CHAPTER - 2

A REVIEW OF WRITINGS AND RESEARCHES

2.1 LITERATURE ON THE STONEY NATIVES

2.2 LITERATURE ON THE TRIBALS OF RAJPIPLA

2.3 RESEARCHER'S COMMENTS
2.1 LITERATURE OF THE STONEY NATIVES

Though occasional references of contact with the Stoney Natives are reported in the accounts given by the fur traders, explorers, and the missionaries in the 18th century, yet one finds more factual and detailed accounts of the Stoney cultural patterns only in the middle of the 19th century. The diaries and journals of a number of writers such as Michael Klyne, J.H. Fisher, Revered Robert Rundle contain factual accounts of the Stoney "way of life".¹

The most important event in the history of the Stoneys occurred in 1877, when the Treaty 7 was signed between the Blackfeet and other Indians occupying the unceded territory North of the Boundary line, East of the rocky mountain and the Honourable Minister of the interior name. With the signing of this Treaty, the Government of Canada came in the forefront and negotiated the proposed economic and social programmes. However, according to Chief John Snow, "Treaty Seven" was signed with several misunderstandings on both sides. 'My tribe (Stoney) understood that Commission had made us oral, binding promises that the treaty would not interfere with our traditional way of life. We understood that we were free to go wherever we wanted to in our traditional hunting territory... But from the government's view point Treaty Seven was based on the promise that my people would adopt agriculture as their main livelihood,' argues John Snow. He further states...

¹ W.E.A. Getty, Perception As a Agent of Sociocultural Change for the Stoney Natives of Alberta Calgary, University of Calgary, 1974.
We have already noted that Commissioner David Laird had promised the necessary agricultural implements and seeds in order to fulfil the missionaries goal of establishing a sedentary community adjacent to Morleyville church.\(^2\)

According to John Snow's perceptive analysis, the Stoney people could not place much trust on the federal government but they rather trusted their own expertise in oil and natural resource development so that they could get maximum benefit out of it.

After signing the treaty, different programmes in the field of education were introduced particularly for adults, such as farming, health upgrading, vocational education in different skills. These programmes outside the school could do little for all Native adults. Few could get employment after doing certain vocational courses. The majority of those who lived in poverty could not benefit from these programmes. Trading and missionary agencies tried to change the behaviour of native adults during mid 19th century.

John Snow (1977) has given an excellent account of Stoney social structure, history of the Stoneys, role of the Treaties, immigration and contribution of self-government and Alberta government in the development of education and community. The study brings out the historical aspect as well as the community development aspect in the

\(^2\) John Snow, *These Mountains are Our Sacred Places* (Story of the Stoney People), Toronto (Samuel Stevens, 1977).
overall process of Alberta's development and Canadian federal growth. However, sociological reform and religious development motivated them to get more education so as to be more professional. However, the study suffers from the serious set back of micro-level enquiry into the Stoney people.

Hugh A. Dempsey\(^3\) (1978) provides a perceptive insight into the social and cultural history of the Stoney Natives. He maintains the belief that the Stoney have kept their own identity and language intact inspite of the fact that they have interacted with fellow natives, and later on with the White man's religion. Dempsey highlights the fact that the three bands of the Stoney located within a single reserve was a constant basis for disputes particularly as each band elected its own head Chief, but at the same time, the tribe was able to retain a distinctive identity.

Canadian Education: A Sociological Analysis\(^4\) (1982) provides an in-depth study of the social, cultural, political and economic characteristics of the Canadian Society in general, and the characteristics of Canadian education in particular.

Thus, Martin and Macdonell (1982) in this book and A.P.L. Berger in "Education of Canadian Indian"\(^5\) have focussed attention of reserchers

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3 Hugh A Dempsey, Indian Tribes of Alberta, Calgary (Crombow, Alberta Institute, 1978) p.48.

4 Wilford B.W., Martin and Allan J. Macdonell, Canadian Education-A Sociological Analysis (Scarborough, Prentice-Hall, Canada Inc. Ontario 1982)

on the sociological analysis of Canadian education. They have analysed sociological aspect of Canadian educational structure, social organisation of the school, changing pattern of schools and fiscal and legal control. Moreover they tried to relate education and social structure with a view to study the relationship of education and social mobility, its relation with labour market and work opportunities. They attempted to show the development of the sociology of education in countries like U.S.A., Britain and Canada. This study compares education and social structures in both developed and developing countries like Canada and India, so as to know educational and other government policies for Stoney Natives and Tribals. The said study has not conducted any micro level enquiry to highlight thrust areas for policy level issues. However, the present study attempts to review it both at micro level and macro levels of inquiries.

George F.G. Stanley (1983) in his essay "As long as the Sun Shines and Water Flows; An historical comment" provides evidence to the fact how the native Indians faced difficulties with the Whites specially when no steps were taken to modify the Indians until the outbreak of the Americans revolutionary war. He remarks, "Assimilation of the native people had become the declared purpose of Canadian Indian Policy by the 1930's. It was unquestionably in the minds of the men who directed the Indian Affairs Department after confederation in 1867,

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and it was given impetus by the decline in the numbers of the natives population in later years of the nineteenth century."

J. Rick Ponting in his book *Arduous Journey* (1986) has presented a comprehensive description and critical analysis of the situation which Canadian Indians faced while moving on their difficult road to self-determination. Most of the essays brilliantly reveal how the native Indians in Canada have embarked on the Arduous journey of casting off the Colonial regime and creating new institutions intended to increase community power and self sufficiency.

*Education in Canada* (1987) provides a very informative report on certain key variables in education and create a comprehensive overview of the education system in Canada. The publication covers educational institutions, enrolment, graduates, teachers and education finance. It also gives valuable information on the educational attainment in the following data: "Men are more likely to hold degrees, while among women, certificates and diplomas are more common. By 1986 12.0% of the adult male population were degree holders compared with 8.8% of women."

Felicity Jules (1988) studied characteristics of native

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7 Arduous Journey, J. Rick Ponting (Ed.); *Canadian Indians and decolonization* (Ontario McClelland and Steward, 1986)

8 *Education in Canada: A Statistical Review for 1986-87* (Canadian Government Publication Centre, Ottawa, 1987)

leadership with regard to quality of education. The study has emphasised with regard to quality of education. The study has emphasised evaluation of traditional education, education by residential schools, integrated education and education provided by the missionaries. An effort has been made to evaluate quality of leadership in the Native and non-Native educational context.

Frideres\(^{10}\) (1988) has given historical account of the Native people and has highlighted demographic and social characteristics in relation to Native urbanisation, Native organisation, and government policy. The author has explained the constitutional aspect and the political economy of the Natives in Canadian society with a view to knowing colonialism, economic development, natural resource policy, educational and development strategies.

Social Change and Educational in Canada\(^{11}\) (1991) brings recent major social research affecting educational policies to the attention of the teachers and students. The volume identifies some of the major "trends and issues in the relationship between social change and education in Canada, and the distinctive qualities and diversity within its education systems." The volume contains an excellent essay entitled "Education and change for Aboriginal People in Canada." The author

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\(^{10}\) James S. Frideres, Natives People in Canada Contemporary Conflicts Scarborough (Prentice Hall Canada Inc. Ontario, 1988).

Rita Bouvier in this essay argues that education holds the key to a self-determining future for Canada's Aboriginal people. She forcefully pleads for the aspirations and the rights of Aboriginal people and their entry into all the federally, provincially or band controlled school systems. She makes a futuristic indication: "The twenty-first century must build a course of development that has been slowly evolving since the policy of Indian control of Indian education was implemented.

2.2 REVIEW OF THE LITERATURE ON THE TRIBALS OF GUJARAT (INDIA)

Several studies have been undertaken in India with the objective to know socio-economic life, educational development, change in work culture and the way of life led by the tribals. A mention may be made about a few of them so as to sort out research issues and to investigate the problem under reference. A special mention has been made by the scholars to frame codes of conduct for Tribal education for the growth of Tribal areas and socio-economic upliftment in general and employment planning in Tribal areas in particular. In this context Government of India reports of 1976, 1977 and 1978 are pertinent. Most of the states in India took course of action to execute the guideline as per the contents of these three reports.

The Government of Gujarat provided educational guidelines

for Tribal education and change in facilities to encourage both primary and higher education in different districts in Gujarat.

T.B. Naik\(^{14}\) (1969) presents a survey of the factors which are responsible for bringing cultural change in the tribal life of the Bhils. With an anthropological approach he studies the kinship behaviour in the Bhil Society. He traces the impact of education on the Bhils with special reference to the type of family unit and education, occupation pattern of the Bhil family in relation to education and division of labour in Bhil family in relation to education. The study focusses attention and other factors of change in the community, such as education institutions, economic institutions, Health institutions and the Social relationship in the attitude of co-operation within the community.

S.P. Ruhela's\(^{15}\) (1968) perceptive study is based on the doctoral thesis of the author on the Gaduliya Lohars, nomads of Rajasthan, who are in fact a backward class, although many have considered them to be a nomadic tribe.

The author has briefly highlighted the history, socio-structure, culture, nomadic economy, political system and the changing aspects of the life led by the Gaduliya Lohars of Rajasthan. In this background he has described the traditional system of education prevalent in the homes and moving bands of the Gaduliya Lohars, as well as the formal

\(^{14}\) T.B. Naik, Impact of Education on Bhils, (New Delhi, Planning Commission, Wedoli Advertisers, Marked Road, 1969)

\(^{15}\) S.P. Ruhela (Ed.) Social Determinants of Educability in India, (New Delhi, Jain Brothers, 1968)
school education, technical education system introduced in the colonies of sedentarised Gaduliya Lohars of Rajasthan. The author has very competently analysed, how and why this formal education system failed in case of Gaduliya Lohars. This is a very significant contribution of the paper.

S.L. Doshi's \(^\text{16}\) (1978) sociological study of the Bhils of Banswara district and the adjoining border villages of Gujarat is the pioneering empirical research works on the Bhil tribals. With the help of elaborate interview schedule and Observation Guide, the author has collected first hand data on the social structure, culture, economy and the winds of charges of this important tribal community. The process of unification and integrations have been very systematically analysed and it has been shown how despite certain changes the social cohesion of the tribes is still intact.

S.C. Verma's \(^\text{17}\) (1978) study of the Bhils, presents the earliest history of Bhils, the origin of the tribe, derivation of the names from the Dravidian word for a bow, the Puranic account of the Bhils. Varma presents an interesting account of the cultural and the social history of the origin of the Bhil community, so many new traits of the community, the working habits, the rituals and culture of the Bhils is made known to use through the description of the area which offered

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a rich variety of animals to the community.

B.B. Sinha\textsuperscript{18} (1982) highlights the role of Society in Tribal India. He points out the vivid impact of Hinduism and christianity on Tribal culture in the late half of the 19th century. He also refers to the impact of the Western education on the community. He also comments how Islam played its parts in changing the tribal society. From the details with B.B. Sinha supplied about the housing, food, dress, ornaments and past time hobbies, we come to know that the Tribals after having come into contact with the Hindus, Muslims and Christians have changed not only their outlook on life but also their habits. In this study, special attention has been paid to education for the development of the Tribal Society during the period of bonded labour.

M.L. Patel\textsuperscript{19} (1984) deals with a very sensitive question whether backward tribals areas could be brought into the main stream of India's economic development. This important issue has been of abiding concern to developmental planners. He points out that during the last three decades of planned development tribal areas have not been benefited. He argues that the main reason for this lacking is the infra-structure through which the programmes can be implemented. Patel has formulated a growth model based on current theories of reasonal planning, micro

\textsuperscript{18} B.B. Sinha, Society in Tribal India, (New Delhi, B.R. Publishing Corporation, 1982)

\textsuperscript{19} M.L. Patel, Planning Strategy for Tribal Development. (New Delhi, Inter-India Publication, 1984).
planning and integrated area development. He also stresses the importance of personal involvement in tribal development at all levels, planning, implementation and administration.

Vimal P. Shah and Tara Patel\(^20\) (1985) provide an excellent survey of social context of Tribal education. Shah and Patel envisage to broad methodological approaches for examining the relationship of the community contextual variables to the educational development of the tribals. They examine the relationship between each of the variables and educational development. They also examine a composite measure which reveals the relationship of each community contextual variables to educational development of the tribals.

The tribal population is spread over eight districts of the Gujarat State namely: Banaskantha, Sabarkantha, Panch Mahal, Vadodara, Bharuch, Surat, Valsad and Dangs. Among these eight districts Bharuch stands fourth with 44.45 percent of tribal population.

The ITDP\(^21\) consists of five tribal talukas Viz. Dediapara, Sagbara, Valia, Nandod, Jhagadia and a part of Ankleshwar. Among these five talukas Sagbara and Dediapara talukas have the highest tribal population i.e. 90%. Maximum interview schedule were filled up from Dediapara and Sagbara Talukas, as these talukas have maximum tribal population. For administration purpose, these five talukas are grouped

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\(^{21}\) Report on Integrated Tribal Development Project, Rajpipla (District Bharuch; 1988-89)
Integrated Tribal Development Project (ITDP) in a district as a strategy of development. Headquarters of this ITDP is Rajpipla. The tribals of Gujarat are small landholders and earned their livelihood through age old indigenous methods before the development block came into existence. Heavy indebtedness, addiction to liquor, illiteracy, exploitation by forest contractors, lack of drinking water and medical facilities were the main hinderances in their way. The State government made schemes through the planned development programme and efforts were made to mitigate all these hardships.

To begin with, the State Government gave highest priority to the educational scheme fully realising that without education tribals would not be able to make any progress. The scheme called Ashramshalas proved most successful in the state. Ashramshalas are provided financial aid by the government. But school building and food for children and two uniforms annually are provided by Adivasi Seva Sangh. Salary to the teachers is also paid out of the Government ex-chequer. On the basis of the foregoing analysis, it can safely be inferred that the recent past has witnessed both in Canada and India a struggle between the local and the governmental authorities as to who will control the educational institutions of the tribal groups.

2.3 RESEARCHER’S COMMENTS

Since education is of paramount importance in deciding the
future of a community and since no educational programme which is antithetical to the aspirations of the local community can hope to succeed, the need for scientifically investigating the attitude of Tribal communities can hardly be over emphasised.

In the region of Alberta in Canada, the major outcome of the Indians historic experience with formal education has been rather unsatisfactory. Seventy five percent of Alberta's registered Indians live on ninety reserves which are considered to be the largest in Canada. Native Indians as a group are still lagging behind in regard to school attendance and educational achievements. Reserve Indians have lower schooling level. Several bands have introduced High School programmes on reserves with the hope that it will help to improve the situation. Some of the educational authority groups represented by different bands of Native Indians, argue that if the people most affected by school policies are given responsibility for schooling in their community, educational results can be significantly refurnished. For instance, Stoney Education Authority located in Morley, Alberta has been specifically created by the Stoney Tribal Council to oversee the Stoney education programmes. The home school comprised of parents school teachers. The school buildings, one of the finest educational building in Canada, was designed by the Stoney people with the needs of the community in mind.

Seventy five percent population in Gujarat consists of tribals and scheduled caste. Most of the Tribal population is concentrated in the district of Baroda, Bharuch and Valsad in South Gujarat. Rajpipla, an old princely state, was one of the first Taluka towns to start a net
work of 'Ashram Shalas', secondary schools and colleges - which are run by the Bharuch District Adivasi - Seva Sangh Kelvani (Education) Mandal (EDASKM). This educational trust has been actively working for the last thirty years. The Adivasi - Seva Sangh (BADSKM) during these years has acquired a respectable place in the education world of Bharuch district. However, the funding of all the educational activities is done mainly by the governmental agencies.

Initially, the body was governed by a Board consisting of non-tribal volunteers interested in the development and welfare of the Adivasis of this area. But when the Adivasis themselves got educated, they clamoured for control over the Adivasi Sangh. A few adivasis are now on the Board which still has its control in the hands of Non-Tribals. This politics of power appropriation has also affected curriculum formulations etc. The present study attempts to relate this on-going tensions of power with reference to education in Bharuch and Rajpipla.