CHAPTER - 3

DESIGN OF THE PRESENT STUDY

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3.1 OBJECTIVES OF THE STUDY

The primary objective of this research is to do a cross cultural study of education, in a comparative perspective, of the Stoney Natives of Canada and the Tribals of Rajpipla. The research proposes to investigate such variables as seem to have influenced the educability of the two communities during an almost identical colonial and post colonial situation both in Canada and India. The methodology and results of the research will help to ascertain whether there emerges a common set of social and psychological factors that co-relate strongly with their aspirations for education.

The study focuses on the social determinants of educability; which include family background, educational traditions, motivations for receiving education, economic and social standing of the family, educational environment of the educational institutions, local control of educational institutions vs. government/voluntary organisations' control of education, future aspirations, factors causing success/failure of imparting education, other factors related to educability (genetic, handicaps, if any).

In order to get the fair results, the study purposely focusses on the sociological and anthropological ingredients of the collected data. For instance, the thesis is based on the perception that members of a society interact and undergo a process of socialisation which is very important to impart education within their socio-cultural system. It is important to build a certain perspective of events that have occurred in the case history of the two communities. For both the Stoney Natives
as well as the Bhils, the perception of the past events have often been a motivating force in their present existence. The objective, therefore, of this investigative study is to properly understand the cultural configuration of the two communities in terms of their response to important variables that affect the educational development in their individual cases.

This study, therefore, elicits certain significant motivations for the actions of the Stoney Natives of Canada and the Tribals of Rajpipla which need to be identified and examined with reference to their perception of circumstantial evidences obtained from their perception of circumstantial evidences obtained from their group history. Another belief that is visualised as part of the investigative methodology is that the variables of the post and present family history of the two tribes precipitate the process of socio-cultural change in educational development of each social unit.

Further, the specific objectives of the thesis have been studied with the help of a comparative approach involving personal visits to the areas and the communities, collection of data as per structural interview schedule. The data so gathered has been analysed and presented with the help of illustrations, case studies and photographs.

3.2 AREAS AND COMMUNITIES STUDIED

The thesis examines the case study of tribal communities of the two nations: Canada and India, which have had the common history of becoming the colonies of the British empire. The comparative canon
A STONEY NATIVE WOMAN OF MORLEY
A BHIL TRIBAL WOMEN OF RAJPIPLA
presented in the thesis involves two specific communities i.e. the Stoney Natives of Canada and the Tribals (Bhils) of Rajpipla.

The project takes into consideration the Stoney population of the Native Indians who primarily live on the reserves located at Morley, near Calgary in Alberta province of the Western Canada. The Stoneys originally belonged to the mighty Sioux nation. The Stoneys in Alberta had separated into a number of small bands. Three Stoney bands i.e. Bearsapaw, Chiniki and Jacob Goodstoney which are settled on the Stoney Reserve, West of Calgary, signed Treaty Seven in 1877. The Stoney Reserve became one of the first in Alberta to operate its own cultural programme during the 1970's, encouraging the use of the Stoney language in school and designing of its own texts.¹

The area belonging to the Tribals of Rajpipla is located in Vadodra district (Gujarat). It is on the Northern part by Surat district on South by State of Maharashatra on East and by the Gulf of Cambay on the Western part. The project area of ITDP (Integrated Tribe Development Project) Rajpipla comprises of Five Talukas and three pockets, Nandod, Jhagadia, Valia, Dadiapada and Sagbara. The major area of this project (ITDP) is characterised by hilly terrain and rocky soil with uncertain rainfall and presence of forest over large area of Dedapara and Sagbara Talukas are very interior and most backward area of this district having tribal population of about more than 85% of the

total population of each taluka. The study examines the selected population of the Tribals of Rajpipla which is located in the area mentioned below:

**TABLE NO. 1**

**TALUKAS SURVEYED AND PERCENTAGE OF TRIBAL POPULATION IN EACH TALUKA**

<table>
<thead>
<tr>
<th>Talukas</th>
<th>Villages</th>
<th>Area Covered</th>
<th>Percentage of Tribals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dediapada</td>
<td>214</td>
<td>1022 Km²</td>
<td>93.34</td>
</tr>
<tr>
<td>Sagbara</td>
<td>107</td>
<td>400 Km²</td>
<td>89.27</td>
</tr>
<tr>
<td>Valia</td>
<td>95</td>
<td>514 Km²</td>
<td>73.33</td>
</tr>
<tr>
<td>Jhagadia</td>
<td>168</td>
<td>813 Km²</td>
<td>64.25</td>
</tr>
<tr>
<td>Nandod</td>
<td>206</td>
<td>1091 Km²</td>
<td>65.37</td>
</tr>
</tbody>
</table>

3.3 RESEARCH METHODS

Any investigation must have an appropriate methodology. The methodology to be adopted must take into account (1) the nature of the investigation (2) the scope of the investigation (3) the time and resources available for the investigation. The present thesis proposes to examine the issue of educability of the tribals in two different locations set apart in a number of ways.

Geographical setting, level of economic development and political entities to which the tribals belong, kinds of civilization, degree
of modernization and industrialization are some of the factors which make the stoney tribals of Alberta (Canada) very differently located from the tribals of Rajpipla in the state of Gujarat in India. The common factors are that both, the Stoney and the sample from Rajpipla are tribals and both are entrenched in well developed mainstream societies and were dominated by dominant main group for centuries. Since the two samples of the populations are so divergent and so differently located that the onus was on the researcher to attempt to extract the essential tribal response to the problems of educability. It would not only be interesting to extract their response but (1) to compare the responses of one with the other (2) extract out of the comparison a quintessential tribal response (3) relate the responses to the economic environment of the sample and (4) to arrive at conclusions and recommendations on educability of the tribals.

Having identified the task as stated in the last few preceding lines the researcher then needed an appropriate methodology in two directions viz. (1) Collection of data and (2) Analysis of data.

Collection of Data

The research spreads across wide geographical boundaries from a remote area of Gujarat, in India, to the tribal reserves of the Stonneys in Alberta. Collection of data, therefore, had to be planned in a manner such that relevant information on the two sample communities could be done comprehensively and in a short duration.

Three strategies were decided for collection of data including
an indepth reading of background published material. Accordingly, an interview schedule was prepared to elicit information on attitudes affecting educability. Due care was taken to include only such items in the interview schedule that would bring out comparable data relating to the Stoney natives and the tribals of Rajpipla.

A set of questions were framed to conduct personal interviews. The interview were held in the form of free conversation with the informants.

Armed with background information and interview schedule the field trips were undertaken for Rajpipla and the reserves of the Stoneys in Alberta. After briefly introducing the project the researcher interviewed was the informants with the help of interview schedule. The informants were selected purely at random. In quite a few instances detailed case studies were prepared. Attention was paid to put identical questions to informants from both the communities. No tape recordings were made at any stage so that the informant could feel at ease during the interview.

The Interview Schedule

The interview schedule contained three sections. The first section was designed to build up a personal socio-economic profile of the informant and was labelled as personal data. Questions related to the informant's identification, income, material possessions, food and dress habits, life style, rituals and informant's special status in his/her community were included in this section.
Section II labelled Family Profile was designed to build up the profile of the informant's family particularly in terms of education and area of work. This section on the one hand would provide information which would help to 'place' the informant and on the other hand it would provide information on the extent of spread of education amongst tribals.

Section III, the main section, called "Attitudes to Education" contained twenty eight items designed to elicit the informant's attitude towards education in terms of medium of instruction, relevance or usefulness, administration of education and their abilities and attitudes in regard to the financial support of education. Each of these twenty eight items were presented in the form of statements.

Rationale of the Interview Schedule

Community contextual variables, individuals and family variables play important role in explaining variation in educational aspiration. Region, state, district, talukas, rural urban areas and such other geographical units have been used as contextual variables while looking at the educational aspirations of Tribals of Rajpipla and Natives of Canada. The aspect which was kept in mind while examining their relationship to educational aspiration was to look into socio-economic status of both the communities. Some other important factors like caste, race, education, occupation, income etc. are indicators to decide socio-economic status or social context in general. Such variable have been found by the researcher closely related to the educational aspirations of communities. These variables were indicative in creating general
atmosphere for education in a community. During the study of both the communities from Rajpipla and Morley, literacy rates and level of education among people living away from the city (urban area) have considerable differences. Differences in geographical areas of both stoney and Rajpipla Tribes might be related to differences in literacy rate and their level of education as there were differences in their developmental infrastructure and the facilities for education.

While doing cross-cultural study of the communities (1) relations between individual and educational development (2) composite development of the communities and educational developments have also been studied to assess their educational aspirations.

In order to make the study more authentic and viable a well articulated interview schedule was designed for eliciting information from the respondents in the following areas:

a) Family background
b) Food and dress habits
c) Education level
d) Occupation and income
e) Their land holdings
f) Material possessions and types of houses
g) Their lifestyle and the rituals
h) Special position held by the respondent or by other family members
i) Primary causes for lack of education
   i) Economic displacement
   ii) Historical subjugation
   iii) Institutional racism

Some relevant but sensitive questions mentioned below were framed to gather additional information about their attitudes to education:

i) How far has lack of education been responsible for maintaining their tribalism?

ii) How far did lack of education keep them socially, economically and politically backward?

iii) How far did lack of education keep them away from the mainstream?

iv) How far the present education system has been relevant to the needs of the tribals?

v) Do the tribals want primary education in their mother tongue?

vi) Do they want to retain English as medium of instruction?

vii) What benefit will they get by introducing native language in formal education?

viii) Do they want local language and culture to be a part of school curriculum?

ix) Do they want to have local control on primary education and funding for the same?
x) Do they want to have local control on higher education and funding for the same?

xi) Do they want to retain government control on university education and professional courses?

xii) Why is education not given more attention by them?

xiii) To what extent do the educational programmes help them to take part in social, political and administrative issues?

xiv) Since how long have they been aware of the importance of education?

xv) What is the response to adult education?

xvi) Do they want short term vocational course in curriculum?

xvii) Do they feel the necessity of appointing a liaison officer in eradication of alcohol and drug habits?

The responses were recorded with the following assumptions:

Assumptions Underlying the Study

Their responses were recorded with the following assumptions or hypothesis which were specifically prepared in a comparative framework so as to know the informant's motivation for requiring education in terms of his aspiration for quality of life:

1) Level of education among Tribals in Canada and in India substantially affects the size of the family and health too.

2) Level of education significantly affects the level of monthly earnings of the tribals in Canada and India.
3) Level of education sufficiently affects work culture and hence reduces work hazards both for men and women in both Stoneys and the tribals of Gujarat.

4) Level of education affects sociological changes in the tribals.

5) Education expenditure in Rajpipla and natives of Alberta was an exercise in futility.

6) New Education Policy of both the nations failed to bring changes as per psychological traits and aspirations of tribals (need-based education).

7) Voluntary organisations like missionaries played a vital role for the Natives in Canada whereas there are no such organisations in Rajpipla.

8) Formal education among the Tribal generates an awareness towards their rights.

9) Rising education facilities both in real and financial terms improved the general quality of life.

10) Drop out after primary education is largely due to work opportunities in rural areas; agriculture labour, labour at construction site and industrial labour.

It must be said that many informants filled up the interview schedule themselves. Quite a few of them found it a tedious exercise and needed some help in filling up the interview schedule at some stage or the other. Since the number of filled up interview schedule from both
the communities varied from 50 to 75 it was decided to take only 50 filled up forms from each community for analysis.

Analysis of Data and
Transfer of Data on Work Sheets

The first task in the analysis of data was to transfer data from the various interview schedule to master data sheets so that all the data could be recorded at one place and be available for scrutiny and analysis at a glance. The informants responded to 28 attitudinal statements mentioned above. They were assessed on a three point scale of Agree, Disagree and Neutral. After the data was transferred on work sheets, simple additions were done and percentages were worked out for each item of response. Then the informants were grouped into five classes on the basis of the educational level achieved by the informant from illiterate to graduate and above with educated upto primary, upto middle, upto high school being the groups in between. The educational level of the informant was taken as the index to which his/her attitudes could be related in the belief that the level of education would be significant in shaping their attitudes to the problems of educability and related issues.

For each of these categories in both communities percentages were then worked out for the number of informants in agreement with the statement, number of disagreeing with the statements and numbers of neutral (i.e. either having no opinion or not giving any opinion to the statement). The information was then tabulated in the form of tables. These tables are presented in Chapter 4, 5 and 6.
The next part of the methodology was to compare the percentage responses of both the communities on attitudinal items and see the degree of similarity or dissimilarity of percentage response. At this stage comments were to be made on the comparisons or divergences emerging from the responses of the two communities. For this purpose, fresh tables were prepared. These tables would show the percentage responses of both the communities to the same attitudinal item at one place, for analysis and comment. While calculating percentage the method was to add up percentages under the five categories of illiterate to graduate and above and divided by five to get the average percentage.

In order to cross check the authenticity of the responses positively worded items were placed next to negatively worded items on similar issues. For example, responses to the item "The present system of education meets all our needs were seen along the responses to short term vocational education for our children is more suited to us and be made part of the curriculum". The idea is that if the present system of education meets their needs then they are satisfied with it and need no change whereas introduction of short term vocational courses would mean a departure from the present system of education. At places more than two items may have to be brought together to cross check and to build up the attitudinal profile. Identical data of the communities was put together in the same table for easy reference, comparison, contrast and comments. These tables are presented in Chapter 7.
3.4 RAPPORT BUILDING WITH THE TRIBALS

Although visiting the Stoney Natives in Canada was a formidable task and needed a lot of money and time to execute research project, yet the researcher personally visited the Stoney band council, Stoney native community school, in NAKODA research institute at Morley (Near Calgary) in Canada during the months of May, June and July, 1991. The researcher met the concerned officials and apprised them of the purpose of her visit. It was learnt that in the past very few people have undertaken research on the Stoney Natives and there is ample scope for such explorations. The Stoney Tribes have a history which has been preserved and passed on from one generation to another by way of oral communication within the family units. Therefore, it was necessary to take into account both the oral and written information available about them.

As per the demands of the research project it was essential to build rapport with the informers who belonged to the community of the Stoney natives. In order to get the first hand information, the researcher lived in their localities, talked to the members of the community and understood their social life. Sometime, the researcher talked to them in a jovial mood. For instance, they enjoyed the researcher's ironical comment when they were told in a lighter vein: "I am Indian from India, and you are Indian from Canada". This remark greatly pleased the natives and facilitated to develop congenial rapport with them. After having known them fairly well the researcher approached the various people with different age groups with the interview schedule.
Similarly, the researcher personally visited the tribal areas of Rajpipla during the years 1989 and 1990. Headquarter of the ITDP is at Rajpipla. The researcher reached Rajpipla and contacted the Project Administrator Shri V.K. Chaudhry, from whom a list of villages of the five talukas was procured. From that office, the total population and percentage of tribes in each Taluka was also ascertained.

As the researcher has done in the case of the Stoney Natives in Canada, almost on similar lines the researcher developed a rapport with the tribals of Rajpipla. The researcher spent a considerable time in the vicinity of the Rajpipla, met various respondents and informers who belonged to the community. The researcher literally lived in the Ashramshalas where the students and the teachers most of the time live in boarding houses. After having developed a rapport fairly well the researcher obtained the required information from community people of various age groups on the basis of the interview schedule designed for this purpose. The required data was collected by taking personal interviews and discussions not only with the tribal families, scattered all over the area, but also holding intimate discussion with the administrative and teaching staff of the ITDP project.

3.5 LIMITATIONS OF THE STUDY

Maximum efforts have been made by the researcher to elicit information from the informers or respondents by personally visiting the Stoney Natives in Canada and the Tribals of Rajpipla in Gujarat. The researcher intensively studied fifty house holders of the tribals of Rajpipla and fifty house holders of Canada in order to know their
attitudes towards education, social conditions and problems of their families.

Since the study involved personal visits to the distant places, it was expected that the study might suffer from some limitations. The formidable task of obtaining information by personal interview was completed with a fair quantum of success, yet a few limitations may be mentioned here which came in the way of the researcher. For instance, sometimes, it became very difficult to reach the house of each and every Stoney Native. It was also not possible to get responses in some cases because of lack of communication due to language problem and elements of illiteracy and orthodoxy prevailing in the community. In order to overcome these limitations the researcher took the help of the educated people, mostly the students of the University of Alberta. They were generous enough to provide assistance and helped the researcher in getting the interview schedule filled in by providing information after talking with the Stonies in their dialect.