CHAPTER 2 THEORITICAL PERSPECTIVE

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2.0 Introduction

Some groups of Indian population are backward due to economical, educational and political reasons. After independence, special provisions were made in constitution for the prosperity of these groups. From these groups, one is known as scheduled caste and the other as scheduled tribe in the constitution. All untouchable castes were included in scheduled castes and all aboriginal tribes were included in the scheduled tribes.

As per 1991 census, 16.48 per cent and 8.08 per cent of Indian population was of scheduled caste and scheduled tribe respectively. In Gujarat, total 22.23 per cent of population was of these two groups. Separate percentage of scheduled caste was 7.41, whereas percentage of scheduled tribes was 14.92 of the total population of Gujarat state. With reference to Adivasi population, Gujarat occupies fifth rank in India.

In Gujarat, most of the aboriginal tribes live in Surat, Dangs, Bharuch, Valsad, Baroda, Panchmahals and Sabarkantha districts. Table 2.1 shows districtwise Adivasi population.
Table 2.1

Districtwise Adivasi Population (1991)

<table>
<thead>
<tr>
<th>No.</th>
<th>District</th>
<th>Percentage of Adivasi population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jamnagar</td>
<td>0.46</td>
</tr>
<tr>
<td>2</td>
<td>Rajkot</td>
<td>0.18</td>
</tr>
<tr>
<td>3</td>
<td>Surendranagar</td>
<td>0.78</td>
</tr>
<tr>
<td>4</td>
<td>Bhavnagar</td>
<td>0.14</td>
</tr>
<tr>
<td>5</td>
<td>Amreli</td>
<td>0.15</td>
</tr>
<tr>
<td>6</td>
<td>Junagadh</td>
<td>0.46</td>
</tr>
<tr>
<td>7</td>
<td>Kachchh</td>
<td>7.03</td>
</tr>
<tr>
<td>8</td>
<td>Banaskantha</td>
<td>6.92</td>
</tr>
<tr>
<td>9</td>
<td>Sabarkantha</td>
<td>18.44</td>
</tr>
<tr>
<td>10</td>
<td>Mehsana</td>
<td>0.37</td>
</tr>
<tr>
<td>11</td>
<td>Gandhinagar</td>
<td>1.37</td>
</tr>
<tr>
<td>12</td>
<td>Ahmedabad</td>
<td>0.89</td>
</tr>
<tr>
<td>13</td>
<td>Kheda</td>
<td>1.19</td>
</tr>
<tr>
<td>14</td>
<td>Panchmahals</td>
<td>47.32</td>
</tr>
<tr>
<td>15</td>
<td>Baroda</td>
<td>26.73</td>
</tr>
<tr>
<td>16</td>
<td>Bharuch</td>
<td>45.62</td>
</tr>
<tr>
<td>17</td>
<td>Surat</td>
<td>36.12</td>
</tr>
<tr>
<td>18</td>
<td>Valsad</td>
<td>54.36</td>
</tr>
<tr>
<td>19</td>
<td>Dangs</td>
<td>94.68</td>
</tr>
</tbody>
</table>

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In 1991, about 21 per cent adivasis of Gujarat State were literate. Of this, 30 per cent of male and 12 per cent of female adivasis were literate. Adivasis are so much socially, economically and educationally backward as compared to other society, and that's why in Indian constitution, education is considered as main force for social and economical change. Even though special facilities were provided to them, it is a fact that the rate of adivasi's education has not increased.

Taking this matter into consideration, Government and voluntary institutions have established Ashramshalas, Boarding schools and Uttar Buniyadi vidyalaya in Adivasi areas to provide them educational environment. In Gujarat, Ashramshalas and Uttar Buniyadi Ashramshalas were started for primary and secondary education by Gandhiji and other Gandhian followers.

2.1 Ashramshala : Meaning

'Ashram is a place, where a man goes to take rest after a lots of labour'.

Jugatram Dave explains some characteristics of Ashram as below:

1. The institution, which is organised by a man or an organisation, which have its own fix ideals.
2. The activities of the institution should be creative and leading to the independence.
3. The daily activities should be self-reliant and they should be carried out co-operatively.
The opportunities should be provided for learning the basic home industries.

It should be situated in the backward rural area.

The experiences of a large family life are provided. It is open for all, who observe restraint and celibacy and by abandoning selfishness, who have stayed there for service only. Thus, the combination of Buniyadi education and Ashrami education become Ashrami Education.'

**Ashramshala**

'Ashramshala means a school, in which students are provided basic education, with free lodging and boarding facilities'.

Ashramshala is also a school, in which more importance is given to these eleven principles or qualities:

1. Satya
2. Ahinsa
3. Asteya
4. Aparigrah
5. Brahmcharya
6. Aswad
7. Self-help
8. Abhaya
9. Swadeshi
10. Elimination of untouchability
11. Sarva dharma sambhav.
Primary section of this school is known as Ashramshalas and secondary section of the Ashramshala is known as Uttar Buniyadi Ashramshala.

2.2 Ashramshala (History)

Before independence, Adivasis were educationally backward in Gujarat. At that time, to educate them, the efforts were made by Christian missionaries.

During the famines of 1919-20 and 1921-22, Thakkarbapa and Indulal Yagnik, under the instructions of Mahatma Gandhi, worked in the famine struck areas of Dahod and Zalod talukas. During the relief work, Thakkarbapa, who was moved by the pitiable conditions of the tribals in this area, realised that educational and welfare activities should be a part of the programme and decided to settle and work in this area. His aim was to prepare workers locally from the community itself. Thakkarbapa and Indulal Yagnik started the first Ashram school in Mirakhedi, a tribal village in Panchmahals district. Bhil Seva Mandal, a voluntary organisation, was formed to run several constructive activities in Panchmahals.

Around 1922, some Gandhian workers settled in Bardoli area and started Ashrams in Mirakhedi. In 1924, Narhari Parikh and Jugatram Dave went to Sarbhon Ashram in 1923 and started teaching Halpatis of Surat district. This was the first Ashram school of Surat district. Vedachhi Ashram in Surat district was established in 1928. The school in Vedachhi was named as 'Ashram Udhyogshala'.
Between 1922 and 1936, the main role of such Ashram schools was not that of imparting literacy. This was considered to be a secondary role. The main role was to prepare freedom fighters and social workers, who might work for the welfare and development of the adivasis.

After independence, India has declared itself a welfare state, wedded to the upliftment and development of the weaker sections of the society. The constitution of India has recognised the importance of education and has accepted the ideals of free and compulsory primary education and is considered as a responsibility of the state.

The Government of Bombay recognised the role of Ashram schools played in educating tribals in the pre-independence period and made special 'Ashram school scheme, 1953', as Ashram schools were not entitled to receive grants according to the rules governing grants to the general schools. Thus in 1953-54, scheme of Ashram schools came into existence. At that time, primary education was imparted in these schools, but afterwards Uttar Buniyadi Ashramshalas were also started. In 1953, three Ashramshalas were started but the other eight Ashramshalas were started by voluntary agencies. When Gujarat state was separated from privileged Bombay state, there were 41 Ashramshalas in Gujarat. In 1961, the committee was formed under the presidentship of Uchchhangray Dhebar. It recommended for more Ashramshalas to be opened in Adivasi area.

In 1986, under the presidentship of Bhagvat Dave, the review committee was formed. It recommended for the Government grant to provide all the facilities. As a result, today there are round about 365 Ashramshalas in Gujarat.
Bhagvatbhai Dave committee's suggestions for the permission of the Ashramshalas are as under:

1. Permission be granted according to the necessity of each area.
2. There should not be other institution of this type within the distance of 10 kms. of this school.
3. Mandal should have been registered under the 1960's Act of Registration and 1950's Act of Public Trust.
4. Mandal should be in good financial position.
5. Mandal should give guarantee about adherence to the rules declared by the Government.
6. Curriculum and syllabus suggested by the Government should be adopted by the Mandal.
7. Mandal should appoint qualified staff according to Government rules.
8. Atleast 10 acre land should be available at the place of Ashramshala for the purpose of agricultural activities.

Ashram school receives Rs.225 per student from the Government. This amount is spent for the students. In these schools, only Adivasi, Harijan or Backward Class children could get enrolled. In Ashramshala, there are 40 students per standard, thus total students of Ashramshala are 120. Free lodging and boarding facilities are provided to the students in Ashramshalas. Besides these, they are provided with slates, books, stationery, uniforms and medical services free of charge.
2.3 Objectives of Uttar Buniyadi Education

Vinobaji describes Uttar Buniyadi Education as

'Education through self-reliance and Buniyadi Education is education for self-reliance.'

Main objectives of Uttar Buniyadi Education according to sub-committee formed by Hindustan Talimi Sangha are as under:

1. As Buniyadi Education, Uttar Buniyadi Education also accepts the principles of 'Education through udjfyog'.
2. Curriculum should be complete.
3. Prosperity of the students as an individual and as useful member of the society is the objective of the Buniyadi Education, which should be the objective of Uttar Buniyadi education also.
4. There should be the multi-purpose curriculum according to various interests of the students.
5. The medium of instructions should be the popular language of the area, where Uttar Buniyadi school is situated.
6. The term of the study should be three to four years.
7. The education at Uttar Buniyadi level should be managed in such a way that the expenditure of his study can be afforded through the products of his labour.
2.4 Importance of Ashramshalas

Popatlal Vyas\(^7\) has noted about Ashramshalas as follows:

'For the prosperity of the child, Ashramshala being the base develops the child properly by leading him to self-reliance instead of dependency and works for the cause of making a man of the man'.

Prosperity of the child is possible because of the education imparted by Ashramshala. Aim of this type of education is development of the character of the students and to cultivate the dignity of labour. Students of the Ashram schools live in boarding in groups and earn the merits of hostel life. Besides this, they get full time guidelines from their teachers for homework, assignment, sports and other co-educational activities. Thus prosperity of the students is possible easily. Moreover students can learn through productive and creative work and therefore more importance is accorded to productive activities in Ashramshalas.

In recommendations for education of backward class, Kothari Commission\(^8\) suggests

'At the primary stage, the provision of facilities will have to be improved and Ashram school will have to be established in sparsely populated areas.'

Educational system of this school is basic one and students of this school get merits of basic education. Gandhiji\(^9\) explained the importance of basic education this way:

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By education, I mean an all round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education, not even the beginning. It is only one of the means whereby men and women can be educated. Literacy in itself is no education. I, therefore, begin the child education by teaching it a useful handicraft. I hold that the highest development of the mind and soul is possible under such a system of education. Only handicrafts have to be taught, not merely mechanically as they are taught today, but scientifically i.e. the child should know the why and wherefore of every process?

Thus to cultivate the qualities like sociability, hard working, udjyog, simplicity, unity, co-operation, neatness, the sense of service and group integration in the children of scheduled tribes and in the dissemination of education in these areas, the role of Ashramshalas is very important.

As Ashramshalas are residential schools, the nature is different from that of traditional schools. The whole environment is unique. Education imparted to the children here is fruitful or (say) successful as compared to the general schools in remote areas, because they stay together and study continuously under the guidance and care of the teachers, who also live with them. Hostel life inculcates in them good habits of their lifestyle.

The daily work, activities and well organised educational tasks play the role for the prosperity of the children. Over and above; the subject knowledge, the special training for various skills as sociability, productivity and dignity of labour is imparted to them.
The children get the opportunity for the development of all their three domains - cognitive, affective and psychomotor.

Indra Vasavada has explained the importance of Ashramshalas in these words:

'It if we want to solve the question of education in adivasi area, it can be solved only by Ashramshalas'.

2.5 Variables

The present study attempts to study the nature of the achievement and also to find out the relationship of other variables with achievement of the students studying in Uttar Buniyadi Ashramshalas. Let us first discuss the dependent variable and then others one by one from the theoretical perspective.

Achievement

The achievement or academic achievement refers to some method of expressing student's academic standing in relation to others. The achievement of the students in the courses, syllabi, subjects and books studied by them and expressed in the form of grades, percentage or in any other point scale, can broadly be termed as academic achievement.

Academic achievement in a subject may be defined in terms of the acquisition of knowledge, understanding and reflective thinking of that particular subject.
Academic achievement has dominated thinking about the outcomes of education. Freeman has pointed out that educational attainment is one designed to measure knowledge, understanding or skill in a specified subject or group of subjects. That is to say, whatever the knowledge and skills, a student acquires during the school period is called an academic achievement. Most common symbols of academic achievement are promotion, grades, honours, diplomas, degrees and achievement scores.

Travers defines the school achievement this way -

"How much an individual has learnt from some educational experiences".

Achievement is the assessment of the development of the individual learner. In the present study, achievement has been defined in the normal sense of the term. The percentage of the marks secured by the students at the annual examination of previous year has been taken to be their achievement. Moreover, it is considered as a dependent variable.

Intelligence

Intelligence is the ability to deal with abstractions such as ideas, symbols, concepts and principles.

Intelligence is very complex mental process. To define, it is not easy task. And, therefore, each expert try to define it his own way or view. With the result, number of definitions have come up. However, all the definitions could be grouped into one of the following three groups:
'1) One group of definitions places the emphasis on adjustment or adaptation of individual to new situations.

2) A second group of definitions states that intelligence is the ability to learn.

3) Still third group defines intelligence as the ability to deal with abstractions.'

Wechsler (1958) defines intelligence as -

'The aggregate or global capacity of the individual to act purposefully, to think rationally and to deal effectively with his environment'.

It will be noted on a careful analysis of this definition that it is a comprehensive definition and it encompasses the three views of intelligence presented and discussed earlier.

Kagan and Lang (1978) explains intelligence in his book this way -

'Intelligence is a generalised ability to learn new things quickly, to solve different kinds of problems efficiently and to adapt to unfamiliar situations with flexibility and skill.'

Another term, the intelligentia quotient, refers to the rate of mental development.
According to Albert Harris (1967):

'The intelligent quotient is a measure of the rate of mental development, which indicates in a rough way, what the child's future rate of mental growth is likely to be. The more the I.Q. is above 100, the faster is the probable rate of progress, the more below 100, the slower'.

Binter and Frey defines:

'Intelligence as a network of strongly related abilities concerning the retention, transformation and utilisation of verbal and numerical symbols at issue are a person's memory, storage capacities, his skill in solving problems, his dexterity in manipulating and dealing with concepts.'

For our purposes, intelligence has been defined as the capacity to acquire and use knowledge, a capacity that is supported by a host of cognitive activities such as perception, memory storage and retrieval, reasoning, problem solving and creativity. Thus, it is not the individual's storehouse of knowledge itself, but rather the capacity to acquire and use it.

Personality

The word personality has been derived from the Latin word 'persona', which means as 'mask'. The word 'persona' was used in ancient era in expressing a person's deeds. These words were only of theoretical importance. But these meanings are of
too limited a value so far as psychology of personality is concerned. With the time passing, considerable thought began to be given to 'personality'. Each thought differed from the other. Actually, its subjective nature does not allow to reach a well agreed definition. That is why, it has been defined by so many psychologists in so many ways according to their own points of view.

C.T. Morgan defines personality as:

'The trait's modes of adjustment, defence mechanisms and ways of behaving that characterise the individual and his or her relation to others in environment'.

Hilgard states that -

'Personality is the configuration of individual characteristics and ways of behaving that determine an individual's unique adjustments to his environment.'

In his definition Hilgard stresses especially those personal traits that influence the individual's getting along with others and with himself. According to his definition, the personality characteristics that are most important are those that affect personal adjustment and the maintenance of self-respect. Consequently, appearance, abilities, motives, emotions and experience all combine to form personality.
According to Gage and Berliner (1975)\textsuperscript{17}:

'Personality is the integration of all of a person’s traits, abilities and motives as well as his temperament, attitudes, opinions, beliefs, emotional responses, cognitive styles, character and morals'.

He further states -

'Obviously the term personality encompasses all aspects of human behaviour'.

Allport\textsuperscript{18} (1961) studied different definitions of personality minutely and summarised his own concept in the following words:

'Personality is a dynamic organisation within the individual of those psycho-physical systems that determine his unique adjustment to his environment.'

The personality theory of R.B. Cattell is known as 'Factor analytic theory'. Cattell explained through factor analyses, so his theory is known as a 'factor analytic theory'.

According to Cattell\textsuperscript{19} (1950) -

'Personality is that, which permits a prediction of what a person will do in a given situation'.
He further states -

'Personality is that, which determines behaviour as defined situation.'

Cattell introduces characteristics of personality as a trait. According to him a trait is mental structure or an inference, which is made from observed behavior - accounts for regularity or consistency in the behaviour. Cattell has found the 16 distinct factors or basic traits, which are as follows:

**Table 2.2**

<table>
<thead>
<tr>
<th>Number</th>
<th>Basic Traits of Personality</th>
<th>Number</th>
<th>Basic Traits of Personality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Reserved</td>
<td>8</td>
<td>Tough minded</td>
</tr>
<tr>
<td>2</td>
<td>Less intelligent</td>
<td>9</td>
<td>Trusting</td>
</tr>
<tr>
<td>3</td>
<td>Affected by feelings</td>
<td>10</td>
<td>Practical</td>
</tr>
<tr>
<td>4</td>
<td>Submissive</td>
<td>11</td>
<td>Forthright</td>
</tr>
<tr>
<td>5</td>
<td>Serious</td>
<td>12</td>
<td>Self-assured</td>
</tr>
<tr>
<td>6</td>
<td>Expedient</td>
<td>13</td>
<td>Conservative</td>
</tr>
<tr>
<td>7</td>
<td>Timid</td>
<td>14</td>
<td>Group dependent</td>
</tr>
<tr>
<td>8</td>
<td>Dominant</td>
<td>15</td>
<td>Uncontrolled</td>
</tr>
<tr>
<td>9</td>
<td>Happy-go-lucky</td>
<td>16</td>
<td>Relaxed</td>
</tr>
<tr>
<td>10</td>
<td>Emotionally stable</td>
<td>11</td>
<td>Conscientious</td>
</tr>
<tr>
<td>11</td>
<td>Dominant</td>
<td>12</td>
<td>Venturesome</td>
</tr>
<tr>
<td>12</td>
<td>Suspicous</td>
<td>13</td>
<td>Sensitive</td>
</tr>
<tr>
<td>13</td>
<td>Imaginative</td>
<td>14</td>
<td>Suspicious</td>
</tr>
<tr>
<td>14</td>
<td>Shrewd</td>
<td>15</td>
<td>Experimental</td>
</tr>
<tr>
<td>15</td>
<td>Self-sufficient</td>
<td>16</td>
<td>Tense</td>
</tr>
<tr>
<td>16</td>
<td>Controlled</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In Table 2.2, every basic trait is presented as bipolar continuum, the two polar titles and behaviour lists, presented as left and right, describing the extreme opposite poles.

Creativity

Creativity is the higher function of intellectual components of human personality. There are many meanings of the word 'Creativity'.

Bruner describes creativity as -

'An act that produces effective surprise'.

The surprise is effective, if it eventuates in a result valued by some part of society.

Binter and Frey explain creativity in their book as -

'Divergent thinking, original and novel thought, unique thinking ability and its investigation continues to be vital concern to theorists and practitioners alike.'

Travers -

'Creative thinking applies to a thought process that construct original answers, solutions or ideas.'
He further states -

'Usually creativity is associated with responses that are novel to society as well as to the individual. Problem solving entails the correct answer. For creativity, there is no correct, it is new, original unique. It is just this element of inventiveness that makes creativity so difficult to discover and encourage in a person.'

According to David W. Johnson\(^24\).

'Creativity has been defined as an ability involving fluency, flexibility and originality, as a forming of associative elements into new combinations, as a novel product, as moments of sudden, surprising insight and the process of bringing something new into existence'.

According to Gallagher\(^25\) (1975, 1981), there are three components of creativity. They are -

1) Fluency
2) Originality
3) Flexible thinking.

Fluency implies that free flow of creative ideas.

Originality means being able to generate a unique response, not necessarily the 'correct' response.
Flexibility

Flexibility means being capable of adapting to changing conditions.

Donald McKinnon\(^26\) (1965) explain characteristics of creative people as under:

'Creative people placed a premium on imagination and original ideas, they liked being alone and enjoyed independence and solitary work, they were less concerned with what others thought of them or their work.'

'The creative people valued the originality of their products more than the efficiency of their designs'.

'Creative people consciously set out to search for an original solution, even if it proves unpopular.'

Self-concept

According to Blair, Jones and Simpson\(^27\) self-concept means -

'How a child sees himself in relation to his goals and to others, the kind of person he believes himself to be and the kinds of fears and aspirations, he has, will be major factors in delineating the things for which he strives'.

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Gibson and Chandler defines self-concept as -

'The unified mental picture, every individual has of himself, including self-evaluation, a self-enhancing aspect.'

Arthur W. Combs and Donald Snygg defines self-concept in this way:

'The self-concept is what the individual thinks of his actual self, the part that is "really me".'

Travers explains self-concept as self-system. He says -

'The self-system refers to a dynamism that is essential for interpersonal relations. It is not a thing or a region, but a concept that helps to explain the personification of the self.'

According to Gage and Berliner.

'Self-concept is the totality of the perceptions that we have about ourselves, our attitude towards ourselves, the language, we use to describe ourselves.'
School Climate

Researchers define the term 'organisational climate of schools' differently. According to some researchers, it is 'the feel' of the schools. Some have called it 'school personality'. Some have called it 'environment' and 'atmosphere'.

According to Barnard (1938) -

'Organisation, simple or complex, is always an impersonal system of co-ordinated efforts, always there is purpose as the co-ordinating and unifying principle, always there is the indispensable ability to communicate, always the necessity for the personal willingness and for effectiveness and efficiency in maintaining the integrity of purposes and continuity of contribution'.

Tagiuri (1968) defines -

'Organisational climate is a relatively enduring quality of the internal environment of an organisation that (a) is experienced by the members, (b) influences their behaviour and (c) can be described in terms of the values of a particular set of characteristics (or attributes) of the organisation'.

Sargent (1967) observes -

'Organisational climate is a concept, which embraces the milieu of personalities, principal and teachers interacting within the sociological
There are three types of school climate or environment according to Bergan and Dunn35 -

'which are -

1 Democratic organisation
2 Bureaucratic organisation and
3 Moderate organisation'

Democratic Organisation

A democratic (school) organisation may be defined as one, in which all participants in the educational process are given some voice in determining the character of that process. This means that parents, students, teachers and administrators, among others, must all be given a share of legitimate power in determining the character of school operations.

Bureaucratic Organisation

Organisations operating within the framework of bureaucratic model are characterised by an attempt to attain objectives through systematically co-ordinating the work of many individuals. The characteristics of a bureaucratic organisation, according to Blau (1956) include task specialisation, a hierarchy of authority with clearly defined responsibilities, formal policies to govern behaviour within the organisation, impersonal interaction among members, employment based on technical
qualification and the underlying objectives of technical efficiency. However, the policies and power of those in authority are limited by the legitimate power of students, parents and teachers.

Thus the organisational climate of school is the result of the relationship between the principal and his staff and among his teachers. Healthy relationships affect positively the growth of the students.
References

3 Ibid, p. 154
11 Ibid, P.90
13 Albert J. Harris (1967) quoted by Patel M.M. in 'An Inquiry into the Scholastic Achievement in the context of Intellectual Ability, Creativity, Personality Traits, Family Background and other Personal Variables of...


R.B. Cattell, quoted by M.M. Patel in 'An Inquiry into the Scholastic Achievement in the context of Intellectual Ability, Creativity, Personality Traits, Family Background and other Personal Variables of Talent Search Scholars Of Gujarat, (Ph.D. Thesis), Gujarat University, 1991, p.34.


Ibid, p. 16.