CHAPTER 1

INTRODUCTION
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INTRODUCTION

The National System of Education lays greatest emphasis on elimination of disparities in the educational system and on improvement in the quality of educational institutions so that by and large parents may feel the need to send their children to the educational system. This is a direction towards which we shall have to move with speed and determination. Some steps have already been taken to launch 'Operation Blackboard' to demonstrably improve accommodation and facilities in under-provided primary schools in rural as well as urban areas. This refers to the 'Programme of Action' provided by the Ministry of Human Resource Development immediately after the Budget session 1986 of the Parliament in which 'National Policy on Education' 1986 was adopted.

Establishment of District Boards of Education, district Institutes of Education and Training and village Education Committees will go a long way towards the school improvement programme, involvement of the community with the educational process and creating a new form of accountability of the educational system. If implemented with sensitivity, vigour and persistence, the proposals contained in the 'Programme of Action' regarding reorientation of the whole system to promote women's equality, special provisions for the scheduled castes,
scheduled Tribes, other educationally disadvantaged sections, minorities, the physically and mentally handicapped, and for the areas which need special attention will enable the educational system to move towards the democratic and socialist ideas enshrined in the constitution. These are indeed some of the main parameters of the strategy envisaged in the 'Programme of Action' for making strides towards the common school system, to which the Education Commission (1964-66) gave so much importance, but which has so far remained only a distant goal. (Programme of Action: National Policy of Education 1986).

It would be desirable to state the present position, policies and strategy that the Government envisages to spread education all over the country for the elementary (6-14 age group), secondary (14-17 years) and adult groups (15-25 years) emphatically.

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**II. ELEMENTARY EDUCATION**

**II.1 Present Position**

Provision of free and compulsory education to all the children until they complete the age of 14 years is a Directive principle of the Constitution. Determined efforts have been made since independence towards the achievement of this goal. Between 1950-51 and 1984-85 the number of primary schools increased from approximately 2,10,000 to approximately 5,20,000 and the number of upper primary schools from 30,000 to 1,30,000. Even so, an acceptably large number of habitations are still
without primary schools and nearly one third of the schools in rural areas have only one teacher. The emphasis so far has been on enrolment of children—approximately 95% children in 6-11 age group and 50% children in 11-14 age group are enrolled in schools, the corresponding figure for girls being 77% and 36% respectively. However, nearly 60% children drop out between classes I-V and 75% between class I-VIII. In urban areas there is over crowding in schools and the condition of buildings, furniture facilities and equipment is unsatisfactory in almost all parts of the country.

Rapid expansion, which was not accompanied by sufficient investment of resources, has caused a deterioration in academic standards. A programme of non-formal education has been started but in terms of spread and quality it is rather unsatisfactory.

1.4.2 Policy

National Policy on Education provides for giving an unqualified priority to universalization of elementary education. The main emphasis in elementary education is on two aspects:

(i) Universal enrolment and universal retention of children up to 14 years of age; and

(ii) a substantial improvement in the quality of education.
The policy also calls for a drive for substantial improvement of primary schools and provision of support services. A variety of measures have also been proposed for ensuring participation of girls and of children belonging to scheduled caste and scheduled tribe families. The policy further proposes to take up a large and systematic programme of non-formal education for the out-of-school children.

The proposed measures include reform of the content, improvement in school buildings and other facilities, provision of additional teachers and the comprehensive programme of teacher education. 'National Policy on Education' limits itself to proposing that all children by the time they attain the age of 11 years will have had five years of schooling, or its equivalent through the non-formal stream, more so it will be seen that by the year 1995, every child, up to the age of 14 years is provided with free and compulsory education.

1.1.3 Strategy of Implementation

In the 'National Policy of Education' (1986) the 'Programme of Action' puts the maximum stress on area-specific and population-specific planning. About 75% of the out-of-school children have been found out in nine states viz. Andhra Pradesh, Assam, Bihar, Jammu and Kashmir, Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh and West Bengal, called educationally backward states. Even within the educationally backward states there are wide
disparities which require special treatment. National Policy on Education (1986) further suggests that a forceful effort will be made to revitalise the educational system of the backward states and a special attempt will also be made to see that all backward areas and population pockets make progress to keep in step with others in their milieu.

1.2 SECONDARY EDUCATION

1.2.1 Present Position

There were 56,323 Secondary/Higher Secondary schools and 1,23,000 Upper Primary schools in 1983. The enrolment at secondary level was 97.45,519 and at higher secondary level 57,01,435 in 1983. There are unserved areas in the country where there is no school for 10 to 20 kilometers like in some tribal areas, desert or hilly areas where the low density of population does not allow enough children to be enrolled. An area may also be unserved, though near a school, if a physical barrier like river or mountain separates it.

1.2.2 Policy and Strategy of Implementation

The policy relating to secondary education lays more stress on extension of the school system in the unserved areas so as to consolidate the existing facilities and provide special arrangements for the gifted children.
It is interesting to note that spread of literacy has remained a focus since independence. The literacy rate in the country has shown an upward trend from 29.5 per cent in 1971 to 36.17 per cent in 1981, as is evident from the Table I.1 presenting the figures of change in literacy rate along with population in India from 1971-1981 (Rudder Datt, 1985).

**TABLE I.1**

<table>
<thead>
<tr>
<th>Year</th>
<th>Population in Millions</th>
<th>Literacy Rate</th>
<th>Number of Literates</th>
<th>Illiterates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>264.05</td>
<td>39.5</td>
<td>156.4</td>
<td>37.10</td>
</tr>
<tr>
<td>1981</td>
<td>353.55</td>
<td>46.74</td>
<td>237.19</td>
<td>446.62</td>
</tr>
</tbody>
</table>

Note: M = Male, F = Female, T = Total

It is evident from the Table I.1 that in 1981 a little over half the males (53.26%) and nearly three fourths of the females (75.12%) were illiterates in India. It is also evident that although the number of literates has shown an increase by about 81 million; the number of illiterates has also shown an increase by about 74 million which is quite high. The status paper 'Challenge
also reveals that in absolute terms there are more illiterates now (437 million in 1961) than there were at the time of independence (approximately 300 million).

National Programme of Adult Education would, therefore, in addition to the literacy drive, lay emphasis on skill development and creation of awareness among the learners, of the national goals, of development programmes, and for liberation from oppression.

In spite of the special attention paid during the last 10 years to adult literacy programmes, the situation is appalling and is characterised by low levels of literacy among persons treated as literate, wide spread disuse of literary skills, often resulting in relapse to illiteracy, scanty opportunities for continuing education and access to information. Science, technology and modern research have not been applied to literacy programmes.

1.3.2 Policy and Strategy for Implementation

It is clearly evident in the 'National Policy on Education' that adult education would be a means for reducing economic, social and gender disparities. The principal aim of the new 'National Programme of Adult Education', according to the document 'Programme of Action' is to provide education including literacy, to the population in 15-35 age group, which numbers about 100
million. It will lay stress among other things, on skill development. National Programme of Adult Education would be a phased time-bound programme, covering approximately 40 million by 1990 and another 60 million by 1995. Singh (1986), while studying the barriers and prospects in Human Resource Development in the context of Education Policy 1986, has pointed out:

"The proud claims of educational development in India in terms of increase in literacy rate, number of schools, colleges and universities, number of teachers and increase in enrolment of students seem painfully hollow and even self-deluding against the stark reality that after 33 years of independence the bare literacy rate in 1981 was a miserable 35 per cent, and much lower for women (23%),... The literacy rate for the rural (29.65), scheduled castes (21.38) and tribes (16.35) are much lower than the national average".

If this trend continues, India will have the dubious distinction of having 500 million illiterates by the year 2000. This according to the World Bank will constitute 54 per cent of the world's illiterate population in the age group of 15-19 (Muddar Satt, 1985).

This situation may be attributed to a number of factors that created obstacles in the growth and development of education in the country. These factors may be categorised as social, economic, educational and geographical. Social factors include caste, traditions, house hold work, migratory trend of families, poor environment at home, local customs and traditions etc. Poverty may be considered as the economic factor.
There are some factors concerning the educational system itself that come in the way of proper implementation of the educational programmes. They may include unrealistic curriculum, lack of co-curricular activities, lack of adequate staff, lack of physical facilities in school, illiteracy of parents, indifferent attitude of teachers towards poor students etc. The geographical factors include difficult terrain and rough weather, lack of roads and transport facilities etc.

The tribal communities, in general, have remained ignorant for a long time and are still engaged in traditional economic activities. Therefore, they not only require general literacy but also other skills which would equip them to face boldly and to have opportunities to experience various forces of modernization. M.V. Grigson (1947) having had the first hand experience of the problem of the tribals, suggests that we need to introduce among the tribals such kind of education as may restore confidence in them. To put it in his own words:

"We have to restore and foster the aboriginals' self-respect by protecting him from loss of land, bond service, debt and oppression, to shield him from malaria, yaws and other sickness, to teach him agriculture and an economic organization suited to his habitat and mentality and to educate him not merely to retain and value his own tribal culture but also to take and hold his due place in the economic, political and cultural life of modern India."
I. THE PROBLEM

The constitution of India is committed to eliminate inequality of status due to being privileged or unprivileged. In order to fulfill the constitutional obligations, the Central and the State Governments have made and are still making several efforts for making education universal to achieve the goal of 100 per cent literacy.

The all India literacy rates of SC/ST are 21.38 and 46.35 per cent respectively as against 41.20 of Non-SC/ST population according to 1981 census. The literacy rates of women for the above categories are 10.93, 8.04 and 29.43 per cent respectively. The proportion of enrolment of SC/ST children continues to be much less than their population proportion and the drop-out rate continues to be very high at all levels of education.

Wide variations in the percentage of enrolment among various states of the country have been observed. The variations in the level of literacy between different districts have also come to surface. There are also wide variations in the literacy percentage among different tribes within the State.

The tribes constitute a socially disadvantaged group with population 50 million as per 1981 census forming about 8 per cent of the total population of the
centuries-characterised by aloofness, a lower level of economic activity and a unique social structure. In the words of Taj-Moni-ud-Din (1984, p. 2):

"A tribe is a geographical or territorial social group, the members of which speak the same language or dialect, are integrated as an economic unit and do not recognise any hierarchy of function as exists in the caste structure. A tribe is an ethnic group and is ordinarily endogamous, organised into class of phratries, based on a mysterious association with an animal or plant species, or owning kinship on the strength of contiguity of residence, such kinship developing a blood bond which forbids inter-marriage with the class or the exogamous unit."

Remaining ignorant for a long time, the tribal communities are still engaged in traditional economic activities to be known as food gathering, hunting, fishing, artisan, animal husbandry, shifting cultivation, landless agricultural labour and so on. Being inhabitants of remote rural areas, deep forests or hilly regions, they have remained almost unaffected in all walks of life by the outside world. That is why these groups of people or communities have been declared socially, economically, educationally and politically backward for the purposes of providing protection to uplift them to enable to be at par with the privileged sections of the society. Valmik (1966) has rightly observed:
"The problems of education of the tribal people are of varying nature. They revolve around enrolment, language, text books, curriculum, non-availability of school at accessible distances, of physical facilities, of adequate number of trained teachers, of tribal teachers, of financial facilities such as adequate stipends and scholarships etc."

Thus it has become very important for the research workers to conduct a systematic study to understand the various factors which impede the progress of education among the tribals and to suggest various measures to accelerate the progress of education among them. Although the Indian Council of Social Science Research, U.G.C., N.C.E.R.T. and various other agencies are working in the field yet there is a dire need to undertake intensive studies of the individual tribal groups to supplement the national surveys undertaken by the said agencies so as to have a clear and comprehensive understanding of the problems of tribal education in different areas/regions. The Education Commission (1964-66) also recommended:

"Different tribal people are at varying stages of economic development. There is much difference in the skills they have attained and in the technologies they employ. Therefore, in predominately tribal areas each group and the area in which it lives should be studied closely and appropriate patterns of development worked out in close co-operation with the people. It is in terms of such a design of development that educational programmes, institutions and priorities should be proposed. A uniform approach as between different tribal areas, applied in a mechanical manner, will not secure the purpose in view .... Aspects of tribal education which might call for special attention will vary from area to area and no pains should be spared in understanding the problems which arise in different contexts".
It may be observed that there has not been any reference to the literacy percentage of the tribals residing in the Jammu Region. These groups include Gaddies, Gujjars and Bakerwals. The brief account of these tribes is as under:

1.4.1 Gaddies

The Gaddies are semi-nomadic, semi-agricultural and semi-pastoral tribes. As a whole, they make a very interesting tribe, "Originating from a place called Gadderen in Baramaur tehsil of Chamba district (Negi, 1975)."

Economic Aspect

The traditional Gaddy economy has been pastoral. They call their flock (mostly sheep) "Dhan" i.e. wealth. Agriculture has gone almost hand in hand with this animal husbandry. There has, over many years now, been an increasing trend towards settlement bereft of the semi-nomadic feature, in more hospitable, climatic conditions, agriculture coming to the forefront of the economy and live-stock-rearing receding to a secondary position.

Social Aspect

Various classes of Gaddies are held together into tribal fold by the ties of a common principal home land; a common language; common style of dress, kinship in faith in lord Shiva, in other beliefs and in many social customs and ways of life.
The Costume

The costume of the Gaddies, both men and women, is characteristic and striking. The old head dress of the men is of a peculiar shape, with a flap round the margin, and peak-like projection in the centre, said to represent the 'ailas of Mani-Mahesh. But now it is being replaced by the pagri. On the body a pattu coat called 'chola' reaching below the knee is worn. The 'chola' is tightened round the waist by a black rope worn as a waist band. This is made of sheep's wool and is called dora. The legs are generally bare but many wear pattu pajamas, loose to the knees, for the sake of freedom in walking; shoes are in common use. The chief ornament is the 'tabit', a square silver plate varying in size and hung from the neck. Gaddi women wear a dress like that of men, made of pattu called 'cholu'. It hangs straight like a gown from the neck to the ankle and round the waist is the woollen cord or dora. The head is covered with a chadder and the legs and feet are bare. Gaddi women wear special ornaments of which the chief is the galsari and sometimes a 'tabit', like the men. They also wear heavy brass anklets. They are robust and accustomed to exposure in all weathers owing to the migratory life. In their manners they are frank and open and delight in festive gatherings, are fond of singing and dancing.
Their women are pleasing and comely and have the reputation of being modest and chaste. Now-a-days, they do not migrate generally, with their families especially in Jammu and Kashmir. Only men folk migrate with the herds and women keep on staying in their houses.

1.4.2 Gujjars and Bakarwals

Gujjars and Bakarwals are nearly one twelfth of the whole population of Jammu and Kashmir. Almost 75 per cent of them are farmers and 25 per cent are nomads (Khajuria and Bhardwaj, 1960). A big majority of them are living in the lofty mountainous terrain. They are spread over between 6000 and 9000 feet high above sea level on the slopes of the Pir panchal range and on the mountain slopes on the fringes of the Kashmir Valley and are very far from the civilized world. Of the two groups, the distinctive features may be mentioned separately for Gujjars and Bakarwals.

1.4.2 (a) Gujjars

**Dialect**

They speak Gojri which is a dialect of this tribe and has been recognised by the Radio Kashmir and the Academy of Art, Culture and Languages of Jammu and Kashmir State.

**Occupation**

They profess primitive occupations viz. raise
animals on natural and seasonal mountain pastures and approach these seasonal pastures by organizing seasonal migrations i.e. spring migration and autumn migration. Then the snow melts on the higher altitudes they take their animals along with their households to the summer resorts and at the time of the snowfall in the summer areas they come back to the lower altitudes during winter.

Their source of economy is animal products especially milk and milk products, many of them practise primitive kind of small grain farming on the hill slopes. They save their grown crops (their favourite crop being maize) from the bears by drum beating and with the help of dogs. Some of them apart from animal products and small grain farming earn from forest produce.

**Food and Dress**

Generally, they take bread of maize, buttermilk, ghee and meat. They wear their traditional tribal costumes and jewellery. The men folk wear Gojri Pagri (turban), Kameez and shalwar/Tungi; the women wear kameez, suits and along with Gojri Topi (cap) on the head. The Gojri hair style of the women is a unique feature in their culture. In this hair style the women hair is done up in several plaits and takes whole day to do it. It is undone only once
a month to be washed and then again made into the intricate nest of braids and plaits. Both wear Chittra (traditional shoes). Where as men folk are always clad with loi (Fattu) along with lathi (club) women folk are with cheddar of printed cloth.

**Houses**

Nomadic sections of Gujjars do not have permanent houses. They live in temporary huts or khemas during migrations in khondas (thatched huts) in winters and bharta (a hut like structure made of the collection of loose stones) in summer. Those doing farming of maize, have constructed notha (a small flat roofed room made of logs and mud).

**Social Structure**

They are identified according to the type of animals they rear. For example those who rear sheep and goats are known as Gujjar bakarwals (Baker means goat). Those who rear buffaloes and live on the sale of the product of milk (KUDD) are known as gujjar (meaning sellers of milk). They are also known as Baniharas (the residents of Ban or forests). Gujjars who have turned to farming, also move to their mehs (summer pastures) along with their cattle during summer months leaving behind in their notha only the infirm and the old.
Social Organisation

Their social organisation centres round the ethos of a pastoral life. The society is organised into kafilas, clans, pasecharas and bera units. A kafila is a moving group of families which has its own identified leader and its nirga (Tribal council). The clan (Gatra) is a sub-unit of a kafila, consisting of persons belonging to the same ancestry. Pasechara (herding unit) is a unit of some families or beras who join together for grazing and herding. Bera is household or family unit, consisting of husband, wife, children and some times old parents and relatives. Economically, it is a producing and consuming unit.

Their habitats are far away from roads. Huge and fast means of communication like the railways could not come in their contact and influence their life. The alternatives to their economy have not been found in this fast changing industrialised society.

Women Folk

Highly miserable is the condition of women-folk and sometimes even below the human standards. A Gujjar woman is often seen migrating with their men folk along with their bera (household) between summer and winter pastures round the year. She is seen scaling peaks on foot, her infant tied to her.
back, her head laden with four earthen pots in a CHAT. Although they are having their own tribal customs of marriage, yet there are cases of sale and purchase of women and girls among the poor families or also there is exchange of girls directly or indirectly. They bear children during migrations in the midst of a dense forest or on snow, and then start on their travels with the new born baby in their arms after resting for an hour or two. Their men folk are extremely conservative and do not like sending their girls especially, and boys generally, to schools.

14.2 (b) The Bakerwals

The Bakerwals, like the Gujjars, also live in the lofty mountainous terrain. They speak the same language as Gujjars but with a different tone. They rear horses, sheep and goats and live on their sale. They also migrate from summer to winter pastures in search of the fodder. In comparison to Gujjars they are not so much adaptable with other people because they live near jungles while Gujjars live near the localities to sell their milk. In dress they use turban, kameez, shalwar and jacket and never use lungi and lathi like the Gujjars. Their women folk have the same dress habits as that of Gujjars except that the Bakerwal women always use shalwar and
rarely use sutthan. They also do not carry loads on their heads like Gujjars.

In all other aspects their life style remains similar to Gujjars. According to Nutan (1986) they have a typical characteristic of revenge and suppress the matter for years together only to have revenge afterwards. They also have their own panchayat comprising of elderly members. But if ever there is litigation it is about ladies and pastures. The colour of their skin is less fair as compared to the Gujjars.

There have been efforts by the Government to promote education among them, especially the Gujjars and Bakerwals by providing certain incentives namely, reservation in education—medical, technical and higher, opening mobile schools, starting residential hostels at district level, providing scholarships etc.

No attempt has been made to study the educational growth among these disadvantaged groups of the region and the factors which are either helpful in promoting extension of education or adversely affect such programme to achieve the desired goal of mass literacy as envisaged in the preamble of the Constitution.

The investigator hails from the Jammu region where tribals form 12.04 per cent of the total population. They
belong to different castes and communities as specified earlier, their literacy rate is very low. It would be desirable to develop a design of development of educational programmes for the tribal children in this region so that it may become possible to improve the enrolment, retention and the literacy ratio in this target group. Hence it was thought worthwhile to select the following problem for research:

**CONTRAIRED IN THE EDUCABILITY OF TRIBES -
GADGIAS, GUJJARS AND BAVALOALS IN JAMMU REGION.**

1.5 THEORETICAL FRAMEWORK

The most important factors on which the expansion of education depends, are, universal provision of school, universal enrolment of pupils and universal retention of pupils till they complete the prescribed course of studies. An analysis of all the variables found out in the literature relating to the educability discloses that the differences in educational attainments spring from two sets of constraints namely 'In-school' and 'Out-school'.

The main interest in this work is to study the effects of total environment and other factors of educability of the tribals. It is believed that the adoption of formal education by the individuals is mostly conditioned by the provision of educational resources in the area, and the social resources held by the individuals themselves by virtue of their particular status and
relationships in the social system. The attitudes and values are greatly influenced by the status position variables. Taylor and Ayer (1969) also argue that the reason for the lack of enthusiasm for extended education among the working class parents is not due to their values and order of priorities but in material circumstances. The individuals, groups and communities occupying the same position in the (income, occupation and educational level) order generally manifest similar behaviour patterns. This provides us the working premise to study the differential educational attainments at various levels — village community, tribal group and the family. An analysis of the ecological entities and the degree of their exposure to modern influences, and the extent of availability of educational facilities in a community will throw light on the patterns of enrolment and spread of education. It seems that the elements of socio-economic status influence the educability of children.

46 SIGNIFICANCE OF THE STUDY

The present study is a pilot study, undertaken to review the progress of education among Gaddies, Gujjars and Bakarwals of the Jammu Region of the State of Jammu and Kashmir and the factors associated with the extension of formal education among these tribal communities in terms of either promoting or creating hindrance in the
education of the tribal children. This attempt has been made to provide the researchers in the area of tribal education, teachers working in these areas, social workers, policy makers, planners and administrators an empirically determined base in terms of socio-cultural needs of the tribal communities residing in the region for improving the existing educational set up in accordance with their local environment to make it relevant to their styles in order to achieve the scale of universalisation of elementary education. Hence the factors influencing the educability of the tribal children have been divided into two categories:

(i) Out-school Factors viz, Income and Occupation of the family, educational level, educational facilities available etc. and

(ii) In-school Factors viz, the teachers, the contents of education, medium of instruction, the school hours etc.

1-7 OBJECTIVES OF THE STUDY

The objectives of the present study may be stated as under:

1. To identify the out-school constraints in the educability of children belonging to all tribes as perceived by tribal community, students and teachers.

2. To identify the in-school constraints in the educability of children belonging to all tribes as perceived by tribal community, students and teachers.
3. To explore the present status of educational facilities available in the Jammu Region with special reference to Saddies, Gujjars and Bakarsals.

4. To identify both Out-school and In-school constraints specific to each of the three tribes as perceived by tribal community, students and teachers.

5. To explore the factors that promote educability among tribes as perceived by tribal community, students and teachers.

6. To develop a programme for the education of the tribes.

I-8 METHODOLOGY

The educational attainments of the individual in a society depend largely on two sets of variables, the internal (in-school) and external (out-school) factors. Keeping these in view the following hypotheses are set up for the present study:

1. The Out-school constraints may lower the chances of educability of children belonging to all tribes.

2. The In-school constraints may reduce the chances of educability of children belonging to all tribes.

3. In a tribal set, the school system may not be adapted to the local conditions thus affecting the enrolment and educational attainment.

4. Both Out-school and In-school constraints may be different for children belonging to different tribes.
5. There may be many factors which promote the educability among tribes.

DEFINITION OF OPERATIONAL TERMS

Constraints in the Educability

This term connotes the factors concerning socio-cultural, economic and geographical background - in-school and out-school which impede the extension of formal education among people.

Tribe

According to Encyclopaedia Britannica, the typical characteristics of a tribe include a common name, a contiguous territory, a relatively uniform, culture or way of life, and a tradition of common descent. It is usually confined to groups whose unity is based primarily upon a sense of extended kinship ties. It may be defined by adopting a criteria evolved by social scientists and administrators in terms of colour of skin, language, customs, social organisations, primitive conditions and way of life. Thus a tribe is the dis-advantaged group in modern times having the own social structure because of peculiar practices, customs and culture.

Gaddies

The Gaddies are semi-nomadic, semi-agricultural and semi-pastoral tribe.
Gujjars

Socially and educationally backward, Gujjars profess primitive occupations. They are pastoral nomads who raise animals on natural and seasonal mountain pastures. Ethnically they belong to a tribal stock according to Taj-ohi-vin (1984).

Bakerwals

The Bakerwals, like the Gujjars, also live in the lofty mountainous terrains. They speak the same language as Gujjars but with a different tone. They rear horses, sheep and goats and live on their sale. They are more backward, educationally and socially as compared to Gujjars.

1-10 DELIMITATION OF THE STUDY

Due to the time and resources at the disposal of the researcher, the difficult geographical terrain of the Jammu region and scattered population of the tribes in the six districts, the present study is conducted only in three districts namely, Kathua, Rajouri and Poonch, in which these three tribes - Gaddies, Gujjars and Bakerwals - inhabit in larger concentrations.

Further, the study has been delimited to 60 schools, selecting 20 schools from each district purposively.

All the school going children from grade VI to X belonging to Gaddy, Gujjar and Bakerwal tribes in the selected schools formed the sample for study.

All the teachers teaching in the selected schools
are included in the sample.

For collecting information from the tribal community (which includes parents and non-parents), 4 to 8 heads of the households belonging to feeding areas of the selected schools have been selected.

Organization of the Report

The scheme of characterization for the present study has been developed as follows:

First Chapter ... Introduction.
Second Chapter ... Review of the Related Literature.
Third Chapter ... Status of Growth and Development of Educational Facilities and Educational Attainments of General Population vis-a-vis Tribal Communities in Jammu Region.
Fourth Chapter ... Method and Procedure.
Fifth Chapter ... Analysis of Data.
Sixth Chapter ... Discussion of Results.
Seventh Chapter ... Conclusions, Educational Implications and Suggestions for Further Research.

Summary

Appendices

Bibliography