Chapter One
INTRODUCTION

"The people of the tribal areas and the hills attract me greatly and deserve our very special care. I am anxious that they should advance, but I am very more anxious that they should not lose their artistry and joy in life and the culture that distinguish then in many ways. I m not at all sure which is the better ways of living, the tribal or our own. In some respect I m duties certain heir's is better. Therefore, it is grossly presumptuous on our parts to approach them with an air of superiority, to tell them how to behave or what to do and what not to do. There is no point in trying to makes of second rate copy of ourselves".

-- Jawaharlal Nehru

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Education may not be the panacea for all our ills, but is definitely a means of change, and a change for the betterment of society. Education has always been considered as an instrument of social change. In the ‘forward’ to the document “Challenge of Education- A Policy Perspective”, the then union Minister of Education, K.C.Pant, expresses the same thing in the these words “the role of education is to transform a static society into one vibrant with a commitment to development and change” so education occupies a very important place in our society which was not conceived earlier.

The framers of our constitution had correctly understood the empowering potential of education and it has been given the important place in Indian constitution in both the Directive Principles of State Policy and Fundamental Rights.. In Article 45
It has been written “The state shall endeavor to provide within a period of ten years from the commencement of this constitution for free and compulsory education for all children until they complete the age of fourteen years”. For the marginalized section of the society, Article 46 of the constitution has special provision of education for scheduled castes and scheduled tribes. Political ethics also demands special efforts in this direction. People who have suffered humiliation and neglect for centuries need all support, physical and moral, in the fields of education. Education could help them in becoming more skilled worker, better informed citizen and more enlightenment individual. They could be less prone to superstitions which have instilled fear and blind faith in them (Basu. D.D. 145-152). So gainfully it can be said that education is a must for every person in the country. For fulfilling the constitutional commitment and for ameliorating the condition of the deprived section of society, and particularly the scheduled castes and the scheduled tribes, it was contemplated that extra grants were sanctioned under Article 275 of the constitution; special cells were created for the early realization of these aims (Basu D.D. 328-329). The idea that societies can be changed and education can be a vital instrument of social transformation is increasingly felt. But for the traditional societies like tribal societies there is a dilemma regarding the social role of education in the social transformation. Ignoring this dilemma, many social scientists today are inclined to believe that education is a powerful instrument of social transformation. The prevailing opinion in circles of social science is that education is an agency of modernization.

It is argued that education promotes modernity in many ways but chiefly in two ways (1) by sharpening the critical awareness of the people about the social structure in which they are placed, and (2) by changing the consciousness of the people in a direction congruent with rationality, which is also the mainspring of
modernity. Following this reasoning, there has come up an impressive body of literature in recent years documenting the impact of schooling on individual modernity in developing societies.

The profound social changes that India has witnessed in the last few decades or so have affected its entire population, yet in some marginalized sections of its society their impact has not been much impressive. The changed socio-economic conditions, particularly after independence, have witnessed opportunities for tribals to received education and employment, and have provided them with new avenues to express and assert their equality. This along with the newly granted politico-legal privileges is liable to affect their feeling, thoughts and life style. In spite of constitutional guarantees and persistent efforts, tribal communities continue to lag behind the general population.

The reason for this can be categorized as external, internal and socio-economic and psychological. The external constraints are related to the problems and difficulties at the policy level, planning, and implementation and at administration level. Internal constrains refer to problems associated with schools system, content, curriculum, medium of instruction, pedagogy, teacher related problems, academic supervision and monitoring. The third set of problems is related to social, economic and cultural background of tribes and the psychological problems of the first generation learners.

The perspective adopted for education development among the tribal communities, fails to properly address the specific, disadvantages characterizing the tribal population. For instance, the population and distance norms formed by the Government have not been beneficial to the tribal location because of their sparse population and sporadic residential patterns. Further, in formulating policies and
programmes for tribal education it its essential to understand the complex realities of the tribal life and the expectation of tribals from the system and this has never been done either by the tribal welfare department or by the education department.

Consequently, no worthwhile policy for tribal education has been formed. One of the major constraints of tribal education at planning level is the adoption of dual system of administration. The tribal welfare department deals with tribal life and culture and administers the development work at the local level including education. But the tribal welfare department lack expertise in educational planning and administration in general and academic supervision and monitoring in particular. One the other hand, the department of education is the sole authority for planning of education development at the state level. They formulate implementation guidelines and instructions regarding curriculum, textbook, teacher recruitment transfer polices and so on.

Under the system of dual administration, absence of co-ordination and complimentary as well as inadequate scope for reciprocal use of respective expertise and experiences between the two departments has invariably stunted educational development among the tribal. The internal problem of tribal education refer to the quality of school provision, suitable teaches, relevance of content and curriculum, medium of instruction, pedagogy and special supervision. Research evidence shows that a large number of tribal schools do not have teaching learning materials and even blackboards.

Though the demand for changing the content and curriculum to suit the tribal context has been an old one, no serious effort has been made in this direction in any state except for some sporadic pilot projects. The uniform structure and transaction of curriculum has put the tribal children at a disadvantage. In respect of pedagogy, it has
been found that the right systems of formal schooling, which emphasize discipline, routine norms teacher-centred instruction etc have made the children wary of the school. This goes against the culture of free interaction absence of force as embedded in tribal ethos and culture prevalent at home. This has led to sharp division between home and school leading to lack of interest among the children towards school and research finding have shown this as a major factor behind non-enrollment. In a broad sense, these socio-economic and culture factors can be outlined as poverty and poor economic conditions, social customs, culture ethos, lack of awareness and understanding of the value of formal education, conflict an gap between the home and school etc. Studies on educational deprivation of tribal have inevitably linked it to their poor economic condition and poverty. The main occupation of tribal is agriculture, practiced through the method of shifting cultivation of terrace cultivation where the productivity remains very low. Consequently, children play an important role contributing directly or indirectly to the family income by participating in family occupation and household work like cattle grazing fuel and folder collection etc. Even though elementary education is deemed free and additional incentives are given to the children, in practice it is not free due to several reasons. Firstly, the incentive schemes do not have full coverage and thus have a limited value at the community level. Secondly, even though incentive like states, uniform and other aids are given, they are of poor quality and do not reach in time thus nullifying the entire purpose. The value attached to modern education among the traditional tribal people is that it makes one cunning, alienates one from one's own family and culture, de-culturing then and the whole process leads to loss of manpower causing economic and emotional disturbance in the family. They find education totally unrelated to their life needs and such as least relevant to them. However, among those who have
acculturated themselves to other cultures, whether through religion conversion or through social contact situations, education seem relevant and pertinent in as much as it helps to provide white collar jobs. At the same time this education has led to unemployment and has made the educated youth unfit for family occupation is it renders them incapable of working with hand.

As discussed earlier dress had also undergone tremendous change. Education has played a major role as factor of social and cultural change. Education has been responsible to large for the changes in the tribal way of life; the changes that have occurred, the changes that are in process and the changes that are to come.

The secular model of westernization operative through the introduction of industrial, urbanization, administrative machinery, democratic experiments, and the concepts of welfare have definitely broken the stagnation, and isolation in almost all parts of the country. With all these processes, a set of forces has been released which are leading, the tribal communities from the phase of acculturation to that of the accelerated cultural mutation.

These forces may be enumerated as: (1) the development of communication within the tribal areas and with the outside world, (2) introduction of monetized economy, (3) spread of formal and modern education, (4) extension of the services by the modern institutions including medical and administrative aids, and (5) introduction of advanced technology to exploit the mineral, forest, power and other industrial resources.

All these forces are bringing about significant changes in the tribal areas, but the rate of change evidently differs in different types of tribal culture and sometimes at different points of time in the same cultural continuum. This uneveness of social change has been mainly owing to the differential preparedness on the part of the
respective tribes to accepts use the opportunities available to them from time to time and specially after independence (Sachchidananda, 1964: 130-137).

Education is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their well being. In the context of tribal education, finding a balance between preserving tribal cultural identity and mainstreaming for economic prosperity means building education programs that ensure a tribal child’s success in mainstream schools.

Recognizing that the education system is currently designed for the dominant group, there needs to be investment in creating support mechanisms that supplement the integration of tribal children into the formal education system. As a result of greater geographical and occupational mobility tribals have moved out in sizeable numbers to urban and industrial centres and into new occupations. Although this is no doubt a significant change its impact is not very large relatively, and like the other backward non-tribal and the tribals also tend to concentrate at the lower levels of job hierarchy.

It has been observed generally that the below –SSC tribals enter skilled and unskilled labour while the SSC holders and above seek clerical and similar jobs. Such tribals live in small urban city, adopting the life –style and culture of their new surroundings and yet keeping in touch with their homes and culture in the tribal areas for quite some time. Here they get more vigorously exposed to the forces of Hinduisation, modernization and westernization. They also become aware of new solidarities inherent in their new occupations and urban life.

In tribal society the religious life, the economic, the cultural formed a composite whole; now they differentiate, separate, get modified. They differ characteristically from the vicissitudes through which the SC are going, because the
Hinduisation process often turns tribal into a caste in Savarna society. In the process they lose many of the old tribal norms, (some of them more equalitarian than those of caste society). Education, urbanization and entry into new occupations hasten these changes, and also the formation of a new social stratification.

Education is a condition as well as an instrument of social change. The static societies of the past and had little need for formal education, and conversely the present-day societies that have little or inadequate formal education are finding it hard to bring in the desired dynamism and change. For whether we strive for economic development, for modernization, or a democratic socialistic society, any and all of these changes require an infrastructure that only education can build.

It can be asserted without fear of contradiction that fundamental changes involving the attitudes, behavioral patterns, norms, and values of a people cannot be affected by legislation, planning, or even by revolution alone. Revolution can at best eradicate the symptoms of a malady, the undesired elements of a social order, but a complete cure and the building of the desired social order requires absolutely the transfusion of new blood and new values, a surgery that only education can perform.

The Indian situation itself is replete either failed or made very little dent as education could not be suitable for ensuring social justice, the laws that our parliament passes against inapproachability or corruption, the major goal of development that our five -year plans set for us- it is common knowledge how far all these get materialized. It is high time for the country to realize a suitable rebuild system of education- working slowly but consistently -to achieve desired results. The condition however is that education itself be renews and vitalized to become the instrumental of social change that it basically is.
Thus we see that education is a good tool for social change. Education gives knowledge to an individual irrespective of his/her culture. Culture has its limitation and it can fulfill only limited desire of its people but beyond it, desire can take its full shape with the help of education (Mead, 1943). Study reveals that Gond consider education as device which is taught in school and colleges. Reading and writing are considered by them as main trait of education. At least one person is educated every Gond family but all these educated persons under the category of children. Maximum elderly Gond are illiterate. Most of Gond consider education as a source of money, service, prestige and knowledge giving device but some Gond do not consider education as a boon because they see that many youth are wandering for jobs even after having good education so they think that education is wastage of time and money. Apart from this divergence in their ideas about education, all accept that education is a good source of joy and money. For Gond service means government jobs but they don’t like to be sweeper, goods carrier or servant in a shop.

My field work reveals that most of Gond in government jobs and all fourth class employee. Poverty and illiteracy are the main causes of lack of jobs. Gond feel that they can leads good life with good service. Education gives better understanding, opportunities for jobs, secures good future for the children and for the community. Gond tribes feel that education can change their status in the society and also feel that good marriage proposals and respect, all are secured by education only. It is ironical that thought they don’t understand the importance of education but so far as preference for children education is concerned, majority of them are interested in her and his children education. Living with adjacent communities, who are educated and in government jobs, Gond have realised that education is a tool for social change as it provides respect in society, decision making power and helps in getting government
jobs. The have also observed that it is because of education that other communities are progressing in the society. Education produces social change but also social class which creates conflict in the society (Corwin, 1974). Those Gonds tribes who are educated and in service, have interacted with other communities and their children, who are studying in academic institutions are in contact with the new knowledge and outer world as education brings modernization. It is creating a gap between educated and uneducated Gond. Education creates culture crisis in working class (Jackson and Marsden, 1962). That group of Gond who is uneducated and poor is still associated with original culture today and on the other hand the rich and educated Gond are adopting new culture traits from higher caste group. So among the social structure of Gond, two cultures are existing and creating a superiority and inferiority complex amongst them.

Education accelerates the process of social change, but in case of Gond tribes this process has been little slow but social change acquired in Gond society as I see my field observation most of Gond consider that education is a means of social change and getting new life and better government jobs. Gonds are considering that education is good for community development and good for contact with non tribal peoples. Social change is influenced by so many factors such as historical, cultural, geographical, biological, demographical, political, economical, and ideological factor. Education is also an important tool for social change (Biersteadt, 1975).

Present study has been done on a Gond tribes of Sasaram, district of Rohtas of Bihar. Gond is unobserved group by the academician and researchers. So I planned to study of them. It is neither agricultural, occupational but most of them engaged in service class group. They are also engaged it different retail works. They are listed in

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scheduled tribes. Their living place is surrounded by Brahmins, Kayastha and Vaish, kurmi, Harijan (SC).

The spread of education among them in order to analyze effect of education on the social life of Gond a number of Questions were asked regarding their opinion about education, number of Gond persons educated in their family, important and benefits of education, and impact of education on their children progress. Analysis of data revealed so many facts about them.

RESEARCH METHODOLOGY

Survey Research Method

Survey research is the method which is most frequently used by sociologists and anthropologists in their study of other small and large societies. Survey allows sociologists to move from a relatively small sample of individuals, who are accessible as carriers of information about them—selves and their society, to the broad contours of a large population—for example, its class structure or its dominant values. Moreover, survey conforms to major requirements of scientific method by allowing a considerable (though by no means perfect) degree of objectivity in approach and by allowing tests for the reliability and validity of the information obtained.

Like many other important inventions, a survey is composed of several more or less independent parts—sampling, questioning, and analysis of data—and it was their successful combination early in the twentieth century that gave birth to the method as we known it today. Survey research is one of the most important areas of measurement in applied social research. The broad area of survey research encompasses any measurement procedures that involve asking questions of
respondents. A "survey" can be anything from a short paper-and-pencil feedback form to an intensive one-on-one in-depth interview.

We will begin by looking at the different types of surveys that are possible. These are roughly divided into two broad areas: Questionnaires and Interviews. Next, we will look at how you select the survey method that is best for your situation. Once you've selected the survey method, you have to construct the survey itself. Here, we will be address a number of issues including: the different types of questions; content; decisions; decisions about response format; and, question placement and sequence in your instrument. We turn next to some of the special issues involved in administering a personal interview. Finally, we'll consider some of the advantages and disadvantages of survey methods.

Sampling

The survey component that laypersons usually find most mysterious is the assumption that a small sample of people (or other units, for example, families or firms) can be used to generalize about the much large population from which the sample is drawn. Thus, a sample of 1,500 adults might be drawn to represent the population of 185 million Americans over the age of eighteen. moreover, the sample itself is then used to estimate the extent to which values calculated from it (for example, the percentage of the sample saying "married" to a question about marital status) are likely to deviate from values that would have been obtained if the entire population over eighteen had been surveyed. Such an estimate, referred to as "sampling error" (because it is due to having questioned only a sample and not the full population), is even stranger from the standpoint of common sense, much, like pulling oneself up by one's own bootstraps.
It should be emphasized that the estimates discussed here depend on the use of what is called "probability sampling", which implies that at crucial stages the respondents are selected by means of a random procedure. Non probability sampling approaches, such as the proverbial person-in-the-street interviews, lack justification for generalizing to a large population or for estimating sampling error. Consumers of survey information need to be aware of the vast differences in the quality of sampling that occur among organizations claiming, or in other aspects of survey research, that all published results deserve equal confidence. Unfortunately, media presentations of findings from surveys seldom provide the information necessary for evaluating the method actually used in gathering the data.

The theory of sampling is a part of mathematic, not of sociology, but it is heavily relied on by sociologists and its implementation with real populations of people involves many non mathematical problems that sociologists must try to solve. For example, it is one things to select a sample of people according to the canons of mathematical theory, and quite another to locate those people and persuade them to cooperate in a social survey. To the extent that intended respondents are missed, which is referred to as the problem of non respondents, the scientific character of the survey is jeopardized. The degree of jeopardy (technically termed "bias") is a function of both the amount of non response and the extent to which the non respondents differ from those who do respond. If, for example, young black males are more likely to be missed in survey sample than are other groups in the population, as indeed often happens, the results of the survey do not adequately represent the entire population. Serious survey investigators spend a great deal of time and money attempting to reduce non response to a minimum, and one measure of the scientific adequacy of a survey report is the information provided about non response.
Questioning

Unlike sampling, the role of questions as a component of surveys is often regarded as simply a matter of common sense. Asking questions is a part of all human interaction, and it is widely assumed that no special skill or experience is needed to design a survey questionnaires. This is true in the sense that questioning in surveys is seldom very different from questioning in ordinary life but incorrect in the sense that many precautions are needed in developing a questionnaire for a general population. Moreover, the issues that arise in interpreting answers from surveys are extremely difficult ones. We will consider both the precautions needed and the issues of interpretation further below.

Analysis

Although asking questions of samples of individuals may seem to capture the entire nature of the survey, there is one further component that is vital to sociologists: the logical and statistical analysis of the resulting data. The responses that people give to survey questions do not speak for themselves. Answer take on clear meaning primarily when they are involved in comparisons across time (for example, responses of a sample this year with responses of a sample from the same population five year ago), across social categories like age or education, or across other type of classifications meaningful for the problem being studied. Moreover, since any such comparison may produce a difference that is really due to chance factors because only a sample was drawn, rather than to a true difference between time points or social categories, statistical testing is essential to create confidence that the difference would be found if the entire population could be surveyed. In addition, individual questions are sometime combined into a larger index in order to decrease idiosyncratic effects
due to any single item, and the construction of such an index requires other preliminary type of statistical analysis.

As an example of survey analysis, sociologists often find important age differences in answers to survey questions, but since age and education are negatively associated in most countries—that is, older people tend to have less education than younger people—it is necessary to disentangle the two factors in order to judge whether age itself is a direct cause of responses or only a proxy for education. Moreover, age differences in responses to a question can represent either changes due to the aging process (which in turn may reflect physiological, social, or other development factors), or it can reflect experiences and influences from a particular historical point ("cohort effects"). Steps must be taken to distinguish these various explanations from one another. At the same time the survey analyst must bear in mind and test the possibility that a particular pattern of answer is due to "chance," because of the existence of sampling error.

Thus, the analysis of survey data can become quite complex, well beyond, though not unrelated to, the kinds of tables common to newspaper and magazine presentations of poll data. The terms poll and survey are increasingly interchangeable, with the main difference being academic and government preference for "survey" and media preference for "poll"). Such thorough analysis is important, however, if genuine insights into the meaning of answers are to be gained and misinterpretation to be avoided.

Survey should begin with one or more research problems that determine both the content of the questionnaire and the design of the sample. The two types of decisions must go hand in hand since each affects the other. A questionnaire that is intended to focus on the attitudes of different ethnic and racial groups makes sense
only if the population sampled and the design of the sample will yield enough members of each group to provide sufficient data for adequate analysis. In addition, decisions must be made early with regard to the mode of administration of the survey whether it will be conducted through self-administration of interviewing and, if the latter, whether in person or by telephone, since these decisions also influence what can be asked. Each decision has its trade-offs in terms of quality, cost and other important features of the research.

The development of the questionnaire and the field period follow, after which the data are normally entered in numerical form (e.g., 1 = yes, 2 = No, 3 = Do not know) into a computer file for analysis. If open-ended questions—questions that do not present fixed alternatives—are used and respondent answers have been recorded in detail, an intermediate step is needed to code the answers into categories—for example, a question that asks respondents to name the most important problems facing the country today might veiled categories for "foreign affairs," "inflation," "racial problems," and so forth, though the words used by respondents would ordinarily have been more concrete. Finally, the data are analyzed in the form of tables and statistical measures that can form the basis for a final report.

Hypothesis

This thesis tries to study the various ways in which social change have taken place among the Gond Tribes of Rohtas (now as Sasaram) District in Bihar under the impact of education.

Following hypotheses have been envisaged by the researcher:

1) Education plays an important role in social change in any community.
2) Various changes have taken place in the family life of the Gond of Rohtas due to contact with other groups of people.

3) The changing educational levels of Gond Tribes have led to important changes in overall tribal way of life.

4) Education has also played a crucial role in the changing structure of socio-economic among a Gond tribe.

Objective of Study

The major objective of the proposed research work is to study the Gond tribe in its contemporary situation. The Gond tribe community has undergone a vicissitude of change due to very powerful factors, which is mainly educational, which had a tremendous effect on their socio-cultural life. These changes have entirely altered the life style of the Gond community. From a stone cutting community they have been forced to adapt to an entirely new way of life. Their social organization, which developed and crystallized over centuries, had adapted itself to a particular environment and ecology, which had also shaped their economic structure.

However, suddenly the economic structure, which may be regarded as the main pillar of the Gond society crumbled and along with the whole edifice of Gond life changed. A society that undergoes such a vertical change has to cope with a variety of problems. These problems are not merely economic, but primarily social and psychological. A tribe, which is undergoing such a trauma and flux in its social life, places the anthropologist under the urgent obligation to study the process of change adaptive processes geared to cope with the new environmental conditions.
To put it more specifically, various objectives of the present research work are:

1.) To explore the concept of education and social change and between it’s interlink ages.

2.) To look into the educational status of Gond tribe of Rohtas district and its impact on the various ways of social change.

3.) The Gond tribes have settled down in Rohtas district from Madhaya Pradesh state and their way of life has been affected because of their migration and contact with other and non-tribes of Rohtas. Thus the present study tends to analyze the nature of social change among Gond tribes due to their interpersonal contacts with other.

4.) To examine the role of education in social change Among Gond tribe and also to analyze the reason of their illiteracy.

5.) To analyze the educational levels at which their overall changes take place.

6.) To see the impact of education on their traditional scio-economic structure.

7.) To examine the advantages which are gained by the Gond from different government policies and programmes so far as their educational advancement is concerned.

The Sample

In order to minimize bias and ensure accuracy in the measurement, it is important to employ a proper sampling technique. 90 Households respondents (50 urban and 40 rural) were interviewed in the present study. The respondents were the heads of the families. A systematic random sampling technique was adopted for selecting the respondents. Before the selection of sample households, mandal
pradhans, tahasildar, social welfare officers, official connected with ITDP (integrated Tribal Development Programme), officials in the Deputy Commissioner, offices and such other persons like local MLA and community leaders were consulted to obtain information relating to Gond settlement and village. District Gazetteer and manuals helped us in tracing the Gonds settlements.

Tools and Techniques

Interview techniques were used in this study. The data pertaining to their past history were obtained through the records maintained by the administrative bodies and through discussion with the elder member of communities.

The Respondents

Thus the main respondents in the study comprise of Gond household parents, both male and female. And another respondent is not based on interview schedule but based on local Group interaction with prominent tribal and non-tribal peoples. While interacting with these respondents, the researcher has utilised different perspectives of research methods. The researcher utilised random sampling methods for focus interview, direct face to face close interaction method apart non-participant observation method. The data methods used has also both descriptive and exploratory one, using both qualitative and quantitative data analysis. Exploratory method is used to establish relationship between important variables and indicators as one goes on exploring about related issues in the focused area of study. While using the above methods of inquiry, the researcher has used random sampling method of particular units of the universe so that each unit of selection can be potential interviewee. Parents, children, teachers, school constitute the universe of study.
Interview Schedule and Group Discussion

Besides collecting data through non-participation observation and the interview schedule containing open-ended question was framed and than administered to the head of the households. The relevant data were collected from the family, head of the village community local knowledgeable member of the community.

The data from the heads of the families contain the attitude feeling, and awareness of Gonds towards recent change that are taking place in various fields and areas such as education, marriage, family, lifestyle, food habit, dress, religion status etc. data enabled the researcher to examine their educational awareness and aspirations, occupational aspirations, political awareness, about health communication and their attitude towards traditional occupations, religious rituals and practices, system of joint family, dress, food habit, status of women etc. from the elderly member of the community the data relating to their social, economic, cultural and religious matters were collected.

The interview schedule was mostly structured. The schedule was prepared in English and administered in the local language i.e., Hindi.

Group discussions were organized to gain knowledge about the different aspect of tribal community. Group discussions were collected from both side tribals and non-tribal. In many group discussions, people were frank and open and their responses were revealing. Extreme care was taken to record the divergent views of the member of community. The group discussion had both advantages and disadvantages. On the positive side, in the group discussion almost all the questions were answered by one or the other respondent participating in discussion. Similarly if any incorrect or vague answer was given by any of the respondents, then it was immediately corrected and clarified by other respondents. On the negative side, some respondents
were hesitant to express their view freely in the presence of their neighbors and relatives.

The researcher also collected data from various other sources the following documents were consulted:-

1) Literature, book, journals, reports, article, encyclopedias, subject dictionaries, manuals etc.
2) Census records
3) Records maintained by the social welfare department
4) District Gazetteers
5) Other sources such as dailies, weeklies and monthlies publication relevant to the research.

Data Processing

The interview schedules administered on Gond Tribes were edited, codified and tabulated. Data processing was carried out the help of computers. The data analysis was planned in such a way that possible errors during processing would be excluded. Numerical symbols were assigned to the responses in the interview schedule yielding a total of 46 variables. Computers were also used for statistical analysis of the data. In the first instance sorting was done to generate frequency table and graph for each independent variable.

In my study, I have taken the educational as the functional aspect of the society which is capable of transforming both the individual and society. And so I have taken the Functional perspective of education for conceptual clarification. I have also taken the Marxist perspective of education because due to the education there has been a kind of class inequalities among the literate and illiterate tribes. For the
conceptualization of social change I have relied upon M.N. Srinivas’ idea of Sanskritization and Westernization and have also taken Yogendra Singh’s idea of Modernization.

**Theoretical Underpinnings of Education**

In sociology, education is seen as a process that continues throughout the life, which starts at the time of birth of the individuals and ends with his death. According to T. Lynn Smith “Education is a process whereby the socially approved part of the cultural heritage is transmitted from one generation to the next and whereby newly acquired knowledge is diffused among the member of society”. In simple terms education means the transmission of profitable experience, by the older generation to the younger one. Therefore when we talk to give education to our younger members we mean that such experience are transmitted to the younger, which may help them to grow physically, socially and economically and culturally. Every society has is its own mode of transmitting these experiences to their younger generations. But the medium of teaching may differ from society to society. In a small scale pre-literate societies the experiences are passed on through legends’ folklore story telling, drama, dance etc. But in a civilized society the knowledge and experiences are transmitted through agencies like schools, colleges and other formal institutions. In the present time education denotes the formal training imparted in schools and colleges. At this place a brief discussion can be done on the classical/traditional theories of education. For Plato, what brings people closer to the world of Ideas is education. The purpose of education would be to build an ideal nation, where the Idea of the Good is embodied. In the Christian society of the Middle Ages education aimed at cultivating people who would live the Christian ideal. The purpose of this education was to cultivate people
to become good and to prepare them for life after death. In the Age of the Renaissance, a human-centered worldview which valued human dignity, came into being, overthrowing the God-centered worldview, which regarded obedience and abstinence as virtues? In the Age of the Enlightenment, Jean-Jacques Rousseau advocated that education aims to develop people naturally through eliminating factors that obstruct the development of their natural gifts, such as indoctrination by established culture and by moral and religious teachings.

Marx and Lenin sharply criticized the kind of education conducted in capitalist society. According to Marx, in capitalist society the educational policies are intended to keep people in ignorance. The purpose of Communist education is to raise dedicated people for the construction of Communist society.

**Functionalist Theory of Education**

The functionalists' view of education has its origin in the work of the French sociologist (Emile Durkheim1956:7) express "Society can survive only if there exists among its members to a sufficient degree of homogeneity. Education perpetuates and re-inferences its homogeneity by fixing in the child from the beginning of the essential similarities with collective life demand. Without these essential similarities Durkheim claims that the cooperation, social solidarity and social life itself would be impossible. Therefore a vital task for all societies whether it is simple or complex, is the welding of the mass of individuals into a united whole.

Durkheim argues that "to become too attached to society" the child the must feel in it something that is real, alive and powerful, which dominates the person and to which he also owes the best part of himself. Education, and in particular the teaching to history provides this link between the individual and society. Further, Durkheim
states that the major functions of education are the transmission of society’s norms and values.

In Durkheim’s perspective of education not only helps for the continuity of social norms and values, but it brings economic change also. So, on the one hand education is seen to help the continuity of social life, on the other hand it brings changes in social life, through economic change by teaching the individual specific skills necessary for his future occupation. Following Durkheim, Tallcot Parsons (1959) argues that after primary socialization within the family the school takes over as the focal socializing agency. Schools act as bridge between the family and society as a whole by preparing the child for his adult role.

Parsons like a true functionalist maintains that parents treat the child as their particular child rather than judging him in terms of standards or yardsticks which can be applied to every individual. But schools socialize young people into basic values of society and values consensus is essential for society to operate effectively. Further, parson sees educational system as an important mechanism for the selection of individuals for their future role in the society. In his view, school functions to allocate these human resources with the role structure of adult society. Thus, schools by testing and evaluating their talents, skills and capacities to the job for which they are best suited; the school is therefore a major mechanism for role allocation.

Durkheim’s functionalist perspective of education has implications for the tribal societies because he takes education as factor for the social homogenization which is an essential identity of the tribal society. When he argues that the education plays an essential role in connecting the individuals’ life to the collective life then it has very important implication for the tribal society where individuals are the part of the collective organism. His idea of education as the element of maintaining social
solidarity has immense importance for the tribal societies because solidarity is the essence of tribal societies. Both Durkheim and Parsons are important as functionalists to assess the role of education in maintaining and transforming the role of individuals and they are also important in evaluating how education has changed the basic functions of tribal society.

**Marxist Theory of Education**

Marxist, on the other hand, sees a close link between education and relations of production in the capitalist society. As Althusser stated that the education reflects the relations of production and serves the interest of the ruling class. He holds that the maintenance of class rule largely depends on the reproduction of the ruling class ideology. Thus, the reproduction of labours power requires not only reproduction of skills, but also reproduction of its submission to the ruling class as well. This submission is reproduced by a number of ideological apparatuses run by the state, which includes the media, the law, religion and education.

Althusser says that in pre capitalists society the church was the dominant ideological apparatus of the state. In capitalistic society however the church has largely been replaced by the educational system. Thus, in the Marxian perspective education is not only seen a valuable tool for the transmission of a general ruling class ideology which justify and legitimate capitalistic system, it also reproduces the attitudes and behaviour required by major groups in the division of labour. It teaches workers to accept and submit to their exploitation. He argues that via the educational system "Each mass ejected 'en route" is practically provided with the ideology which suits the role it has fulfill in class society.
 Apart from the functionalist and Marxist theory of education (Ivan Illich 1973) in his famous book "Deschooling society" and stated that the education should be liberating experience in which the individual explores, creates and use his initiative and judgment and freely develop his faculty and talent to the fulfillment. He sees schools as repressive institutions which the students to accept the interest of the powerful. Hence Illich rejects the view that student emerge from the educational system with a varieties of qualifications which they and others believe to have been provided them with the training skills and competence for particular occupation. Rather, he argues that "the pupil is schooled" to confuse teaching with learning, the great advancement with education, and a diploma with competence.

According to Illich the education system is the root cause of the problems of modern industrial societies. For the remedy of this process of education, he suggested the abolition of the present system of education, and claims that the de-schooling will destroy the reproductively among the consumer society and lead to the creation of society in which none can be truly fulfilled.

**Theorizations on Social Change**

Social change in India has always been a matter of deep concern to most educated Indian whether they are political leaders, social reformers or academic and non-academic intellectual. After the coming of independence, and particularly, the experiences of the Indian situation during the following decade, social change acquired even greater importance especially for planners and social scientist.

Broadly understood social change is a term, which signifies the changes that take place in human interactions and interrelations. Thus it can be rephrased as to indicate Society is a web of social relationships and hence social change means
change in the system of social relationships. For Comte, the question of social static and the question of social dynamics, what is and how it changes are fundamental to Sociology.

As far as the categorization of theories of social change is important, it is reflected in various forms such as evolutionary theory, cyclical theories, functionalist and dynamic theories and conflict theories. Then there are additional terms like industrialization, urbanization, modernization and globalization as such. A brief understanding of each is necessary in order to have a theoretical framework of the study.

Evolutionary theories are based on the assumption that societies gradually change from simple beginnings into even more complex forms. Auguste Comte believed that human societies evolve in a uni-linear way. It meant progress. There are three stages of society namely- the theological, the metaphysical and the positive that represent the three basic stages of social change. L.H Morgan (1877) believed that there were three basic stages in the process: savagery, barbarism and civilization.

This evolutionary view of social change was highly influenced by Charles Darwin’s theory of Organic Evolution. Herbert Spencer a British sociologist carried this analogy to its extremity. He argued that society itself is an organism. He even applied Darwin’s principle of the survival of the fittest to human societies. He argued that it has evolved from military society to the industrial society.

Emile Durkheim (1893) identified the cause of societal evolution as a society's increasing moral density. He viewed societies as changing in the direction of greater differentiation, interdependence and formal control under the pressure of increasing moral density. There is a transition from a relatively undifferentiated social structure
characterized by mechanical solidarity to a more differentiated social structure characterized by organic solidarity.

Cyclical theories of social change focus on the rise and fall of civilizations in a cyclical manner. After making a study of eight major civilizations including the west Spengler pointed out that the fate of civilizations was a matter of destiny. Each civilization is like a biological organism and has a similar life-cycle, birth, maturity, old-age and death. Arnold Toynbee's famous book 'A study of History' (1946) focuses on the key concepts of challenge and response. Every society faces challenges at first, challenges posed by the environment and later challenges from internal and external enemies.

The achievements of a civilization consist of its successful responses to the challenges. Pitirin Sorokin in his book Social and Culture Dynamics - 1938 proposed that the society fluctuates between two cultural extremes: the sensate and the ideational. The sensate culture stresses those things which can be perceived directly by the senses. Ideational culture emphasizes those things which can be perceived only by the mind. Between these types lies a third type 'idealistic' culture. This is a desirable blend of other two but no society ever seems to have achieved it.

In an important theoretical contribution to social change, Talcott Parsons stressed the importance of cultural patterns in controlling the stability of a society. According to him society has the ability to absorb disruptive forces while maintaining overall stability. Changes may arise from two sources. They may come from outside the society through contact with other societies or they may also come from inside the society through adjustment that must be made to resolve strains within the system.

There are two processes that are at work in social change. In simple societies institutions are undifferentiated that is a single institution serves many functions. A
process of differentiation takes place when the society becomes more and more complex. The new institutions must be linked together in a proper way by the process of integration.

Focusing on the positive side of conflict as it brings the desired form and direction of social change conflict theories are another important contribution to the study of social change. According to Ralf Dahrendorf (1959) the conflict theories assume that - every society is subjected at every moment to change, hence social change is omnipresent and universal. Karl Marx along with Engel wrote in Communist Manifesto that 'all history is the history of class conflict.' As the two major social classes the rich and poor or capitalists and the proletariat have mutually hostile interests they are at conflict. Later on, the workers overthrow capitalism and a socialist state is created.

They consider conflict as a normal process. Like Karl Marx George Simmel too stressed the importance of conflict in social change. According to him conflict is a permanent feature of society and not just a temporary event. It is a process that binds people together in interaction.

Yogendra Singh in his early writings on social change (1969) talked of three approaches to study of nature and process of social change in India. These are philosophico-historical and metaphysical approach, historical and political approach, and social anthropological approach. M.N. Srinivas developed the concepts of sankritisation and westernization. He had defined sanskritisation as a process by which low castes take over the beliefs, rituals, lifestyle, and other cultural traits of those of the upper castes, especially the Brahmins.
In fact, he had broadened his definition of sanskritisation from time to time. Initially, he had described it as “the process of mobility of lower castes by adopting vegetarianism and teetotalism to move in the caste hierarchy in a generation or two” (1962). Later on, he redefined it as a process by which a low caste or a tribe or other groups change their customs, rituals, ideology, and way of life in the direction of a high “twice-born caste” (1966).

The second connotation of sanskritization is thus much broader because first he talked of imitation of mere food habits, rituals, and religious practices but later on he talked of imitation of ideologies too (which include ideas of karma, dharma, pap, punya, moksha, etc.) The other process that went hand in hand with the process of Sanskritization was westernization. The acceptance of Western cultural ethos and ideas by upper caste Hindus and the process of imitation of British customs and habits was the main feature of this process.

Thus, the concept of Westernization refers to ‘the change in technology, institutions, ideology and values of a non-western society as a result of cultural contact with the western society for a long period’ (Srinivas, 1962). By westernization, he primarily meant the British impact in the areas of technological changes, establishment of educational institutions, rise of nationalism and new political culture among others.

Then there is another perspective on social change which derives from the dominant western classical framework of evolutionary theory. It was termed as modernization. It was seen as absorbing the values and norms of western societies which was seen good for the indigenous society. The change social aspirations are reflected in their world view. The educated have started disliking their own artifacts because they have been exposed to things that are more technologically developed.
now that they are educated they have started thinking in terms of cars, bungalows, modern furniture.

Duration of Field Work

I had an interesting and exciting fieldwork. I followed the survey method. I conducted it in two shifts first from October 2008 to December 2008 and second from March 2009 to May 2009. The duration of my fieldwork was around Six months. I went to the field and collected data from tribal people. During my field work I stayed in my field work areas. Tribal people were so corporative in nature. The procedure for my fieldwork data collection was dialogical in nature and we discussed their views on various issues concerning their life. I also made a systematic attempt to observe their responses.

Problems Faced in Field Work

It is necessary to point out here that the researcher first meeting with the Gond indicated that they didn't accept him as a reliable person. It was also felt that they did not wish to accept any stranger in their group and the mostly repeated question from the Gond was about the marital status of the researcher. Moreover, the women avoided him almost completely and it became nearly impossible to develop any good rapport with the young women. Hence the next phases of observations in the community were done by the researcher along with one old woman which belonged to same community and she asked me about my research work on Gond. Presence of the female was sufficient enough for the community to be confident about the character of the research scholar. This helped the research scholar in establishing early rapport
with women and then they responded in a very confident and trusted manner even the secret information.

The other technique used was interview. For the purpose of collecting first hand data, it was necessary to have a direct dialogue with the concerned. As the community had a mix pattern of stone cutter, agricultural laborers and white color services holder so I decided that interview should not be highly structured. All precautions were taken that any reporting on the interview schedule should be done only after complete rapport has been established. Extra precaution was taken that their emotion and feeling should not be hurt any point. During the field work, it was found that Gond have a great trait of hospitality. Whenever the investigator met then, he was received warmly.

Most of the time food was offered and at almost all places milk was given. Inability to accept their of anything, it was observed, was not appreciated by them. They probably felt insulted, if their offer was refused. Communication and language were the two major problems the researcher faced. The researcher availed extensive help from the various organization and state government official of the district to go the remote areas. Acceptance was another problem. The researcher had to work hand to get accepted by the tribal community few outings were planned with them in order to become closed to them. Getting the sample was another problem, as the rates of education and social and cultural change among the tribal community of Sasaram. Many times the Gond tribal were contacted at their residences.

Relevance of the Study

The review of literature draws us toward the perception that the problem of tribal education are mostly analyzed on the macro-level data which might not speak of the
micro-level realities. Therefore, there is a need to study the issues from a closer range to the ground realities related to the deep-rooted factors that have presented to the tribes over the years from the entering into the formal system of education.

The present study assumes significance in the context of radical social changes that are taking place in the tribal society. The phenomenon of social change in the tribal was accelerated after the Indian independence and especially the lunching of the community development programme. Sociological studies have been made to assess the impact of community development programme as a whole on the social change of the Indian tribes. But specific and detailed studies on the impact of education, in particular, on the various parts of the social change are scare. The present study attempts to analyzed in a detailed fashion the various changes in the social change of Gond tribes of sasaram, which education has brought in its wake.

The importance of the process of education and social change need hardly be overemphasized. Social change is a phenomenon which is universal and of for reaching consequences. Although a number of social changes are not brought about deliberately, yet the importance of planned social changes has been realized in present times. Lester F. Ward was the first sociologist to have pointed out the significance of education in social changes. In this connection he came forward with the concept of 'social telesis' by which he meant 'the control of the dynamic forces of nature and society through the adjustment of means to ends'. He emphasizes the role of purposive factors in civilization. It is believed that social change if left to take its own course, may lead to drastic results.

That is why emphasis is laid on planned social change. Education has a vital role to play in this direction. It is not very easy to bring about social change because of the factor of cultural inertia. To eradicate this inertia a lot of effort is required
which can best be exerted through education and propaganda. It is only through education that people can be enlightened and consequently persuaded to abandon the old and accept the new. The significance of the present study, therefore, lies in finding out the extent to which present educational system has been instrumental in bringing about the desired social change among Gond tribes of Sasaram, in what respects has it failed to penetrate the existing folkways and mores. Since the socio-cultural factors hold a vital position in the pattern of tribal living, these value related aspects play an important role in keeping the tribal away from pursuing formal learning. Hence, a micro-level understanding is required to have a clear, appropriate, realistic and comprehensive view of the problems in a much more meaningful manner it is therefore, important to investigate the problems interim with the Tribal pattern of everyday existences by selecting tribes and studying it through a focused and scientific approach.

The study is thus an intensive attempt to examine the tribes of Sasaram within their specific socio-cultural, education and social change context. An in-depth understanding of their existing socio-cultural context is attempted to present a picture of the barriers created for the tribes of Sasaram in the path of attaining education and social change.
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