, Hartog Education Committee of 1929, Wood-Abbot Report of 1936-37 and Sargent Report of 1944 gave the important recommendations for development of secondary education. Christian Missionary also played an important role for the extension and development of secondary education in India.

1.9 DEVELOPMENT OF SECONDARY EDUCATION IN INDIA DURING POST-INDEPENDENCE PERIOD

After independence, several education committees and commissions had been appointed to examine the different aspects of secondary education and to suggest measures for the development. For the remarkable change in Indian secondary education system, the “*Tara Chand Committee*” was appointed in 1948 under the chairmanship of Dr. Tara Chand. The committee suggested that secondary education should be multi-lateral by keeping in view the local condition and circumstances.

A University Education Commission of 1948 was constituted under the chairmanship of Dr. Sarvapalli Radhakrishnan to study the conditions of the university education system and to make recommendations regarding secondary education in India. The commission viewed that secondary education was the weakest link in the structure of education. The commission recommended that students should receive university education only after completing 12 years schooling or intermediate course.

The Government of India appointed “Secondary Education Commission” on October 23, 1952 under the chairmanship of Dr. Arcot Lakshmanaswami Mudaliar, Vice-Chancellor of Madras University, which was suggested measure for development of secondary education. According to the recommendation of Secondary Education Commission 1952, All Indian Council for Secondary Education was setup in the month of August, 1955. The main functions of the council were to review from time to time the progress of secondary education throughout the country to serve as an expert body to advise the State and Central Government on the improvement and expansion of secondary education in the country.

The Education Commission of 1964-66 appointed by the Government of India on July 14, 1964. Dr. Daulat Singh Kothari was appointed

as the chairman of the commission. The commission suggested for changing the pattern of education consisting three successive stages and recommended to introduced 10+2+3 pattern of education. The National Policy of Education was framed in 1968 on the basis of Kothari Commission recommendation. It includes expansion of secondary education into residential free of schools. As the result of National Policy of Education, 10+2+3 pattern of education was accepted all over the country and sufficient emphasis laid for vocationalization at the secondary school level. The new education policy was stressed on established Navodaya Vidyalaya as kind of public school in rural areas. Janardan Reddhi Committee of 1992 suggested program on the expansion of secondary education that should be revised for making job-oriented and computer operational training. In 1995, Government of India declared stipend provision for the Scheduled Caste and Scheduled Tribes students for development of their secondary education in the country. Rashtriya Madhyamic Shiksha Abhijan (RMSA) launched by the Government of India in March, 2009 to generate human capital and accelerating growth and development of life for every Indian through accessing and improving the quality secondary education in country by 2017.

1.10 SECONDARY EDUCATION IN ASSAM

As per recommendation of the General Committee of Public Instruction, the first English school was established in Guwahati by Captain Jenkins, the commissioner of Kamrup in 1835. This school was known as “*Guwahati Seminary*” which is the present “Cotton Collegiate Higher Secondary School” at Panbazar. In 1841 another high school was established at Sivasagar which is presently known as “*Sivasagar Government Higher Secondary School*”. Initially these schools were under the administrative control of Bengal. As per the recommendation of Wood’s Despatch of 1854, department of education was created in 1874 and Col. Keating was appointed as first Director of Public Instruction. These administrative reforms help in the expansion of secondary education in Assam. Various commissions and committees were suggested for

the expansion of secondary education in the country and Assam was made considerable progress of secondary education during 1912-1947.

Since independence, Assam is one of the key states in North-East Region of the country. Government of Assam has been taking great steps in the expansion of secondary education and introducing different innovative policies and programs for development of secondary education. According to recommendation of secondary education commission 1952-53, eleven years course was introduced and Schools were upgraded from tenth year's high school pattern to eleven years higher secondary pattern. A State Board of Secondary Education was constituted in 1962.

Before 1962 secondary education in Assam was controlled by Gauhati University and the Government of Assam. The Gauhati University controlled academic matters and the Government of Assam controlled the administrative sector. This dual administration system created various problems for conducting secondary education. The Government of Assam passed the Secondary Education Act in 1961 and as per the provision of the Act the Board of Secondary Education Assam (SEBA) was constituted. Since, 1962 The Board of Secondary Education Assam has been taking charge of controlling and recognizing secondary education in Assam. The Act was amended in 1972 and it was recommended that the SEBA is to prepare and publish textbooks and supplementary books of secondary education through Assam Text Book Production and Publication Co-operation. According to the recommendation of Kothari commission, the Government of Assam also introduced the pattern of 10+2+3 from the academic session of 1973-74. A full time chairman of Secondary Education Board, Assam was appointed in 1974. For introducing +2 stages the high schools were upgraded to higher secondary schools in October, 1977 and the Government of Assam was provincialized all the high schools and higher secondary schools with financial grant. The Assam Higher Secondary Education Council was constituted on 16th April, 1984 to regulate the higher

secondary education system in Assam. The council started functioning from 1st June, 1984. It was not possible to upgrade all the secondary schools to higher secondary schools pattern. Therefore +2 stages were introduced in different colleges under Gauhati and Dibrugarh Universities for the extension and development of secondary education in Assam.

A variety of new challenges and social needs were made to formulate and implement of a new education policy for the country in 1986. The Government of Assam also implemented new education policy to raise the competence of boys and girls in real life. At present every district has one Navodaya Vidyalaya to provide quality secondary education amongst the socio-economically backward talent students.

The Government of Assam also implemented the Rashtriya Madhyamik Shiksha Abhijan (RMSA) in March 2009 to provide quality and meaningful education to all children in the group of 14-16 ages for secondary schools and 16-18 ages for higher secondary schools. RMSA has a vision to make secondary education available, accessible and affordable to all young learners.

1.11 JUSTIFICATION OF THE STUDY

Student academic achievement in relation to socio-economic status is focused in this study. Socio-economic condition sets the way of student academic achievement. It is the determining factors for development of academic achievement of student. There are various factors that related to academic achievement of student. It includes the aptitude of the student, school environment, peer pressure and his relationship with the mentors, gender roles, race, social-economic status and social participation of family etc. Research has found that socio-economic status, parental involvement and family size are very important factors in student academic achievement (Majorbanks, 1996).

Academic achievement can be described as successful accomplishment in a particular subject area or course usually by reasons or skills, hard work. Parental socio-economic status has been found significantly linked with the quality of education and academic achievement of the students. It may further contribute in mitigation the mass level failure of students in examination, which may indirectly cause wastage of parents own resources as well as the public expenditure for imparting formal education in school. For example, 50 percent students fail in H.S.L.C. Examination, it means the loss of half of the public budget spent on educating the students and parents expenditures for purchasing books and other allied expense for educating their children. Besides bearing the financial expense for educating children, parental involvement in academic activities of their children may not only save personal and public spending but also it improves the quality of education of children at individual and national level.

Backward section of Indian society is constitutionally referred to as Scheduled Castes and Scheduled Tribes which have defined their rights and basic human dignity for several centuries with the spread of education. In the constitution of India, the people of the country have been guaranteed with social, economic and political justice, liberty of thought and expression, equality of status, opportunity and fraternity among all individuals and groups. In enactment of the directive principles of Indian constitution, the special provisions have been made for the development of Scheduled Tribes communities and the Government of India has been providing special packages for their education and socio-economic development. Education Commission (1964-66) has rightly pointed out in this regard that “The different tribal people are not changing the stages of economic and cultural development. There is much difference of technical skills which they have attained and employed. Therefore, each and every tribal group in predominantly tribal areas should closely be studied and appropriate patterns of development worked should find out in close cooperation with the people”.

Particularly, student's academic achievement is paramount importance in the socio-economic context and great emphasis is laid on achievement right from the beginning of education at school. Like other communities, the Karbis are one of the major tribes in North-East India and occupational patterns of Karbis society are much different from those of other tribal communities. Karbis also emphasis on academic achievement of their children's from the beginning of formal education. The Karbi students are educationally backward due to low socio-economic condition of their families.

As per the record of Karbi students appeared in H.S.L.C. Examinations, it is being observed that academic achievement of Karbi students are below expectation in H.S.L.C. Examinations. Therefore, the investigator has wanted to examine the relationship between socio-economic variables and academic achievement of the Karbi students in H.S.L.C. Examination. The information obtained by completion of this study will be beneficial to parents, students, educators, educational institutions and Government and NGO's to develop secondary school programmes associated with academic achievement of Karbi students and their families socio-economic levels.

Therefore, the investigator has selected this problem.

1.12 STATEMENT OF THE RESEARCH PROBLEM

Karbhis are one of the major tribes that inhabited in the urban, rural and hill areas of Karbi-Anglong district of Assam. Socio-economic and education condition of the Karbi people of Karbi-Anglong district is very poorer than other districts of Assam. Karbi people are more backward than other communities. Karbi people are still facing various problems which are reflected through their socio-economic conditions and prevalent social taboos, tensions, conflicts and different other inertias existing within their communities.

In present study, the investigator has taken the academic achievement of Karbi students in H.S.L.C. Examination. Academic achievement

refers to the degree of level of sources that of proficiency attained in some specific areas connecting scholastic and academic works. It is being observed that socio-economic variables of the Karbi students also influence their academic achievement in H.S.L.C. Examination. Therefore, the investigator has identified his research area on Karbi students' academic achievements with relationship socio-economic variables of their families.

The outcome of the research study is entitled as – **“A Study on Socio-Economic Variables and Its Relationship with Academic Achievement of Karbi Students in H.S.L.C. Examination”**.

1.13 THE TERMS USED IN THE PRESENT STUDY

Academic Achievement: “Academic Achievement” is considered as key criteria to judge one's total potentialities and capacities. The term “Academic Achievement” refers to the degree of level of sources that of proficiency attained in some specific areas concerning scholastic and academic works.

The investigator has used the term “Academic Achievement” on the basis of examination results of Karbi students which is achieved by them in their H.S.L.C. Examination conducted by SEBA.

Socio-Economic Variables: Socio-economic variables are occupation, education, income, wealth and place of residence which determine the socio-economic status of an individuals or groups in the society. The aspects of social and economic condition which focuses on the development of an individual, community and institutional organization of production as well as distribution pattern of income in the society.

Here the investigator has used following socio-economic variables in the present study.

Family Demography: Family demography is a particular type of household characteristics are related by marriage and as parent-children that are related with blood or adoption from a family. A household consists of a single or a joint family in the society.

Family Education: Family education refers to parents education level of students which make strengthen academic achievement of children through a family perspective.

Family Occupation: Family occupation refers to an activity of family members that serves as one's regular sources of livelihood of the family.

Family Income: Family income is the combined income of all members of a family through wages, salaries, profits, interest payment, rents and other form of earning.

Figure 1.2 POLITICAL MAP OF ASSAM

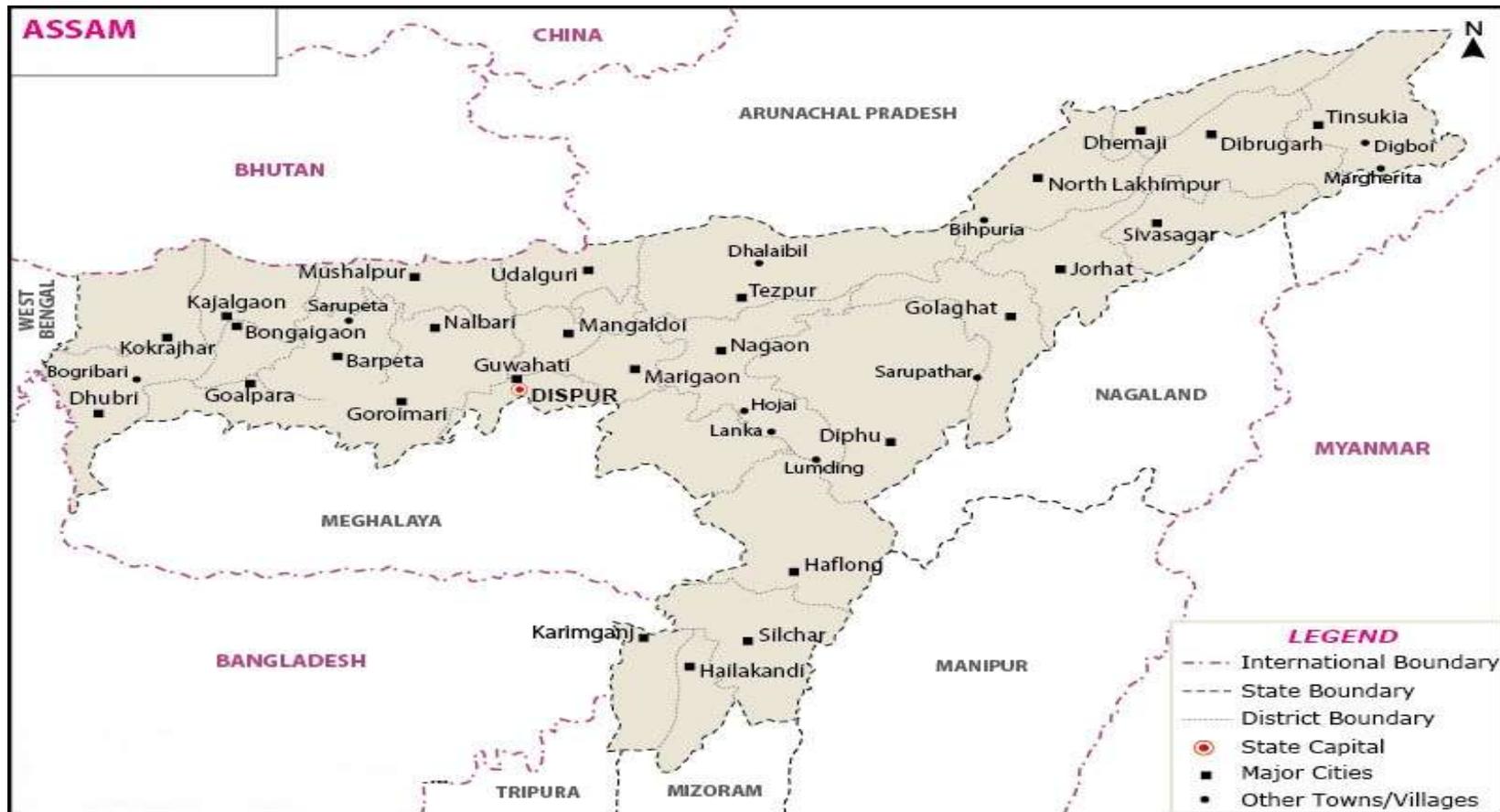
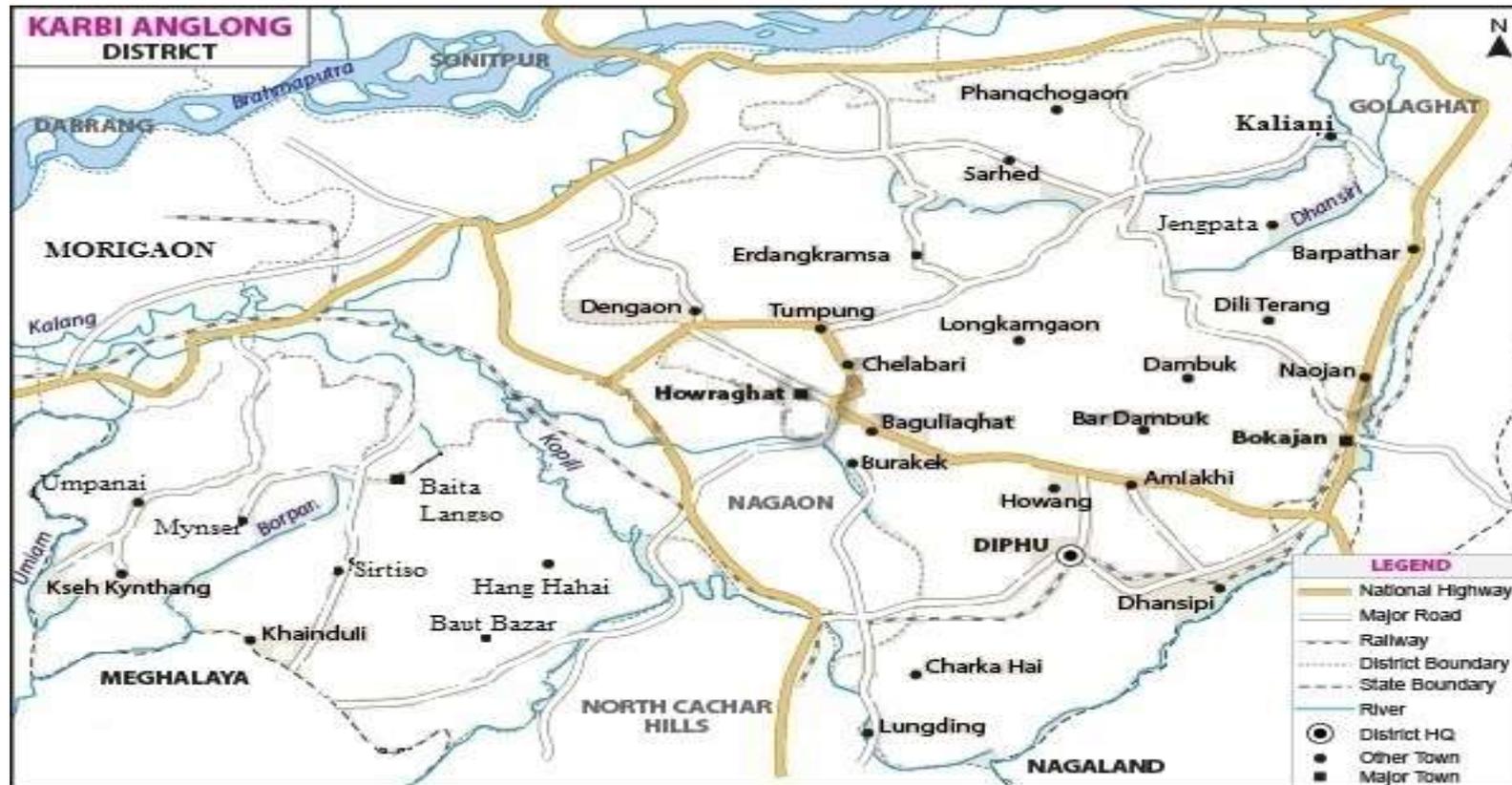


Figure 1.3 POLITICAL MAP OF KARBI-ANGLONG DISTRICT.



1.14 OBJECTIVES OF THE STUDY

The study aims at finding out the socio-economic variables and its relation with academic achievement of Karbi students in urban and rural. Therefore, the study has been designed with the following objectives.

1. To study the academic achievement of Karbi students H.S.L.C. Examination.
2. To study the difference in academic achievement between Karbi boys and girls students in H.S.L.C. Examination.
3. To study the difference in academic achievement between urban and rural Karbi students in H.S.L.C. Examination.
4. To find out the family socio-economic status of Karbi students.
5. To find out the relationship between the family socio-economic status and academic achievement of Karbi students in urban.
6. To find out the relationship between the family socio-economic status and academic achievement of Karbi students in rural.
7. To find out the relationship between the socio-economic status and academic achievement of Karbi students in urban and rural.

1.15 HYPOTHESES OF THE STUDY

The following hypotheses are framed in the light of the objectives.

H₀₁: There is no significant difference in academic achievement of Karbi students in H.S.L.C. Examination.

H₀₂: There is no significance difference in academic achievement between Karbi boys and girls students in H.S.L.C. Examination.

H₀₃: There is no significance difference in academic achievement between urban and rural Karbi students in H.S.L.C. Examination.

H₀₄: There is no significance difference of family socio-economic status of Karbi students.

Ho₅: There is no significant relationship between family socio-economic status and academic achievement of Karbi students in urban.

Ho₆: There is no significant relationship between the academic achievement and family socio-economic status of Karbi students in rural.

Ho₇: There is no significant relationship between socio-economic status and academic achievement of Karbi students in urban and rural.

1.16 DELIMITATIONS OF THE STUDY

The present study was confined the provincialised high and higher secondary school students only. Moreover the study was conducted by considering seventeen urban and thirteen rural provincialised high and higher secondary school of Karbi-Anglong district. A wider coverage was not possible due to shortage of time. Though the investigator has taken utmost care while collecting data, possibility of some error creating in cannot be ruled out.

The study is delimited to only the Karbi students of class X studying in provincialised high and higher secondary schools of Karbi-Anglong district.