# CHAPTER - VI

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Chapter - VI

Major Findings

On the basis of the analysis and interpretation of the data presented in Chapter V, the major findings of the study are given in the following order:

6.1 Socio-Economic Status

Sex: In terms of the gender of the respondents, the participation of the educated male in teaching profession is significantly higher than the female respondents from the tribal communities in both the states — Assam and West Bengal. Participation of educated females in teaching profession, particularly in secondary schools, is substantially higher in the state of Assam, compared to that of West Bengal.

Marital Status: A grand majority of the tribal teachers (83.34 per cent), working in the secondary schools of Assam and West Bengal were found married during the time of investigation. In an average, only sixteen per cent of the respondents from the two states was found unmarried. Comparatively more respondents from Assam was found married, compared to their counter group of respondents from West Bengal. This observation can be generalized for the respondents from either sex. Only a marginal and negligible percentage of the respondents, specially, from Assam, holds a marital status — either widow / widower or separated.

Institutional Status: Majority of the entire respondent group (62.33 per cent) are engaged in the schools situated in rural areas, followed by the respondents, working in urban-schools. In an average, only 10 per cent of the respondents are working in the secondary schools situated in suburban areas.

Majority of the respondents from both the states are working in co-educational institutions, followed by 16 per cent of the entire group of tribal teachers —who are working in boy's schools'. Only 14.67 per cent of the total respondents are teaching in the 'girls-schools'. While none of the female respondents are engaged in boy's school's in West Bengal, in Assam, none of the male respondents are working in girl's schools.
Majority (57 per cent) of the entire respondent group are teaching in secondary schools, followed by 35.33 per cent of the respondents, who are working in higher secondary schools. During the survey, only 7.67 per cent of the tribal teachers from Assam and West Bengal was found teaching in middle - schools.

1.33 per cent and 14 per cent, 67.34 per cent and 31.33 per cent and 31.33 and 39.33 per cent of the respondents are engaged in middle schools, secondary schools and higher secondary schools from the states Assam and West Bengal respectively.

While comparatively more respondents from Assam are teaching in secondary schools, comparatively more respondents from West Bengal are teaching in higher-secondary schools - compared to their respective counter respondent groups engaged in teaching at the same level of schools.

The rate of female participation in teaching at higher secondary level is substantially higher in the state of Assam than that of West Bengal. Though marginal but the rate of female participation at secondary level is comparatively higher in West Bengal, than that of Assam.

The respondents are mostly absorbed in 'government-aided schools', followed by the schools 'organized by religious trusts'. Only 11.33 per cent of the total respondents, incorporating 19.33 per cent of the respondents from Assam and 3.33 per cent of the respondents from West Bengal was found working in the schools fully controlled by the government. The extent of absorption of the tribal teachers in the government-aided schools is more in West Bengal than that of Assam. This observation remain unchanged even if the comparison is made on the basis of sex. The private schools are absorbing only 4.33 per cent of the total respondents and all of them are from Assam.

Cultural Environment of the Institution and adjacent Area: To majority of the respondents from both the states, the cultural environment of their institution is 'ordinary'. While 24 per cent of the respondents from Assam and only 2.67 per cent of the respondents from West Bengal are quite satisfied with the cultural environment of their institution and rated the same as 'rich'; to 12 per cent of the respondents from Assam and 19.33 per cent of the respondents from West Bengal, the cultural environment of their respective institution is
poor and they are quite dissatisfied with the cultural environment of their respective institutions.

While substantially higher percentage of the respondents from Assam rated the cultural environment of their institution as rich, to more respondents from West Bengal it is either ordinary or poor, if juxtaposed with their counter respondent group from the other state. Comparatively more male respondents from Assam and less respondents from West Bengal are quite satisfied with the cultural environment of their respective institutions.

Grnd majority (74 per cent) of the entire respondents (N = 300) rated the culture and environment of the adjacent area within which their schools are situated – as 'ordinary' – followed by 19.67 per cent of the respondents to whom it was 'poor' and only 6.33 per cent considered the same as 'rich'. The scenario reveals that more female than that of male respondents considered the culture and extra institutional environment as 'ordinary'. The number of respondents from West Bengal who are quite dissatisfied with the extra institutional environment, is quite higher, compared to the respondents from Assam with similar opinion.

**Status Based on Experience:** Even less than one-third of the entire group of respondents, incorporating 11.33 per cent of the respondents from Assam and 52.67 per cent of the respondents from West Bengal are having less than five years of teaching experience. Majority of the respondents from West Bengal are falling in this experience category. Educated tribal youths from Assam are not that extent interested in teaching, compared to the tribal youths from West Bengal. This is due to lack of physical facilities in teaching profession, compared to other official or administrative jobs. However, the educated tribal youths from West Bengal has been taking teaching as their profession to uplift their social status. The underlining cause of these two different types of attitude towards teaching profession is that, in the North Eastern region of India, the society is holding much more materialistic outlook compared to Eastern India.

29 per cent of the entire respondents, incorporating 34 per cent of the respondents from Assam and 24 per cent of the respondents from West Bengal are engaged in teaching with an experience ranging from 5 to 10 years. 16 per cent, 13 per cent and 10 per cent of the total respondents having teaching
experience of more than 10 years but less than 15 years, 15 – 20 years and more than 20 years respectively.

**Professional Status**: While in India 91 per cent of the secondary-school teachers are trained, only 47 per cent of the respondents of the present study was found possessing professional training. In the one hand, majority of the tribal teachers from Assam are non-trained, while on the other hand majority of the respondents from West Bengal are trained. In terms of persuasion of professional training, female tribal-teachers are quite advanced than that of their respective male counter groups from both the states. Female respondents from West Bengal are much advanced than that of the female respondents from Assam – so far persuasion of professional training is concerned.

**Linguistic Status**: While only 10 per cent of the respondents from Assam took up Assamese language as the medium of instruction during their school-days, to 86 per cent of the respondents from West Bengal the medium of instruction was Bengali at their school level. The scenario reveals that the influence of the state language as the medium of instruction at school level was subsequently higher in West Bengal, compared to Assam. These goes against the policy to introduce indigenous language for the tribal students at least at the school level. The experience says that the situation continues even today.

While only 2 per cent of the respondents from West Bengal had the opportunity to start and to carry out their school education in their own indigenous languages, it is 32 per cent of the tribal teachers form Assam who did enjoy the opportunity to carry out or at least to start their school education in their own indigenous languages.

12.5 per cent of the female respondents from West Bengal started their school education with their mother-tongue as the medium of instruction (mostly Alchiki). However, none of the male respondents from Bengal had a similar opportunity.

Domination of English language or to respective state languages as the medium of instruction at the higher education was a common phenomenon in both the states. The problem of non-availability of indigenous language in the higher education level was experienced by the respondents from both the states.
Religious Status: During the survey, it was observed that the grand majority of the respondents from Assam (70.67 per cent) are following Christianity, followed by 24.67 per cent of the respondents, who are Hindu. Only 3.33 per cent of the respondents from Assam was either Preslitarian or Buddhist or following some other religion. 1.33 per cent of the respondents from Assam were silent about their religion.

It was further observed that majority (55.33 per cent) of the respondents from West Bengal are Hindu by faith. The group was followed by 26.67 per cent of the respondents following Sari/Sarna religion. 16.67 per cent and 0.66 per cent of the respondents are Christian and Preslitarian – respectively. 0.66 per cent of the respondents from West Bengal did not respond about their religion.

The comparative sketch of the religious status of the respondents from the two states reveal that Christianity is quite popular to the respondents from Assam where as marginally higher percentage of the respondents from West Bengal are following Hinduism.

So far the ascribed religion of the respondents is concerned, majority (64 per cent) of the respondents from West Bengal were from Sari/Sarna fold. 54.67 per cent of the respondents from Assam and 68 per cent of the respondents from West Bengal were converted from their ascribed religion.

Among the respondents, who converted from the ‘earlier religion’ to the ‘present religion’, 9.67 per cent from Assam and 11.77 per cent from West Bengal reported that they gave-up their ascribed religion due to the causes related to matrimonial. Majority of these groups of respondents are female. The causes of conversion was a fact mostly due to economic constraints to 6.1 per cent and 2.94 per cent of the respondents from the state of Assam and West Bengal respectively. To 17.07 per cent and 5.88 per cent of the converted respondents from Assam and West Bengal, respectively, the conversion from their ascribed religion was due to different social causes. 17.07 per cent and 51.96 per cent of the converted respondents from Assam and West Bengal, gave up their ascribed religion for availing educational opportunities. To 4.88 per cent and 1.96 per cent of the converted respondents from Assam and West Bengal, the underlining cause of changing ascribed religion is that, they consider their present religion more scientific than that of their ascribed religion. The causes of conversion of
religion was not illustrated by 19.51 per cent of the converted respondents from Assam and 19.61 per cent of the respondents from West Bengal and they consider it completely a personal matter.

No significant association has been observed between the religion and the status of the respondents from the two different states – Assam and West Bengal. However, significant association exists between the status and the religion of the respondents at 0.05 level when the entire group of respondents (N = 300) was taken into consideration.

**Political Status:** While the rate of political participation of the tribal teachers from West Bengal is substantially higher, the same in case of the respondents from Assam is quite scanty. In the state of Assam, the rate of political participation is comparatively higher among the females, compared to their male counterparts. However, in West Bengal, the rate of participation in politics is substantially higher among the male respondents, if compared with their female counterparts.

Among the respondents, associated with political parties more male respondents are having active membership, than that of the female respondents from both the states. More female respondents from Assam are holding active membership of different political parties than that of the female respondents from West Bengal.

Although the respondents from West Bengal are having comparatively higher rate of participation in politics than that of Assam, however, in terms of the nature of membership, the respondents from Assam are comparatively in a better position. Among the respondents associated with political parties, 12.5 per cent from Assam reported holding membership at national level. None of the respondents from West Bengal was found having membership of any political parties at such level.

Grand majority (72 per cent) of the entire group of respondents are not associated with any political parties and a bulk of them are with the opinion that political parties are exploiting the people like them just only for the party's political interest; in contrast 8.45 per cent of such respondents was silent in this context. The respondents of the study do not signify any association between their 'political participation' and their 'status'.
**Family Status**: Although extended pattern of family is a common phenomenon among the tribal groups from Assam as well as from West Bengal, but more than half (50.67 per cent) of the total respondents from Assam and one-third (33.33 per cent) of the respondents from West Bengal are living in nuclear family. However, from West Bengal, majority of the respondents are having extended patterns of family. The respondents from Assam, to a greater extent, deviated from their traditional pattern of family-structure. This is due to massive effect of modernization (rather westernisation?) among the respondent-groups from North East region; though in a good number of cases, the respondents were under compulsion to live in nuclear family due to distant-place of work.

Majority of the respondents from both the states are having a medium size of family where the number of family members varies from 4 to 7. While as much as 16.67 per cent of the female respondents from Assam are having nuclear family, none of the female respondents from West Bengal are living in nuclear family.

**Status based on Social Upbringing**: Majority of the respondents from both the states mainly grew up in rural areas. However, comparatively more respondents from West Bengal grew up in rural setup compared to their counter respondent groups from Assam. More respondents from Assam had the opportunity to be brought-up mostly in urban areas, compared to the respondents from West Bengal. More or less one-fifth of the respondents reported to be grew up both in urban and rural areas.

**Housing Status**: While more respondents from Assam are having their own house, more respondents from West Bengal are staying in rented houses. Status of the respondents from Assam is comparatively much more better than the respondents from West Bengal, so far their nature of house is concerned. In total, 18 per cent of the respondents are staying in rented quarters, provided by the institutions where they are employed.

Female respondents from both the states are holding comparatively a higher status than that of their respective male counter respondent groups -so far their housing condition is concerned. The male group of tribal teachers from West Bengal are holding comparatively lower status than then the male -respondents from Assam so far their housing condition is concerned.
In the state Assam, female respondents are holding comparatively higher status than that of their male counterparts—so far housing condition is considered as the indicator of status.

In terms of their location of house, comparatively more tribal teachers from Assam are living in urban areas whereas none of the female respondents from West Bengal reported staying in urban areas. While the male and female respondents from West Bengal are mostly staying in rural areas, the respondents from Assam are mostly centralized in urban areas. In the study it was observed that there was a significant association between the location of schools and the location of house of the respondents. The association is comparatively higher among the respondents from West Bengal.

**Sociability and Status**: Male respondents from both the states are comparatively more sociable than the female respondents. Respondents having a moderate degree of sociability are more in number from West Bengal than that of Assam. Female respondents with a lower degree of sociability is more in number compared to the male respondents who also possess lower degree of sociability from both the states.

Among the total respondents, majority (63.67 per cent) are moderately sociable. 24.67 per cent of the entire group of respondents were highly sociable and only 11.66 per cent of the respondents found having low degree of sociability.

According to the perception of the respondents, the association between their status and social participation is not significant.

**Status and Social Mobility**: Comparatively more respondents from West Bengal and in an average 26 per cent of the respondents are with the opinion that, it is ‘very hard’ to assume upward social mobility and thereby to change social status and 54 per cent considered it hard. 20 per cent of the respondents did not agree to comment over the upward mobility of social status. However, none of the respondents from any state considered that upward mobility of social status is easy.

**Economic Status**: 

**Assets**: A massive difference has been observed between the indigenous tribal communities and the respondents from the respective states—so far the economic status determining assets are concerned. While the indigenous tribal
communities from Assam considered the stone and wooden buttons, length of river banks under occupation, Jhum-land holdings, BHOROT, mithun (pet), stone utensils, cattle, winter-garments made up of animal skin, etc. as the assets for determining the economic status in their society, the same in case of the indigenous tribal communities from West Bengal are hand made ribbon for decorating hair, ancient antic and gold coins, thread and buttons made up of animal bone, old and large tree, fermentation chamber for preparing wine, cattle, land, house, brass utensils, farm-house (of the community) Kori and musical instruments, etc. However, the respondents from both the states show a similarity in this context and reported that bank balance, electrical and electronic gadgets, vehicles, piece of land, level of education, ornaments, modern dress, utensils made up of steel and china-clay, fire gun, kitchen accessories, wealth, sofa set, colour television, refrigerator, telephone — are the assets which determine their status.

**Economic status during school days** : Status often depend upon the economic potentiality, which inversely reduce the per-capita income; specially when the younger members of the family are more in number and are having no capacity to earn for the family. The study observe that majority of the respondents from Assam had even more than seven siblings. Comparatively, less number of respondents from West Bengal had more than seven siblings. Naturally during their schooldays, comparatively more respondents from Assam faced economic hardship than the respondents from West Bengal. The economic situation of the female respondents from either state was comparatively better than that of the male respondents, during their school days.

**Perception About Economic Status** : Irrespective of their sex, majority of the respondents from both the states, described their economic set-up as ‘average’. Only a marginal few perceived their economic situation as ‘well off’ and it is ‘difficult’ to almost one-third of the respondents from Assam. Significantly higher percentage of respondents from West Bengal considered their economic situation as ‘well off’. The study observed significant association between the perception of status and the economic situation of the respondents.

**Monthly income of the respondents** : Though both the state-government prescribed almost a similar scale of pay for the secondary school teachers,
however this prescribed scale of pay is not properly followed by the schools – especially those, which are managed privately or by religious trusts. Naturally the tribal teachers, who are absorbed in such type of schools, are not getting adequate salary and are falling in low-income range. In addition to this factor, the salary-scale is not up to the mark for those who are having less qualifications (i.e., below graduate). Due to these causes, a variation in salary scale is prominent among the respondents.

However, comparatively more respondents from West Bengal is falling highest income status with a minimum range of Rs. 8501/- per month, compared to the respondents from Assam. More male and less female respondents from Assam can be placed in high-income group (with a monthly income, ranging from 7001/- - 8500/- p.m.) than that of their respective matching groups from West Bengal.

Comparatively more respondents from Assam are falling in middle income group (with a monthly income ranging from Rs. 5501/- -Rs. 7000/- per month) than that of the respondent group from West Bengal. Comparatively, less respondents from West Bengal are falling in lower income group.

**Monthly Family Income** : Female respondents are not the only earning members of their respective families. Almost all of them actually supplementing their family income by their earning. Comparatively more respondents from West Bengal are falling in highest income group in terms of their monthly family income compared to the number of respondents from Assam, holding a similar income-range.

None of the respondents from West Bengal and none of the female respondents from Assam are falling in lowest – income status. In total, 2.67 per cent of the entire respondent group was found falling in low income group and all of them are employed in privately managed schools.

**Savings** : The respondents from Assam, irrespective of their sex, are possessing comparatively better economic status in terms of their savings than that of the respondents from West Bengal.

**Status and Income Situation** : The $\chi^2$ test reveals that strong and significant association exists between the status and the economic situation of the respondents.
Educational Constraints: 44 per cent, 36.67 per cent and 10.67 per cent of the respondents in total (N = 300) pursued education mostly from their own house, hostel and mess respectively, during their student-hood. It is only 5.33 per cent of the respondents who pursued education mostly staying in their relative's house.

In Assam, the rate of migration of the tribal peoples from their natural 'punjis' to the urban areas, were substantially higher than that of West Bengal. Naturally though in both the states the educational facilities (especially higher education) are mostly centralized in urban areas, so it was West Bengal where it is comparatively more difficult to avail higher education for the tribal communities and scopes were limited to avail education from their own house.

19.33 per cent of the respondents, incorporating 9.99 per cent of the respondents from Assam and 28.67 per cent of the respondents from West Bengal required hostel facilities to pursue education during their student-hood, however, they were denied that very facility. Only 36.67 per cent of the respondents were benefited with hostel facilities, mostly provided by the educational institutions and according to them, it would have been impossible to them to carry out their education if they were not provided with such facilities. The scenario reveals that, the hostel facilities, specifically for pursuing education at different levels, was quite inadequate for the tribal teachers, during their student-hood. Significantly, more respondents from West Bengal did face this constraints in their way of pursuing education, compared to the number of respondents faced the similar problem from Assam. Even though more respondents from West Bengal were benefited by hostel facilities for the shake of pursuing education, the crisis is till more (in West Bengal) due to the natural inhabitation of the communities in West Bengal.

In terms of the average distance between the inhabitation and institution, secondary education for the respondents from West Bengal was comparatively easy accessible, due to comparatively higher population density and better communication facilities in the state. It was easier for the female respondents from both the states to attend secondary schools during their school days, than that of their male counterparts.
Education at higher secondary level was comparatively easy accessible for the respondents from Assam and for the female respondents in general, than that of their respective counter respondent groups, so far the average distance between residence and institution is concerned. The same at the college and university level was comparatively easily accessible to the respondents both the male and female from Assam, compared to their respective counter respondent groups from West Bengal.

Rural schools from both the states played an important role to educate bulk of the respondents. Among those who obtained higher secondary education, from Assam, majority of them studied in the urban institutions where as from West Bengal, most of the respondents pursued their higher secondary education from the institution situated in suburban areas. Urban colleges from Assam and suburban colleges from West Bengal mostly extend the educational facilities to the respondents at their undergraduate level.

**Academic Status**: While in India only 27.43 per cent of the secondary school teachers are having post-graduate qualification, exactly one-third (i.e, 33.33 per cent) of the sample group of respondents, incorporating 26.67 per cent of the respondents from Assam and 40 per cent of the respondents from West Bengal was found having a post-graduate qualification. This very finding is sufficient enough to give-up the pre-conceived notion of so called main stream regarding the inferior academic status of the tribal teachers at secondary level. Juxtaposition of the academic status reveal that the tribal teachers from West Bengal are superior in terms of their academic status than their counter respondents groups from Assam. Comparatively more male respondents from West Bengal and more female respondents from Assam are having post-graduate level education, compared to their respective counter respondent groups from the concerned states.

So far academic excellence of the respondent groups are concerned, male tribal teachers show comparatively better academic performance than that of their female counter respondents from Assam. In an average, the respondents from West Bengal are more qualified than the respondents from Assam.

More tribal teachers from West Bengal in general, and more female tribal teachers from both the state-in specific, were having optimum academic status
(in terms of their educational qualification) for teaching at secondary schools – if compared with their respective counter sex-groups.

**Cultural Environment of the Community**: As perceived by the respondents, more than half of the total respondents considered that the cultural environment of their respective community is 'ordinary', followed by a group of 45.33 per cent of the respondents to whom it is 'rich' and only 4 per cent considered that the cultural environment of their own indigenous community is 'poor'. Among the total group of respondents, substantially more female respondents and comparatively less male respondents considered the cultural environment of their community as 'rich'. While not even a single respondent from West Bengal considered the cultural environment of their indigenous community as 'poor' to 8 per cent of the respondents from Assam the same is 'poor'.

Less percentage of male and more female respondents from West Bengal reported that the culture-pattern of their community is in the process of change. On the other hand, more male and less female respondents were with the opinion that the 'culture-pattern' of their respective indigenous communities is not changing at all.

While comparing their present 'culture-pattern' with that of their previous generation, among the entire respondents, 24 per cent considered that their present culture-pattern is very rich; to 46.33 per cent it is 'rich' to 21 per cent it is 'moderate' to 6 per cent it is 'poor' and only 2.67 per cent considered that their 'present' 'culture-pattern' is very poor. Subsequently higher percentage of the respondents, both male and female from West Bengal considered their present culture-pattern as 'rich' compared to the respondents from Assam who also made a similar rating, while comparing the same with the culture-pattern of their previous generations.

**Transmission of Indigenous Knowledge**: Comparatively more respondents from Assam while having the scope to transmit the indigenous knowledge of their communities among the students, than that of their counter respondents group from West Bengal. It is the male respondents from both the states, with a higher percentage, who are having such scope. Only 40.66 per cent of the respondents from West Bengal are with this opinion.
Responding towards a certain question, majority (57.67 per cent) of the respondents reported that their students are interested towards their culture. 50 per cent of the respondents from Assam and 65.34 per cent of the respondents from West Bengal formed this group. In the other hand, 4 per cent and 16.67 per cent of the entire group of respondents reported that their students are not at all interested and are having indifferent attitude towards the indigenous knowledge and culture of the tribal communities, respectively.

Majority of the respondents from both the states and comparatively more respondents from Assam was with the opinion that they are having sufficient scope for developing their respective community through their teaching. However, 44.67 per cent of the total respondents negates the view.

Grand majority of the respondents (89.67 per cent) from the two states and comparatively more respondents from Assam says that they are really trying to uplift their community. It was further observed that comparatively more male respondents from Assam and more female respondents from West Bengal reported trying to uplift their indigenous community, compared to their respective matching groups.

**Status as Perceived by the Tribal Teachers:** Majority (62.33 per cent) of the respondents from both the states considered a 'medium status' for themselves according to their perception. Substantially more respondents from West Bengal assigned a medium status for themselves. However, 34 per cent of the total respondents, incorporating 47.33 per cent of the respondents from Assam and only 20.67 per cent of the respondents from West Bengal assigned a 'lower status' for themselves. Comparatively more respondents from Assam, both male and female, reported holding a lower status if compared with the number of respondents from West Bengal, who are also holding a similar status.

Only 3.67 per cent of the total respondents reported holding 'higher status'. The group includes 2 per cent of the respondents from Assam and 5.33 per cent of the respondents from West Bengal—which reveals that substantially more tribal teachers from the either sex-groups from West Bengal opted for a higher status for themselves.

50.67 per cent of the respondents from Assam, 74 per cent of the respondents from West Bengal and 62.33 per cent of the total respondents
perceived that they hold a medium status. Where as according to the perception of 34 per cent of the respondents, including 47.33 per cent of the respondents from Assam and 20.67 per cent of the respondents from West Bengal – they hold a lower status in the society, which reveals that comparatively more respondents from Assam opted for a lower status than that of the number of respondents from West Bengal, who opted for a similar status.

6.2. Aspiration for Professional Education and Constraints of Education

Grand majority of the trained respondents from both the states pursued professional education after joining in teaching job, where as only 29.08 per cent of the respondents pursued professional education as ‘fresher candidates’ – i.e., this group of teachers pursued professional training before taking the teaching as their profession.

Majority of the trained respondents reported that they were aspirant for professional education and pursued the same spontaneously. (Substantially more trained respondents from West Bengal received professional training spontaneously). Compared to the trained respondents from Assam. However, even less than one-third of the trained respondents in total (31.21 per cent) confessed that they pursued professional training under compulsion and all of them receive training for teaching after joining in the profession.

In total, 81.56 per cent of the trained respondents was supposed to appear in either written test or interview while seeking admission in professional training. Comparatively more respondents from West Bengal constitute this group. Only 18.44 per cent of the respondents did face, neither test, nor interview during seeking admission to the professional training course; comparatively more trained respondents from Assam are constituting this very group. Naturally, conclusion can be drawn that persuasion of professional training was comparatively (more) easier from the respondents from Assam.

Majority of the trained respondents from West Bengal and all the trained respondents from Assam feels that professional training are quite worth-while for developing professional skills –so far the teaching profession is concerned. Grand majority of the trained respondents (82.98 per cent) are eager to receive more professional training. In an average, the respondents from West Bengal are
well equipped with professional training than that of the counter respondent group from Assam.

**The Non-trained Respondents**: Majority of the non-trained respondents (69.33 per cent) from Assam and all of the non-trained respondents from West Bengal are eager to pursue professional training. However, a marginal few (13.21 per cent) of the non-traineds incorporating 20.19 per cent of the non-trained respondents from Assam are not willing to receive any professional training.

Majority of the respondents (81.73 per cent) from Assam and cent per cent of them from West Bengal are eager to pursue professional training.

Those who are willing to pursue professional training are with the impression that training helps to develop better teaching skills. However, 18.27 per cent of the non-trained respondents from Assam negates this view.

Significant and positive association exists between the status and persuasion of professional training. Professionally trained teachers are holding higher status than that of their non-trained counterparts.

**Interest Towards Profession**: 48 per cent of the respondents were predetermined to take-up teaching as their profession. This group of respondents includes 53.33 per cent of the respondents from Assam and 42.67 per cent of the respondents from West Bengal. In the other hand, more than a quarter of the respondents took up teaching as their profession after failing to join to their desired profession. To 12.66 per cent of the respondents, joining to teaching profession was quite incidental.

Majority of the respondents group is completely devoted in their profession, including 61.33 per cent and 55.33 per cent of the respondents from the states Assam and West Bengal respectively, without pursuing any other occupation. However, though marginal, but to 5.33 per cent of the respondents, teaching is not the only profession—they are pursuing some other occupation simultaneously with teaching. Irrespective of the intervening environmental variables, the tribal teachers from Assam are committed to teaching to a greater extent.

Majority of the tribal teachers (76.67 per cent), incorporating 72 per cent of the respondents from Assam and 81.33 per cent of the respondents from West
Bengal are willing to continue with their existing profession and are not agreed to change the profession even if they are offered with some other occupation with same salary and equal facilities.

More female respondents from both the states are willing to continue with their existing profession which establishes the fact that 'occupational rest-ness' is predominantly a 'female-characteristic' among the tribals.

10.33 per cent of the respondents, including 10.67 per cent of the respondents from Assam and 10 per cent of the respondents from West Bengal are not satisfied and 13 per cent of the respondents are absolutely dissatisfied with their profession – which reflects that though less but some tribal teachers are not getting juxtaposition in their profession.

### 6.3 Professional Relationship

The study reveals that in some of the schools, almost all the teachers are from tribal communities whereas in some other schools the teachers from tribal and non-tribal communities are almost equal in number. It is worth noting that in most of the schools the number of tribal teachers is very few and present stu... come across mostly such type of schools.

The majority of the tribal teachers from both the states possess favourable attitude towards their colleagues and are trying to keep up a congenial and permissive professional relationship with colleagues. However, the extent of the professional relationship differs in terms of sex, state and location to which they belong. Juxtaposition reveals that more male respondents from Assam, female respondents from West Bengal and respondents from rural areas from both the states are having significantly warm professional relationship with their colleagues compared to their respective counter respondent groups. The professional relationship with the colleagues is much better among the unmarried tribal teachers, than that of their unmarried counter parts from both the states.

On the other hand, almost 10.33 per cent of the total respondents (10.67 per cent from Assam and 10 per cent from West Bengal) are not willing to continue with the teaching profession but to shift to some other profession, with same emoluments, as because, according to their version, their colleagues, mostly
the non-tribals are creating sequels of psychological, social, pedagogical and political problems to them.

6.4. Role of Government

Though less in practice, however theoretically government of India has taken a good number of policies which are supposed to be implemented through the respective state-governments as because education is coming under the per view of state-government by virtue of Indian Constitution. As like in other profession special drive recruitment in teaching profession has been taken by the state governments. Constitutional amendment has reduced the tendency of frequent conversion of reserve posts for scheduled tribes and to make it 'open'. Policy has been taken to train the promising young educated person from the tribal denomination to recruit them in the schools situated in the tribal belts. Facilities has also been made by the government to minimize the Fees in various teacher's training colleges to attract the tribal trainees and thereby to boost the number of tribal teachers. Programmes has been initiated to integrate the general education with the art and culture of the tribal communities in order to make education socially and culturally more acceptable, meaningful and interesting to the tribals and to improve the professional setup of the tribal teachers. Central Government has recently established a separate ministry to look after the tribal issues with a view to minimize the harassment, in case of their appointment.

Unfortunately, apart form the reservation facilities, implemented through roster system of appointment of teachers in various schools, the state governments (both the Assam and West Bengal) are quite silent to appoint sufficient number of tribal teachers in the schools especially situated in tribal belts. A change in roster system is desired to appoint adequate number of tribal teachers in the tribal areas. In fact, a rectification in appointment policy is desired so that the tribal teachers can contribute their share for the power upliftment of their communities.

6.5. Psychographic Status

6.5.1. Attitude towards profession, students, colleagues, Government, society and working environment
Attitude towards profession: The respondents from West Bengal possess significantly more favourable attitude towards their profession than that of the respondents from Assam. In this context, the male as well as the female respondents from West Bengal holds significantly more favourable attitude than that of their counter-matching respondents groups from Assam.

Both the trained, non-trained urban and married group of respondents from West Bengal possess significantly high positive attitude towards their profession, if compared with their counter respondents groups from Assam.

Though the unmarried group of respondents from West Bengal possess marginally high positive attitude than that of their counter respondent groups from Assam but no significant difference exists between the unmarried group of respondents from the two states, so far their attitude towards their profession is concerned.

Urban, suburban and rural respondents from West Bengal possess significantly high favourable attitude towards their profession, compared to their counter respondent – groups from Assam.

The respondents with different experience categories (except the teachers with less than 5 years of experience) from West Bengal does not differ significantly from the respective counter respondent groups, so far their attitude towards their profession is concerned. All these groups possess favourable attitude towards their profession.

The respondents from West Bengal with different religious-groups possess significantly more favourable attitude towards their profession compared to the respective counter respondents religious groups from Assam.

Female respondents and trained respondents from both the state possess significantly high positive attitude towards their profession – compared to the male and non-trained respondents from the respective state.

The unmarried group of respondents from both the states possess significantly high positive attitude towards their profession, compared to the married groups of respondents form the respective states.
Attitude towards Students: The respondents from West Bengal possess significantly positive attitude towards their students compared to the respondents from Assam.

The trained and the urban group of respondents from the states of Assam and West Bengal does not differ significantly so far their attitude towards their students is concerned.

Female respondents from both the states possess significantly more favourable attitude towards their students if compared with their respective male counterparts from both the states.

While from the state of Assam, the trained respondents possess though not significant but comparatively more favourable attitude towards their students than their non-trained counterparts; from the state of West Bengal it is non-trained group of respondents who possess significantly more favourable attitude towards their students than that of their trained counterparts from the very state.

The unmarried group of respondents possess comparatively more favourable attitude towards their students compared to the married respondents from both the states.

Attitude towards Colleagues: The respondent groups from the states does not differ significantly, so far their attitude towards their colleagues is concerned. Both the groups possess favourable attitude towards their colleagues.

The male respondents from Assam possess significantly high favourable attitude towards their colleagues than that of the male respondents from the state.

While the female respondents from Assam possess negative attitude towards their colleagues the female respondents from West Bengal differs significantly in this context and are possessing positive attitude towards their colleagues.

Both the trained and non-trained groups of respondents from Assam possess marginally more favourable attitude towards their colleagues – if compared to their matching respondent groups from West Bengal. However, in neither of the cases, the difference is significant at any level.
Neither the married groups of respondents, nor the unmarried groups of respondents from the two states differ significantly — so far their attitude towards their colleagues is concerned.

The respondents working in the rural areas from Assam possess significantly more favourable attitude toward their colleagues, compared to the respondents working in the rural areas of West Bengal.

Among the respondents with less than five years of teaching experience, the group from West Bengal possess significantly more favourable attitude than that of the respondents from Assam.

Neither the Hindu respondents, nor the Christian respondents from the two states differ significantly so far their attitude towards their colleagues is concerned.

While the male respondents from Assam possess favourable attitude towards their colleagues, their counter female respondents group possess negative attitude towards their colleagues.

Though the male respondents from West Bengal possess comparatively more favourable attitude towards their colleagues, but no significant difference exists between the two sex group from West Bengal in this context.

No significant difference exists between the trained and non-trained group of respondents from both the states, Assam and West Bengal — so far their attitude towards their colleagues is concerned.

The unmarried group of respondents from both the states possess a comparatively more favourable attitude towards their students, if compared with the married group of respondents from the respective states.

**Attitude towards Government**: Significant difference exists between the respondents from Assam and West Bengal possess favourable attitude towards government where as the respondents from Assam possess negative attitude.

The male as well as female respondents from Assam possess negative attitude towards government where as their counter respondent groups possess favourable attitude towards government from the state West Bengal.

The trained and non-trained groups of respondents from Assam while possess negative attitude, the trained as well as the non-trained respondents from West Bengal possess positive attitude towards government. Significant
difference exists between the trained and non-trained respondents from Assam and West Bengal in this context.

Significant difference exists between the married respondents from the two states. The respondents from West Bengal possess favourable attitude towards government whereas the married respondents from Assam possess negative attitude towards government.

The respondents with less than five years of teaching experience from both the states possess favourable attitude towards the government. However, the group of respondents from West Bengal possess significantly more favourable attitude in this context.

The experienced teachers from both the states possess negative attitude towards government.

While the Christian respondents from both the states possess favourable attitude towards government, the Hindu respondents from Assam possess negative attitude.

Though both the male and female respondents from Assam possess negative attitude towards government. However, significant difference exists between the two groups. The female respondents possess significantly more unfavourable attitude compared to the male counterparts from the state.

Significant difference exists between the male and female group of respondents from West Bengal so their attitude towards the government is concerned. The male respondents possess favourable attitude towards the government whereas the female respondents possess negative attitude.

While both the trained and non-trained respondents from Assam possess negative attitude, their counter respondent groups from West Bengal possess favourable attitude towards government. However, the trained vs. non-trained groups from both the states differ significantly in this context.

The attitude of the unmarried respondents from both the states is comparatively more favourable towards the government than that of their married counterparts.

**Attitude towards Society**: The respondents from West Bengal possess significantly more favourable attitude towards the society. Similar sketch
prevalls when the male and female group of respondents from the two states were examined.

Though not significant but the trained respondents from West Bengal, possess comparatively more favourable attitude towards the society compared to their trained counter respondents from the state Assam.

The non-trained respondents from West Bengal possess significantly more favourable attitude towards society than that of the non-trained respondents from Assam.

The married as well as the unmarried group of respondents from West Bengal possess significantly more favourable attitude towards the society than that of their respective counter respondents groups from West Bengal. The observation prevails when the respondents from urban, suburban and rural areas from West Bengal was juxtaposed with their respective counter respondent groups from Assam. Keeping consonance, neither the respondents from different experience categories, nor from the different religious categories from the two states makes any difference in this observation.

The female respondents from both the states possess significantly more favourable attitude towards the society, compared to their respective male counter respondent groups.

While the trained respondents from Assam possess significantly more favourable attitude towards society compared to their non-trained counter respondents, it is the non-trained respondent group from West Bengal who possess significantly more favourable attitude towards society when compared to their trained counter respondent group from West Bengal.

The unmarried respondents from both the states possess significantly more favourable attitude towards society, if compared with their counter married respondents from the respective states.

Marital status has its effect over the attitude of the respondents towards the society.

**Attitude towards Working Environment**: The tribal teachers from both the states – Assam and West Bengal; possess favourable attitude towards their working environment. However, the respondents from Assam possess significantly more favourable attitude compared to the respondents from West
Bengal. The observation prevails when the male and female respondent groups from the two states was juxtaposed separately.

The trained respondents from Assam possess significantly more favourable attitude towards their profession, compared to the trained respondents from West Bengal. On the other hand, the non-trained respondents from Assam though possess marginally more favourable attitude towards their profession than that of the non-trained respondents from West Bengal, but these non-trained groups of respondents from the two states does not differ significantly.

The respondents from Assam, irrespective of their marital status, possess more favourable attitude towards their profession if compared with their matching groups from West Bengal. However, where the married respondents from Assam possess significantly more positive attitude towards profession compared to the married respondents from West Bengal, the unmarried respondents from Assam and West Bengal does not differ significantly.

Among the respondents having teaching experience ranging from 15 – 20 years, the respondents from Assam possess significantly more favourable attitude towards the working environment compared to the respondents from West Bengal with a similar experience range.

The other groups from the two states formed on the basis of their location of schools, religion or from the other experience ranges, while partially juxtaposed, does not differ significantly - so far their attitude towards their working environment is concerned.

The female respondents from both the states possess significantly more favourable attitude towards their environment compared to their male counterparts from the respective states.

Though the non-trained respondents from both the states possess more favourable attitude towards their working environment compared to the trained respondents from the states concerned, however, the difference in attitude is not significant.

The unmarried groups of respondents from both the states possess marginally more ( but not significantly) favourable attitude towards their
Composite Attitude: The respondents from both the states Assam and West Bengal possess positive attitude. However, the respondents from West Bengal possess significantly (at 0.01 level) more favourable attitude, compared to the respondents from Assam. This goes in consonance with the parallel juxtaposition results observe. While the attitude of the male groups and female groups of respondents from the two states examine separately.

The trained respondents from West Bengal possess comparatively more favourable attitude, than the trained respondents from Assam. Where as, the non-trained respondents from West Bengal possess significantly (at 0.01 level) more favourable attitude if compared with the non trained respondents from Assam.

The married respondents from West Bengal possess significantly more favourable attitude, compared to the married respondents from Assam.

The married respondents possess significantly more (at 0.01 level) favourable attitude, compared to the unmarried respondents from Assam. Similar observation prevails when the attitude of the respondents working in urban, suburban and rural schools of West Bengal is juxtaposed with the respective matching groups from Assam.

The Hindu as well as the Christian respondents from West Bengal possess significantly (at 0.01 level) more favourable attitude than that of the respondents following same religion from Assam.

While the female respondents possess comparatively more favourable attitude than the male respondent group from Assam, the female respondents from West Bengal possess significantly (at 0.01 level) more favourable attitude than that of the male respondents from the West Bengal.
The unmarried groups of respondents from both the states possess significantly (at 0.01 level) more favourable attitude, if compared with their married counterparts from the respective states.

6.5.2. Creativity

Society has a demand for innovation and inventors who can create an unique. The goal to create an unique society can only be achieved when the teachers of the society are creative. With an aim to explore the psychographic status of the tribal teachers, their ‘creativity’ and it’s level was studied. The study was made, not to classify the respondents rather emphasis was given to compare different groups and to find out the correlation of the components of creativity and also to point out the effect of other factors over creativity.

Though apparently it appears that the respondents from West Bengal are more creative than the respondents from Assam, but actually their exists no significant difference between the tribal teachers from the two different states and all the respondent groups from the states Assam and West Bengal holds almost a similar level of creativity.

The male respondents from West Bengal are more creative than the male respondents from Assam. Significant difference (at 0.05 level) exists between the male respondents from Assam and West Bengal so far their level of creativity is concerned.

The female respondents from Assam are having comparatively higher level of creativity than that of the female respondents from West Bengal. However, in this context, there exists no significant difference.

Though the trained respondents from West Bengal found more creative than that of the trained respondents from Assam, however, the two groups does not differ significantly in terms of their level of creativity.

The non-trained respondents from West Bengal holds marginally higher level of creativity than that of the non-trained respondents from Assam, however, the difference is not significant.

The married groups of respondents from Assam holds marginally higher level of creativity than the married groups of respondents from West Bengal. No
significant difference exists between these two groups in terms of their level of creativity.

The unmarried respondents from West Bengal holds comparatively higher level of creativity than the unmarried respondents from Assam, but the difference between the two groups in terms of their level of creativity, is not significant.

In terms of their creativity the respondents working in urban areas in Assam and West Bengal does not differ significantly however the respondents from urban areas of West Bengal are comparatively more creative than the urban respondents from Assam.

No significant difference has been observed between the respondents from suburban areas from the two different states, though the respondents working suburban areas of the state West Bengal having comparatively higher level of creativity.

Among the respondents from rural areas of the two states, the respondents from West Bengal are significantly more creative than the respondents from Assam.

Among the respondents from the two states, those who are having teaching experience, less than five years, no significant difference exists between them and they holds almost similar level of creativity.

The respondents from Assam having teaching experience ranging from five years to ten years are more creative than their counter-respondents group from West Bengal having similar length of teaching experience. However, the difference in terms of the level of creativity of these two groups is not significant.

No difference exists between the respondents from the states of Assam and West Bengal, having teaching experience ranging more than ten years but less than fifteen years so far their level creativity is concerned.

Though no significant difference exists between the respondents from the two states, with an experience ranging from fifteen to twenty years. But among such respondents, the group from Assam possess comparatively higher level of creativity terms of their level of creativity and the respondents from both the states possess almost a similar level of creativity.
The respondents from the two states, who are by religion Christian, though does not differ significantly however, the Christian respondents from West Bengal are comparatively more creative than the Christian respondents from Assam.

Among the respondents from Assam, females are more creative than male.

Among the respondents from West Bengal, though females hold comparatively higher level of creativity than male respondents, however, the difference in terms of creativity among them is not concerned.

Non trained respondents from Assam are more creative than that of their trained counter respondent group.

The non-trained respondents from West Bengal holds significantly higher level of creativity than the trained respondents.

In the state of Assam, the unmarried respondents are more creative compared to the married respondents.

The unmarried group of respondents from West Bengal was found significantly more creative than their married counter respondent group.

**Originality**: The respondent groups of the two states hold almost a similar level of originality.

The male respondents from West Bengal possess comparatively higher level of originality is not significant at any level. On the other hand, the female respondents from Assam possess higher level of originality than that of the female respondents from West Bengal.

No significant difference exists between the trained respondents from the two states so far their originality is concerned. Similar in the observation while the non-trained respondent groups from the two states were taken into consideration.

The suburban group of respondents from West Bengal possess significantly higher (at 0.05 level) level of originality, than that of the suburban respondents from Assam.

Among the respondents working in the schools situated in rural areas, the respondents from West Bengal are having significantly higher level of originality than that of the respondents from Assam.
Among the respondents having teaching experience ranging from 5-10 years, those who are from Assam, hold significantly higher level of originality than the respondents from West Bengal.

The female respondents are possessing significantly higher level of originality than of their male counterparts from the state Assam. However, in West Bengal, no such significant difference exists between the male and female respondents in connection with their level of originality.

Though the non-trained group of respondents from both the states Assam and West Bengal are possessing comparatively higher level of originality than their respective trained – counterparts, however in both the states, no significant difference exists between the trained vs. non-trained respondents in terms of their level of originality.

The unmarried respondents from both the states holds significantly higher level of originality compared to the married respondents from the respective states.

**Flexibility** : No significant difference exists between the respondents from Assam and West Bengal in terms of their level of flexibility, however, the respondents from Assam are marginally more flexible.

In the state Assam the female respondents are significantly more flexible than their male counterparts. Similarly, the non-trained respondents from the state Assam are significantly more flexible than the trained respondents from the very state. Where as in West Bengal the sex groups and the groups formed on the basis of possessing training holds almost similar level of flexibility.

Marital status does not make any difference of the level of flexibility in both the states.

**Fluency** : Significant difference (at 0.05 level) exists between the respondents from the states under consideration in connection with their level of fluency. The respondent groups from West Bengal are more fluent than the respondents from Assam.

The male respondents from West Bengal possess significantly higher level of fluency than that of their counter male respondents from Assam.
Though the female respondents from West Bengal holds comparatively higher level of fluency than the female respondents from Assam however the difference of the level of fluency in not significant at any standard level.

Significant difference exists between non trained group of respondents from the two states so far their fluency is concerned. The non-trained respondents from West Bengal possess significantly higher level of fluency than the non trained respondents from Assam.

**Correlational Observation on Creativity and its Components** : The study observed high positive and significant correlation exists between originality and flexibility, originality and fluency, originality and creativity, flexibility and fluency, flexibility and creativity and also between fluency and creativity.

![Creativity Diagram](image)

**Other Findings Over Creativity** : Sex has its effect over the level of creativity and female respondents from both the states was found possessing comparatively higher level of creativity than that of their male counterparts.

Possession of training effect the creativity. The non-trained respondents from both the states possess significantly higher level of creativity than that of their trained counterparts.

Location of the respondents (i.e. urban, suburban and rural) has its effect over their level of creativity, while the respondents from suburban areas possess comparatively higher level of creativity than those who are inhabiting in urban area, it is the respondent group from rural areas whose level of creativity is even less than that of the urban dwellers from both the states.

Marital status influence the level of creativity and the unmarried respondents possess substantially higher level of creativity than that of their married counterparts.

Creativity varies with the experience in a haphazard way.

**Significant difference exists between the respondents working in rural schools of Assam and West Bengal.** Among the respondents working in rural
schools of West Bengal are more flexible than the respondents from Assam who are also working in rural schools.

In Assam, the female respondents are more flexible compared to the male respondents whereas in West Bengal no such difference is found between male and female group of respondents.

Trained respondents are more flexible than the non-trained respondents from both the states.

Where the unmarried respondents are significantly, much more flexible than the married respondents from West Bengal, no such difference is visible between married and unmarried respondents from Assam in this context.

Comparative Level of Creativity of different groups:

<table>
<thead>
<tr>
<th>State</th>
<th>Sex</th>
<th>Training</th>
<th>Location</th>
<th>Marital Status</th>
<th>Experience</th>
<th>Religion</th>
<th>Mean Creativity Score of the groups</th>
</tr>
</thead>
</table>
| W Bengal | Suburban | 46.9167
| W Bengal | Urban | 45.6667
| W Bengal | Unmarried | 43.9211
| Assam | Female | 43.8958
| Assam | Suburban | 43.3889
| W Bengal | Non-trained | 41.9818
| W Bengal | Female | 41.9583
| Assam | Urban | 41.8243
| Assam | Ex-2 | 41.6275
| W Bengal | Christian | 41.3200
| Assam | Ex-1 | 41.2941

471
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<tr>
<th>State</th>
<th>Sex</th>
<th>Training</th>
<th>Location</th>
<th>Marital Status</th>
<th>Experience</th>
<th>Religion</th>
<th>Mean Creativity Scores of the groups</th>
</tr>
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6.6. Status of the Respondents Within Their Own Community

In accordance with the perception of the respondents, grand majority (73.33 per cent) says that the tribal communities are holding a lower status. Substantially higher percentage of male respondents and marginally less percentage of female respondents from West Bengal are of this opinion, compared to their respective counter respondent groups from Assam. The notable observation come out from the study, where a handful number of respondents from both the states assigned lower status for their respective indigenous communities and it is less percentage of respondents (34 per cent) who assigned a similar status for themselves. In contrast, 62.33 per cent of the respondents opted 'middle' status for themselves, it is only 26.67 per cent of the respondents who assigned 'middle' status for their respective indigenous communities.

In consonance with these findings and in accordance with the responses obtained through the participatory observation and discussion with the indigenous community groups from both the states, comment can be made that the respondents are mostly de-rooted from their ascribed status groups. Their occupational status and its influence make them the 'Diku's'. The outsiders from their indigenous community groups and tragic fact is that the respondent teachers are not conscious about that. Where as all the teacher respondents considered themselves as the member of tribal communities, none of the respondents from the sampled indigenous tribal communities consider the teacher respondents from their respective communities as the member of their core indigenous communities, rather considered them as the outside 'master babu'.

Actually with a very negligible exception a tendency among the teacher respondents from both the states has been observed where irrespective of their sex, they are opting / opted spouse from outside their tribal fold and are trying to be defused in the main-stream.

In spite of the finding obtained from the indigenous tribal groups, the response obtained from the tribal teachers prove significant association between the status of the teacher and the cultural environment of the respective tribal
community to which a tribal teacher belongs. However, the association between the factors 'status of the respondents' and 'cultural environment of the community' are not significantly associated in Assam. That is why it can be concluded that the tendency to be defused in the mainstream society is comparatively more among the respondents from Assam.

6.7. Problems Faced by the Tribal Teachers in their Professional Environment

The teachers from the tribal denomination use to face a sequel of problem in their day to day activities. So far the sources of these problems are concerned, the problems can be classified in two broad categories. Where some problems occur within the institutional periphery, the sources of the other problems are deep-rooted in the society outside the school environment. Within the institution, the problem which they use to face are mostly caused by the various human components of the institution, viz., the colleagues, students, non-teaching staffs and the school administrators.

However, in terms of the nature of the problems faced by the tribal teachers either within their institutional periphery or even outside of their institution, the problems can be broadly classified under eight types. These are as follows:

Professional Problems: Substantially higher percentage of respondents from Assam (as much as 84.67 per cent) are facing problem due to excessive workload than that of their counter respondent group from West Bengal. The under lining cause may be that in Assam a good number of respondents are absorbed in privately managed schools.

The most crucial and composite problem stands with the respondents is denial of professional facilities. It is mostly the tribal teachers from Assam in general and trained respondents in specific who are more in number to face the problem. While possession of professional training help the respondents from West Bengal to get-rid-of the very problem (though marginal in terms of the number), the trained respondents from Assam are worst affected by the problem.

The colleagues and students mostly and sometimes the school administration often creates problem in the pedagogical activities of tribal
teachers. Comparatively more respondents from West Bengal are facing the problem of this kind. The female respondents in general and the non-trained female tribal teachers in specific are the worse sufferer of this problem.

Due to lack of academic recognition the tribal teachers often suffer. Juxtaposition reveal that significantly higher percentage of respondents from West Bengal are facing the very problem. While none of the trained male respondents from Assam are facing problem related to lack of academic recognition, all of the non-trained respondents from West Bengal are facing the very problem. Among those who are facing the problem, majority from Assam always facing the problem of this kind where as among such respondents from West Bengal, majority are often facing problem due to lack of academic recognition.

The most common and wide spread problem is group-conflict among the teachers, which according to the respondents, a standing problem to them. While the colleagues are responsible and are creating this very problem, even when the tribal teachers are trying to maintain distance from the conflicting groups. The problem of group-conflict is more acquit among the respondents from Assam. The school administration apart from the colleagues are also indulge the respondents in West Bengal.

More respondents from Assam reported effected due to the different socio-cultural milieu if compared with their counter respondent group from West Bengal. The problem is mostly caused by their non-tribal folks in the institutional and extra institutional periphery.

Social Problems: Comparatively more respondents from Assam and female respondents from West Bengal are often facing non-cooperation from the various human counterparts in their work-field — compared to their counter respondent groups.

A grand majority of the respondents from both the states often are facing problem due to the fault finding tendency of their colleagues and school administration. The problem mostly stands with the respondents from Assam and persuasion of professional training hardly help the respondents to get rid of the very problem.
It is the respondent group from West Bengal, who is, in a larger scale with the opinion that the extra institutional society as well as their colleagues and school administration are often trying to exploit them in various ways. Sometimes this tendency is also prevail among the non-teaching staffs. Irrespective of sex, the extent of exploitation is quite higher among the non-trained tribal teachers.

Another problem stands with the tribal teachers is isolation from various corners, viz., the school administration, colleagues and sometimes by the non-teaching staffs and society. The non-trained respondents are much more effected due to the problem of isolation. More respondents from West Bengal are often facing the problem of isolation due to their tribal denomination.

Due to ethnocentric mentality of so-called mainstream and socio-cultural milieu. The tribal teachers are facing a sort of hatred from the non-tribals. In an average the non-trained respondents from both the states are effected and are experiencing this very problem. Juxtaposition reveals that more respondents from West Bengal are often facing the hatred tendency from the non-tribal members.

Juxtaposition sketch reveal that comparatively much more respondents from West Bengal in general and female respondents in specific reported that the extra institutional society as well as the institutional factors are often creating problem in the way of their social adjustment. It is mostly the tribal teachers, working beyond their native place are facing problem in their way of social adjustment.

Though today teaching is considered as a noble job as many as 12 per cent of the respondents from Assam and 24.41 per cent of the tribal teachers from West Bengal experienced lack of social regard from the society and institution basically due to their ascribed status. Delving into the deep of the cause it was observed that the problem is emerging due to ethnocentric mentality of the other social groups. From Assam the problem is more acuit among the non-trained where as in West Bengal training is not become an intervening factor.

52 per cent of the respondents from Assam and 28.08 per cent of the tribal teachers from West Bengal are with the opinion that lack of social awareness of the human factors inside and outside the school environment often creates
problem to them. The non-trained respondents are more in number from both the states to check the very problem.

Cultural problems: 36 per cent of the respondents from Assam and 64.98 per cent of the respondents from West Bengal reported often facing problem due to ethnocentric mentality of the non-tribal folks, and sometimes by the tribal people from other tribes. Among the effected respondents while majority always facing this kind of problem from Assam such respondents from West Bengal often face the very problem.

Comparatively more respondents from Assam are suffering due to oppression from the other ethnic communities. The problem occurs even in tribal belts where a tribal teacher from some different tribe is teaching. All the possible factors within and outside the institutional atmosphere are causing the problem to the respondents. So far the frequency of occurrence of the problem is concerned, majority of the effected respondents from Assam while always facing oppression from the other ethnic communities, such respondents from West Bengal reported 'often' facing the very problem.

Teachers as professionals, are holding an uniform status so far their achieved status is concerned. However, the present study observed that due to different ascribed status 24 per cent of the tribal teachers from Assam and 29.67 per cent of the respondents from West Bengal always victimized due to the neglecting tendency of their non-tribal colleagues, students, non-teaching staffs and also by their school administrators. Juxtaposition study reveal that comparatively more respondents from West Bengal are suppose to face a neglecting tendency. This may be due to the reason that majority of the respondents from West Bengal are working in rural institutions where the socio-economic fabric in this context is more stringent.

38 per cent & 12.7 per cent of the respondents from Assam and West Bengal respectively, reported often facing problem due to community and racial conflict mostly caused by the society outside the school and the non-teaching staffs and colleagues, within the school environment. While the respondents from Assam are effected due to community and racial conflict – to a large scale, among the effected respondents from West Bengal, more female, trained male
and non-trained female respondents are more in number to come across the very problem compared to their respective counter groups.

The study observed that 21.33 per cent of the respondents from Assam and 56.75 per cent of them from West Bengal reported facing problem due to cultural hegemony which clearly reveals that the respondents from West Bengal are more in number to face the very problem, often caused by all the possible factors within and outside the institutional periphery. While more male from Assam checked the very problem it is the females from West Bengal who are more in number experiencing the very problem. Professional training rarely help the tribal teachers to get rid of the problem.

11.33 per cent of the respondents from Assam and 22.82 per cent of the respondents from West Bengal was with the opinion that the rigid communal attitude of the colleagues and non-teaching staffs of the institution and sometimes the greater society within which the school is situated often causing problem to their day today activities. The extent of this problem is effecting comparatively more female and non-trained respondents than that of their counter respondent-groups from the respective states. Possession of professional training play a vital role to overcome the very problem.

Political problems: Politicalization of education is one of the notable problem at the school level which is effecting the interest of the teachers from the tribal communities. However, this problem is effecting more tribal teachers from West Bengal, may be due to massive political rivalry. It is mostly the non trained respondents, often effected where, the problem is enhanced by their colleagues apart from the extra institutional environment.

Over 12.67 per cent of the respondents from Assam and 49.61 per cent of the respondents from West Bengal reported that their academic activities are often hampered due to political interference of the school administrators. However, in West Bengal the extra-institutional society as well as their colleagues are also boosting the very problem. The extent of this problem is much more in West Bengal.

Psychological problems: The tribal teachers from both the states are astounded and often put into mental pressure mostly by their school administration. The effect of the problem is much among the respondents from
West Bengal in general and the non-trained respondents in particular from the very state.

Basically more non-trained respondents from the two states and more respondents from Assam are often effected due to a psychological problem to gain confidence due to the unfavourable attitude from the various human components. The extra institutional environment acts as a reagent in this context.

Most of the tribal communities are having sufficient scope to nurture their creative potentialities within their indigenous social setup where they perceive social education through their brain and hands. While working in the schools beyond their indigenous community in their professional atmosphere, naturally they are considering lack of creativity as a problem, which is mostly caused by the students and colleagues. Juxtaposition sketch reveal that tribal teachers from West Bengal are more in number to face the very problem.

**Problems related to the curtailment of freedom:** As much as 83.33 per cent of the respondents from West Bengal was with the opinion that their right to express disagreement in connection with different school related issues are often denied by their colleagues and school administrators. The respondents from Assam are less in number to face this sort of problem. In an average, more non-trained respondents from both the states are facing the problem of this kind. While significantly more female from Assam are effected due to this problem, marginally more percentage of male are facing this problem from West Bengal.

While 15.33 per cent of the respondents from West Bengal are often victimized by their colleagues, non-trained staffs and school administrators for protesting against malpractice more than a quarter of the respondents (26 per cent) from Assam also reported similar problem and for them the extra institutional society also a factor apart from the institutional factors to create such problem. Irrespective of state and sex, more non-trained respondents are victimized than that of their trained counterparts.

46.67 per cent of the respondents from Assam and 28.97 per cent of the respondents from West Bengal reported often facing problem due to lack of sense of nationalism and democratic attitude of their colleagues, non-teaching staffs and school administration, apart from the extra institutional society.
Irrespective of the state and sex, the non-trained respondents are more in number to face this very problem.

**Linguistic Problem**

42 per cent of the respondents from Assam and 23.32 per cent of the respondents from West Bengal reported facing linguistic problem during conversation with their colleagues, students, non-teaching staffs and school administrators, which further effecting their pedagogical activities as well as their personality in a recurring manner. The nature of the very problem is further damaging their communication skill. The respondents those who are facing linguistic problem are mostly working in the schools, quite far from their natural habitation. The others use to laugh at their pronunciation. Juxtaposition reveals that the extent of the problem is comparatively much more in Assam, probably due to multi-linguistic environment.

**Problem due to value conflict**

36.67 per cent of the respondents from Assam and 46.84 per cent of the respondents from West Bengal reported often facing problem due to value conflict and value erosion of the colleagues. Students, non-teaching staffs, school administration and also by the people living outside the school environment. The non-trained respondents from both the states are more in number to face this very problem.

Apart from the listed problems, a few more problem are also coming on the way of the respondents, especially to those who are working in the schools not directly controlled by the government. Delayed salary, poor salary scale, sudden termination from job, economic hardship due to high cost of living, under quality students, unavailability of retirement benefits are few of those.

### 6.8. Post Script

A perusal of situation of tribal education in India reveals that the participation of the tribal population in general, and scheduled tribes in particular in the teaching profession is very meager. Those who have attained the required qualification for participating in teaching profession from among the tribal denomination, are hardly going for teaching profession. Educated people from tribal communities are preferring other jobs than that of teaching. This may be due to the fact that socio-economic status of teacher is not very high in
comparison to the status of other professionals. Among the tribal teachers, the study observed that the rate of participation of the male is significantly higher than that of females from both the states of Assam and West Bengal. However, juxtaposition reveals that the rate of female participation in teaching at higher-secondary level is much more higher in Assam than that of West Bengal and in contrast, the rate of female-participation at secondary schools is comparatively higher in West Bengal. The tribal teachers, irrespective of their sex or state, are mostly married and a negligible percentage of them from Assam holds a marital status – either widow/widower or separated. It is very interesting to note that none of the female tribal-teacher is engaged in boys schools in West Bengal and none of the male tribal teacher is working in the girl's schools in Assam. On the other hand, a grand majority of the tribal teachers from both the states are absorbed in government-aided schools and very few teachers are absorbed in Government-schools. The notable observation came out from the study that due to lack of physical facilities compared to the administrative jobs, educated tribal youths from Assam are not that extent interested in teaching. However, their counterparts from West Bengal show difference in this connection. To uplift their social status – as per their version educated tribals from West Bengal are opting teaching profession. The underlining cause of these difference in attitude towards teaching is that – in North Eastern India, the society is holding much more materialistic outlook compared to Eastern India.

The findings of the present study, regarding the linguistic status of the tribal teachers are some what different. Majority of them started school education with Bangla and Assamese and not with their mother tongue. These goes against the policy to introduce indigenous tribal languages for the tribal students at least at the school level. Of course, a significant percentage of tribal teachers from Assam did enjoy the opportunity to carryout or at least to start their school education in their own indigenous languages. In terms of their religious status, a massive tendency of conversion is prominent among the tribal teachers from both the states where majority of the respondents gave up their ascribed-religious belief and took up some different religion.

The findings of the present study regarding the political status of the tribal teachers are usual in nature. The rate of political participation of the tribal
teacher from West Bengal is substantially higher than that of Assam. But majority of the teachers are not associated with any political parties and they neither signify any association between their political participation and status nor between their social-participation and status. Therefore, as the next step, studies may be initiated with the purpose of going into the details of the political process and their participation in the very process in connection with education. Grand-consensus of opinion prevailing in connection with upward social modality and most of the respondents opined that it is a very hard, and thereby to change the status. A contrast remains in context of their social up-bringing while majority of the tribal teachers from West Bengal grew up mostly in the rural set-up, from Assam majority reported, mostly grew up in urban society. It seems to the researcher that to some extent, the respondents from two different states differ in terms of their perception of urban - areas. Female teachers hold comparatively higher status than their male counterparts from both the states - so far housing condition is considered as an indicator of status. The respondents signify a strong association between the nature - of their location of house and location of schools.

A massive difference has been observed between the indigenous tribal communities and the respondent tribal teachers, so far the perception of economic-status-determining assets are concerned. While the indigenous tribal communities from Assam considered the stone and wooden buttons, length of river banks under occupation, Jhum-land holdings, stone utensils, bhorot, 'mithun', cattle, winter-garments made up of animal skin etc. as the assets to determine their economic status in the society, the same in case of the indigenous tribal communities from West Bengal are - hand-made ribbon for decorating hair, ancient antic and gold coins, thread and buttons made up of animal bone, old and large tree, fermentation chamber for preparing wine, cattle, land, house, brass-utensils, farm-house, Kori and musical instruments as their economics status indicator. In this context, in search of the status of the tribal teachers it was observed that none of the respondents from any state spelt the assets as reported by their indigenous community, rather most of them considered bank balance, electrical and electronic gadgets, vehicles, piece of land in "proper area", level of education, ornaments, modern dress, utensils-made up of china-clay and
steel, fire-gun, kitchen accessories, wealth, sofa-set, colour television, refrigerator, telephone as the assets which determine their status. The very observation advocates that most of the teachers from the tribal communities are derooted from their indigenous community. Apart from the fact, the respondents from both the states signify a strong association between their status and economic situation. It is worth noting in this context that though both the state government prescribed almost a similar scale of pay for the teachers but due to varied educational qualifications and absorption in different types of schools, heterogeneity is prevailing among the respondents in terms of their earning. Present study signify noticeable association between the status and economic situation of the tribal teachers.

The perception and experience of the tribal-teachers support the view to establish more hostel or residential institutions for the interest of tribal education. Academic qualification of the sample group advocates to give-up the preconceived notion of so-called-mainstream regarding the inferior academic status of the tribal teachers at secondary level and juxtaposition of the academic status further reveal that the tribal teachers from West Bengal are superior than the tribal teachers from Assam. More tribal teachers from West Bengal in general and more female tribal teachers from both the states in specific, are having optimum academic status for teaching at secondary schools, compared to their respective counter-groups. The respondents are quite aware about their social responsibility and grand majority of the respondents reported trying to uplift their community.

Majority of the respondents reported holds a medium status, which is completely of their own perception. More in depth study can be initiated by the future researcher in this context, collecting data from the other sources. In case of such research, the findings of the present study can be considered for the purpose of framing hypotheses; the status questionnaire developed for the present study can be used for developing a status-scale. The future researcher should be cautious about inter-state and inter-community variations among the tribals.

The study realized the necessity to motivate the educated tribals towards teaching profession by widening the scope of professional training.
Recommendations of various committees and commissions in this context should be implemented as early as possible. In-depth survey should be carried out on specific region, state and community to assess the educational interest of the tribals. Effect of 'sex' can also be a dimension of study in this context. The study reveals that apart from various problems, the teachers from tribal communities want to develop a warm professional relationship with their colleagues. Occupational restlessness, as the present study finds, a predominantly female characteristic among the tribals. It has been observed that the state governments – neither in Assam nor in West Bengal, is wholeheartedly trying to improve the status of the tribal teachers; more initiatives are expected in this context.

So far the attitude of the respondents of the present study is concerned, difference is prevailing among the various categories of teachers; and again, towards various dimensions of attitude. The notable finding of the study reveals that the tribal-teachers, for varied reasons, are mostly dissatisfied with the government. A heterogeneity, in terms of the Psychographic status of the tribal teachers is prominent. Sex, training, marital status are the major parameters which aggravate such heterogeneity. However, in general the respondents from both the states possess a moderate degree of creativity. Significant association has been explored between the creativity and its components which goes in consonance with the earlier research findings. Scope remains open to take up in-depth study among the tribal teachers on this specific aspect.

In conclusion, the researcher modestly wants to submit that the Anthropological approach, which was adopted by the researcher, has a profound importance in the study of educational problems in general and the tribals in particular. The researcher holds that this novel approach, almost virgin in educational researches, will lead the future researchers to a new road of knowledge and lay a new vista in the coming decades in educational research.