CHAPTER – III

REVIEW OF RELATED LITERATURE:
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3.0.0 INTRODUCTION:

In this chapter, an attempt has been made to review the works that has been conducted in relation to the general problems faced by the High School tribal students in Manipur and in some other states in India. A number of studies which had a bearing or relevance to this investigation were perused.

3.1.0 STUDIES IN RELATION TO THE RESEARCH IN INDIA AND ABROAD:

A brief review of the related researches literature has been presented below:-

Hemlata Talesra (1986)¹ in her book entitled “Tribal Education” studied on the development of the tribal population of India. The study emphasized that education is one of the instrumentation for the incorporation of tribals. The author is concerned about the students and role of education in bringing a fast process of tribal integration. Pointing out the problem of the tribals, the author also studied and argued that some alternative model of education should be developed which could help the tribals to seek their incorporation in the regional and main line civilization. The writer further stated that the benefits of present educational system had been mostly covered by the tribal elites, and higher income groups along with the non-tribal groups. The

tribal population living in the interior parts of the region did not have any substantial access to the educational benefits. The study contained the perspective of education as the analysis of the objectives that education fulfills in a particular society and its relationship with features such as the economy, the polity, the stratification system, and the analysis of the structure and the functioning of the educational system itself of tribal integration, the regional mainstream and methodology of study, regional mainline, school types, the integration aspects, teacher parents, social-workers and leaders, the tribal education, toward alternative paradigm. The study was based on some schools in the tribal sub-plan area comprising the districts of Udaipur and Chittargarh of Rajasthan. It was concerned with the comprehensive study of a few school types and major tribal groups of the field observation which had been interpreted through historical explanation. The study would provide a source of information to the future researchers.

B.D. Sharma (1978)\(^2\) in his book, "Tribal Development, the concept and the Frame" was a study on the process of change and development in the tribal societies. It also analysed the various aspects involved in the process of change of tribal society in the context of the national economic order as also the secular phenomena in the history of man. The controversy about the aims and objectives of tribal development were also studied in the study included, the economic development of backward tribal region, forests and tribal economy, industrial complexes and their tribal hinder lands, development of small tribal

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communities polyandrous tribes in the north-west, economic development of resource regions and personal system environmental context.

B.D. Sharma's book containing 219 pages was published in 1978 by A.K. Dash Prachi prakashan. It was a good book containing almost all the important aspects of the human requirement and development of the tribals. It provided a clear-cut concept and the framework of tribal development, considering the merits of the work. S.C. Dubey forwarded the book with a clear-cut background of the development of the tribals along with physical population in the pre-independence and post-independence period. He also highlighted in his forwarding note on the influence of missionaries of different religious orders.

The book "Education among the Tribal"³ by Shyam Lal (1987) was about the educational development of tribal in general and the tribal in Banswara district of Rajasthan. The book was a regional study with special reference to Banswara district from 1984-86. It analysed on the role played by education in the socio-economic and cultural changes of the country in general and in social mobility of the weaker sections in particular. The study was based on fresh data collected from the field and it was felt that its finding regarding the educational development of tribals in Banswara provided not only handy source of reference

material but also indicated the gap in this research effects. The monograph would be useful to the researchers working in this area.

R.S. Mann, K. Mann (1989)⁴ in his book “Tribal Cultures and Change” studied about the diverse aspects of tribal social structure in the context of change, on the one hand, and in respect of continuity on the other. The positive as well as the negative impacts, on the life and culture, of the tribals of fast grown culture, contact and acculturation were discussed in specific tribal situation. The direction in which the contemporary tribal society was leading and the concerned going on and under lying processes were studied with a view to delineate certain issues of immediate concern to applied social anthropologists and socialists, as also to others who were engaged in reshaping the destiny of tribals in terms of development. Thus, the book in general throws open the tribal cultural heritage in terms of status quo as well as change. The book had also highlighted some specified problems concerning tribal life and culture which have been crystallised as part of transitional phase, especially attributing to non-directed effort of change.

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The book explained on certain elements of cultural dynamics. It discussed on the accountability in terms of barrier and stimulants to change of traditional cultural heritage of certain tribes vis-à-vis intended programmes of change and development. Some of the interpretation revealed agents of change who were engaged in the taste of planned transformation of tribal communities. The ethnographs revelations had their own worth in terms of knowledge. The study would remain as source of information for future researchers.

Ashok Kumar Ray (1990) in his book “Authority and Legitimacy” a study of the Thadou-Kuki in Manipur, was a critical study on the authority structure of the chieftainship organization of the Thadou-Kuki in Manipur. The factors that predicted legitimacy to the authority structure in the traditional system were exposed and analysed. It had studied in three different stages of historical development in the life of the tribe. The development consisted of tradition (pre-colonial) colonial and post-colonial.

The spontaneous tribal movement against British was a natural reaction to the alien rulers. The author had tried to show the implication

of the revolt in this work. The entire study was evolved round this authority structure of the tribe. The author had adopted the conceptual theme of authority and legitimacy as propounded by Max Weber. It had also been tried to expose the problem of legitimacy of authority which was unavoidable even if the authority was guarded with legitimacy and hence traced the problem of legitimacy in their levels namely in the traditional colonial and in the post-colonial levels. The study would be a source of information to the future researchers.

Salam Irene (1991)\(^6\) in her study "Catholic Mission Education in Manipur" was a study on the land and inhabitants of the state, Manipur. The book explained about the Christian Mission in India, the coming of the Catholic Mission in North East India and its arrival in Manipur. Arrival of Catholic Missionaries in Manipur and its growth and development were studied in the second chapter of the work. Primary aims of Catholic Mission in the North-East India, the influencing factors on catholic educations, reaction of Missionaries to the culture of the Manipuris, Primary and Secondary aims of Catholic education, education and society, economic factors and education and literacy rise in the state, education instrument of reconstruction and economic development, contribution of Catholic education in the state were studied in this work.

The work showed the struggle and hardship came across by the Catholic Missionaries in establishing schools in Manipur in order to eradicate illiteracy and provide the benefits of education to all. Without distinction, the missionaries set up educational institutions with the object to the overall development of the person's intellectual as well as moral, and it also necessary social virtues which raises the standard of literary and to develop the living standard of the people specially in rural areas. Apart from these, its aim is to impart a good Christians principles benefiting for a good living, removal of ignorance and formation of the Child. The study clearly analysed the working of the Catholic Missionaries in bringing the modern educational system in Manipur. The book would be useful and to be a good source of reference to the future researchers.

N.N.G. Mathur (1994) in his book "Problem of Tribal Education (Past-present-future)" studied about the education of the tribal habitat society. It was a status study as well as a projective study. It encompassed secondary education of the tribal students. It also studied the educational problem of tribal students, the dedicational facilities available to them; the expectation of parents, teachers and social worker and also the attitude of parents, teachers and social worker towards education. The study also focused on distinctions

earned by the students in academic and co-curricular areas. The study had been made in depth and had come out with some useful, practical and worthwhile suggestion which could pace the way for future course of action to be taken in this direction. The study would be useful for the future generation as a source of references.

The book has reflected that the study of tribal had varied dimensions. Education could spread life and the living among people in scattered areas. School education among the tribal had its own problems. The author made a deep analysis of tribal education and made valuable suggestion for conditioning training education to tribal habitat society and understanding.

**N. N. G. Mathur** had taught not only problems of education but also made study of teacher and the present attitude about the existing education system. A lucid analysis was made to synthesis of ideas. He also had opened new dimensions for research in the field. The book would provide a source of material for the future resources. A revision in its publication was suggested.

**Dr. L. Jeyaseelan (1996)** in his book entitled “Impact of the Missionary Movement in Manipur” studied on the origin and growth of major Christianity on society, the contribution made by the Christian

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missionaries in the social development among the tribals in the hill areas of Manipur.

The book had also pointed out that the advent of Christianity into Manipur marked the beginning of a new life and its introduction into the hill had brought tremendous change. It had brought civilization to those head-hunting people, making them more available, tolerant and understanding. Love for peace, brotherhood and love towards each other was prevalent among the hill peoples of Manipur, Dr. K. P. Guite in his study “Impact of Christianity on the life of the tribal in Manipur”, had noted that – had not Christianity been introduced in the hill areas of Manipur, the condition of the tribal would be very much otherwise and would be all the more uphill and colossal task for their development. But now owing to the impact of Christianity on their life, many of them being enlightened to the unfailing teaching of the Lord Jesus Christ with the Vehement forces of teaching founding their Bible, the tribal have been virtually transformed traditionally, culturally, socially, educationally, economically and religiously.

The book also studied on how Christian Missionaries became instruments of a change in human life. The changes in the dress, hairstyle, house construction, celebration of festivals, impact on the youth dormitory system- where every young boy or girl had the opportunity to learn the art and culture as well as how to select partner,
how it was modified and rejuvenated by changed environment and Christian spirit, abolition of head hunting had been studied comprehensively. The study would provide a source of information to the future researchers.

Utam Kumar Singh and A.K. Nair in their book “Tribal Education” eight portions were classified. The book covering 264 pages were published in 1997 by the Commonwealth Publishers. The book dealt with tribal education and tribal language, community context and education development of the tribes, reasons for drop-outs toward equality, social class and educational development, tribal integration in the regional mainstream, meaningful education and social stratification and educational inequalities.

The book reflected that any discussion on tribal education could be meaningful only if it was based on an understanding of tribal demography & ecology. Referring to 1971 census, Utam Kumar and his companions pointed out that apparent the tribal constituted 6.94% of the country population. The study also pointed out that this section of people ethnically as well as culturally remain at widely different stages of social as well as economic development, barring a few developed and of their literacy was low and their economy primitive.

The book had also mentioned two conventional approaches in discussing education such as sectorial approach, where one could take of primary, secondary and higher education and provide statistics to show growth or retardation, stagnation and wastage in each sector of education and related it to social factors, the other approaches mentioned as one could talk about adult education, formal and non-formal education and assess and achievements and failure over a period of time. The study would provide a source of inspiration to the future researchers.

**K.S. Singh (1998)** in his book *People of India Manipur* volume XXXI studies on the 29 tribes or communities of Manipur. The Cultural profile covered origin distribution, social organizations occupation, attitude towards change and development. Other dimensions studied were language and human biology. The study mentioned the distinct human conglomerates in the state as the Meiteis, pangal (Manipur muslim), yaithibi (fisher folk), and Thanga (fisher folk). The other older group was the naga consisting of the Kabui, Tangkhul, Mao, Maring and Tarao. The third groups was the Kuki – chin who came during the pre-colonial period and recent migrants. They included the Gangte, Hmar, Paite, Thadou, Vaiphei, Zou, Aimol, Chiru, Koiyeng, Kom, Anal, Chothe,

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Keirao, Thangal, Moyon, Monsang; and other communities like Nepali. The existing 29 tribes such as – Paite, Zou, Simte, Thadou, Vaiphei, Tangkhul, Hmar, Aimol, Anal, Chiru, Chothe, Gangte, Kabui, Koirao, Koireng, Kom, Lamkang, Loi, Mao, Maram, Maring, Meitei, Monsang, Moon, Nepali, pangal, Tarao, Thangal and Yaithibi were studied in this work.

The study also revealed the bio-anthropological information of the people, stating that Manipur populations were strongly suggestive of mixed mongoloid and proto Australoid strains. The book containing 286 pages included 17 plates of unpaged photographs of various tribes and other communities residing in Manipur. The study was made in 3581 villages and 1011 towns situated in 42 districts of the state and union territories of India. The information had been collected from about 25,000 of the learned information by various scholars numbering 300 over the period of 1985-1992. The study which was based on a comprehensive anthropological survey of the country would be found useful by all sections of the people including students, researchers, teachers, social activists, administrators and political leaders, etc.

N.K. Ambasht (2001)\(^1\) in his book “Tribal Education”: problems and Issues”, studied about policies on tribal education, the National Policy on Education - the deal for tribal communities. It also studied on

\(^{1}\) Ambasht, N.K., "Tribal Education; problems and Issues", Delhi, 2001
the impact of tribal communities reducing educational wastage in tribal area – with some broad suggestions. Effect of household community and school factors on enrollment, retention, and achievement of tribal students were studied. The study also included educational wastage among the tribals in other countries like those tribal communities at primary stage in Sokato state, Nigeria. It also mentioned on the status of tribal women in India and its educational implications and status of the education of the tribal communities.

The book highlighted on the population of the tribals in the country. It also highlighted the economic problem, agricultural mechanisms and its operations like Jhuming, problems on roads and transport communications, exploitation, the non-consideration of the tribal life as a context of the tribal education. He touched almost all aspects and suggested for development of tribal education. The book would provide a source of inspiration to the future researchers.

A. Kumar (2002)\textsuperscript{12} in his book "Tribal development in India" made an attempt to define a tribe. He found a major hurdle in defining a tribe distinguishing a peasantry. In this regard, he pointed out that earlier anthropologist had not paid special attention to the definition of tribal society, but changes had taken place. The book containing 294 pages and publishing in 2002 by Sharuk and son's publications contained 27

\textsuperscript{12} Kumar, A; "Tribal Development in India", Delhi; India, 2002
chapters. It included the original historical perspective of the tribes, problems with the concept and definition of tribes, history of tribal administration, constitutional schedule — tribes, constitutional safeguards for schedule — tribes, recent change in tribal welfare and development, strategy for tribal development, a profile of social development, planning for tribal development, a profile of social trilogy of tribal in India, a renovated appraisal of tribal development and an assimilations society and national institute of tribal environmental changes affecting tribal women, a critic of tribal development in India, national forest policy and the tribal development.

The book also focused its attention on what should be the criteria and indices of tribal living, the living condition in forest, whether they were following primitive religion or any geographical isolation, etcetera. The book also reflected that there were hundreds of tribal groups who were not living on isolated life. The book provides an inspiration of those researchers who were concerned with tribal students. It would remain a source of material for the future researchers.

Gangumei Kamei (2002)\textsuperscript{13} in his book “Ethnicity and social change, An anthology of Essay’s studied in the part – I of his book on the ethnic genesis of Manipur, social change in Manipur ethnicity and

\textsuperscript{13} Gangumei Kamei; “Ethnicity and Social change – An anthology on the ethnic genesis of Manipur”, Imphal; Manipur, 2002.
state for nation in North-East India, regionalism in North-East India, and the emergence of the ethnic Naga nationality. In this book a comprehensive study had been made on the ethnic group and tribe, ethnicity, ethnic genesis, the Naga-Kuki connection, origin of the Nagas mentioning the various Naga tribes residing in the different parts of the North-Eastern states, the Kuki-Chin, their origin and migration. It had mentioned that the Kuki-Chin migration continued throughout the nineteenth, an early of the twentieth centuries. Their migration had made them developed migratory nature. But their migration was an aspect of their struggle for survival from the attacks of the more aggressive clans, their search for agricultural land and their need for shelter and peaceful settlement.

In this book social change in Manipur with the factors that brought changes has been studied. It had been mentioned that Christianity brought changes in the social outlook of the converts, education brought job opportunities and they entered the state services, both civil and police. The tribal view was broaden and their society had been modernized. The second and third part of the book contained human rights and colonial policy, federation in India, the indigenous peoples and their rights, human rights in India, colonialism and colonial policy, political status of Manipur on the eve of British conquest in 1891, tribes of the North-East India, a historical
perspective, education in North-East India, problem of democratization, historical ecology and technological development in Manipur. Constraints of development in tribal inhabited districts, tribal land system, and the village administration in the hill areas in Manipur had also been studied.

The book covering 203 pages was a sort of a collection on an anthology of essays or lecture series or seminar papers written on different occasions. It was a compilation of all those occasional papers, except the inclusions of a portion entitled as ethnic genesis of Manipur. The book was classified into three parts included 16 topics. It was more often intellectual exercise for re-orienting, as recorded to an academic activism rather than worthiness of the contents. The author had also touched the ethnic genesis of Manipur although brief in nature and presentation. It also included the relevant portions of the Draft United Nations Declaration on the Rights of Indigenous people. In brief, in each appendix the draft consisted part - IX had 45 articles. In short the draft would be useful and would be a source of information to other researchers.

Lukram Bimola (1993)\textsuperscript{14} in her thesis entitled “An Investigation in the problem of Teachers Education in Manipur (at secondary stage)”

dealt with various problems of teacher's education in Manipur. It highlighted the number of teachers in the schools entered into teachers training and those who had not yet under gone. The result showed the advantages of entering into teachers training. It had pointed out the weakness on the part of the government for not encouraging in taking training and suggested the more of such training should be taken. To conclude with, the study would provide a source of information to the future researchers.

The contribution of Pudaite, Rochunga (1963)\textsuperscript{15} in his study "The Education of the Hmar people", had revealed that the Hmar tribe was a constituent tribe of the Kuki-Chin group. The study explored the education of the Hmar people. It discussed how education began among the Hmar people. It also reflected about the diffusion of the education to this particular tribe. It furnished some account of social and cultural life of this tribe, and this particular, study would provide a source of inspiration to the future researchers.

M.L. Patel (1984) studied about the tribals in Madhya Pradesh and their economic development in a book entitled "Tribal studies of India – series I planning strategy for tribal development". The study tried to examine the status of 85 markets and 28 annual fairs and has identified

\textsuperscript{15} Pudaite, Rochunga, "The Education of the Hmar people", Sielmat, Lamka; Manipur, 1963
8 growth centres. This was one of the good work done for four districts. In short, the study would provide a source of information to the future researchers.

Chaube, S.P. (1993-94)\textsuperscript{16} in his book entitled "Education for Scheduled-caste and Scheduled-Tribe people", he had stated that about one fifth of the total population of the country consists of scheduled-caste and tribe, where their upliftments are necessary for the social and economic progress of the country. And had revealed about the evil practices which is still prevail in them. It talked about the desirability to be removed.

Provisions under the Indian Constitutions were pointed as:-

1. Untouchability has been declared as a social crime.
2. Free access to them at all public places.
3. All the religious places of Hindu open for them.
4. The right to admission, in all government educational institutions.
5. Reservations for them in all public services.

Contributions of social organizations and National Leaders:

\textsuperscript{16} Chauba, S.P.; "Education for Scheduled-Caste and Tribal People". New-Delhi, 1993-94.
Provisions were made for free education facilities for them in each five year plan. Vocational skills should be developed in them. For future researchers, the book may be a good source of information.

Von Führer – Haimendorf, Christoph (Jan. 1988)\textsuperscript{17} in his book entitled "Tribes of India, The struggle for survival", who had made a study among the Gonds of Andhra-Pradesh pertaining to: Tradition and change in an Indian Tribe"; and A Himalayan Tribal, in regard to: "From Cattle to Cash". He had studied from more than forty million Indians belonging to tribal communities distinct from the great mass of Hindu Caste society, and they were found as the aboriginal races – older on Indian soil than the vedic Aryans and even the Dravidian architects of ancient South Indian civilizations. He had found that for thousands of years tribal folk lived undisturbed in hills and densely wooded regions unattractive to the peasantry of more dynamic populations. Many spoke, and still dominant people, they follow archaic customs foreign to Hindus and Muslims alike.

Though the author found that due to limited contact between the denizens of hills and jungles and the Hindu villagers of the open plains in some areas, in the absence of competition for scarce resources such change in this peaceful co-existence occurred when improved communications opened-up previously inaccessible tribal areas and

\textsuperscript{17} Von Führer – Haimendorf, Christoph. "Tribes of India", California, 1982.
rapid growth of the Indian population led to pressure on the land’s
resources. In the past forty years most of the tribal societies have come
under attacked by economically more advanced and politically more
powerful ethnic groups, who infiltrated into tribal regions in search of
land and new economic possibilities. These population movements
triggered a struggle for land in which the aboriginal tribesman were
usually the losers and, deprived of their ancestral land, turned into
impoverished landless labourers.

The study among the ‘Tribes of India’ analyses the process of
expropriation and oppression in selected tribal areas mainly in the state
of Andhra-Pradesh where in 1940s the writer was in charge of tribal
affairs while in the service of Hyderabad state. His detailed knowledge
of many tribal groups, whose fortunes he observed over four decades,
gives him unique insight into the forces which are bringing about the
alarming erosion of tribal liberty and prosperity. The book would
provide and remain as a source of material for the future researchers.

Shyam Lal (1987)\(^{18}\) in his book “Education Among the Tribals”, had
conducted a study on different aspects of education among the tribals
in Banswara district, Rajasthan, and who tried to bring together data
and findings so as to be able to present a comprehensive picture of
their educational development.

He had revealed that the tribal communities occupied a unique position in Indian society. Being the earliest inhabitants of the country, they have for centuries maintained a distinctive life style. Unfortunately their isolation has kept them out of the mainstream of the nation and made them easy prey to exploitation. In an old and traditional disparities persisting through centuries, it was a Herculean task to eradicate these inequalities and to establish an egalitarian social order. Besides, there still exists a wide educational gap between the weaker sections and others in the Indian society. The author revealed that a systematic and authentic study of two tribal blocks in Banswara district of Rajasthan that ‘Education’ can be an important instrumentality of social change and cultural transformation. It also stated that to know as to who amongst tribals benefit from the various special scheme of education specially meant for this category of society. In the wake of the new education policy, a structured opportunity for innovative programmes to help the tribal people; and greater sensitivity and concern to make education more widespread amongst tribal girls and boys. The venture has become more than decades old and matured enough for an objective evaluation. The author viewed that due to the country’s commitment to the ideal of equal educational opportunity, it was imperative to found out how much progress it has made in this direction; and this ideal has been fully achieved for the children of forest dwellers in the Banswara district.
The study would remain as a source of material for the future researchers.

Ansari S.A.'s\textsuperscript{19} book entitled "Manipur: Tribal Demography and Socio–Economic Development" 1997, which deals with the scheduled tribes of Manipur, their demography, economy, social set – up and development, and were widely scattered in villages over hills and each village has a system of self – governance.

The author stated that the tribal communities of Manipur have their own peculiar problems, prospects and potentialities, the demographic study of the tribal communities assumes a special significance. The demographic study bring – out the essential demographic features of each community including the total number of its members, sex, ratio, age break – up, rate of growth during the recent decades , causes of high or low growth rates, birth and death rates , in – migration , out – migration, emigration etc. Such demographic studies of the tribal would have a primary purpose, namely-to gauge all-around socio-economic development of the tribal areas and the people. This problem is found to be primarily linked with the backwardness of these areas, the poverty of the people and the concept of integration of the tribals with the rest of the population. The book would provide an

\textsuperscript{19}Ansari, S.A.: “Manipur Tribal Demography and Socio-economic Development”, Void Wada, Delhi, 1997.
inspiration of those researchers who were concerned with tribal students. It would remain as a source, of material for the future researchers.

S.L. Doshi (1990), in his book entitled “Tribal Ethnicity, class and Integration”, conducted his study among the Bhils Tribe of Western India comprising the contiguous area situated on the borders of southern Rajasthan, Eastern Gujarat and Western Madhya-Pradesh.

The study focuses on the ethnic life of the tribal people, the achievements of development and the social change witnessed among them. The relative existing of both tribals and non-tribals, has brought about interacting among the two. The tribals who have migrated to plains and have taken to settled agriculture, on the one hand. And on the other, the non-tribals who have entered the tribal encapsulated areas for trading, doing developing work, mobilizing political ideology and a variety of other purposes. Resultantly, it stated that in some roadside villages, the tribals have found reduced to a minority by the non-tribals. It emphasized that even though the constitution has provided certain safeguards for a rapid change of the tribals – the development effort have created some crucial societal problems which were found un-historical for the tribals.

The book mentioned above dealt with, in the wake of social change, the tribals witnessed social differentiation within their ranks, the protective discrimination which resulted into a visible tribal social stratification. The state as an agent of development programme has determined the direction of social change. The tribal development refers to interplay between tribal ethnicity, state and class. Transformation and the emerging patterns of social stratification among the Bhils shows that the tribal society is moving increasingly towards a new class formation.

Dwelling on the tribals of Western Indian, the author observes that the Bhils were fear that in the wake of the process of their integration with the larger Indian society, they feel to hamper their ethnic society. The study would provide a source of information to the future researchers.

Singh, T.P.; et. al, (1974) surveyed a study aimed at conditions of education amongst the scheduled-caste and scheduled-tribe students of Secondary Schools in Eastern District of Uttar-Pradesh. The investigators tried to assess the status of the scheduled-caste and scheduled-tribe students, their socio-economic background, their performance at school, their feeling of social distance, if any, their views about the special programme for them and their teacher’s

opinion about their intelligence and thereby tried to identify the types of difficulties and obstacles faced by them.

The study revealed the following findings :-

i) Girls’ education appeared to be in a very poor condition. Out of the 240 student only one was a girl student;

ii) The literacy of the parents of the scheduled -caste students was also poor;

iii) 68% of the scheduled-caste students were in economically difficult conditions.

iv) 85% of the scheduled-caste students were supported by their parents. Only 9% received scholarship;

v) In the rural areas untouchability was observed;

vi) A majority of scheduled-caste students did not have congenial house atmosphere for proper study;

vii) 80% of the scheduled-caste students did not participate in extra-curricular activities;

viii) A major proportion of students were found to do well at school inspite of adverse socio-economic background “A majority of
them did not express difficulty in comprehending the lessons in the classroom;";

ix) Social distance was not found to be a barrier in teacher – taught relations;

x) Some students expressed that special programme for them were damaging to their self-respect;

xi) No teacher belonging to the scheduled-caste community was found in the sample. About 63% of the teachers felt that the scheduled-caste students were poorer in intelligence than the other students.

Roy and Rath (1972)\(^2\), in his study "Problems relating to physical needs of scheduled-tribes children in Orissa", reveals that if the school does not create stronger motivation and provide positive incentives, they are not likely to overcome the first obstacles they faced within the first year itself.

In addition to good food and dress other more acceptable reinforcements have to be provided to keep them in school; school should be more attractive than his poverty-striken home. All the physical needs required by a child in any good home have to be

\(^{22}\) Roy and Rath, "Problems Relating to Physical Needs of Scheduled-Tribe children in Orissa, 1972."
provided in the schools. It is easier to get it done in the residential school for the tribal children, but ways and means should be divided to enriched the day schools also. The study would be a source of information to the future researchers.

Pudaite, Rochunga (1963)\textsuperscript{23} in his book "The Education of the Hmar people, Sielmat" (Manipur); writes about – an attempt has been made to understand the problems of education of the Hmars in order to gain an insight and a sense of direction for the future. A special attempt has been made to reflect the problems faced by the five tribes, viz., Paite, Hmar, Kuki-Thadou, Mizo and Tangkhul.

The Government of Manipur has created a tribal welfare department to look after the education and welfare of scheduled-tribes. As is well known, the study mentioned about a narrow educational approach to this problem would not likely to succeed; if good results are to acquired education must go hand in hand with general ameliorative measures for their social and economic betterment. A comprehensive approach is now being made by the tribal welfare department.

The study has shown some distinctive noticeable measures adopted during the last few years has been given as under:-

\textsuperscript{23} Ibid.
a) A number of measures have to be adopted for the spread of education and for the problem faced among these communities;

b) Students up to the high school stage have to be given some stipend for scheduled-tribe children;

c) It stated provision were to be created for award of scholarships under the government of India scheme of Backward class scholarships;

d) Hostels has not been yet established. Students from these classes are to be given free boarding and lodging;

e) Financial assistance is also to be given in the form of books and clothing, and towards examination fees,

f) A large number of government posts are to be reserved for these people

With the above points, it may be a great help for information in future research work.

Von Furer-Haimendorf, Christoph, 1982\textsuperscript{24}, in his book “Tribes of India (The struggle for survival)” had stated on the educational problems faced by the tribals in different communities, which are given as under .

\textsuperscript{24} Ibid, 1982
i) Education for tribals who normally speak their own tongue is beset with difficulties, because the acquisition of literacy has to be combined with the learning of a language other than their mother-tongue;

ii) The average teacher available for tribal schools has had no training whatsoever in the technique of imparting to children what is to them a foreign language;

iii) In imparting education, their own mother-tongue was neglected;

iv) The incorporation of the Telengana District of Hyderabad state into Andhra-Pradesh was accompanied by fundamental changes in the educational systems;

v) The government decided to abandon the use of Gond, and no further school books in Gondi were supplied to the schools;

vi) Instruction in Telegu, now the state language replaced teaching in both Marathi and Urdu, with the result that many of the Gond teachers became redundant because they could not teach in Telegu. It would remain a source of material for the future researchers.
In a study, Rath (1972)\(^{25}\) on the “Problems Relating to the Attitude of Teachers”, was found that – the teachers have low estimation of tribal children in regard to their intelligence, future interest in studies, total behavioural pattern and the interests of their guardians, compared to the Brahmin children who read with them in same class.

In the same study, it was found that the tribal children are inferior to Brahmin children in all the school subject except in drawing due to these problems some assessment had been made as under:

a) This inferiority/backwardness would certainly create a very dangerous situation for the tribal children in the school;

b) The tribal children need a special treatment at the hands of the teachers;

c) Teachers should get specialized training to handle such children;

d) Hardly any attempt being made in this important area of teacher-training. The study would provide a source of inspiration to the future researchers.

Report of Dubey Committee (1972), had categorized the tribal population in India in the following classification:-

\(^{25}\) Rath, “Problems Relating to Attitude of Teachers”, Orissa, 1972
i) Tribes in pre-growth set: These are tribal communities which live in outlying regions, have low technology, low literacy and lack in infrastructure of growth but are not alienated from traditional resources particularly land, like the Tagins, Dalloes, etc., of Arunachal Pradesh.

ii) Tribes in Truncated Growth set: These are tribal communities living in mixed regions where infrastructure for growth have been fairly developed but have low literacy, low technology and have been alienated from traditional economic resources, particularly land. Most of these tribal communities are found in Western and South India, Gujarat, Maharashtra, Tamil-Nadu, Karnataka, etc.

iii) Tribes in Unbalanced Growth Set: These are the tribal communities where they live in distinct regions but on the other hand have a fairly high level of education and technology, and are alienated from traditional economic resources. The Mizo groups of tribes of Mizoram, Assam and Manipur belong to this category.

iv) Tribes In Balanced Growth Set: They live in distinct regions where infrastructure for growth has also been developed to a considerable extent. They have a fairly high level of technology and education; and are not alienated from the traditional economic resources. For instance, the Khasis of Meghalaya and Assam may be placed in this group.
v) Tribes In Dynamic Growth Set: They are such communities living in mixed regions, where infrastructure for growth has developed to a considerable extent. They are having a fairly high level of technology and education, but at the same time they are alienated from the traditional economic resources. The study would be useful to the researchers working in this area.

Das, K.K. (1984)\(^{26}\), in a study conducted to investigate “Current problems in Indian Education”, revealed that the numerous programmes of socio-economic development undertaken in tribal area in India are not making much headway mainly because of the ignorance and illiteracy of the tribals. Socio-economic development and educational expansion should be viewed as interdependent processes and both should, therefore, go hand in hand. The education of the tribal people should be directly linked with the activities of their life. Such a linking helps them to understand the usefulness of such education. But in the present system of education so many impediments stand on the way of imparting successful education to the tribal students. The major impediments are :-

a) Defective System of Education: The main cause of tribals antipathy towards education is the defective system of education. The education

\(^{26}\) Das, K.K., “Current problems in Indian Education”, Cuttack, 1984
which is imparted to them is not directly linked with the activities of
their life. They usually read and are made to understand things which
have no relationship with their life and which they sometimes cannot
see during their lifetimes.

The medium of instruction is also one of the reasons for the tribal
aversion towards the modern systems of education. Especially at the
primary stage, the tribal children are not acquainted with other dialects
except their own.

b) **Language:** One of the major problem in tribal education is that language
and script. Almost all the trial language have not got a script. As they
have no written language of their own and the teaching of literacy
subjects in a different language has no appeal for them. The language
problem is a very controversial issue.

c) **Text-Books:** Preparation of text-books for the tribal children especially
at the primary stage is a very difficult problem. The text-books which
have prescribed for the tribal children of a particular grade are either
too difficult or defective in the manner in which the subject matter is
presented.

d) **Curriculum:** The present curriculum meant for tribal children is
inadequate. It does not cater to the various needs and capacities of the
students and has no provision to link the school with the community.
e) **Economic Condition:** Economic hardships are often experienced by most tribal societies. The necessity for children to work, may hinder their participation in school especially girls.

f) **Problems Relating To Cognitive Growth:** By the time the tribal child comes to school at the age of 6+, his cognitive growth is already depressed. His home environment is devoid of any intellectually stimulating conditions. Whatsoever language he uses at home is also quite different from the standard language used in the schools.

g) **Problems Relating To Personality Adjustment:** If the school does not create stronger motivation and provide positive incentives, they are not likely to overcome the first obstacles they face in the first year itself. In addition to good food and dress, other more acceptable reinforcement have to be provided to keep them in school.

h) **Problems Relating To Attitude of Teachers:** The inferiority and low self-esteem of the tribal children incurred very derogatory responses from the teachers. Such reactions of the teachers in a teaching-learning situations cause irreparable damage to the tribal children who already harbour strong psychological traits in the strange classroom situation which belongs to a different sub-culture. In most of the cases, the favourable and unfavourable attitudes of teachers are highly correlated with academic achievements of the students.
Singh, N.K. (1975)\textsuperscript{27}, this study aimed at surveying the conditions of education amongst the scheduled-caste and scheduled-tribe students of secondary schools in Eastern Districts of Uttar-Pradesh. The investigation tried to assess the status of the scheduled-caste and scheduled-tribe students, their socio-economic background, their performance at school, their feeling of school distance, if any, their views about the special programmes conducted for them and their teachers’ opinion about their intelligence. With this data they tried to identity the type of difficulties and obstacles faced by these students.

The study revealed the following findings:-

i) The preparation of girls coming for education was less than the boys from these groups;

ii) The scheduled-tribe students were comparatively of higher age group than their scheduled-caste contemporaries;

iii) There was little awareness amongst these students about scholarships available to them;

iv) Heavy concentration of scheduled-tribe students in arts subjects indicated their lack of awareness of future prospects;

\textsuperscript{27} Singh, N.K.; “The problems of the Scheduled-Caste and Scheduled-Tribe school students in Rajasthan”, Uttar-Pradesh, 1975
v) These students had low levels of aspiration for technical and professional education;

vi) The scheduled-caste/scheduled-tribe students felt that they required coaching in their studies.

vii) The participation of these students showed their general lack of enthusiasm for co-curricular activities;

viii) The hostellers amongst the scheduled-tribe/scheduled-caste students were found to be more studious than the day scholars. The hostellers also participated more in co-curricular activities;

ix) The scheduled-tribe/scheduled-caste students did not have adequate exposure to mass media;

x) Although they had positive attitude towards governmental programmes, they expressed dissatisfaction with regard to implementation of these programmes; and

xi) In general, teachers held that scheduled-tribe/scheduled-caste students were comparatively low in calibre and in performance. The book would be useful and to be a good source of reference to the future researchers.
Nayar, P.K.B (1975)\textsuperscript{28}, in a study of scheduled-tribe/scheduled-caste students in Kerala, had the following objectives:-

i) To assess the types and extent of educational problems of scheduled-tribes and scheduled-caste school students.

ii) To make objective evaluation of government policies for the education of scheduled-tribe and scheduled-caste students, and

iii) To suggest measures to achieve better and quicker results for the implementation of government policies to aid these groups.

The study revealed that:-

1. Economically, the scheduled-tribe students were in more comfortable position than the scheduled-castes.

2. The repeaters in such class increased with the progress into the higher grade, and both wastage and stagnation were more among scheduled-caste then scheduled-tribe students.

3. About three-fourths of the scheduled-caste and four-fifths of the scheduled-tribe students found difficulty in following their teachers in few subjects.

\textsuperscript{28} Nayar, P.K.B., "A study of Schedule – Tribe / Scheduled – Caste students in Kerala", Tamil Nadu, 1975
4. Nearly 91% of the scheduled-caste and 88% of scheduled-tribe students considered the scholarship schemes as useful.

5. Nearly 80.65% of scheduled-caste and 79.2% of scheduled-tribe students considered the scholarship as inadequate.

6. 50% Headmasters faced difficulties with scheduled-caste students while, more than one-third of them expressed an opposite view. The study would provide a source of inspiration to the future researchers.

Rothanga, L.H. (1984)\textsuperscript{29} conducted a study which involved males and females from various courses in which Mizo students are engaged in studying in various departments of the North-Eastern Hill University. The study had been revealed under the following :-

(i) For this study the entire group of 120 Mizo students from various socio-economic strata, studying in different Masters Degree Courses in both final and previous year/classes conducted by North-Eastern Hill University were selected.

(ii) Considering the entire pattern of problems, (Academic, Financial, Emotional, Accommodation, Social, Language, Health and Home) about 61% of the sample (non-Resident Mizo University Students

\textsuperscript{29} Rothanga, L.H.; "A study of the problems of Non-Resident Mizo University Students in Shillong", Meghalaya, 1984.
in Shillong) reported experiencing these problems ("Sometimes" 40% and "frequently 21").

(iii) About 73% of the students under investigation reported facing Academic problem ("Sometimes" 45% and "frequently" 28%).

(iv) About 59% of the Mizo students under investigation reported experiencing financial problem ("Sometimes" 38% and "frequently" 21%). Approximately 50% of the students under the study reported facing Emotional Problems ("Sometimes" 43% and "frequently" 7%).

(vi) About 78% of the Mizo students studying in post-Graduate courses (Masters degree) did report encountering problems in relation to accommodation, ("Sometimes" 43% and "Frequently" 35%).

(vii) About 40% of the students under investigation had reported experiencing social problems ("Sometimes 35% and "frequently" 5%).

(viii) About 85% ("Sometimes" 38% and "Frequently" 50%) of the Mizo students under investigation reported encountering language problems.
(ix) About 45% of the students under the study reported experiencing worry about conditions in their homes, ("Sometimes" 39% and 6% "frequently").

(x) Approximately 50% of the students under investigation had stated that they experienced Health problems, ("Sometimes" 42% and "frequently" 8%).

(xi) Significant differences between boys and girls students were observable in the following areas, such as, academic financial, social, language and health problems.

(xii) Significant differences between final and previous students were identified in areas like – financial, accommodation and health problems.

(xiii) Significant differences were observable in the following problem areas : financial, accommodation, social and home between student groups belonging to different parental background.

(xiv) Significant differences between student groups belonging to the humanities and science were found in areas like – emotional, social, language and home problems.
(xv) Significant differences in problems were observable between student groups belonging to urban and rural areas in health conditions.

With this study, it would provide a source of inspiration to the future researchers.

Pudaite, Rochunga’s (1963)\textsuperscript{30} book deals with the socio-political life of the people by tracing their history and their educational background in various aspects of life, such as, economic, domestic, social and religious. This book is written in simple though lucid style with a great insight into the problems of tribal education in Manipur. Their main conclusions may be summarized as under:-

(i) The educational system practiced by the tribes appears to be quite unrelated to real life;

(ii) This system is impractical and fails to encourage initiative or creativity.

(iii) Most students consider the educational system to be aimless.

The study would be a source of information to the future researchers.

"The Book of Santal" by Gupta Das, N.K. (1972)\(^{31}\), deals with the philosophy of life, the social life, the tribal economy in relation to education, nature and content of tribal education of the Santals. This study may be summarized as – the importance of creating a mass consciousness about the benefit of education among tribal adults. The creation of such consciousness may induce the Santal tribes to send their children to school. It touched upon the traditional mode of education among tribals and its utility. This traditional system emphasized spiritual and moral teaching which have relevance to a traditional tribal society but may require modification for adjustment to a more modern system. In short, the study would be useful and would be a source of information to other researchers.

Panda, K.C., (1980)\(^{32}\) in his study – “Tribal Education in Orissa” observed that –

(i) Tribal children are confined mostly to certain interior areas, normally inaccessible for any kind of steady and ready implementation of development plans. These areas automatically become backward educationally.

(ii) Mostly schools in tribal areas found to be single teacher schools, schools are held in thatched huts or open space, teacher – pupil


ratio is very high. Some kind of discriminations does exist in the socio-educational climate of classroom.

(iii) Existence of Academic Ethos, for example, curriculum of the schools fail to attract them as it does not guarantee a living for them. Parents also have little faith in educational system predominantly due to lack of awareness on the on hand and poverty on the other hand. Further teachers teaching the scheduled tribe / Schedule Caste children do not exert that much influence. A defective evaluation system also frustrates the tribal students.

(iv) Children coming from low socio-economic homes do lack adequate verbal ability, have a poor understanding of their own self, and poor motivation.

They suffer from a global way of looking at things that the language handicap is the most crucial one.

(vi) The tribal children found to be more externally oriented in intellectual achievement situations, poor in school achievement and are more impulsive in their mode of responding.
Dutch (1965)\textsuperscript{33} in the another study "psycho-social problems of the tribal children", conducted in Orissa stated that the deficiency left unchecked at the earlier stage is likely to cause irreparable damage to the intellectual as well as cognitive growth in the developing child, be called as the "cumulative deficit phenomenon". He further summarised his views as: such deficits in lower class become more marked in the higher classes. So, in order to prevent this process of deterioration, it may start in lower classes, something has to be done before the child comes to school. Hence, there is necessary of a pre-school educational programme for the tribal children. With this point of view, the study would provide a source of information to the future researchers.

Rath, (1974)\textsuperscript{34}, in his book "Problems Relating to the Attitudes of Teachers" stated his findings in regard to his study that moreover a special programme has to be concerned with the whole tribal child and not just with their classroom achievement, close co-operation with the parents as well as with other educational health and welfare agencies available in the locality is considered essential. This programme as desired should also include a lot of outside activities, including summer camps, sports and other interesting recreational activities.

\textsuperscript{33} Dutch, "Psycho-social problems of the tribal children" Bhubaneswar, 1965

\textsuperscript{34} Ibid.
In a study in Allahabad District Rathaniah, E.V. (1982) 35, investigated that the attitude of Gonds in school education. In the course of this investigation he found that in the opinion of the teachers interviewed 13.7% of parents were positively co-operative, 56.3% were favourable to education, but not active, 23.7% were indifferent, 1.3% were favourable and 5% were antagonistic. The reasons by parents for not sending their children to school were as follows:-

(i) Need for help in household work - 37.7%
(ii) Occupation with harding cattle - 30.3%
(iii) Children’s lack of interest in education - 25.3%
(iv) Ill health - 6.6%
(v) Do not know - 2.4%

In the opinion of the teachers, reasons for the poor enrollment of tribals in schools were:-

(i) Lack of interest in education among parents - 64.5%;
(ii) Poverty - 31.5%;
(iii) Lack of interest in education among children - 4.0%;

35. Rathaniah, E.V.; “Structural Constraints in tribal education”, Adilabad District, 1982
Some findings have been developed among the Saoras, Jatapur, and various minor tribal groups, such as:

(a) Most of them are economically backward and, dwelling in remote hill villages, had until recently access of schools;

(b) An obstacle to the spread of education was the kind of schools;

(c) A further obstacle to the spread of education was the fact that such tribes as Saoras and Gondabas speak Munda language, whereas, teaching was available only in Telegu, even where schools had been opened in the vicinity of tribal settlements. It would remain a source of material for the future researchers.

Adiseshiah, M.S., and Ramanathan, S. (1974)\textsuperscript{36}, in their study about the “Educational problems of scheduled-Castes and Scheduled-tribes students in Tamil Nadu”, revealed that –

(a) A majority of the students came from illiterate home in different financial situations. They normally put in three to five hours extra study. They did not engage in any extra curricular activities and found it difficult to follow the curriculum;

\textsuperscript{36} Adiseshiah, M.S, and Ramanathan, S; “Educational problems of Scheduled-Caste and Scheduled-Tribe in Tamil Nadu”, Madras, 1974
(b) The majority of scheduled – Caste girls students were in Arts courses;

(c) The girl students interviewed had never failed and aimed at pursuing higher studies.

To conclude with, the study would be useful and would be a source of information to other researchers.

Vimal Shah, P. (1982)\textsuperscript{37} in his study entitled “Educational problems faced by the scheduled-tribe high school students in Manipur and Nagaland, summarized his findings as under:-

(i) The percentage distribution of the scheduled-tribe high school respondents indicates their perceived in financial position. Under the male section, 14.8 were comfortable; 17.6 so so; 63.7 found difficulties; and 3.9 no respondents, out of a total of 1000.0. As for females, there were 20.6 had comfortable position; 25.0 so so; 44.1 (difficulty); and 10.3 no respondents, out of a total of 100.0.

(ii) Students whose scholarship was discontinued because of failure in the examination. There were 3.3 out of 182 males; no female students out of 68; 3.7 out of 54 hostellers; and 2.0 out of 196 non-hostellers; and there were 2.4 (250) out of a total state level.

\textsuperscript{37} Vimal Shah, P; “The educational problems of Scheduled-Tribe and Scheduled-Caste School and College students in India”, ICSSR, New-Delhi, 1982
(iii) The percentage of respondents, who do not get scholarship because of their father's higher income. Out of the state total 8.4 (250), there were 7.7 out of 182 males; 10.3 out of 68 females; 3.7 out of 54 hostellers; 9.7 out of 196 non hostellers.

(iv) The percentage distribution of high school tribal students, showing their perception of teachers' attitude towards Scheduled-Caste/or Scheduled tribe students. Out of a total 100.0 (182) males, there were 76.9 students, who were found very helpful and sympathetic; 8.8 do not pay any extra attention; 9.3 not helpful; and 5.0 no respondents. As experienced among the female students had indicated that, out of a total 100.0, 94.4 were very helpful and sympathetic; 2.9 do not pay any extra attention; and 3.0 no respondents. The study would be useful and would be a source of information to the researchers.