INFORMAL EDUCATION

Among the tribal preliterate rural population a such informal education plays a very important role in preparing individual to be effective member of society. One of the task of education is to hand on the cultural values and behaviour pattern of the society, so is young and potential members much of the human behaviour has to be deleberately tough and the process begins in the Cradle. Parents consciously begin to teach their children language, one of the most important instrument of culture.

They teach feeding, dressing, good manners and enormous range of things which are intended to change the behaviour of their children in desired direction. Every society has its own way of weaning and feeding of an infant, of transmitting their social norms, religous beliefs etc.

Below is the different aspect in detail of the Tharu of Lakhimpur Kheri.

1. **Weaning and Feeding**

   Among the Tharus children are given much importance and mostly the child is cared by the mother.

   At least for six months mother gives her full attention to the infants needs, but during harvesting time the mother goes to
the field earlier, say about one months after delivery. During the absence of mother infant is cared by grand parents, and other elder sibblings.

After birth till 2 years mothers milk is given to infant. If mother's milk is not sufficient then to satisfy infant's hunger, cow's milk is given and also milk powder. After six months, the starch of rice and washed water of flattened rice is given to the infant.

On the day when the child is born the mother is given nothing except sharbat (made of sugar and water) and tea.

After two days of the birth of the child the mother is given Harera and Panjera. Harera consists of Dried Ginger and jaggery which is nutritious for both mother & child and Panjera is made of wheat (aata) mixed with some dry food which is also nutritious for both mother and child. During the time of pregnancy fish, bagon's meat, chicken etc., is prohibited to ladies.

Among Rana Tharu's after 8 days of child is born, Chhathi is celebrated in which whole village is invited for a party in which preparation of chicken meat specially of pig's meat, rice, pulses, vegetables are served the villagers see the child and give money to child's parents.
Mostly after 9 months, child is given solid food such as rice, dal, & mashed vegetables. No regular interval for feeding time is there whenever child cries they try to feed the infant.

From the age of 1-1½ years old children are taught to eat their own food. Few rice is given in the bowl and child takes his own time to eat it up, no compulsion is given on child to eat whole the rice or to eat properly. Till the age of three years elders do not put much restriction over the activity of child. After that they start inculcating the child according to their norms. Food habits are transmitted to children by weaning and guidance. Elders always observe the child, any mistake in their behaviour is instantly checked.

2. **Cleanliness and Toilet Training**

Tharus give much importance to physical cleanliness. Their morning starts with cleaning their teeth. They mostly use neem stick, babool stick to clean their teeth. But now majority of them use toothpaste or tooth powder.

Till the age of one years mother cleans the gums of child by soft cloth. Till the age of 2-3 years child's teeth are cleaned by mother or any other elder member of the family. After that they are given material in their hands and they clean themselves.
Special care is given by mothers to the adolescent daughters for cleaning themselves during menstruating periods, when daughters menstruates for the first time, mother or elder sister give her proper knowledge about it.

3. **Training of Language & Kinship Terms**

Among Tharus training for language starts just after the birth. From infancy mother elder members of the family talk with the infant as if the infant is quite intelligent to understand them for other siblings of family, infant becomes a point of attraction.

Till the age of 2-3 months infant starts following the sound. At the age of 8-9 months he starts responding to the sounds by different gestures. He tries to understand different tones of voices and gives response to eat. He can detect mothers soft loving voice when she loves.

From the age of 10-12 months child starts pronouncing small and simple words such as Maa-Baba. He/she is always in the lap of mother or elders of family who are constantly talking with other person. By observing mouth movement he tries to imitate them and by little practice he starts making little sentences. Grandparents are mostly free and they talk with the children.
Baby talk are always encouraged by adults. These baby talks transmit in to language by the guidance of elders. After that they are taught to use language in proper manner, to use Kinship terms. He/She is taught different members of the family as Dada, Dadi, Maa, Baba etc. He/she is taught to greet visitors and neighbours to show his reflects.

He/she is punished and beat if he/she uses bad language for his adults and friends. With the growing age his language gets polished by guidance of elders and teachers and his own efforts of imitation and observation.

4. **Self Reliance and dependence**

Among Tharu's Males and females both work as labourers in the field. So children remains at home with their elders siblings for their needs, they depend on each other. Senior siblings take care of juniors. Children are free to explore their natural surroundings with their siblings.

As a child starts walking he/she is given small task to perform as bringing a bowl from kitchen to room, or bring a piece of wood or to keep the utensils in proper place etc. Parents don't force their children's childhood, they ask them to work only to develop their children gradually in to responsible adult.
5. **Transmission of social norms**

Children are never left alone. They are always in the company of elders and in this period he/she is constantly learning by observation and imitation. From childhood the child watches that her mother does household work and father do heavy work as cutting woods, making roof of the house, ploughing etc. So male child from his childhood makes an impression that heavy works should be done by them; female child from her early age watches her elder sisters and mother doing household work. So she knows these work are meant for ladies and automatically from the age of 5-6 years, she starts sweeping the house, carrying younger siblings.

Till the age of 12-13 years no strictness is applied on the behaviour of children. Boys and girls play together, talk with each other but after the age of 12-13 years strictness is applied on the freedom of girls activity. Now she is taught by mother not to talk with boys, should not play loudly, should wear traditional dress, should give honour to elders and love to youger, should learn cooking, stiching etc. as its will help her in future.

Among these tribals bride wealth payment was a norm, no dowry was recognized among them. But with the changing of time, life style of Tharus change because of modernization. Now
brides side also pay some cash and gifts to the groom side but the norm of bride wealth payment is not yet abolished from their culture, as a customary groom's side pay Rs. 125 to bride side.

Among them avoidance between wife and husband's elder brother is very strong. These norms are automatically transmitted to children by observation. Children from their childhood watch their mother covering their head in front of their Tau so girl's also learn this.

Tharus are very co-operative. From childhood parents teach their children to be kind, cooperative and friendly with others.

6. **Aggression Training**

Aggression is defined very broadly by the Tharu's of Lakhimpur Kheri. It not only includes fighting but also directly contradicting some one else, refusing direct request, making mockery of others including adults by not giving response to their question, by eating betel leaves in and smoking in front of adults talking in loud voice with elders.

Punishment usually consists of scolding, beating, rebuking, threatening, warning etc. These different devices are not systematically used but are rather been extracted from day to day incident observed in the field. Parents are able to instill a code of proper behaviour throughout the upbringing of the child.
7. **Transmission of Religion Feeling**

Religious belief and practices have very much importance in the life of man. Among Tharu's most important puja is of Bhima God's puja. In their puja all the Tharu's keep the fast on Bhado's Sunday which comes every year. In these Sunday's they keep the fast and in the evening the whole village gathers in one area and sings the songs and worship to Bhim Baghwan. After this, they eat sweet rice and other delicious food.

In this way children follow his father and mother and with time he/she absorbs these norms in his life. Tharu's believe that this religious activities should be taught from childhood so that they learn the process of Puja from their parents in their life time.

Besides guidance, active participation in the other method of transmission of religious belief. The other festivals which they celebrate is Deepawali in which they worship Goddesses Lakshmi and Saraswati.

Puranmasi Puja is another puja is which children's participation is seen. In this puja Thakur Devta's statue is made by the children then the worship God and by singing Thakur Devta song goes door to door in the village. In this puja girls and boys above 13 years, keep fast and in the evening after performing puja they eat swee rice only. This puja helps to mould the child religiously from childhood.
FORMAL EDUCATION

INTRODUCTION

Although informal education has an important role in marginalised societies however in welfare state it is the responsibility of the state to prepare their citizens for their role and active participation in society as a whole by providing formal education according to modern methods and techniques.

As my topic is of education both informal and formal therefore after completing non formal education among Tharus of Lakhimpur Kheri district, Below is the formal education among Tharus of Lakhimpur Kheri.

There are many primary schools for Tharus in Lakhimpur Kheri district in different villages as follows :-

1. **Saraswati Shishu Mandir**

   Situated in Chandan Chowki. This school is run by the authority of "Rastriya Swam Sevak Sangh".

   This school imparts education from Class I to V. The school was built in 1989. It consists of a staff, in which there is one head master and 8 teachers. There are no benches in the room. Students are provided with Nylon mats to sit. There are almost 100 students. In this school the subjects
which are taught Hindi, English, Maths, Science, History and P.T. The building of the school is **Kachcha**. Building has got five rooms. There is one big hall in which teachers assembles. There is one big tables and 10-15 chairs are there.

2. **Rajkiya Primary School, Dhuskia**

In Dhuskia this is the only primary school. Before 1996 this school was run by "**Tarai Anusuchit Janjatiya Nideshalaya Vikas Nigam Limited, Lucknow.**"

But after 1996, "**Janjatiya Nideshalaya, U.P.**", took the control of this school. The school imparts education from Class I to V. The building is of Panchayat Bhawan. This school was started in 1980 run by **Servant of Indian Society, Bajpur.**

3. **Surma**

There are three primary schools in Surma.

(a) **Jikyasu Adivasi Shodh Kendra Shishu Palan Kendra, Surma**

This kendra is run by Central Society Kalyan Board, New Delhi.
This school was started in 1991. This school imparts education to student for Class I, II and III. This school is only for Tharus. There is a one big room where student sits in the Nylon Mats. There is no fees in this school.

(b) **Primary Basic Pathshala**

This is another primary school in Surma. It was started in August 1998. Till today this school imparts education to Class I to III. All the students are Tharu.

Teachers get 50 kg. rice from each students every year.

This school is run by Gram Sabha.

(c) **Swami Vivekanand Bal Vidhyalaya, Surma**

This is the third primary school in Surma. The manager of this school is a Tharu. This school imparts education from class I to V. It was started in 1993. It is recognized by U.P. Government in 1994. There are 2 teachers.

Besides these primary school following are the primary schools in different villages run by U.P. Government for the Tharu children as follows:
1. **Belaparsua**

   (i) Prathamik Vidhyalaya. Class I to V, Teachers-2 (Male)

   (ii) Saraswati Shishu Mandir, Class I to V, Teachers-3 (Male).

2. **Chandan Chowki**

   There are 3 primary school such as:

   (i) **Primary Pathashala** - Class I to V, Teacher-2 (Male)

   (ii) **Prathamik Pathashala** - Class I to III, Teacher-1 (Male)

   (iii) **Tharu Balika Ashram Padyati Vidhyalaya, Kheri.**

     It is run by N.G.O. (Servants of Indian Society).

     This school imparts education from Class I to V. This school is only for Tharu girls only. The students are provided with hostels and they stays there and gets all the facilities which they need. They get food, dress (blue skirt and white shirts). They are provided with basic Needs such as Medicines, soaps, books etc., every year. They are taught primary subjects. There are 2 teachers who are female and one head superintendent who is also female. Total numbers of students are 50. All are Tharu only.
(iv) **Saraswati Shishu Mandir, Chandan Chowki** -
Class I to V. Teachers-3, 1 Male and 2 Female.

3. **Ram Nagar**

There are 3 primary schools for Tharu children in this village.

(i) **Prathmik Vidhyalaya, Ramnagar** - Total students 153, Teacher -1 Male.

(ii) **Purva Madhyamik Vidhyala** - Total students - 90, Teacher - one male only. Both these schools are run by U.P. Government.

(iii) **Nehru Bal Vidhyalaya, Ramnagar** - This is the Private school, which imparts education to Tharu childrens from Class I to V. There are 2 male teachers. There is no fees for the students, instead they are given 15 kg. rice.

4. **Parsia**

There is only one Primary school i.e. **Prathamik Vidhyalaya,** run by U.P. government, which provides education from Class I to V. The staff is of two teachers. Both are male.

5. **Evrahi**

There is one Primary School run by U.P. Government. It imparts education from Class-I to III. There is only 1 teacher (Male).
6. **Jainagar**

There is one Primary School, students are 30-35, There is one male teacher only who looks over the whole school. Building is Kaccha.

7. **Masan Khambha**

In this village there is one Primary School and one male teacher. It is run by U.P. Government.

8. **Bajahi**

In this village also there is one primary school and one male teacher.

9. **Piraula**

There is one primary school i.e. Prathmki Pathshala, there is one male teacher.

10. **Sonha**

There are 3 primary schools. One is recognized by U.P. Govt. and two are private. There are three male teachers in separate schools.

11. **Dyanpur**

There is one Primary School both for boys and girls for Tharu. There is one teacher, who looks over the whole school.
12. **Balera**

There is one Primary School. But there is no teacher.

13. **Maura**

There is one primary school with one male teacher. The school is for Tharu children.

14. **Poya**

There are three primary schools in this village for Tharu children and five male teachers.

15. **Panch Pera**

There is one Primary School with one male teacher

16. **Bander Bharari**

There are two primary schools. One is recognized by Pariyojna and the other is recognized by U.P. Government. There is one-one male teacher in each school.

The problems which teachers face in these schools is that there is a lack of teachers who are unable to take classes of different group or in each classes. The building of the schools should be made properly and there should be benches for the students.
SECONDARY EDUCATION

In my investigation of field work among Tharus of Lakhimpur Kheri regarding their education, I covered almost all the villages and found that there are many primary schools for Tharu children in which they get education till Class V in these schools. But problem arises as there is no proper facilities for higher education to Tharu childrens. There are only few secondary schools in these villages which imparts education from Class VI to VIII which are as follows.

1. **Rajkiya Ashram Padyati Balika Vidhyalaya Kheri, Chandan Chowki.**

   This school is also known as ATS (Ashram Type Girl's School). The school was started in 1989 by government of India. But now **Nideshalaya Janjatiya Vikas, U.P. Govt., Lucknow** looks after this school. The building of the school is well furnished. There are almost 18 rooms. It is a double storey building. Upstairs there is a hostel whereas downstairs classes goes on. There is no fees. It is only for Tharu girls. Necessities such as clothes, pastes, soaps etc. books etc. are provided free. Dress is also free. White salwar and dupatta and blue Kurta.
Initially there was no admission test but now admission test is there. Girls from different villages come here to study. The result of the school goes 100%. In each class there is 35 girls. There is one Adhikshak, three teacher, one lady warden, one peon in this school.

2. **Rajkiya Ashram Padyati Balak Vidhyalaya, Kheri, Belaparsua.**

This school is also known as ATS (Ashram Type Boy's School. It is run by **Nideshalaya Janjatiya Vikas U.P. Government**, Lucknow. This school imparts education for Tharu Boys from Class VI to VIII. Total number of students are 105. There is no fees. The building of the school is well furnished. It is a hostel and boys stays there and are provided with all Basic necessities. There is a procedure of admission test. There is one Adhikshak and 4 teachers.

3. **Poorva Secondary School, Chandan Chowki, Kheri**

This school is located on Ramnagar because of lack of space in Chandan Chowki, therefore it was built in Ramnagar. This school imparts education from Class-VI to VIII. The school is for Tharu Boys and girls. The school was started in 1st March, 1979. The school has a good building. But there is no bench facilities therefore students
sit on the Nylon mats. The fees for each student is Rs. 5 per month to all students. This school is run by U.P. Government and comes under Basic Shiksha Parishad. There is a single head master and two male teachers who is also a teacher looks after the whole classes.

4. **Thakkar Bappa Adivasi Vidhyalaya, Gabrolla.**

It is run by NGO, **Servants of Indian society.** It is for Tharu Boys. It imparts education from Class VI to VIII. Total number of students are 80. There is one male superintendent and two male teachers. It is a hostel.

Besides these there are senior secondary schools in Chidia, Gaurifunta and Sedhamehra. They imparts education from Class VI to VIII. They are run by U.P. Government. Total number of students are 45-50 in these schools for Tharus girls and boys only.

**VOCATIONAL EDUCATION & TRAINING**

There are two vocational educational institution for Tharu Boys and Girls in Chandan Chowki. First one is Handloom. It is only for Tharu Boys, but from three years girls are also admitted. It is run by U.P. Government. The course is of six months and in every session 25 students are admitted. In this course all the
handlooms work are taught to students. Students get Rs. 500/- every month. The admission generally starts on 15th March. There are 2 teachers.

The second vocational school is for Tharu girls and women. The name of this school is "Silai Karhai Parikshan Kendra". It is run by Integrated Tribal Development Project. In this school they are taught stitching, hand embroidery, machine embroidery. The course is of six months. The students here get Rs. 500/- per month and after this course they get sewing machine. Only 27-30 students are admitted in every batch for the course. The batch generally starts from Mid-March. There are 2 teachers who teach this course.

The main aim of this school is that to make competent Tharu girls and women in stitching, cutting and embroidery so that they can starts small business to lead there life comfortably.
DROPOUTS AND CAUSES

Even though the Government is introducing many educational programmes to increase the rate of literacy in villages in Lakhimpur Kheri of Tharus, yet the results are not very satisfactory.

The state of literacy in village of Tharus in Kheri is low. Education is prevalent in between in the age group of 5-10 years and 10-15 years the degree of education lessons from 15-20 years among Tharus.

The main cause of drop out of the student from education is their poor economic condition. Most of the Tharus families yearly income is less than Rs. 1000/- per year. They do not have their own farms, they work as labourer's in other field, as a labour they get only Rs. 30/- per day so from the age of 6-7 years parents train their children in the work so that at the age of 13-14 years they become expert in the work and start earning. Even though Government is giving free education upto secondary education, yet the programme is not becoming successful. Parents think that in school the child has to spend at least 5-6 hours, at that time he/she can learn the skills of the work so that they can earn Rs. 30 per day which will be utilized for the family expense. Few parents hold the view that even after getting education
children cannot get any job till they grease the palms of the officer and after spending money on education, parents will become penniless, so from where they will get the money to bribe the officer. At least after getting education also they will adopt the occupation of his parents, so what is the use of getting education.

So because of these reasons education system is suffering from the problem of drop out among Tharus of Lakhimpur Kheri.
PARENTS ATTITUDE TOWARDS FORMAL EDUCATION

Even though state of literary in villages of Tharus of Lakhimpur is not satisfactory, but still people are growing interest for education. With few exception most of the families in the villages ranks education as the first priority for their children.

There is no discrimination among sex line, in the mind of parents to impart education to their children.

Most of the families wants to educate their children but it is their poor economic condition which prohibits them for higher education. During my investigation may of my lady respondents explains their feeling by saying that every parents want to educate their children and wants to give them better life, but they have no means for it. They cannot educate their children more than Class 4-5.

They think that even if they educate their children he/she will remain a farmer or labourer. Expectation of getting job is less.