Chapter Two

REVIEW OF LITERATURE

Review of Literature on Tribal Education

The first contribution to the study of the educational problems of scheduled tribes in India was made as early as 1944 by Professor Furer-Haimendorf (Indian Journal of Social Work, 5, 2, September, 1944). The author has described the outlines of educational schemes he had drawn up for the Gonds of Adilabad district in the then Nizam's Dominion of Hyderabad. The scheme had been drawn up against the background of the culture and environment of the Raj Gonds who are the dominant tribe in that region. The author discusses problems of language, script and teachers. The scheme paid rich dividends for the tribals of that area and even now forms the basis of educational planning for tribals there. This was the first time it was pointed out that an educational programme for tribals has to be in consonance with their habitat, economy and culture.

The dawn of independence and the establishment of Tribal Research Institutes in states having a sizeable tribal population boosted research efforts in the field of tribal welfare, of which education was an important component. Eminent anthropologists like Chattopadhyay, M.N. Basu and Biswas made valuable suggestions regarding tribal education. Chattopadhyay (Man in India, 33, 1) analysed the characteristics of the educational system among the tribal people. He laid special emphasis on linking agriculture with education in the school curriculum at the elementary stage. He has also described the model content of textbooks and dealt with the problem of medium of instruction, script, methods of teaching, types of schools, training of teachers, etc. Biswas, as chairman of the Anthropology Section of the 3rd
Tribal Welfare Conference, pleaded for a proper educational programme and a trained cadre to operate the scheme. Their cultural background made it necessary for tribal people to have a special pattern of education. He wanted special emphasis to be given to practical training in agriculture, fishing, etc. He also wanted to spread adult education along with the education of children.

Madan (Eastern Anthropologist, 5, 4, 1952) wanted educational activities to be carried on along with economic uplift in such areas as are in contact with urban centres. He pointed out that education through literacy is a very potent medium of instruction, propaganda and indoctrination. In 1956, Koppikar produced a monograph entitled Education of the Adivasis. The brochure deals with the situation in Thana district of Maharashtra and the problems of the Adivasi School there. It suggested some remedies. Some educational experiments carried out in that area have also been described.

Kar (Journal of the University of Gauhati, 8, 1957) pleads for a psychological approach to tribal education. The author has described the steps through which tribal people are trained and the agencies, methods and content of tribal education. These letters, according to him, have a psychological significance of their own. He has traced the history of educational development of tribal children and compared it with the formal system of education. He urges that the educative value of the traditional dormitories of the tribes should also be taken into consideration. He pleads for rethinking in respect of tribal education.

P.C. Dave (Vanya Jati, 2, 3, 1954) makes a report on the ashram and sevashram schools in Orissa, giving the general routine of the ashram schools and details of stipends and scholarships. At another place (Vanya Jati, 5, 2, 1957), he describes the ashram schools in the then Bombay State. Hari Mohan (Bulletin of the...
The Bihar Tribal Research Institute, Ranchi, 5, 2, 1963) describes the residential high school for tribals at Mahuadanr in Palamu district in Bihar. The paper gives details of enrolment, hostel, daily routine, management and the pattern of education imparted to tribal children. B.H. Mehta 1984 in his book, Vol. 1 and 2, described The Gonds are an important and numerous tribe, residing at the present time mainly in Gondavana, “the Land of the Gonds,” the easternmost districts of Madhya Pradesh, formerly the Central Provinces of India. The Census figures of 1971 records 4,728,796 Gonds - one of the largest tribal groups on earth. In fact, the number of Gonds is really much higher, since many Gond communities have been fully accepted into the Hindu caste system, have adopted another name, and have completely abandoned their original tribal ways of life. The racial history of the Gonds is unknown. According to B. S. Guha,( Peoples of India. Man, 36: 28-30, 1936) they are Proto-Australoids by race like the Oraons and Maler of Chota Nagpur Plateau. Gonds invariably live in villages. Yet in each village the Gonds live in a hamlet of their own. In the plains where the Gonds are more Sanskritized, or influenced by high Hindu culture, some have adopted Hindu ways and begun to live in closed villages, yet apart from the other castes and tribes. All Gonds are in some way or other engaged in agriculture or work in the forest. Shifting cultivation is not merely one type of agriculture but a complex cultural form, a way of life. Some Gond sections had already voluntarily changed over to plow cultivation and even to terrace cultivation. The Gonds have a pronounced patrilineal and patriarchal clan system. They call it gotra or kur. The Gonds practice clan exogamy, considering intermarriage within a clan to be incest. Many of the Gond clans bear animal or plant names, which suggest a totemic origin of the clans, and some Gond clans still observe totemic taboos. A normal marriage among the Gonds is the monogamous union of a man and a woman based on mutual choice, sanctioned by
the ceremonial exchange of vows, with the approval of the tribal council, witnessed by the relatives of the partners and the village community, and concluded with a festive wedding dinner. Nowadays the Gonds increasingly follow the example of the rural Hindu population and parents arrange the marriage when children are still young. The father of the groom has to pay a bride-price, the amount of which depends on the position and wealth of the two families. Cross-cousin marriages are much preferred, so much so that a youth has to pay a fine if he refuses to marry an available cross cousin. Widow marriage is forbidden only among the Sanskritized Gonds. Marriage by capture was in the past a popular form of marriage among the Gonds. Only three Gond sections in the south have youth dormitories, and only the Murias use the dormitory ‘Gotul’ for the education of youth in married and civic life. The other Gond sections have no dormitory system. Since the Gonds are spread over a wide area, there are many local subsections that have no social contact with each other. The more Sanskritized these sections are, the higher is the social rank they claim. But the highest rank is given to the descendants of the Gond rajas and their retainers, the Raj-Gonds and Katholias. Between these two sections we find the greatest number of Gonds with substantial landholdings. Gonds believe in a high god whom they call either by his Hindu name, “Bhagwan,” or by his tribal name, “Bara Deo,” the "Great God." Gonds distinguish between priests and magicians. Gonds, like the other Tribals of central India, believe that most diseases and misfortunes are caused by the machinations of evil spirits and offended deities. N.K. Das Gupta Problems of Tribal Education and the Santals, Bharatiya Adimjati Sewak Sangh, New Delhi, 1964 discussed, in great detail, tribal economy with reference to education in the context of the Santal. The nature and content of tribal education have also been discussed. J.P. Naik (Report of the Seminar on the Employment of Scheduled Castes
and Scheduled Tribes, Manager of Publications, New Delhi) dealt with the problems of education of scheduled castes and tribes. He examined some problems of education of the scheduled tribes with particular reference to the extent of wastage and the extent to which they show their difference for different types of education and the probable reasons why it is not possible to get suitable persons from their community as teachers. The problem of enrolment of scheduled tribe children at different educational levels has been discussed and a few recommendations have also been made.

L.R.N Srivastava (1968) dealt with education and modernization among the Munda and the Oraon of Ranchi. For modernization he selected mobility, empathy, rationality, participation, achievement motivation and communication as the basic indices. On each of these indices, the scores have been calculated. The study has been enriched by case studies and careful use of statistics. The role of education as an important factor of modernization has been examined against the background of a control sample. Another significant doctoral work on tribal education in Bihar has been done by Toppo (1974) herself a tribal. She has analysed the traditional mechanisms of education, the modern school system run by the government Yathiraj Kumar (1981) deals with these issues in respect of two scheduled tribes (Jatapu and Saora) of Bhadragiri Block in Andhra Pradesh. He seeks to analyse the institutional framework of the school system and to delineate the areas where the schooling process is being affected by institutional deficiencies and the influence of socio-cultural factors. The author examines the compatibility between schooling experience and the traditional training received by tribal children. He makes an attempt to assess the nature of change due to the impact of the school system on the local community. The interaction between the school system and the socio-cultural framework is
studied with reference to enrolment, admission procedure, absenteeism and wastage, curriculum, vacations, school hours and the role of teachers.

K. Sujatha (1980) has extended the field of education beyond the classroom and the formal system to the realm of non-formal education. In view of the paucity of resources, non-formal education may be the only solution for the education of the weaker sections of society.

Krishna Rao (1986) made a case study of seven tribal area schools. Different kinds of schools were selected such as primary ashram schools, government high schools, ashram high schools, tribal welfare high schools, etc. The views of teachers and parents were also gathered. In course of the study, the magnitude of wastage and stagnation was assessed as also the problems of teachers. Socio-economic status of parents, their attitude towards teachers, children's education, employment, etc were also analysed. A similar evaluative study of tribal welfare high schools in Orissa was undertaken by Ban Bihari Kamila (1985). In addition to the parameters of the earlier studies, mentioned above, the author tried to evaluate student achievement, attitude, scholastic achievement, personality characteristics, interests and the level of occupational aspiration. The main purpose of the study was to make a comparison between tribal and Harijan students in respect of student achievement. S.N. Upadhyaya (1982) made an analysis of classroom environment in tribal setting with a view to study its effect on learning and attainment. The three aspects of classroom environment were interpersonal relationship, goal-orientation and system maintenance and change. He also tried to find out whether learning and attainment were differently correlated with the areas of environment.

Verma (1985) made a study of the factors that affected academic achievement among high-school and non-tribal students at junior high school level in Uttar
This provides a comparative perspective of study not only of academic achievement but also the attitude of both categories of students towards school, medium or instruction and their socio-economic status, self-concept and adjustment in school. The study brought out that the main achievement of scheduled caste students was significantly lower than that of tribal students and students from other castes. Scheduled tribe students belonged to higher socioeconomic strata as compared to scheduled caste students. There was not much difference as regards self-concept. Pandey (1981) tried to analyse the socio-cultural factors which determined the academic achievement of scheduled tribe students. But besides this, he tried to find out their academic and occupational aspirations, the teacher-taught relationship and the interaction between tribal and non-tribal students. On the basis of his findings, the author suggests that a different educational system should be provided to accelerate the progress of the tribals. In another work, Sujatha and Yashodhara (1986) made a comparative study of some educational variables of scheduled caste and scheduled tribe students. They tried to find out the relationship between academic achievement and achievement motivation, school adjustment and personality factors.

Some psychologically oriented scholars have tried to study the intelligence of tribal groups. Chaudhury and Sinha (1959) have made a comparative study of concrete intelligence of tribal and non-tribal schoolgirls in Ranchi. Kar (1961) studied the intelligence of Ho, and Nomani (1964) made a comparative study of the concrete intelligence of Christian and Non-Christian Munda schoolboys and school-girls while R. P. Singha Even though the various forms of cross cultural education have been existing in different lands over a long span of time they have been rarely studied scientifically. A few socialisation studies have been made by anthropologist outside India following the Margaret Mead (1959). Evidently these studies concentrated on
the equipment of personalities as an enabling process for adjustment to changing structural conditions and therefore they do not throw any light on the problems adoption of formal education system.

Socio- psychological and socio- linguistics reaches on the educational retardation of the children of culturally deprived and socially disadvantages groups have been made mostly focused on the (Eggliston Johns 1970). These studies mostly focused on the educational problems of children of the lower section of the society living in the urban slums and ghettos. They pointed out that the low socio- economic status, lack of motivation alienation of the school form the family languages difficulties etc as the important variables form the educational retardation and early drop out of the children of the disadvantages group in a society. But these studies do not have much relevance for understanding the educational problems of the socially and culturally deprived children living in rural setting especially in tribal areas.

Murray and Russaies Wax (1964) in their study of Formal Education in Indian Community have shown that isolation lack of communication and social distance are the important factors in the problem of education in primitive communities. They pointed out that isolation affect in many contexts of the community as a whole, the school within the educational system.

Thomson (1962) has shown that educational gaps in various communities a country arise owing to differentials in the provision of educational facilities, socio-economic status of parents and lack of motivation for education. The effects of these factors are interconnected. The inequalities of educational reward acts as a negative feedback on educational attainments.

Taylor and Ayres (1969) in their book Burn and Read Unequal differentiated between Educational Sociology and what they call Educational Ecology. The concern
of the former is with the effects of class of social status of parental attitude to education and of the latter with the effect of the materials and social environmental factors on the educational opportunity of the child. They pointed out that the educational opportunity available to a child depends to a greater extent to the variety and equality of education provided in the areas in which he lives and that whether or not the child derives the maximum benefit depends on a number of non-educational factors in the environment which includes the level of health of the family, the quality of the available social services, socio-economic and literacy level of the family etc. In general they studied the complex interaction of provision of educational resources the socio-economic environment of the family and his attitude to education.

S. John Eggleston (1970) in his paper "Some Environmental Correltes of Extended Secondary Education" studied the two sets of variables external to the secondary schools, those associated with the administrative regime in which the schools operated and those associated with their catchments areas.

Byrne and Williamson (1970) in his paper "Some Inter-regional Variations in Educational Provisions and Their Bearing upon their Educational Attainments. The case of North East has shown that variations in the provision of educational resources in an area are a significant factor in the variation in the educational attainments of different social groups.

The Backward Class Commission (Government of India 1956), the Scheduled Areas, Scheduled Tribes Commission (Government of India 1962), L.R.N. Srivastava (1962) and others have pointed that the slow progress of education among the tribes in India is due to inadequate provision of school for these communities. The tribal generally live in inaccessible areas in small and scattered village and therefore schools cannot be provided for all of them. Almost all the studies on tribal education in India
pointed that poverty happened to be root cause of slow progress of their education. Rebuke Ray Committee (Government of India 1959) basing its report of a comprehensive study of the entire range of welfare activities including social welfare and welfare of backward classes discussed about the progressed of tribal education also covering the pattern of education, mother tongue special textbooks, teachers, school hours, vacations etc. The Committee emphasised the need to make the language of the tribe the medium of instruction.

Verrier Elwin Committee Report (1960) contains information and finding about the fundamental problems of education in tribal areas. The Committee was of the view that a great deal of actuation was a necessary for starting compulsory education for the tribes. The report dealt in detail with schools and schools with agriculture and forestry in their curriculum. The committees suggested the making of orchard of fruit trees in the compound of all schools. The problems of Ashrams Schools were discussed and suggestions were given of their solution. U.N. Dhebar Commission on Tribal highlighted the problems of Primary Education for tribal in the areas of medium of instruction stagnation wastage, getting right type of teachers etc. The Commission worked out the policy and suggested a specific curriculum. They also made recommendations regarding secondary and technical education. The finding of the committees mentioned above generally found support from the studies of Sachchidananda (1967), N.K. Ambast (1970) N.K. Dasgupta (1963) and several others. They pointed out that retardation in education among tribal communities is due to the apathetic and indifferent attitude and lack of motivation for education which arises owing to two main reasons. First, the formal education system is alien and not adjusted to their socio- economic and cultural needs. Secondly the tribal have certain prejudices and suspicions towards the sincerity of non-tribal. N.K. Ambasht
showed that there existed social distance between the teachers and pupils in the tribal areas. He pointed out that the tribal student liked the tribal teachers more than the non-tribal teacher. Some other surveys conducted by the Tribal Research Institutions in some Indian states (Andhra Pradesh 1971, Maharashtra 1971) showed that absenteeism, wastage, and stagnation were very high in the schools situated in tribal areas and these contribute to a large extent to the slow progress of their education. Elwin Committee (1962) and N.K. Ambasht (1970) pointed out that there was strong motivation for education wherever missionary activity was evident and where other voluntary organisations tried to spread education among the tribal.

A.B. Bose (1970) showed that the status with higher literacy in general population also have higher literacy in tribal populations. He also pointed out that there were variations in the literacy levels among different tribes in a region. Sachchidanand (1962) said that irregularly of attendance and extent of drop out was much lower in the case of better acculturated tribes. T.B. Naik (1969) stated that the children of the upper caste of Bhil society have been able to go to school and take advantage of the scholarship and hostel facilities made available to the tribal by the Government, more than the lower and middle socio-economics status groups. Further he pointed that more children form large size families were in schools than from small size families.

E.V. Ratnayya (1976) showed that exposure to outside forces facilities the enrolment of tribal children. Enrolment in the villages with hostels facilities is more than in the villages without hosted facilities. He also pointed out that the enrolment of children from salaried employees and petty businessmen is more than from the cultivators and labourers. From the point of income also the enrolment of children from the higher income level was fond to be more than the middle and lower income.
groups. He found difference in the enrolment of boys and girls in all the types' income enrolment form large, medium and small size families. He pointed out the single teacher schools, medium of instruction textbooks and contents as other constraints for the backwardness in educational development of tribes in Adilabad district.

Most of the literature incorporated in the annotated bibliography on tribal education in India complied by L.R.N Srivastava (1968) were descriptive in nature. The authors mentioned the problems and variables involved in the extension of tribal education in India such as the poverty of the tribal. Indecency of the provision of schools, hostels and scholarship teacher's medium of instruction curriculum and syllabi methods of teaching school hours etc. But these variables need not be put into theoretical frame, as most of them are analytical and their relevance or otherwise has to be tested in the context of modernisation at different levels.

Sita Toppo (1979) in her book "Dynamics of Educational Developments in Tribal Education" has studied the growth of education among the Oraon tribe. Their most primitive Dhumkuria as an educational institution is fast dying out and she discussed about the Christian missionaries and "Adimjati Seva Mandal" which played great role for their educational development. She analysed the monthly variation of attendance and extent of wastage and stagnation among five selected schools. Attitude of Oraon students, their teachers, parents and guardians have been studied.

G.K. Khurana (1978) in his article entitled, "Approach to Education of Scheduled Tribes" pointed out that inspite of all the efforts to reduce the illiteracy among the scheduled tribes, still the gap exists because of their poverty and backwardness coupled with ignorance and lack of educational facilities. He argued for need based education for adult tribal and alternatives education methods for school
are children. He also suggested to provide more educational facilities among the tribal people.

B. D. Sarma (1978) in his book “Tribal Development the Concept and Frame” pointed out that tribal development cannot be met by merely devising a formula or a general schemes, which is one of the mistake committed earlier or foster tribal development. It should be a concept with goals to achieve. He argued that education must enable them to understand the new context. These communities cannot be expected to wait till the school going children come of age at assume leadership. So special education programmes aimed at giving them an understanding of the new social economic and administrative processes are essential if they have to stand on their own feet and talk in term of equality with members of the advanced communities.

M. Rebellow (1978) in her article "The School Drop Outs" contended that one of the principle reasons for high drop out rate in the tribal areas at the primary stage is the curriculum. She suggested the curricula have to be built around local situations, though it is essential to have a core of basic subjects at the same time.

Education for them should be a socially useful productive work resulting in either goods or services which are useful to the community. The idea behind this is that the children should see the relevance of what they are learning at the school in which case the tendency to drop out will be less.

An in- depth study of Ashram Schools in central tribal belt (Sharma, G.D. and K. Sujatha 1983) throw light on differential utilization of Ashram School facility by different tribal groups. Tribal communities with higher literacy level and social hierarchy utilise the facilities better Provision of residential facility in Ashram Schools benefited to improve the retention of students. Though the cost of education
in Ashram Schools is higher than non-Ashram Schools, the until effective cost was lower. This study probed further to find the reason for schools drop-out and stagnation. Besides economic and social problems the administrative bottlenecks in admission policy and management in incentives areas contributing directly to less participation in educational system. The Ashram Schools situated in developed coastal district of Andhra Pradesh having better infrastructure facilities as compared to the Ashram Schools in medium and under developed districts have an effect on enrolment and retention of children.

A study conducted on tribal sub-plan areas of Gujarat (by Shah Vimal P. and Tara Patel 1985) shows that there is a considerable social class and inter-tribe difference in their educational attainment. This study shows that the educational development of tribes living with high castes Hindus is impressive. It is found that fairly large numbers of tribal are still unaware of the facilities and programmes for their education.

Eisenstadt also provides a systematic explanation for part of change. He uses a comparative approach in attempting to lay out conditions of social growth and development, for example, for laying out laws or patterns of development of political systems of empires, in specifying those conditions under which successful modernization occurs (1983), when revolution and revolutionary transformation occurs (1978), or under what circumstances axial age civilizations arose (1986). He is interested in specifying dynamics of social growth, or explaining why something occurred where and when it did.

In Tradition, Change and Modernity Eisenstadt (1983) describes the dynamics of modernization. He first points out that modernization requires the development of a base level of certain factors, including social mobilization, structural differentiation,
the development of free resources, specialization and diversity of social organization, and the development of regulative and allocative mechanisms in the economic, political and other institutional spheres. Examples of these regulative and allocative mechanisms include the market system and political parties, in the economic and political spheres, respectively. (Eisenstadt 1983) goes on to indicate that achieving a certain level on these factors is necessary for the development of modernity, but is not sufficient alone to guarantee continuation of modernization. In order for a society to continue to modernize, it needs to develop an institutional framework capable of continuous absorption of change. That is, as the society modernizes, new demands arise, new constituencies come to power, and the political, economic, social, and other spheres need to adapt to these changes, and also need to maintain some kind of continuity. So for example, the political system must be able to deal with suffrage or national independence movements and still be able to maintain continuity. Thus, beyond a certain minimal level of social mobilization and structural differentiation required for modernization, in addition there is a need for an institutional framework that can successfully cope with the changes and problems associated with modernization, and that can also maintain a continuous existence for itself. (Eisenstadt 1983) sees modernization as partially systematic, and, as mentioned above, partially indeterminate. Thus, while there are certain factors required for modernization, there is also a great variety in the specific forms society may take and how the modernization process occurs, and the differences in the modernization process may be partially explained by the previous level of a society's development, the temporal sequence, and the actions of the modernizing elite. Murdock (1961) does not present a theory of change, but rather describes the process of cultural change. According to Murdock, culture is a system of collective habits. The
collective habits may be habits of actions, ie, customs, or habits of thoughts, ie, collective ideas. These habits are learned, collectively. Some of the habits, for example language, may be shared throughout the society, while others may be limited to certain classes or groups. Habits are shared because some people are in similar situations, so would learn similar habits. More importantly, each generation is socialized to adopt the habits that previous generations found to be adaptive and satisfying. Further, social pressure is exerted in order to ensure that people conform to the habits which the social groups consider to be right and appropriate. Adoption of the appropriate habits equips the individuals to deal with the various social situations, and to develop reliable expectations of how others may respond. Since each society develops under different geographic and social conditions, the collective habits of each society differ for each society. Consequently, changes in social behavior, or culture, generally have its origin in “some significant alteration in the life condition of a society” (p. 249). If the situation of the society changes, old behavior patterns may be discouraged and new patterns are encouraged. Typical events that result in change may include changes in the population, in the geographical environment, movement to a different environment, contact with people of different culture, natural or social disasters, wars, discoveries, even particular leaders. Murdock also indicates that any event which produces change is historical. It occurs at a certain time and place, and the consequent changes will depend on the context. However, it is possible that similar events could have similar effects on other cultures. Murdock outlines a general process of cultural change. First, there may be an innovation, which is “the formation of a new habit by a single individual which is subsequently accepted or learned by other members of the society” (p. 250). Innovations may be a variation that is slight changes of already existing habits.
Variations may be small at any given time, but the accumulation over time may be very large. Innovations may also be inventions, which is transferring behaviors from one context to another, or is combining old behaviors in new ways. Murdock indicates that most of the technological innovations have been inventions. In addition, inventions can occur simultaneously within the same or similar cultures. A third type of innovation happens when, basically, entirely new habits are developed. These happen through trial and error, and may occur because old habits prove ineffective and people in the situations are strongly motivated to find new solutions. Crises, for example, economic crises, famines or epidemics are particularly conducive to this third type of innovation. The final type of innovation is cultural borrowing, or diffusion. This type is the most common and important. Murdock writes that almost every culture owes at least 90 percent of its culture to borrowing. He gives as an example, the U.S. culture, with its language borrowed from England, its alphabet from the Phoenicians, paper and printing from China, family and property system from medieval Europe, banking and finance system from Babylonia along with modern elaborations from Italy and England, and so on. Most often, societies borrow mostly from immediate neighbors, and trade, missionary activities, political conquest and inter-marriage are the usual means of enabling borrowing. Borrowing only occurs when there is need, when a society does not already have a trait or habit that fills its need. Borrowing is not necessarily exact, but commonly includes modification, for example, to fit the current cultural situation and needs. The second process in change is social acceptance. That is, in order for an innovation to become part of the culture, it has to be accepted by more than the innovator. Thus, the innovation has to be socially shared. Whether the innovation is adopted by others largely depends on the prestige of the innovator and of the initial adopting group. The
third process is selective elimination. Those innovations which are more rewarding than their alternatives are more likely to be picked up, while, consequently, those which are less adaptive are likely to be dropped, and disappear. Murdock mentions through that many innovations, even when they become less effective or adaptive, are retained, but with a change in function. For example candles were replaced by electric lights, but were retained for ceremonial or other purposes. The final process of change is integration. The shared habits that are accepted become adapted with other shared habits, such that they all form, more or less, an integrated whole. The adopted habit both is modified as it is adapted, and modifies the social situation, or culture, to which it is adapting. Murdock concludes “The net effect of the various processes of cultural change is to adapt the collective habits of human societies progressively over time to the changing conditions of existence” (p. 260). Anil Kumar Mahapatra 2008 in this book he denoted that the process of development and participation are inherently universal. Therefore the underdevelopment and backwardness of tribal population in Orissa in general and of the tribal dominated Koraput (undivided) district in particular has been attributed to their low level of participation in the developmental plans and programmes. Changes though take place but the pace of Change is very slow and discouraging. Culturally, socially, economically they stand apart from the mainstream culture for which they can not keep pace with the development achieved by the latter. However with the passage of time these hilly people have started believing that medicines and injections could be more relied upon than their customary faith in magic, traditional medicines and occultism. Tribal mothers carrying their babies in their arms to the nearby hospital for immunization and consulting doctors for advice bears a testimony to the change in their thinking and perception. It is quite unusual to see today a tribal lady presiding
over the meetings of Palli Sabha or Gram Sabha. Tribal women in clusters are seen to have thronged the corridors of banks for their weekly deposit in their self help group (SHG) accounts. A tribal-parent when asked about his opinion on the school functioning where his son was reading replied in assertive that he had lodged a complaint with the management against the teachers who were either absent on that day or were not taking classes being engaged in gossiping. Tribal elders are seen to have queued before the concerned authority to claim and apply for their old age pension. Using water from the boring wells, participation of these ‘girijans’ in an appreciable number in ‘Parab competitions’, tribal children’s quantitative increase in joining schools, substantial falling in the number of drop-outs and their regular attendance in the schools, tribal college girls’ participating in the college elections as candidates, morning roads in tribal areas see less traffic of people carrying ‘lotas’ (jugs) of water for the use in open toilet and finally their evening congregation in community centres to view T.V. and listening to radio programmes are instances of social change. Signs of acculturation are also seen. Their adoption to modern clothing style, change in the way of expression and the use of the words like ‘heart problem’ ‘time’ ‘bank’ etc. bear evidences of such change. Tribal villages are now well connected with all weather roads which are likely to be an important component of their development. Above all a person from their community in the recent past has scaled up to the height of becoming the Chief Minister of Orissa is not only assuring but also a source of optimism for the future of the so called marginalized community in the state. However the narrative above is not the whole truth but a silver lining in the dense dark clouds. Despite some signs of change they still continue with their primitive ways of thinking and living. It is said that the tribal people are ‘the men of the moment’ and they do not care to believe in a better tomorrow. Unless this attitude
is changed there will be no meaning of introducing several developmental programmes targeting their development. A glaring example of such dichotomy and disinterestedness is seen in the meetings of ‘Palli Sabhas’ and ‘Gram Sabhas’ where paucity of attendance has been observed. Like their counterparts in other communities the tribal elites too take the lead and grab the fruit of development programmes leaving less of the pie for the fellow people in the lower rungs. Therefore success of the policies lies in the public awareness about the policies and their participation, change in attitude of the target group, commitment and accountability on part of the government official and N.G.O. above all the social responsibility of the tribal elites.

Overview on Education and Social Change among Tribal

The role of education as an agent or instrument of social change and social development is widely recognized today. Social change may take place – when humans need change when the existing social system or network of social institutions fails to meet the existing human needs and when new materials suggest better ways of meeting human needs. According to MacIver social change takes place as a response to many types of changes that takes place in the social and nonsocial environment. Education can initiate social changes by bringing about a change in outlook and attitude of man. It can bring about a change in the pattern of social relationships and thereby it may cause social changes. Earlier educational institutions and teachers used to show a specific way of life to the students and education was more a means of social control than an instrument of social change. Modern educational institutions do not place much emphasis upon transmitting a way of life to the students. The traditional education was meant for an unchanging static society not marked by any change. But today education aims at imparting knowledge. Education was associated with religion. It has become secular today. It is an independent institution now.
Education has been chiefly instrumental in preparing the way for the development of science and technology. Education has brought about phenomenal changes in every aspect of men's life. Francis J. Brown remarks that education is a process which brings about changes in the behavior of society. It is a process which enables every individual to effectively participate in the activities of society and to make positive contribution to the progress of society.

The education in India is at a crossroads. Its liberal and secular character and content, carefully nourished during the last fifty years, despite several vicissitudes, is now undergoing fundamental transformation. That this change rather hurriedly pushed through by the government and its agencies is not in consonance with the guiding principles of our republic and would adversely affect the well being of our plural society is a widely shared concern. For, the change is being engineered by a government committed more by its ideological needs and the entrepreneurial interests of the ruling classes rather than the requirement soft the society admittedly, in class societies education is an ideological apparatus of the state and is designed and used for the perpetuation and furtherance of its interests. The ideological apparatuses by their very nature function with considerable finesse, obscuring and universalizing partisan interests or imputing cultural or national explanations for their initiatives. All these strategies appear to be at work in foregrounding a new system of education that uncritically privileges the indigenous and celebrates the religious. It seeks to displace whatever secular and universal content and outlook the existing system, although with obvious limitations, has managed to incorporate and preserve. Modernization involves industrialization accompanied with monetization of economy, increasing division

Modernization is a process of socio-cultural transformation. It is a thorough going process of change involving values, norms, institutions and structures. Political
dimensions of modernization involves creation of a modern nation state and the development of key institutions—political parties, bureaucratic structures, legislative bodies and a system of elections based on universal franchise and secret ballot. Cultural modernization involves adherence to nationalistic ideology, belief in equality, freedom and humanism, a rational and scientific outlook. Economic modernization involves use of management techniques and improved technology and the expansion of service sector. Social modernization involves universalistic values, achievement motivation, increasing mobility both social and geographic increasing literacy and urbanization and the decline of traditional authority.

The secular and scientific education act as an important means of modernization. It helps in the diffusion of modern values of equality, freedom and humanism. The modern school system can inculcate achievement motivation. These values can form the basis of new relations in the society and growth of rationality can enable the development of administrative system. Diffusion of values of equality, freedom and humanism can lay the foundations of a democratic political system. The spread of modern education in the second half of the 19th century led to the emergence of modern political elite in India who provided leadership in the freedom struggle. The diffusion of scientific and technical knowledge by modern educational institutions can help in the creation of skilled manpower to play the occupational roles demanded by the industrial economy. Other values like individualism and universalistic ethics etc can also be inculcated through education. Thus education can be an important means of modernization. The importance of education can be realized from the fact that all modernizing societies tend to emphasize on universalization of education and the modernized societies have already attained.
The relationship of education and society in contemporary changing societies has become very complex. The changing society needs a different educational system and therefore forces certain changes in its functional and structure, and as the society increases the quantum of planned change it thinks desirable. It calls upon its educational system to help it bring it about in a peaceful manner through the socialization of the younger generation.

This complex, two-way relationship between education and society gets sometimes manifested in strikes and riots by student at universities or in organized protests by teachers at different levels to bring about certain changes in the educational system.

At time, it can be observed in the involvement of students and teachers in national affairs at various levels. It can also be seen in the increasing political and economic involvement of the public and government in schools and colleges as well as in the changes the society attempts to bring in the structure and functions of the school and college system. Which needs to be studies seriously and scientifically. This needs more pressing in developing societies as they attempt to introduce change in a big way. India is an instance of such a society.

There are three ways in which the relation between education and social change can be studies: education may (a) ignore social changes and serve as conserver of traditions, (b) work as an agent of social, or (c) acts as a cooperative force in social change.

According to this view, the function of the educational institutions is to train the intellect, transmit what is permanently worthwhile in the cultural heritage, and adjust the young to society as it is; it regards it only as an institution of learning and is against turning in to an agency of reform. It thinks that such a course, instead of
arousing and developing in the child a certain number of physical, intellectual and moral sates which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined' (Durkheim 1956:71), will prepare him for a milieu that never be realized. Such a viewpoint can be sociologically acceptable with reference to more or less static societies where change takes a very long time to occur.

This view regard that education can engage itself in much more positive action and can be build society by uncalculating in the young a programme of social reform. It regards those who assume change as universal and inevitable as wrong. As Bremed says, that

"...overlook the supra-individual nature of many forces and institutions such as socio-economic classes, mass-media, pressure group and other centres of power in society. They understate the persistence and recurrence of cultural patterns and therefore overemphasize the novelty, opportunities for unplanned change and the inevitability of progress." (Bremed, 1955:183-89).

They do not see, therefore, that broad social change must be planned rationally and executed firmly so that reactionary pressures can be eliminated and specific goals may be achieved. This view, however, is sociologically not acceptable for several reasons:

(a) the future of any social remains very uncertain and it is impossible to chart it in detail; any realized reform is always a producer of compromise and mutual adjustment of various forces in society; (b) deeply entrenched culture patterns mould the way in which people conceive and implement change; for example change brought by industrialization of a the west may nor be replicated in the east; (c) the indoctrination of reform programme may interfere with the free
play of a child's intelligence and limit his growth and, being a programme not approved by the society yet, my alienate the child from his culture;(d) in order to be an agent of change, education must determine the rate and direction of techno-economic changes and not be determine by them; however, this is not possible for education as other forces are more pervasive;(e) besides, controversy regarding which reforms should be inculcated through educational institutions may turn them into a battleground of conflicting interest groups.

If one admits the possibility of obtaining social reforms the one like, one must also admit the possibility of obtaining social reforms that one dislikes. What happens will depend on the popularity of various reformers, the plausibility of their causes and the pressures they are able to exert on the educational system (Hutchins 1953:52-53). Education may, however, influence social and economic change directly as a consequence of its role in the discovery and dissemination of new knowledge. The contemporary world is a world of changing societies. Changes that occur in them are frequent, occurred in sequential chains and affect a wider range of individual experience and factional aspects of societies (Moore 1965:2). In such societies therefore, an educational system that performs the function of conservation only soon became either dysfunctional or undergoes a change in its function as well as structure to suit the new needs. However, it is not called upon to work as prime mover of social change, but only as a cooperative force. It can (a) dispositions and attitudes for dealing with change in general, (b) impart to them the necessary technical and social skills, and (c) teach them to react to change intelligently when it occurs. It can do this by keeping abreast of social change and modifying in each generation the heritage it may teach in its schools.
A number of sociologists, educationists, and anthropologists are also of the view that education must be a cooperator in social change rather than a prime mover in it.

Warner says, ‘As long as we have our present social structure, education must be adapted to it or we will produce a generation or more of maladjusted children and unhappy adults’ (Warner, et al. 1944:143). Ottawat argues that education can produce changes in culture and society and under orders from those in power: Education is a force which supports and develops the change in social aims already decided by those in power, but it does not initiate the change’ (Ottaway 1953:56). He envisages three choices for the education in face of social change: they may drift according to him or may observe the never forces that are producing change in the old order; estimate their direction and see what can be done to make schools their ally’ or may became ‘intelligent consecrating’ (Dewey 1937:235-37).

This, in complex nation like Indian societies of today, education can neither be regarded as a conserver or as an agent of change. It can only regarded as cooperative force in social change by forces more pervasive in society.

With India’s attainment of independence, the forces of change introduced during the British rule have been intensified. With the formal acceptance of democratic and secular liberalism, the value orientation of the Indian social system has undergone a fundamental change. Universal adult franchise and association of people at different levels of legislation and administration have opened up the political process for participation of all equally; five –year plans have made facilitated adoption of advanced technology in industry and agriculture. This has accelerated the rate and spread of urbanization and industrialization bringing more and more occupational and other roles outside the pale of joint family. The spread of developed
means of transport and communication and growth and diffusion of community and commercialized services have increased mobility and interaction among people of different sexes, caste, creeds, tribes, and regions. This has broken the semi-isolation of even the tribal groups in innermost areas in forests and on hills. The formal education remaining liberal and secular, and open has widened its base at least at the primary level and spread among the lower caste in rural areas as well as among the scheduled caste (SCs) and scheduled tribes (STs). Deliberate efforts are being made to move Indian society from being one with ascribed, authoritarian, and static values and ways of life to a society with achieved, democratic, and changing values and ways of life. Its is attempted to shift its member from a comparatively fixed social interaction, immobility and authoritarian and hereditary hierarchical social relationships to comparatively free social interaction, social mobility and voluntary, democratic and equalitarian social relationships, be it in family, education, economic, political or other situation. They are being moved from seeking adaptation to roles prescribed by birth to attempting adaptation by evolving and achieving new roles. The new society is encouraged to move away from a mechanical acceptance of the traditional norms of the joint family, caste and tribe, to a voluntary sub-mission to modern civil institutions.

A sort of reorganization of Indian society in the direction is being attempted through the process of planned and induced change. Tribal communities are also brought into the orbit of this process. They are being drawn into, what we call, mainstream of Indian life and society’. This, however, does not imply their complete absorption by the larger and more dominant Hindu society as one ore more caste groups in its stratified system. Really speaking it means their integration as one or more administrative units in the wider territorial unit of secular Indian with freedom
to profess any religion they like; it means their integration in the democratic political system through proper use of adult suffrage and active participation in its political process; it means their participation in its new economic system which is committed to planned and progressive industrialization with the help of developed technology and science along with distributive justice to all social classes. The tribal communities are to be drawn into this mainstream of Indian life and society.

Along with other means, education also has been employed as a cooperative force in bringing about the desired change. Education has been made more open and available to all sections of population. It has been made compulsory and free for all at the primary stage. For the backward sections like SCs and STs, it has been made free to all stages. It would be worthwhile; therefore to find out how and to what extent the STs have taken to it and what is impact in terms of social change them.

Modern forces have been actively moulding the life of the tribals and changing them. The forces affecting them are several. They include (1) Christianity, (2) the development of communications within the tribal areas and between tribal and non-tribal areas, (3) the opening up and extension of modern economic and political processes to tribal people, (4) the welfare and development work by the voluntary as well as governmental agencies, (5) the introduction of advanced technology to exploit the mineral, forest, power and other industrial resources, and (6) the spread of literacy and formal democratic, liberal modern education all these go together towards affecting social change.

The impact of the forces of change, is likely to be uneven because of the cultural, variation among different tribal communities as well as the difference in the level of operation of these forces. Taking education alone as a force of change we have to take into account the wide range of variation in the level of literacy and
formal education among different tribal regions as well as different tribal communities in the same region. The wise distribution of literacy of tribals varies from 41.37 per cent (Lakshadweep) to 5.20 percent (Arunachal Pradesh). The tribal communities which have less than 5 per cent literacy and even sometimes less than 1 per cent account for 40.6 per cent. Out of 192 communities 78 presented the above picture' (Vidyarthi 1973). Besides, the same level of education is likely to operate differently on different tribal communities.

Though it is difficult to isolate education as a factor in social change, we may observe social change that may have occurred the literate and educated tribals and attribute them to education. Such studies, attempting to examine the social changes among the educated tribal and assessing the impact, of education are very rare. However, we can make some observation from a few studied that are available. Modern economic processes have invaded the tribal economy; tribal markets have been linked with the large markets. Tribal now not only produced for themselves but also for sale in these markets. Some of them developed a commercial aptitude. Agriculturist mundas and oraoins (Bihar) produce new varieties of potatoes and vegetable to meet the rising demands of urban centres. In Andhra Pradesh and Bihar, federations of forest cooperatives have been established and the tribals have undertaken the sale of minor forest products like tooth-sticks, seasonal fruits. Kendu leaves, etc. these tribes, in turn, buy fashionable and luxury goods that reach their fairs. All these show that the tribal economy is changing. The line of change in tribal economy may be taken for the time being as from (1) forest hunting economy to forest hunting and agriculture, (2) hill cultivation to settled agriculture, (3) simple agricultural economy to multicrop agricultural economy, labour and white-collar job and commercial economy, and from artisan type to artisan-plus-marketing and so on.
(Vidyarthi and Rai 1977: 142). This could not have been achieved without and education of some sort. 'Education has received a grand welcome by tribals and elite among them are fast moving towards urban and industrial fields for white collar job in public or private enterprises and business. Major tribes like Santal, Munda, ho. Bhil, Gond and converts tribals of these groups are taking up new job according to their education qualifications' (ibid.:141).

Tribals are no longer confined to their native homes and occupation. The traditional tribal love for land is waning as land is no longer a lasting source of subsistence. The educated among them leave their land and forest-based occupations and seek new jobs even outside their immediate neighborhood. They have become spatially and occupationally mobile. 'Even in remote tribal areas (Oraon village in Chhota Nagpur), we come across people who have gone to work in distant lands… Both men and women now go out into the wide world to take up any employment suited to their qualifications' (Sachchidanand 1968a:79).

However, where education is limited as in the case of Bhils of Madhya Pradesh, no change has occurred in their occupation pattern. The educated members (educated up to the primary and middle standards) continue to took after their traditional duties in the family and the community even after educating (Naik 1969: 272). The traditional political activity of the tribals was confined to institutions like the council of tribal elders, village headman, and village panchayat. The head of the community at the clan, village, and territorial unit level was generally accepted as the head of the group and was honoured and obeyed. His offices was hereditary and all power was with him and his descendants. The introduction of the statutory panchayat and panchayat Raj in the post-Independence period has reduced the power of these traditional tribal institutions and opened up the political process for participation of
the tribal at local, state, as well as national levels. A tribal has now a right to vote as well as seek election at all levels. This, along with community development programme for tribal and development, has provided opportunities for politicization and leadership among tribals.

Politicization of tribals - education has helped the politicization of tribals. Studies of the ST school and college in Gujarat reveal that though a large proportion of the school and college student have become political aware, this has not yet resulted adequately in their active political participation. Though nearly two-fifths of ST School students are either active worker, supporters, or sympathizers of some political party, only third of them have participated in political meetings or processions and 15 per cent have done some party propaganda work during election (Desai and Pandor, 1974: 142-43). At the college level, half of them are either active workers, supporters, or sympathizers of some political party; however, only one-third of them have participated in political processions and only one-fourth have participated in political processions and only-fourth have done some party propaganda work during election (Shah and Thaker 1978, 199-201). Their overall politicization is low. It seems they are the first generation of tribal students who are the way to being politicized. A more or less similar situation is revealed in similar studies done in several other states. A study of a couple of North-East Indian Tribes (khasis and mukirs) also reveals that education and higher literacy influence political awareness amid participation positively: 'the low degree of literacy restricts the expansion of political and ideological considerations and awareness and high degree of literacy encourages universalistic and rational attitude regarding the voting behaviour of people' (Dubey, 1977: 292). Education has led to the development of interest aggression and interest articulation among the tribals as well. A sort of group
consciousness has developed in them. As the feel that all tribals are one so far so their interest are concerned, they are making efforts to articulate their interest, claims and demands for political action. These are manifested in the formation of institutional groups such as political parties or factions within national parties, ethnic, Religious or regional group's associational interest groups like trade-union, student forums and anomic interest groups with organization of riots, demonstrations etc (Sachchidanand, 1968 :80).

Leadership- Education has thrown up a new type of leadership of the educated among the tribals. The traditional sacred and secular village headmen no longer hold complete sway over them. They are 'fast losing their importance to educated young men' (Sachchidanand, 1968a: 79). A new set of western educated, urban based and secularized type of tribal leaders is fast replacing the age-old charismatic, rural bred and tradition oriented leadership' (Vidyarthi and Rai, 1977: 462). In major agriculturist tribes like the Gond, Santhal, Munda and Oraon, such leadership is now clearly visible. Even among Bhils a Pradesh: Education seems to have given a new leadership. The people are growing more conscious of the educational values in relation to leadership than in anything else. The educated Bhils are becoming more popular in the traditional panchayat and have begun to play active roles in the political and social life of the village. New Raj panchayts have a greater number of educated members. The people are now sending more and more of their educated members to these political bodies so as to adopt this new social mechanism their own system (Naik,1969: 273).

Though the opening up of the wider economy and political processes to the tribals and the governmental and non-governmental educational and developmental efforts to draw the tribals into the mainstream of Indian social life have brought
about considerable change in the economic and political life of the tribals. The impact of education on the other aspects of their life is much less. The development scheme have been able to break the stagnation of the closed tribal society to some extent and have been able to introduce innovations and new ideas he tribal communities. But... the change in the tribal way of life is not distinctly felt’ (Vidyarthi and Rai ,1977: 461). As Naik puts one of the studies, Education seems to be quite a slow factor as far as culture change in Bhil areas is concerned. Education is not doubt introducing change, but the process is so gradual that it may even elude a casual visitor or a fleeting anthropologist. Whatever change education may have brought in, it is reflected only in the outer forms of culture, whose vital parts still remain largely unchanged. In other words, whereas dress, modes of living, economy and even some of the less important customs have changed to some extent, there is hardly any change in the social values and ethical codes. (Naik 1969: 270). Changing in the sphere of marriage Dube (1969: 119) classifies tribal marriages into three types (a) the ideal or general or regular marriage, (b) the non-ideal but socially approved marriage, and (c) the disrespectful marriage. The ideal marriage is arranged parents followed a regular ceremony. The non-ideal marriage finds some social prestige and effected through such ways like elopement and capture. The third category has the lower prestige and is affected through force, intrusion, and so on. All regular marriage among the tribals are effected by parents. Among the Bhils of Madhya Pradesh ‘education does not seem to bring about marked change in the sphere of marriage, neither in the institutional form nor in the mode of recognition accorded to it while the other forms of marriage like Natra, Bhagoriya, and Jhagda are popular among the uneducated people the educated strictly prefer to marry through the most conventional form, the Shadi-marriage by settlement between the parents of the bride
and bridegroom. Education has in some way influenced the amount of bride–price towards a decrease. The education is found to accept a lower bride-price than the non-educated boys. There is also a gradual consciousness in the people's attitude towards getting boys consent for marriage; instances of getting girls consent are very few (Naik, 1969: 269-71). Recent studies of the tribal school (Desai and Pandor, 1974:151) and college (Shah and Thaker, 1978: 209) students in Gujarat, however, reveal that in matters of mate selection, a large majority of them accept parental authority even though I may be against these choice. Only one–fourth of the students said they would marry a person not approved by their parents, but only if the concerned person was very good match. More or less a similar situation is revealed in the studies of tribal school and college students done in Maharashtra, Adhara Pradesh, Bihar, Orissa, Punjab, Haryana, and Madhya Pradesh (CRDS 1975). Most tribes want to restrict their relations within their affinal villages. It has been observed that the tribes mostly prefer to marry within a radius of 10 km, though 50km is also not rare (Sachchidanand, 1968: 149). Due to influence of schooling and the incalculation of Hindu ideals, virginity which never essential for a bride has acquired a value. Pre-marital intermixing between boys and girls which was common in all tribal groups of Chhota Nagpur, is now taboo among the educated among them (Sachchidanand, 1968: 77). After marriage, a tribal boy stays separate from his father's family. The new couple has to bear its economic and social responsibilities. The man has to erect his hut, through his father and brother may help him if they so desire. There is some evidence of education affecting this tradition pattern of living among the Bhils of Madhya Pradesh. “The educated boys prefer living in the joint household as against the customary Bhil way of separating after marriage ‘(Naik , 1969: 271). Education may have enlarged the world view of the ST members and
increased their interaction with the non-scheduled groups. They may not only intermix with the non-scheduled groups in formal situation, but may have been able to intermix with them informally to and form friendship with them on an equal basis. This is more likely to happen among the educated groups as well as in schools and college where they have to sit work. Play and often stay together with others.

According to the Education commission of 1964-65 "a major objective of education is to help bring about social change. It maintains that if this change on a grand scale is to be achieved without violent revolution there is one instrument and one instrument only, that can be used education. Education is both retrospective and prospective. It is both conservative and progressive. Education transmits the culture of one generation to another. Education is a forceful instrument to change the values and attitudes of the people and to create in them the urge of the necessary motivation to achieve social class ascendance and social mobility. It can cut down the thick roots of traditions, Superstitions, Ignorance, Backwardness, and Parochialism etc. It can help people in knowing their weakness or gaps of knowledge, and in enabling them to gain necessary knowledge in consistent manner. The important of education as instrument of social change has beautifully stated like this: it is the purposed of education to till the soil of existing social order and to plant the seeds from new germs, new social orders grow. When the soil is recalcitrant and unyielding, resistant to the natural forces for change, more radical process emerge". During the long traditional phase, it can discipline the people to with-hold immediate gratification in the interest of future inputs for the furtherance of the long range plan of modernization. Daniel (1962: 61) believes that education is an important agent for bringing about modernization to particular society. Thus, education does seem to play an important role in reducing
homophily at least among a section of the tribal students and increasing their interaction with non-tribal groups.

It is obvious from the review of literature that there has been a vast output of literature on changing pattern of tribal life in India. With the increasing importance attached to this section of the population, several attempts have been made for understanding the tribal problem of development and assessing the impact of welfare activities on the tribals. Thus the foregoing review of entire range of literature reveals that in a country like India, the problems connected with the tribal region represent a virgin field available to the disciple of social science. Second, most of the scholastic works have viewed the problem, in general, as that of particular ethnic group oriented one, and not the region oriented. As such the interacting forces working for change within a region to remove the dark shadow of backwardness have remained by and large, indifferent, and therefore less effective.

It is interesting that in some of the studies, attempt has been made to evaluate the developmental programmes and their impact on education and social change on tribal population by talking the social, economic, cultural and political aspects into consideration and a few of them have tried to find out the factors responsible for the change. But none of them has tried to give weight to factors which is very important in the studies of social sciences, since the development in any direction will directly have its effect on the social and economic condition of the tribal population. Even this point is also not touched in any of the studies.

Still a close scrutiny of this entire range of research literature provides certain meaningful insights and provides supportive evidences for building the explanatory and model of present conception. In the present study, some extracts notes and conclusion of some of the relevant studies have been taken into account as the
baseline references so as to enumerate the education and social change among the scheduled tribes population under study.
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