CHAPTER III

REVIEW OF RELATED LITERATURE

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CHAPTER-III
REVIEW OF RELATED LITERATURE

“Everyone has the right to education”
- Article 26, Universal Declaration of Human Rights

3.1 INTRODUCTION

Human effort to change and improve upon what already exists always takes the support of knowledge that has accumulated over the years due to its curiosity and constant endeavor to know the unknown and reach the unreached. Research, thus, can never be undertaken in isolation. In fact, research is that scientific method the application of which is a sine qua non to the study, investigation or evaluation of a problem or felt difficulties based on some established theories, facts or statistics. In a way it is to say that the proposed problem undertaken to investigate has its roots in the existing literature but it needs to be further researched and explored. A review of the literatures related to the issue proposed to investigate is, thus, an indispensable component of any research work guiding the investigation towards delimiting and defining the problem, avoiding unfruitful and useless problem areas and evade unnecessary effort to find what already exists and what not. Thus, has grown up the importance of reviewing related, directly or indirectly, studies already conducted and available and with it the need to document them to establish the novelty and reliability of the proposed research.

Educational research is the application of scientific method to the study of educational problems. Since education is a behavioral science, the major concern of educational research is to understand, explain and to some degree predict and control human behavior.

The emergence of education as a science is approximately ninety years old. The beginning of educational research as a discipline may be traced with the scientific study of pedagogy by Pestalozzi in 1803.⁴ And in 1894 Hall made a significant contribution to educational research when he printed the first series of questionnaires for securing information about children. It is worth mention here that educational research before 1900 was greatly influenced by
experiments in the field of psychology. And some eminent contributors to educational research during this period were Weber and Fechner on studies of the threshold of sensitivity, Wundt established his experimental laboratory in 1879, Ebbinghaus conducted experiments on memory, Francis Galton's works on "Hereditary Genius: An Inquiry into Laws and Consequences" (1869) and "Inquiries into Human Faculty and its Development" (1883), the classic article titled "Mental Tests and Measurement" by J. M. Cattell in 1890 in which "Mental Test" was introduced for the first time into the literature.

The first quarter of 20th Century witnessed a shift from experimental research to the activities like school surveys. The *Pittsburgh Survey in 1907 was the first school survey*. Also established were the organizations like National Society for the Study of Education (NSSE), the American Educational Research Association (AERA) and National Society of College Teachers of Education (NSCTE). The first edition of Encyclopedia of Educational Research, which briefed a detailed account of the earlier research efforts, was published in 1940 by the AERA. *Action Research as a useful means of improving school practices and in solving educational problems of local nature was developed by Corey in 1953*. In a nutshell, the scope and fields of educational research was gradually expanding. A number of researches are being conducted all over the world for determining the effectiveness of different aspects of the curriculum, teaching methods, evaluation, guidance, planning etc.

Educational research in India does not have a long past and is still considered in infancy stage. Although the need for educational research was acknowledged for the first time in the Government Resolution on Educational Policy in 1913, it is only after the attainment of Independence in 1947 that a systematic effort to develop educational research was made. Precisely it began with the award of the first Ph.D. degree by Bombay University in 1943. And since then a number of organizations like National Council of Educational Research and Training (NCERT), SIE and National University of Educational Planning and Administration (NUEPA and formerly NIEPA) etc. were established to promote educational research at different levels. Many journals like Indian Educational Review, Indian Journal of Education, Journal of Higher Education, Journal of Educational Planning and Administration etc. were published with the same objective. An account of the researches on education
compiled in the series of Survey of Educational Research volumes published during different periods is presented in the following table:

STATEMENT: 16
Account of Researches in Education

<table>
<thead>
<tr>
<th>Name of the Document</th>
<th>Period</th>
<th>No. of Researches</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Survey of Educational Research</td>
<td>&lt;1972</td>
<td>729</td>
</tr>
<tr>
<td>2nd Survey of Educational Research</td>
<td>1972-78</td>
<td>806</td>
</tr>
<tr>
<td>3rd Survey of Educational Research</td>
<td>1978-83</td>
<td>1481</td>
</tr>
<tr>
<td>4th Survey of Educational Research</td>
<td>1983-88</td>
<td>1651</td>
</tr>
<tr>
<td>5th Survey of Educational Research</td>
<td>1988-93</td>
<td>1828</td>
</tr>
<tr>
<td>6th Survey of Educational Research</td>
<td>1993-00</td>
<td></td>
</tr>
</tbody>
</table>


The table reveals a consistent increase in the quantity of research work, with a maximum increase during 1978-1983. This signifies an increase in the popularity of the subject and a greater awareness for improving educational practices in the country.

Presented below is another table containing information on the number of research studies carried out during different period. The same is presented decade-wise starting from 1940, the year before which no such work was done.

STATEMENT: 17
Decade wise Research Studies carried out in Education

<table>
<thead>
<tr>
<th>Period</th>
<th>No. of Researches</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt; 1940</td>
<td>Nil</td>
</tr>
<tr>
<td>1941-50</td>
<td>10</td>
</tr>
<tr>
<td>1951-60</td>
<td>63</td>
</tr>
<tr>
<td>1961-70</td>
<td>234</td>
</tr>
<tr>
<td>1971-80</td>
<td>850</td>
</tr>
<tr>
<td>1981-90 #</td>
<td>1667</td>
</tr>
</tbody>
</table>

Source: 4th Survey of Educational Research, M. B. Buch and R. Govinda

# Bibliography of Doctoral Dissertations for Social Science and Humanities, Association of Indian Universities, New Delhi
Although both the table reveals that there is an increasing trend in terms of volume of the studies carried out but considering the long educational history and its size the researches reported are far from satisfactory. Besides, research in this field has been concerned mainly with descriptive accounts of the system of education as it has developed over the years. Quite a few scholars have attempted to write an account of education in ancient India based on evidence in ancient Hindu scriptures and epics such as the Vedas, Upanishads, Smritis, Puranas, Ramayana and Mahabharata as well as Jain and Buddhist sources. Work has also been done on medieval education using accounts of travelers and chronicles while the history of education in the modern period has been gathered from government reports, resolutions, legislation and charters.

The proposed investigation is an effort to know how well the Chakmas, a tribal community primarily identified with CHT of Bangladesh as its primary home, could adjust or and assimilate with the Indian society whose education system is the monopoly and influence of the few so called social engineers who have used the merit of VARNA VYAVASTHA (caste system) for their own benefit. Education system in India is designed and developed in the light of establishing and consolidating the permanency of the social hierarchy and thus made it the property of the few. It used to be imparted based on one’s social status and rarely on merit. A society that has its foundation on caste system always wanted to maintain 'as is what it is', never allowing the weak to have any opportunity of coming out of the human authored territory fenced by the heredity based caste system. The direct consequence of this arrangement is the exclusion and expulsion of those left out of the social system from having any opportunity of educating themselves of the reality of life. They were denied every opportunity of unmaking themselves from what they are to what they could have been.

The major forced subscribers to this system are the Scheduled Castes (SC) and the Scheduled Tribes (ST) whose literacy rate is 54.69 and 47.10 percent respectively as against 65.38 percent of the general category. Perhaps one major factor for the failure to attain education for all or universalize elementary education is the age long alienation of these two categories of
population who today comprises about twenty-four percent of the total population. Article 46 to the Constitution of India lays down that “the State shall promote with special care the educational and economic interest of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.” However, this mouth-watering commitment of the Constitution to the weaker and the disadvantaged section of the population, particularly the SCs’ and STs’, are still far from reality. One may know that the early effort to know the tribal was felt by the British way back in 1807 as they understood that a first-hand knowledge about the tribal would ease the administration and thus appointed Dr. Francis Buchanan to undertake an ethnographic survey on the tribal dwelling in the north-eastern part of the undivided India. And since then a large number of surveys and researches have been conducted on the tribal of India. But it is unfortunate to know that most of these studies were primarily meant to help the administration rather than to develop the tribal people by giving proper education. It is only the Christian missionaries who took the pain to teach them the skill to read and write.

The proposed study involves an investigation into the educational status of a tribal community as well as such issues related to ethnography that has its bearing on education like language, literature, culture, social structure, etc. Thus, here in this chapter an attempt has been made to record a review of relevant and representative literatures and research studies related to both tribal ethnography as well as tribal education.

While reviewing, attention has been given to such ethnographic studies which describe issues like language, literature, culture, social structure, a tentative origin etc. and are of concern to the proposed work. Besides, such studies which investigate and describe the educational status of the scheduled tribes are also given primary attention. Care has also been taken to maintain, so far possible, the chronological order of the studies.

Addressing the objectives of the proposed investigation the researcher has explored and reviewed a number of research journals, books, dissertations,
thesis, periodicals, year books on education, encyclopedia of educational research and various survey reports, particularly the survey reports edited by M. B. Buch (1974, 1979, 1987, 1992 and 2000). The available literatures, directly or indirectly related, reviewed in the following pages are documented under the following category:

1) Review of studies related to Tribal Ethnography
2) Review of studies related to Tribal Ethnography in North East India
3) Review of the Ethnographic Studies on Chakmas
4) Review of studies related to the Education of the Tribal
5) Review of studies related to the education of the tribal in North East India
6) Implication of the Reviewed Studies to the Proposed Research

3.2 Review of Studies Related to Tribal Ethnography

Tribal studies have figured prominently in the history of anthropology in India and this continued till recent past. British administrators, foreign missionaries, travelers and scholars were found to take keen interest on those studies for reason and interest of their own. The history of anthropology in India till recent past has been the history of tribal studies. Such a history can best be understood in the light of the reviews of those researches carried out by scholars like S. C. Roy (1921), D. N. Mazumdar (1950 and 1956), G. S. Ghurye (1956), S. C. Dube (1956 and 1962), N. K. Bose (1963), L. P. Vidyarthi (1966 and 1970), S. Sinha (1968) and others.*

The foundation of the tribal research in India was laid with the foundation of Asiatic Society of Bengal in 1774 since when the British administrators, missionaries, travelers and a few anthropological oriented mind collected data on tribal and rural groups and wrote about their life and culture in the Journal of Asiatic Society of Bengal (estd. 1784), Indian Antiquary (estd. 1872), Journal of Bihar and Orissa Research Society (estd. 1915) and in Man in India (estd. 1921). Along with other historical and geographical information, they also collected ethnographic data and published a series of district gazetteers and handbooks on tribes and caste and also a number of monographs, especially on the tribes of Assam.
Scholars of British origin like H. H. Risley, E. T. Dalton, Russell, Crooks and others wrote encyclopedia inventories on the tribes and castes of India which, even today, provide basic information about their life and culture. Besides, general books on Indian ethnology were also published by administrators like J. L. Campbell (1856), R.S. Latham (1859) and Risley (1891) with the purpose to acquaint the government officials and others with classified descriptions of the tribes and castes.  

These generalized works about the land and people were followed by efforts to prepare detailed accounts of specific tribes and castes. Among them mention may be made of J. Shakespeare (1912), Gurdon (1914), J. P. Mills (1922 and 1937) N. E. Parry (1932), W. G. Grigson (1938) and a few others. A few missionaries like P. O. Bodding (1925), J. Haffmann (1924) and some others were also captured by the attraction of ethnographic and linguistic researches. However, much goes to the credit of British Anthropologists like Rivers (1906), Seligmann (1911), Brown (1922), and Hutton (1931) whose work on the tribes of India brought within range the imagination of various scholars on the study of tribes and their languages in India.

Under these influences, the first Indian to write exhaustive monographs on the tribes in India was S. C. Roy who published his first work on the Munda tribe in 1912. It was followed by a series of five monographs on the Oraon (1915), the Birhor (1925), Oraon Religion and Customs (1928), the Hill Bhuiya (1935) and the Kharia (1937). While acknowledging these works by the contemporary British anthropologist as competent works, Hutton in his presidential address at the annual meeting of the Indian Anthropological Institute held in Calcutta on January 5, 1938 described S. C. Roy as the ‘Father of Indian Ethnology’.

The inclusion of Social Anthropology in the curriculum of Bombay and Calcutta University drew the attention of academicians and scholars to undertake researches on issues related to anthropology. And soon specialized subjects like kinship studies; social organizations etc. were undertaken by various scholars from around the world. A list of such studies is recorded in the
following pages for reference and further review. While recording no efforts are made to arrange the studies in any form of order.

The entry of Verrier Elwin and the publication of his problem oriented studies on the tribes of Madhya Pradesh and Orissa like the Baiga (1939)\(^\text{13}\), the Agaria (1942)\(^\text{14}\) etc. further contributed to the strength of Indian anthropology.

Robbins Burlings (1963) an American anthropologist, is the first to publish a village study on a tribe in India. His work on Renganggri, a Garo village, with reference to family and kinship provides a first rate model to be followed by a researcher in tribal ethnography in India.\(^\text{15}\)

Vidyarthi's (1963) study of Maler culture was the study of a tribe in terms of nature-man-spirit complex. This work provides an alternative model for understanding tribal complex in terms of the interrelatedness of ecology, economy, society and spiritual beliefs and practices.\(^\text{16}\)

A few other studies under the guidance of N. K. Bose were carried out by the Anthropological Survey of India. Worth among them is the study on the material culture of India and the land use survey in a Juang village (S. Bose, 1961), etc.\(^\text{17}\)

A similar study of a Kulu village was undertaken by Colin Rosser, a missionary anthropologist, who stayed in the village for about two years, and brings to light an excellent picture of the deep religious orientation and group cohesiveness of the Himalayan communities. The study highlights how the Himalayan villages face the challenges of modernization with respect to their adjustment with the valley gods and goddesses and their religious and traditional orientation.\(^\text{18}\)

The Census Organization of the Government of India brought out an ethnographic monograph, edited by N. G. Nig with Roy Burman as a consultant, on the Koraga tribe of Karnataka. They are numbering less than 7,000 and are known as serfs, brought and sold with the land. The study carried out was quite comprehensive as it details social organization, economic life, material culture, religion, festivals, intra and inter-community relations, social control, reforms and even language, literacy and education.\(^\text{19}\)
Koichi Sugiana (1969) carried out a study based on fieldwork done as part of cross-cultural research on the relationship between agriculture and culture among the Munda of Chotanagpur. The study includes a detailed description of agricultural activities, sources of supplementary income, interrelationship with other Munda communities, their religious beliefs and practices bearing on agriculture etc.\(^20\)

S. L. Doshi (1971) carried out a study on the Bhils of Banswara district of Rajasthan with reference to their self-awareness and cultural synthesis build up with the neighbouring communities. The study focused on the tribal organization, village settlements, occupational patterns, family and kinship, religious beliefs and practices, etc.\(^21\)

S. B. Nandi et al. (1971) made an investigation on the life and culture of the Malla Ulladan of Kerala, a small matrilineal tribe living in the forests. Although the tribe is still in the hunting and food gathering stage, the rate of literacy among them is rising and they are gradually approaching towards the mainstream of regional life. The investigation is based on the family, kinship and marriage as well as social control and the religious rites and practices of the community.\(^22\)

The book, *Tribal Situation in India*, edited by K. S. Singh (1972), embodies forty papers presented at a seminar on the same theme at the Indian Institute of Advanced Study. The papers provide perceptive analyses of various strands in the complex process of the adjustment of India's tribal population to the idiom of an emerging nation. It is a contribution towards a realistic and sympathetic appraisal of the contemporary situation in a sensitive, vulnerable and potentially explosive part of Indian society. The book contains papers discussing issues like the perspective and problems of the situation in different states and regions having substantial tribal population, social and cultural communication, the process of change and mobility, problems relating to land and hunger, problems of integration, tribalism, nationalism etc. The volume concludes with a statement which notes that integration is a continuing and dynamic two-way process. "As the national economy develops and as individuals from all sections of society are drawn into it, integration
increasingly becomes broader and deeper giving rise to a new culture....”
(Singh, K. S. 1972: 632/639)

A similar effort at the state level was made by P. R. G. Mathur (1977) who published a book on the tribal situation in Kerala. Discussing the demographic profile of the tribal population in Kerala, the author depicts the lifestyle of two of the most backward tribes of the state, viz: the Cholanaikan and the Kurumba of Attappady. The book discusses on issues like the transfer and alienation of tribal land, bonded labour system, the problem of indebtedness and also made an appraisal of the rural electrification in the tribal areas and residential schools for tribal children and also the status of women among the tribes.23

G. S. Aurora (1972) made an investigation on the life and culture of the Bhilala of Alirajpur in the Jhabua district of Madhya Pradesh. The study points out how tribe, caste and class encounters have led to changes among the Bhilala.24

B. C. Mukharjee et al. (1973) studied the Chero, an important but neglected tribe in the district of Palamau, which enjoyed great political power in the entire neighborhood just a couple of centuries before the study was actually carried out. The study deals with all the aspects of Chero life and culture and attempts to give a holistic picture of the entire Chero community.25

Saileshwar Prasad (1974) produced a monograph on the interaction among three tribal communities of Santhal Parganas. The tribal communities are Maler, Malpharia and Santhal. The Study brought out the patterns of co-operation, conflict and interdependence as well as mutual resistance in different spheres of life among the said tribal groups. The study indicated that interaction has led to symbiosis among the communities of the area and that exclusiveness among the tribal as well as non-tribal is breaking up and an integrated pattern of culture is emerging.26

T. S. Negi (1976) made an attempt to prepare the profiles of the different tribes of Himachal Pradesh such as Kinnaur, Bhot, Swangla, Domba, Hessie, Gujjar, Gaddi, Jadha, Lamba, Khampa and others.27
S. G. Morab (1977) carried out a study on Soliga, a small tribe of shifting cultivators, inhabiting in the Biligiri Rangana hills near Mysore. The study involves a description of their material culture, social life, family and kinship, social control and religious beliefs and the effect of culture contact on this community.

N. K. Shyam Choudhury (1977) conducted a study on the social structure of Car Nicobar Islanders. The study gives a detailed description of the ethno history of the island and the various institutions having significance in the life of the tribal people. Ramage is one such organization made out of a group of people linked by blood, forming into an exogamous group and residing in a number of settlements. The Ramage also owns land while the head of Ramage, known as Mapati, plays an important role as a leader in the economic life of the group. The Car Nicobarese derives their sustenance through systematic cultivation of coconut gardens, fishing and pig rearing. The study gives a detailed description of the village organization and concept through several case studies. A semantic appraisal of the kinship system of the community is also attempted.

N. C. Chaudhury (1977) conducted a field work on the social structure of the Mundas of Bihar. The study was carried out in a multi-ethnic village and discusses the relationship between the clan of the settlers of the village and other Mundas who lived in the same village. The study also takes into account the social stratification existing among the various tribal and non-tribal groups in the village.

C. P. Singh (1978) in his study on the Ho tribe of Singhbhum traces the history of Singhbhum and brings out the impact of British penetration on the Larka Ho. The study examines the administrative machinery that emerged during the British rule and the British impact on the socio-economic system.

Naik, Masavi and Pandya (1979) produced a short monograph on the Kolgha, a little known tribe largely concentrated in the Valsad and Surat district of Gujrat. All the households of the area are below the poverty line and nearly forty percent of the households are indebted. The study details the social
organization, economic life, material culture and religious life of the community and offers a plan of action to improve their level of living.\textsuperscript{32}


To find out if any changes have taken place among the tribal communities with the passage of years, ICSSR sponsored a number of restudies on which reliable benchmark data were available. Some such restudies are:

\begin{itemize}
  \item The monograph on the Munda by Sarat Chandra Roy published in 1912 restudied by Sachchinanda (1979)
  \item The restudy made by L. P. Vidyarthi on the Kharia tribe, the benchmark of which was provided by the work of S. C. Roy and R. C. Roy published in 1937
  \item The monograph of B. H. Mehta on the Chodhras, now known as the Chaudhuri, published in 1931-32 restudied by G. Shah (1977)
\end{itemize}

Sachchidananda not only took into account the themes touched by Roy but also included other issues which are of concern to modern social anthropologist. His restudy took into consideration the changes in Munda life and culture as reflected in the writings of scholars who worked on different aspects of Munda life between the period of original work and the present work.\textsuperscript{44}

While L. P. Vidyarthi in his restudy takes into account the ecological differences among the hill Kharias, Dudh Kharias and Dheki Kharias.\textsuperscript{45}
And the restudy by Ghanshyam Shah takes into consideration issues like changes in the sphere of the life of Chodhuras as against others, impact of the changes, direction of the changes etc. Since the studies were made at different points of time, they were different not only in scope but also in approach and methodology.


N. Iqbal Singh (1978) produced a book on the confrontation between the tribals living in Andaman and Nicobar Island and the colonists. The book is largely a historical account of the colonization of the Island.

3.3 Review of Ethnographic studies on the tribal of North-East India

Due to its diverse ethno-linguistic character North East of India, comprising Arunachal Pradesh (formerly NEFA), Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura, is often regarded as the anthropological museum of the country. And quite naturally it is one of the most fertile breeding ground liked by researchers, anthropologist and the like undertaking investigations for the welfare of these remote and inaccessible people as well of their own interest. A review of some such available related studies is presented in the paragraphs to follow:

The inaccessible wild terrain of Arunachal Pradesh, formerly NEFA, remained unexplored till C. Von Furer-Haimendorf was invited as a special officer to conduct an exploratory survey of the NEFA region (1944-45). During his first visit he wrote two books (Furer-Haimendorf, 1947, 1955) on three local tribes of the area in the form of travelers' accounts. In his later visit he wrote another book, The Apa Tani and Their Neighbours (Furer-Haimendorf, 1962), which examines their economy and their interactions with the Dafla, their neighbours.

A systematic ethnographic study of NEFA, however, was undertaken under its own administration by Verrier Elwin and his team of anthropologists.
The first monograph to appear on this series was on the *Dafla* (Shukla, 1959)\(^{50}\) which was followed by monographs on *Tangsas* (M. P. Dutta, 1959)\(^{51}\), the *Sherdukpen* (R. R. P. Sharma, 1961)\(^{52}\), the *Gallong* (Srivasta, 1962)\(^{53}\), the *Aka* (R. Sinha, 1963)\(^{54}\), the *Padam Miniyoung* (S. Roy, 1960)\(^{55}\), the *Mikir of Assam* (F. P. Lyngdoh and B. K. Roy Burman, 1972)\(^{56}\), the *Sema Naga* (E. H. Pakyntein and B. K. Roy Burman, 1973)\(^{57}\), the *Dimasa Kachari of Assam* (B. K. Roy Burman, 1971)\(^{58}\), *A Socio-Economic Survey of Rupa: A Sherdukpen village in Arunachal Pradesh* (B. K. Roy Burman, 1971)\(^{59}\). The monographs give a comprehensive description of the social and cultural life of these tribes.

In addition to supervising the monographs, Elwin wrote a number of books based on his own field work in NEFA. And the most widely read and appreciated book by him is *Philosophy for NEFA* (1960)\(^{60}\). The book brings to light the fact that the people of the region have rich artistic tradition. He examines the rich heritage of tribal art in the context of their religious beliefs and customs and makes a strong statement for the preservation and encouragement of primitive art in this region (Elwin, 1962).

The Department of Anthropology of Calcutta University, established in 1921, also took an interest in the study of tribes of the north-eastern region. In 1931, T. C. Das with his students visited four Purum villages in Manipur and published his monograph on Purum in 1945. The study brings out the ecological, economic, social, political and religious life of the Purum people. His objective of the study has been to present and integrated and complete picture of the Purums, covering physical, linguistic, demographic and ethnographic dimension of anthropological enquiry.\(^{61}\)

Chattopadhyya of Calcutta University conducted a study on the Khasi Kinship and social organization (1941) by the application of W. H. R. River’s genealogical method. He also made a study of ownership of land and its inheritance in the Khasi society (1949).\(^{62}\)

The interest of the researchers of the survey was originally confined to the study of social organization of selected tribes in the Assam region. S. W. Aalok, the first qualified Naga with a degree in Anthropology, studied the
Morung organization among the Nokte Naga and described the daily routine of Naga youth (Aalok, 1956).  

B. Mukherjee carried out a field research among the Garos in 1953 and among the Riang of Tripura studying their kinship and social organization.  

The social anthropological researches in this region were carried further by scholars like B. C. Gohain (1954) on the agricultural organization among the Abor, B.B. Goswami (1960) on the kinship system of the Lushai and others.

B. B. Goswami (1969) in a seminar held at Shimla on the tribal situation in India presented a paper on the socio-cultural relationship between the tribes and non-tribal group of Assam living in varied ecological conditions with divergent types of economic organizations, linguistic groupings, social structure and religion. He makes a case for undertaking comprehensive anthropo-historical studies of the tribes of greater Assam, including Mizoram, with a view to identify the cultural process of integration operating within the area.  

D. N. Mazumdar (Jr.) (1969) in another paper presented in the same seminar examines the tribe-caste continuum and the process of sanskritization among the Bodo speaking tribes of the Garo hills. Taken together, these studies establish the need for an anthropo-historical study of the cultural processes operating in this area.  

Prashun Chandra Saikia (1976) carried out a study to reveal how the Dibongiya, a priestly community of Assam, preserved their traditional tribal socio-ritual beliefs, practices and language. He tried to find out how a community maintains its identity and why motivates the people to stick to their tribal ways of life. He sought to examine the relationship between ritual and social organization and between ritual and economic organization in the Dibongya community.  

Dipali Danda (1978) studied the Dimasa of Assam, inhabiting in the United Mikir and North Kachar hills. The study makes a comprehensive survey of their economic life with family as the principal unit of production, social structure, village organization and religion. The increasing role played by the
district council and the local market has brought the Dimasa into contact with the outside world. Its impact, however, has been none too happy as the tribals have been exposed to exploitation. But the investigator feels it satisfying as the Dimasa have full faith in the basic values of their life and culture.70

N. K. Shyam Choudhury and M. M. Das (1973) carried out a study on the Lalung tribe in the plains of Assam. It was part of an area study undertaken by the Anthropological Survey of India. Data were collected on the basis of an intensive study of a village community dominated by an ethnic group. In developing the analytical framework the authors made a comparison between the Khasi and the Garo community. The roles and functions of important kin and the logic that lies behind the social structure are also discussed. Also described is the economic and religious aspect from the point of view of the social involvement of the entire community. The authors have tried to see Lalung life as a whole, promoting group consciousness.71

Asoso Yonou (1974) published a book entitled The Rising Nagas. The book starts with a description of the land and the people and gives a detailed history with special reference to the British rule during 1880-1947. The book also describes Nagas in free India and the role of the peace missions. The author also discusses an account of the Nagas at the then present time.72

M. Horam (1975) published another monograph on the Nagas and he started with a historical background: origin, characteristics, clan, village organization and administration etc. The book also has a useful appendix and an account of the first military expedition in the Naga Hills and the nine-point agreement signed by the Naga National Council and Sir Akbar Hyderi in June 1947.73

Return to the Naked Nagas (1976) is a republication by Furer-Haimendorf in which the author described the changes taking place in the society of the Konyak Nagas, revisiting the village about forty years after his first visit for field work.74

In view of its geo-political significance, the problems of anthropological researches in this area are different and distinct from other tribal areas. This region being the meeting place of the international borders of
China, Bangladesh and Burma, the inhabitant tribal people are exposed to the world outside and are influenced in their attitudes and strategies by factors beyond the control of local and national government. In the light of these special considerations, there is an urgent need for comprehensive, problem-oriented and systematic anthropological investigations in this area. And it is hoped that the same should be carried out avoiding overlapping and emphasizing quality.

3.4 Review of the Ethnographic Studies on Chakmas

The first but brief historical account of the Chakmas was published in 1869 by Capt. T. H. Lewin, the first Deputy Commissioner of Chittagong, in his book *The Hill Tracts of Chittagong and the Dwellers Therein*. However, before Capt. Lewin, Lieut. Arthur Phayre in an article titled *An Account of Arakan*, published in the Journal of the Asiatic Society of Bengal in 1841 wrote about a clan of the Chakmas dwelling in Arakan. Also, R. H. S. Hutchinson in *An Account of Chittagong Hill Tracts* (1906) narrated the identity of Chakmas including the various affairs of the District but escaped the historical affairs of the Chakmas. Late Satish Chandra Ghosh for the first time in *Chakma Jati* (1909) publishes a series of works on the wholesome history of the Chakma. Besides Chakma history, he threw light on the various affairs of the Chakmas including their religion, society, culture, language, script, literature etc. In the same year R. H. S. Hutchinson edited *Chittagong Hill Tracts District Gazeteer* (1909) is published which contains a brief description on the history of the Chakmas. Needless to say, like earlier literatures this also believes to be lacking objectivity and based on secondary information.

By this time some native authors like Raja Bhuban Mohan Roy, Madhab Chandra Chakma, Noaram Chakma, Biraj Mohan Dewan, Punya Dhan Chakma, S. P. Talukdar and others also joined the league of authors and offered their best of effort to trace the history of the Chakmas.

Raja Bhuban Mohan Roy (1919), himself a king of the Chakma dynasty, published a book called *Chakma Raj Bongsher Itihas* (History of Chakma Dynasty) and as the title of the book says, it described the ethno-dynastic
history of the Chakmas but needless to say it also failed to offer a concluding statement regarding its own origin.\textsuperscript{80}

*Shree Shree Rajnama* by Madhab Chandra Chakma (1940) is another effort by another native author towards revealing the origin of the Chakmas. Unfortunately it was not much different from what his predecessor has written about. Infact, the sum and substance of the book is not much different from what Late Satish Chandra Ghosh has said.\textsuperscript{81}

Ashok Kumar Dewan (1993) in his *Chakma Jatir Itihas Bichar* published on the occasion of World Chakma Conference primarily concentrated to establish that the literatures published by the non-native authors regarding Chakma history and origin are misleading and far from reality. This is more of a kind of questioning the sincerity and accountability of the non-native authors towards revealing an authentic history of the Chakmas. Infact, the author himself said nothing new on this issue.\textsuperscript{82}

S. R. Maitra (2002) carried out a study on the Chakmas of Tripura entitled *Ethnographic Study of the Chakmas of Tripura* in which the author discussed and described the village, culture, economic structure, social and political organization, beliefs and practices and mode rest and recreation of the Chakmas. The study intends to bring out the changes and development that might have taken place during their stay in Tripura since migration from Bangladesh.\textsuperscript{83}

Tridiv Roy (2003), the King of the Chakmas who settled in Pakistan after the partition of Bangladesh and went on to become a federal minister in the first ever elected government in 1971 and Ambassador to Argentina in 1981, published a book called *The Departed Melody (Memoirs)* where in he narrated the history of the Chakmas and their relation with the British administration. Besides, the book also discusses the royal history, his childhood experiences in the palace and his experiences as administrator in the newly created Pakistan. The book is more of a kind of memories of past accounts than of any investigation in to the ethnographic history of the Chakmas.\textsuperscript{84}

Apart from the studies mentioned above, a number of studies have been conducted on the pattern of cultivation, use of land and strategies in jhum
cultivation among the Chakmas. A field survey of rice based cropping pattern was carried out by Swapan Sisir Chakma in the ethnic minority village of Chakma in Dighinala Upzila, part of the Khagrachari District in the CHT of Bangladesh, to explain the existing pattern of paddy cultivation, especially in terms of environmental conditions and farm size.  

Another study carried out by Santosh Bikash Tripura stressed on the challenges of the indigenous peoples land rights in the CHT in Bangladesh. The study titled *Blaming Jhum, Denying Jhumia: Challenges of Indigenous Peoples Land Rights in the CHT of Bangladesh: A Case Study of Chakma and Tripura* is a Ph. D. thesis that focused on how the indigenous peoples have been displaced and losing control and rights over their own land. This is basically a issue between environment and the means of livelihood of the Chakmas. The study reveals that the existence of the local people is violated by the imposition of power for the extraction of the land and natural resources.

To conclude, the search for a reliable ethnographic study based on authentic and verifiable data for tracing the origin of the Chakmas returned empty handed. What came out are reports and records reprinted with the intention to make some name in literary and academic activities. Quite naturally none of the works could offer enough evidence and logic to convince the historians and the common masses for the acceptance of the thesis propounded by them. But this did not deter the confidence of the native as well as non-native authors contributing in their own way and capacity to explore the ethnic history of the Chakmas. Some such works, directly or indirectly related to the ethnicity of the Chakmas, are recorded for reference:

1. *Wild Races of South-Eastern India* by Captain T. H. Lewin (1870)
2. *Parbotiya Rajlahari* by Noaram Chakma (1962)
11. Chakma-Hajong Refugee Problem in Arunachal Pradesh: A Historical Background by S. Dutta 

3.5 Review of studies on education of the tribal

The necessity for providing appropriate educational experiences to all children have become increasingly important in view of the realization of the fact that a nation cannot prosper without educating its future citizens. While the six goals adopted in 2000 at the World Education Forum in Dakar remain the benchmark for assessing progress towards Education for All. Ten years have passed since then, while much has been achieved over the past decade but many of the world's poorest countries are not on track to meet the 2015 target. Failure to reach the marginalized has denied many people their right to education. Today it has reached a point where educators are more anxious to arrive at an effective solution. Thus, there is an urgent demand that countries must develop more inclusive approaches while simultaneously eliminating, or at least reducing the number of sociological problems, precipitated by sociological isolation of people caused due to human classification on the basis of caste and class. Mention may be made particularly in the context of India where education has historically been made the property of the few. Since educational development took place within the framework of a stratified social system, it has always been focused on the needs of the privileged ones. Quite naturally those with a high educational profile continue to be in an advantageous position and those who were disadvantaged once continue to remain so. Of these the Scheduled Castes and the Scheduled Tribes form the largest group.

If literacy is any indicator of the prosperity of any social group, 1991 Census rates Scheduled Castes (37.41%) and Scheduled Tribes (29.60%) much behind the total literacy of the country (52.21%). The drop out rate for the said group is also very discouraging so far the report of MHRD for 1994-95 is
concerned. Unless this quarter of the total population of the Country (approx. 24%) is not included and empowered to compete at par with the other advantaged group, the commitment of the Constitution to the Nation for Universalising Elementary Education (UEE) shall ever remain unfulfilled and the dream of the Former President A. P. J. Abdul Kalam to make India a super power by 2020 shall remain elusive for ever.

Western experience in this regard can prove a good lesson for all concerned in India and more so for all those nations struggling to attain education for all (EFA). Of many, one important reason for the success of universalisation of education at almost all level for the western nations is the extension of educational opportunities to the born disadvantaged, the socially handicapped or the culturally backward. Doors of free education were opened for all wanted to learn but unable to do so because of financial constraint. Britain is a pioneer nation in this regard. As Olive Banks said:

"The fact that a hungry child can not learn was officially recognized at the beginning of the present century, and the provision for school milk and meals and the school health services became established features of the British education system." 98

But this needs to be understood that the making of a provision is not an end in itself. A provision can never ever solve the problem. Rather a positive discriminatory action in favour of the disadvantaged should be initiated and perhaps the introduction of compensatory education is a step in this regard. Most of the studies carried out in USA on the disadvantaged children reveal that children belonging to lower social strata always remained backward in their intellectual attainment in comparison to their counterpart belonging to higher social strata.99 This backwardness, as most of the study indicates, is due to cultural factors. Coleman (1966) in his study reported that the differential effects of schools on students are largely due to the factors existing outside the school.100 All these study and many more sensitized the issue of compensatory education or education of the disadvantaged children resulting in the further research on the educational problems and prospect of the socially handicapped children in USA.
Studies of similar nature were also carried out in other countries. Mention may be made of some studies carried out in Britain like the one by Taylor and Ayers (1969) titled ‘Born and Bred Unequal.’ The study investigated the complex interaction of the provision of educational resources, the socio-economic environment of the family and attitude towards education. Besides, the research of John and Eggleston (1970) on ‘Some Environmental Correlates of Extended Secondary education in England’, Wax and Dumant (1964) on ‘Formal Education in an Indian Community’ etc. are also some notable contribution towards education of the deprived and disadvantaged.\textsuperscript{101}

Other studies include ‘A Study of Reisman (1962) on the ‘Culturally Deprived Child’, Passow, Goldberg and Tannenbaum’s (1967) study on ‘Education of the Disadvantaged’; Witty’s (1967) study on ‘The Educationally Retarded and Disadvantaged’ and Thompson’s (1962) investigation on ‘Problems in Achievement of Adequate Educational Opportunities’ etc. These studies have revealed that low socio-economic status, lack of motivation, alienation, language difficulties etc. are major factors resulting in educational retardation and early drop out of children belonging to disadvantaged section of the society. These studies, however, do not have any direct relevance for understanding of educational problems of the tribal children, particularly in Indian settings.\textsuperscript{102}

It is also true that much has been achieved in terms of the promotion of educational interest of the disadvantaged group in general and the STs in particular during the last sixty years of India’s independence. Besides appointing commissions and committees to improve the status of tribal education, a number of research studies have been carried out, both at the institutional as well as at the individual level. Some such relevant studies have been reviewed here in this section to actually find a relationship between the proposed research and the researches already done and also to establish the novelty and worthiness of the proposed research.

It is worth mention here that the first contribution to the study of the educational problems of S.T. in India was made in 1944 by Prof. Furer-Hainendorf (Indian Journal of Social Work, Sep. 1944) entitled ‘Outlines of the
Educational Schemes for the Gonds of Adilabad District in the Nijam's domain of Hyderabad\textsuperscript{103} while the first Ph.D. on tribal education in India by an Indian (Ambasht) was submitted in 1965 to Ranchi University.\textsuperscript{104} This was adjudged as an outstanding educational research by NCERT and was published in 1970. The study revealed that education was not geared to the life needs of tribal children. Moreover the existence of tribal and non-tribal prejudices or the social distance among teachers and taught was a serious hindrance to the fulfillment of the objectives of education. Ambasht in his publication, 'A Critical Study of Tribal Education' observed that the school and society were more often at logger heads. Besides, the protagonist of the modern education discarded the traditional indigenous institutions of learning without even testing their usefulness in achieving educational objectives.\textsuperscript{105}

The NCERT organized a National Seminar on Tribal Education in India (1965) in which the problems of education of the tribal children were discussed. Besides, Srivastava, Ambasht and others brought out a study on Developmental Needs of Tribal People (1971) taking shifting cultivators and settled agriculturists as representative tribes, in which education was considered to be an important component in development strategy.

A study was carried out among the Tribals to find the nature and extent of wastage and stagnation in primary education, causes and cures, by L. R. Bihari (1969). The sample consists of 927 households while the tools used for data collection were the official records, attendance registers of schools, records of the Panchayat, Education Committee, examination results, questionnaire etc. The study revealed lack of consciousness for formal education, parents apathy for education, poor economic condition, household work by children, insincerity of the teachers and the likes as the major causes promoting wastage and stagnation.\textsuperscript{106}

N. N. Vyas and N. D. Choudhury (1971) carried out a study on to measure the extent and magnitude of dropouts and stagnation of the tribals at various levels of education in Rajasthan. The study analysed the different dimensions of the problems such as factors responsible for dropouts and
stagnation, socio-economic characteristics and the point of view of teachers and parents. 107

N. B. Mandke (1971) in a study on the Korku of the Amaravati District of Maharashtra examined the prevailing educational system to find out how far it fulfills the cultural needs of the people. The author suggested for increasing awareness about the importance of education and instilling among the guardians a sense of responsibility so that they willingly send their children to the school. However, the concerned authority should keep in mind the need and problems of the local people in designing and implementing school curriculum, time table and holidays. 108

R. K. Mutatkar (1973) carried out a study on the education of the tribals of Thane District of Maharashtra. The study opined that modern education can succeed in tribal areas only when it seeks to cover the different facets of tribal life. Thus, educational development should form part of general development programme. The study also suggested opening more hostels and Ashram schools to deal effectively with the problem of low attendance while the content of study must be in parity with the local need. 109

M. S. Adiseshiah and S. Ramanathan (1974) carried out a study on the educational problems SCs and STs in Tamil Nadu with the following objectives: (i) to know the types and extent of educational problems; (ii) evaluate government policies towards education of the said groups; and (iii) suggest measures to achieve better and quicker results with their implications to the present policy and method of implementation. The study revealed high wastage at primary stage, poor literacy and difficult financial situation of parents, non participation in co-curricular activities as some major problems of the SCs and STs. 110

Chitnis (1974) carried out a survey to assess the trend of education among the SC and ST students of Maharashtra and found that the ST students were far more disadvantaged than the SC students. Besides, she carried out another study (1978) in Maharashtra to reveal the reasons for the poor performance of the tribal students and concluded that such performance in the schools and colleges are partly due to their poverty and the rest almost due to
their isolation and exclusion from the mainstream culture which monopolises education, allowing them poor or no education.

Sachchidananda (1974) in a study of educational problems of Scheduled Castes and Scheduled Tribes in Bihar examines the various problems in respect of school and college students. The study in particular examined the social life and outlook of students, their attitudes to the facilities provided and the condition of the boys and girls students living in the hostel. The impression of the teachers and tribal students towards each other is also examined. Suggestions have been made to improve the working of the scholarship scheme and appointing tribal teachers for areas with tribal students in majority.\textsuperscript{111}

In a monograph on the structural constraints in tribal education, E. V. Ratnaiah (1977) deals with the ecological, socio-economic and administrative problems faced by the Rajgonds of Andhra Pradesh. The author deals with the differential educational opportunities available to the tribals as compared to other people as well as their differential attainments. The theoretical and practical implications of the research findings can be used for remodeling the educational system to suit the needs of the tribal people. The author makes a strong urge for supplementing school education with non-formal education.\textsuperscript{112}

Investigating education among the Oraon, Sita Toppo (1978) examined the role of the Dhumkuria, the traditional organization for education and socialization in that community. The spread of modern education system and other factors made Dhumkuria almost disappear from most Oraon villages. The author made a detailed study of the school system as well as the students, their attendance, stagnation, dropout and scholastic achievements. A comparison between the students attending government schools and missionary schools is also made in the study.\textsuperscript{113}

S. L. Srivastava and Kumud Panda (1979) in a study made an attempt to find out the attitudes of the Paraja and Kondha tribes in a village of Orissa towards education of their children, housing facilities and family income. The study emphasized to improve the economic condition of the tribal people enabling them to send their children in greater numbers.\textsuperscript{114}
Another study carried out by Desai (1981) found that although ST students have improved their concept and have improved conditions yet they had lower social status than their non-tribal friends.

A historical study describing geographical, historical, socio-cultural, economic background and above all the educational progress of the tribals in Nasik district was undertaken by N. L. Jadhav (1983). The study revealed a significant finding which says that the tribals did not find the adult education classes useful as it failed to develop any income generating skill among the learner for making a decent living.  

B. P. Awasthi and V. Rama Rao (1987) carried out a study entitled, 'A Study of the Interrelationship between Education of the Scheduled Tribes and Their Socio-Economic Mobility' to find the educational development and socio-economic mobility among the SCs and to establish a correlation between education and socio-economic mobility. The study was undertaken among the Kharia, Munda and Oraon tribes of Bihar. The study concluded that there is a close interrelationship between education and socio-economic mobility.  

S. M. Bhargava and S. C. Mittal carried out a survey of educational facilities for SCs and STs in Rajasthan to find out the availability of educational facilities, estimate the cost of education that children have to bear, incentives schemes in operation and the reasons for low enrolment.  

A study very similar to the above investigation was carried out by S. M. Bhargava (1989) which intends to study the availability of educational facilities in a tribal district and a comparison with a non-tribal district is also made. Besides, the study also made attempt to investigate the reasons of low enrolment and high rate of dropout among S. T. children. Four schedules were developed: village information form, school information form, opinionnaire for head masters and interview schedule for community members. The study revealed that the non-tribal district is better placed than the tribal district on the availability of educational facilities and their utilization while some tribal districts were ahead of their non-tribal counterpart in terms of other facilities in the school.
Investigating educational infrastructure and facilities available in the tribal area, C. J. Daswani (1994) carried out a survey which also intends to assess the status of teachers, curriculum in operation, school enrolment and dropout, monitoring and evaluation of primary education and status of community participation in the school affairs. A set of eight instruments were prepared for collecting benchmark data from the field. The study revealed that some of the basic infrastructural facilities, like school building, teaching-learning material as well as incentives provided by some of the states for tribal children do not reach the real user.

There also have been some studies conducted on the correlates of education of tribal students. Some such notable studies were carried out by Chattopadhya (1961) and Manjulata (1991). While Chattopadhya was interested in the comparison of tribal students and found that the problem solving situation posed by the performance test might not be akin to the life environment of the tribal boys than that of the non-tribal boys, Manjulata on the other hand compared the academic achievements of tribal and non-tribal students in a city of Bihar and tried to isolate home environment and other social factors as reason for the variations.


Other important studies carried out on the tribal with education as a variable are:

1. ‘A comparative study of concrete intelligence of the tribal and non-tribal girls of Ranchi’ by Choudhury and Sinha (1959)

2. ‘Higher Education among Scheduled Tribes: An Evaluative Study’ by V. Kumar (1978)

3. ‘Case studies of ST failure students at middle and matriculation level in Himachal Pradesh’ by L. Koul (1983)
4. 'Socio-psychological study of the tribal high school male students of Himachal Pradesh with high achievement motivation' by M.L. Dutta (1983)\(^2\).

5. 'Educational development of tribal of Nasik District' by N.L. Jadhav (1983)\(^3\).

6. 'Education and social change among the ST of North Bengal' by Choudhury (1985)\(^4\).

7. 'Effects of socio-cultural deprivation on some cognitive and non-cognitive abilities of tribal adolescents' by Balakrishna (1986)\(^5\).

8. 'A study of achievement related motivation among tribal and non-tribal high school students' by S.M.B. Fatmi (1986)\(^6\).

9. 'Refugee and Human Rights', (Ed.) by S. Sri Krishna and Anil Kr. Sanudrala, 2008\(^7\).

10. 'Problems of Tribal Education in India: Issues and Prospects' by Midatala Rani, 2009\(^8\).

3.6 Review of Studies on the Education of the Tribal in North-East India

The North East, a much neglected area, is in want of scholars and researchers to explore its treasure. However, there are some like Hluna, Bhattacharjee and others who made contribution to their capacity. Hluna (1986) provides a comprehensive history of the progress of education in Mizoram from 1894 to 1947 and concludes that western education made remarkable progress among the Mizos and influenced their life due to the efforts of the Christian Missionaries. Bhattacharjee on the other hand examines the socio-economic strategies of education in Nagaland, beginning with the introduction of western education by the missionaries in 1930s. Among others, he found that parental illiteracy is a major factor hindering universalisation of elementary education in the State during 1930-50.

J. Chand carried out a study entitled 'A Comparative Study of various Naga Tribal Pupils in relation to their Self-perception, Socio-economic Status, Vocational and Educational Aspirations and Academic Achievement'. The objective of the study were to find out the differences in the self perception among the pupil of various Naga tribe, among the pupil of different socio-
economic status of various Naga tribe, their vocational choices and reasons, academic aspiration and academic achievement.¹³⁰

Much earlier of the above work, N. Chattopadhyay carried out a study on the intelligence of tribal and non-tribal children of Tripura. The study entitled, ‘A Psychological Study of Intelligence of Tribal and Non-Tribal Children of Tripura’, is carried out to reveal the differences, if any, between the tribal and non-tribal children and is measured through a battery of performance tests.¹³¹

S. M. Dubey’s study on SC and ST college students of Assam was undertaken to investigate their socio-economic background and see how their education affected their aspirations and performance, their way of life, participation in other activities and their feeling and opinion about themselves. The study revealed that majority of the students did not find difficulty in following lectures, students of both group have high educational and occupational aspirations etc.¹³²

Another study entitled, ‘Scheduled tribe high school and college students of Manipur and Nagaland’ carried out by G. Kabui, revealed a dismal picture of the SC students of Manipur and Nagaland. Scholarship and hostel accommodation are considered insufficient while the students are found to prefer government jobs. The parents were found less educated and have poor financial condition.¹³³

Barkataki, Bandana (1993) studied child rearing practices and developmental status of children in some tribal communities of Assam. This study is indirectly related to the education scheduled tribes based on the fact that knowledge about child-rearing in different tribal groups is inadequate and there is a need to have proper scientific knowledge of how children should be reared. The researcher explored the beliefs, customs, rituals associated with child bearing and rearing. The researcher also assessed different parameters of health status of children and found out the level of cognitive, language and motor development of children in the communities under study. The study was carried out in four major tribal groups of Assam (two hill tribes and two plain tribes) viz. Mishings, Bodos, Dimasas and the Karbis. Some of the major observation of the study were that most of the mothers receive no attention related to diet during pregnancy, almost
all mothers breast-fed their babies for sufficiently long duration, self feeding is encouraged from very early age etc.\textsuperscript{134}

Rehman, A. R. M. (1989) studied some aspects of the primary and secondary education of the Mishing Tribe of Assam. The study addressed itself to the issues of enrolment and drop-out and the relationship between the appointment of teachers and the teacher-student ratio. A sample of 500 families was selected from nine villages of upper Assam selected randomly, and the head of each family was interviewed. The study revealed that poverty, lack of infrastructure and illiteracy among parents are the main causes of the low enrolment of tribal children in schools. The study also found that many students from the tribal community drop-out between the primary and secondary level and between secondary and college level.\textsuperscript{135}

Besides the above research based studies, Rochunga Pudiaka (1963) authored a book on the Hmar, entitled “The Education of the Hmar People: With Historical Sketch of the People.” The author presented an anthropological history of the Hmars, their indigenous education system and how the modern education system introduced by the British have influenced their living.\textsuperscript{136}

All these studies reveal that despite having sufficient reasons for the existing dismal picture of tribal education, insufficient and less than enough sincere efforts are made by everyone, from academicians to government machineries and related all, for its improvement. The involvement and contribution of social anthropologist, universities and corporate bodies is also wanting for paradigm change. A greater collaboration among all, besides the above, should be worked out inviting more and more research projects, both action and applied. Since non formal education is more suited to the genre and genius of the tribal societies anthropologists and non formal educationist should join together to address and overcome this Herculean task.

3.7 Implication of the Studies Reviewed to the Proposed Research

As stated above, the basic objective of review is to establish the need and novelty of the investigation proposed and its implication towards the improvement of the area in which the research is conducted. The aforesaid reviews are intended to reflect the fulfillment of the above statement. Besides, it
is also helpful in drawing out the methodology to be followed towards the investigation undertaken. It can be seen that the researches reviewed here, apart from the Chakmas, can broadly be classified under two different dimensions: tribal ethnography and tribal education. A review of tribal ethnography was essential to confirm the nature of ethnographic studies carried out so far on the tribal, the methodology followed in their investigation and related issues while the same was applicable for a review of tribal education.

With reference to tribal ethnography the studies reviewed in this chapter reflects on issues related to family and kinship (Burlings, R.), nature-man-spirit complex (Vidyarthi, L. P.), religious orientation and group cohesiveness (Rosser, C.), cultural synthesis (Doshi, S.L.) and the likes. A number of researches on the Chakmas with reference to their anthropological history have been reviewed and reported. Most of these studies lack convincing approach towards the exploration of evidence in support of their findings. They are written on here say evidences or based on others writing with the sole motivation to gain financially. Besides, a number of studies reviewed reflect either on the education of the tribal alone or in comparison to other communities. However, the findings of these studies have almost zero significance for the Chakmas of India, particularly with reference to their habitation, rights as citizens, socio-economic status and education.

The proposed study is expected to generate a general awareness among the citizens, both Chakma and non-Chakma, towards the rights and duties of the Chakmas in India as well as their educational status in India with reference to the objectives drawn. An evaluative study on the education of the Chakmas is in fact very important not only in the context ensuring quality education for all but also to reveal, justify and uplift the position of the Chakmas with reference to their immediate neighbors. However debatable, it is a reality today that the Chakmas are a part of India and it is in the interest of the nation that the Chakmas be given adequate space for their development. The research studies reviewed convinced that researcher to single out the appropriate aspects of the education of Chakmas in India requiring through investigation.
Again, the review of research has provided an idea about the methodology to be adopted in terms of sources of data, procedure for data collection and treatment/analysis and interpretation of the data. Keeping this in view, the researcher developed a model for the proposed investigation which is discussed in the next chapter.

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