CHAPTER –III
REVIEW OF LITERATURE

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3. REVIEW OF LITERATURE

Several studies on tribal education have been made so far which have tried to analyze the cause-effect relationship among tribal economy, culture and education.

Review of the literature can be taken as Positive aspect and limitations of Literature and use of literature in the present study.

3.1 Positive Aspects of Literature –

a) Educational Development of Tribals:- In the pre-British Indian society, education was largely viewed as the special prerogative of the Brahmins. The trading and warrior castes did acquire some education but it was mainly limited to acquiring the skills of trading and fighting. During the British region, the doors of education were, in principle, thrown open to all, irrespective of caste, creed, sex or religion.

Sachchidanand has pointed out that ‘due to the efforts of Christian missionaries, education reached interior areas of the country. It not only resulted in increased literacy among lower castes and tribes but also influenced all aspects of their life’. 1.

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Lakra has traced the progress of education of the tribes before and after independence. He has pointed out that 'the Christian Missionaries did some laudable efforts to spread education among tribes and protected them from the clutches of money lenders'. Greater importance was given by them to girls education.\(^2\)

Several sociological studies conducted recently on the students of different parts of India, pointed out the continuity in preponderance of upper caste in higher secondary school and college education. \(^3\)

Similarly, Punalekar reported that 'non enrolment was highest in Rajasthan Villages (47%) compared to that in Maharashtra (44%) or Gujarat (34%) villages. All the states taken together, more tribal (56%) than non-tribal children (25%) were remained away from the school and school education'.\(^4\)

Recently Talesara (1989) also confirmed the finding that 'quantitatively as compared to non-tribal students, the tribal students lag behind considerably'. On the contrary, Desai observed that the number of tribal students is increased at all the levels of education. This is largely due to the educational facilities provided by the Govt. to the tribal students\(^5\). On the basis of his research

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2. Impact of education on the tribals of Ranchi District Lakra S. Patna University: Ph.D. Study.
findings, Shah concluded that 'like other benefits, education has not been evenly distributed among all social and economic strata of the tribal society'. The middle and rich farmers have taken greater advantages of the educational facilities than the poor cultivators and labourers. Further, several researchers have reported that progress of education was very poor among tribal girls.

In 1962 the commission for SCs/STs, in addition to the reservation of seats has recommended the "relaxation in admission criteria as well as in the age limit for the entry of students of these communities in educational institutions as well as in employment". In this context, it may be noted that various measures taken to reduce inequalities have failed to achieve effectively the objectives, not only, in education but in other areas also. Educational problems of scheduled tribes were examined in "an attitudinal study of school and college students", which provides important leads for a change in educational strategy.

Thus, it seems justified to find out the barriers for education, reasons to the phenomenon that even with various facilities and confessions to tribal students, their educational growth is not satisfactory.

7. Report of the committee on distribution of income and levels of living, planning commission, Govt. of India –1962.
8. The drop outs in a tribal situation, Tribe – M.N. Vyas & Chowdhary N.D. 1971;
b. Problem of Adjustment with Education System:

The education system which is alien to the tribal life and culture, Shyamal (1987) found that ‘tribal children experience considerable difficulties in their studies’. Pratap and others have also reported that ‘the curriculum of Ashram schools which was specially framed for tribals, was almost similar to that of other primary schools, except for the teaching of craft’. Similarly, solanki observed that ‘the text books did not properly reflect the special needs of the tribal children’. Singh found that ‘a majority of scheduled tribe students felt problems in learning of English and Mathematics due to poor handwriting, and due to lack of textbooks’. However, a small proportion complained about the partial and biased attitudes of their colleagues also.

Analyzing the nature of educational hardship of scheduled tribes Shyamal (1987) reported that a major proportion of students felt problem in learning English (67.30%) and Mathematics (29.40%). 38% students blamed the teachers for their low quality teaching.

Regarding adjustment with school and homework, Nayar found that SC & ST students usually gave 3 or 4 hours to complete their homework and studies. Rajgopalan’s study contradicts this finding. He reported that domestic work seemed to come in their way of education.\textsuperscript{12} Most of the students felt difficulties in completing their homework due to lack of guidance /help available in the family.

Scheduled tribe students usually hesitate to go to their teachers for guidance and help. This indicates the problems of adjustment between teachers and ST students. Singh (1987) observed that due to over crowded classes, teachers failed to pay proper attention to those students. Desai and Patel (1981) reported that attitude of teachers towards the tribal children was not healthy. Joshi also reported (1981) that the ‘heads of the tribal families expressed that teachers did not show favourable attitude towards their children’.

It was observed that majority of the teachers had no special training for working in backward areas. As they belonged to upper caste groups, their prejudices towards SC/ST students influenced highly their interaction with them. Rath and Misra (1974) also confirmed that majority of ST students felt themselves neglected by their teachers\textsuperscript{13}

On the other hand, Pathak (1991) found that '55% of the ST students expressed positive attitude whereas 33.75% had shown negative attitude towards their teachers'. Similar to this observation Shah reported that 'ST students did not feel any problem in adjusting with their teachers'. They expressed that they never experienced any partiality by their teachers. In a mixed tribal and non-tribal students class, it was found that about one-third of the questions were asked by the tribal students for better understanding of the lesson.

As regards problems of adequacy and suitability of teachers Bihari found that higher the percentage of Single teacher schools, the lower was the percentage of school going children. The inadequacy, inefficiency and insincerity on the part of teachers were the main factors responsible for wastage and stagnation.\(^{14}\) Desai and Patel identified that only 18 Ashram Schools had full strength of teachers and there were teachers who had qualifications upto only class VII. \(^{15}\) Similar to this finding, Pratap (1971) and others observed that most of the Ashram schools were having non-tribal teachers with low educational qualifications. Thus, inadequate number and incompetent teachers in tribal schools were important reasons for slow progress of tribal education.

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14 Ibid, Wastage & Stagnation in Primary education among the tribals, Ahmedabad TRTI Gujarat Vidyapeeth, 1969
C. Educational Status of the Tribal Families:

Srivastava, Dubey, Rath and Misra found that ‘tribal students usually had poor family educational background’\(^6\) Joshi (1980) observed that ‘85% of the fathers (below 45 years of age) and 95% of the mothers had practically no education in schools. Pathak (1981) found that 42% parents were educated but only 9% had education above intermediate level. Similarly, Lakshmanmna concluded that 28.3% fathers were high school pass and 14% had received college education. On the contrary ,in the study conducted by the SCERT it was reported that ‘the distribution of parents according to level of education was primary 12.3% middle school –9.8% high school -7.5% higher education 2.5% and illiterate about 60%’\(^7\).

On the whole even though the educational status of the tribal families is progressing continuously, as compared to higher castes, the position is extremely unsatisfactory.

d. Medium of Instruction:-

The medium of instruction is a significant determinant of education particularly at primary level. Basu, Biswas and Aiyappan have discussed the importance of mother tongue as the medium of instruction. In their opinion, ‘scientific collection of vocabularies of tribal children should be done and accordingly proper planning of


\(^{17}\) Career Placement study of SC & ST Students in selected districts of Tamil Nadu SCERT- 1979, Madras.
tribal education is needed' 18. Chattopadhyay has discussed the problem of instruction, preparation of script in mother tongue, types of school, training of teachers, etc. Later on, Chattopadhyay further emphasized the 'problems of using tribal/regional language as medium of instruction 19.

Nayar (1975) has concluded that 80% ST felt difficulty in following the class-room lessons in some of the subjects. Mahajan observed that tribal students do not understand English, Mathematics and science easily. They therefore lag behind. 20.

Sen, Saxena, Srivastava have all emphasized the need of education for tribal children and suggested that the 'best medium of educating them would be their own language 21.


Whereas, Tapase stressed that for the first two standards, the education of tribal children should be imparted in tribal dialects and can be changed thereafter. Chaliha pointed out that for tribal pupils, after primary stage, the medium of instruction should be Hindi till textbooks and other literature become available in the tribal language,22.

In brief, it can be said that the research findings support the view that the ‘medium of instruction upto primary level should be local language dialect’. But, at later stages, the medium of instruction can be changed over to the regional language.

e. Economic Conditions

It is observed that the ‘tribal parents are not in a serious mood about the education of their children’.23 They do not like that their children should leave their family. Singh (1981) reported that the ‘majority of tribal students belonged to agricultural class, their family size varied from 5 to 8 members in large number of cases. Approximately 30% parents were below the poverty line’. Similarly, chitnis is mentioned that ‘a higher proportion of ST students came from disadvantaged homes and most of them belonged to rural occupations, 24. On the large, the SC/ST students came from average economic status families and they believed that their status was still lower than that of their colleagues belonging to other castes., sachchidanananda (1964) had supported the finding that their status had improved but not to the extent of the caste Hindus.


F. Poor Attendance and High Wastage:-

The percentage of wastage and stagnation is very high among the tribal students. Home background factors become more important as one moved vertically to the higher stages of education. These were also the causes of early leaving/dropping out from the school and poor examination results. Nayar (1975) confirmed that 'the number of repeaters in the class increased with the level of the class. Similarly it has been reported that dropping out rate among STS was higher at primary level. It decreased with increase in the class of study'²⁵. Phadke and Shukla reported that as compared to commerce, the drop out rate was higher for arts faculty²⁶. Desai and Patel (1984) found that 'the percentage of drop out among girls was significantly higher than among boys as the tribal parents in need of assistance in their householder economic activities, withdraw the female children from schools immediately'.

Several other researchers have pointed out that tribal girls came for education in a very low proportion. On the contrary, some other studies have reported that the rate of enrolment of girls as well as

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²⁵. Ibid, who goes to college ? Shah V.P. & Patel T.
total ST students is increasing satisfactorily. However Patel (1985) studies the time series enrolment rates for the period 1964 to 1980 and showed that about 25 to 50% of the tribal girls enrolled in standard 1 dropped out at the very next stage of primary education. Srivastava and Joshi concluded that inadequate schools and poverty in the tribal region, insufficient learning material, language difficulty, inadequate schools, ignorance of parents, child labour and parents compulsion were the causes responsible for the non enrolment as well as for dropping out of ST students from the school27. A variety of reasons are advanced to explain to dropout behaviours of ST students. The foremost reason is that the family, kin, clan and village atmosphere is not conducive for a tribal student to continue his education. Economic backwardness is also one of the important reasons of development.

**g) Attitude of Parents toward Education:**

On the issue of parental attitude towards education and educating the child, it is observed that the tribal parents are not in a serious mood about the education of their children. They do not like that their educated children should leave their family in search of jobs and leave agriculture as their profession 28. Das reported that since after 'being educated, new generation tribals did not like to be tied up with the traditions of their society, tribal parents did not like to give this type of education to their children'; similarly, Shah and

attitude towards education'; 29. On the other hand, Bhattacharyya has pointed out that the 'tribal guardians were found very eager to send their children to school. 30.

**h) Educational Aspiration:**

Studies have shown a positive and significant relationship between the level of educational aspiration and family’s socio-economic status: whereas Berdie concluded a very strong and positive relationship between educational aspiration and income levels.31. Educational and occupational aspiration were found to be related to various factors e.g. socio-economic status, peer influence, self-concept, etc. Pathak reported that '50.75% of the students had taken decision themselves regarding their educational career but due to lack of clarity about their future, the aspiration level of students was lower than the average,32. Shah and Patel (1977) revealed that only about 1% of the SC/ST post matric scholars were enrolled for certificate courses offered by vocational /technical schools. There was a downward trend in the proportion of SC/ST post matric scholars enrolled for diploma courses. Among those enrolled for diploma course, the largest proportion was admitted in basic training (P.T.C.) course.

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Thus, on the basis of the above cited review it can be concluded that in majority of the cases the socio-economic status of the family has affected the level of aspiration of the students. Very few studies reported a negative or insignificant relationship between these two variables. Regarding aspirations to study the subjects and courses of different streams/disciplines, the scheduled tribe students have show more inclination towards Humanities and courses of Arts stream.

i) Vocational Aspiration: -

It was revealed that 'SC/ST students desire to adopt government services or occupations, which are new and modern'.

Occupational aspirations of scheduled tribe students were found to be related directly to the level of their father's encouragement and education. It was observed that social planning has played an important role in directing and accelerating the pace of change as well as in the aspirations and expectation of Kumauni people, placed in the lower social and economic rungs,\textsuperscript{33}. Whereas, Pathak (1981) found that vocationally 28.8%, 23.7% 15.7% 10.7& 9.0% 7.2% and 4.7% SC/ST students aspired for agriculture, teaching, medical, engineering governmental services, law and commercial professions respectively.

\textsuperscript{33} Social stratification in rural kumaun, Sanwal R.D. - Oxford University press, Delhi-1976
j) Barriers to Education among Tribals: -

The vacations and holidays schools do not fit in with the agriculture pursuits and the social festivals of the region. Naturally, the school curriculum gets upset. Tribals generally live in small and scattered villages. Tribal students have inadequate space and facilities for study at home'; Sachchidananda reported that 'the cause of low caliber in the SC/ST students was the absence of conducive atmosphere at home'. Similarly, Masavi found that the pattern of tribal residence as a hurdle in tribal education34. However shah (1989) observed that 'like non ST students, ST students had unanimously admitted that they had adequate space and other faculties in their homes and they did not feel any server problem in their studies at home due to inadequate space or insufficient facilities'.

Regarding the question of distance between home and school as a barrier for schooling, Rathnayya found that 'due to long distances, tribal parents found it inconvenient to send their children to school'. Shah(1989) also confirmed that ST students were facing considerable obstacles in their studies due to long distances between home and school. Patel(1984) revealed that a 'major constraint of the tribals living in small communities is that they do not have a primary schooling their own community of residence and their

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children have to walk far distances to attend school in a nearby village. And, if the teacher in such a school happens to commute from another place, his irregularity in attendance leads inevitably to irregularity and lack of interest among tribal students. The findings of study on problems of early schooling made by Srivastava were: 1) 97% teachers and 95% tribal parents were of the opinion that superstitions and rigidity hindered the schooling of the tribal children. 2) The problems of economic hardship of the tribal parents and its adverse effects was suppurated by 98% teachers and 90% parents, 3) 97% teachers and 96% tribal parents perceived the problems of girls education in the tribal areas. 4) the medium of instruction was not a barrier in the early schooling of the tribal children for it was suppurated by only 37% teachers and 10% tribal parents 5) Un-productive and traditional type of educational system for the tribal was the cause of the indifferent attitude of the tribal parents towards the education of their children suppurated by 87% teachers and 95% tribal parents 7) Lack of necessary facilities and equipments of teaching was the cause of lack of motivation for education among the tribals.

3.2 Short-Falls-Limitations of Literature

All sided study of tribal community and its life is sometimes very difficult for the researchers due to the various reasons, may be the time, money and energy, which gives certain lacunias to understand the complete life of tribal community.

Ambashta examined the problem of difficulty in following the class-room teaching but failed to give any conclusive observation regarding the medium of instruction. Bastia suggested to improve the economic condition of tribals for conducting the educational experiments in education, but he didn’t suggest any concrete measure to improve the economic condition of tribals for making literacy digestible to the tribals; similarly he could not suggest exact method of instruction and adult education programme 36.

There is great contradiction between the studies, of Nayar and Pathak, Shah, Patel, as Nayar concluded that economically tribal students were in comfortable position than the SC students, which was however contradicted by Pathak, Shah & Patel. They found that the family income of SC students, was more than of ST parents 37. There is also big controversy in the responses among social workers regarding the relative importance of educational and economic development. It was expected to discuss and describe the various approaches of educational and economic development

36. Education of Tribal Children- B.C. Mishra
Discovery Publishing House, N. Delhi -1996.
from the Sachchidananda (1973) who conducted the study on socio-economic aspect of tribal education. George E.T. (1975) drawn one of his major conclusions that “the system of separate hostels for the tribal students was considered socially unhealthy”; not discussed in detail; which needed detail discussion prior to the conclusion in this regard.

Mutatkar (1973) in his study emphasized that the curriculum for tribal education should be essentially based on (1) Physical education (2) Health and hygiene (3) Nature study (4) Language and (5) Arithmetic; But it also needs to include the study of origin of their culture, history, customs, traditions which lacks in his study.

Economic condition of tribal community and indifferent attitude of parents towards children’s education is responsible for high degree of wastage and stagnation as stated by Mishra is rarely suppurated on sociological ground. Smt. Mangal Ghode in her paper concluded that in Gondvan region of Maharashtra State Akola is the only district which has more than 90% dropout rate among tribal students in Ashram Schools: she failed to give specific causes for dropouts in that particular district of Maharashtra. Pune, Thane and Jalgaon districts were also found to be having dropouts over 60%, but the reasons were not discussed by her.

38. Socio-cultural Dynamics of Tribal Development – R.S. Nagi & John Gaikwad:
It is noticed from the available literature that almost all the studies have been stressed the economic, family and other social factors for leaving or dropping out the school, but the cultural factors are rarely analyzed and discussed in the studies, as there was no culture and tradition of formal education among tribal community.

It is very difficult to find out and pin-point the shortfalls in the available literature since there is no adequate literature available on the Konkna tribe. Therefore analysis made in the present study is based on the available reading material.

In brief, one of the major limitation of available literature which researcher found is that absence of the study on Kokana education. Scholars, educationists and social scientists who have shown interest in tribal education have dealt with the other tribes and their various educational aspects like wastage, stagnation, dropout etc. But no full-length study on Kokana tribe has come out with educational reference.

It may however, be noted that the efforts made by different Authors stated earlier in studying the Tribal Life either in India or in the State of Maharashtra were in fact with their own and specific objectives and directions and hence they were written and shaped according to their requirements.

3.3 Use of Literature in the present Study:-

As a matter of fact, no separate and impenent studies on Education of Kokana Tribe have been conducted so far in the State of Maharashtra. It was only the available literature on Tribal
Education in general which gave insight to the researcher on the need for studying the problems of education among the Kokana Tribe.

Evaluation study of Ashram Schools in Maharashtra and utilization of hostel facilities by Scheduled caste and scheduled Tribe students in Maharashtra State conducted by Dr. Govind Gare & M.B. Aphale\textsuperscript{41} and the report on Wastage & Stagnation in primary and secondary education of Scheduled Tribes in Scheduled area of Nashik district conducted by Tribal Research and Training Institute, Pune, helped the researcher to facilitate the present research work. The reports presented by D.S. Mahajan, Dr. P.R. Sirsalkar and M.B. Aphale have given a brief account of available educational amenities.

Further briefing will show the use of the above stated studies. It has been observed that 70% of the surveyed government Ashram Schools, 75% of the surveyed Tribal Development Corporation Schools and 33% of the surveyed schools managed by the voluntary agencies have no school buildings of their own and there were housed in rented available houses, of which 42% of the government Ashram schools 5% of the tribal development department schools and 15% of schools managed by the voluntary agencies have obtained rent certificates from the competent authority. In 19% Govt. Ashram Schools, in 10% Tribal Devpt. Corporation Schools

and in 26% of the voluntary agencies schools, there was separate room in each school. In 9% Govt. Ashram Schools, in no Ashram Schools of Tribal Development Corporation and in 9% of the Voluntary agencies schools there was a separate room for library but surprisingly these was no separate room for library in any Ashram Schools run by TDO. In 30% of Govt. Schools, in 15% of the Tribal Development Department Schools and in 43% of Voluntary agencies schools issue register of books was maintained.

Thus, it can be said that majority of the Ashram Schools managed by Government Tribal Development Department and Voluntary agencies, the problem of buildings was very acute and the available accommodation in rented houses was not satisfactory as per the standards of education department.

Likewise Dr. Mutakar (1976) of Pune University summarized the results of his survey on education in tribal setting in Thane District that the level of literacy in the family has direct co-relation with the socio-economic status of the tribal family which had further correlation with the size of the family. Bigger the size of the family has been higher the socio-economic status and high level of literacy in the family.

The literature and statistical information used in the present study was mainly based on the reports of Tribal Research and Training Institute, Pune. Report No.20 of the Institute gave various reasons for leaving the school by Kokana Students. Reasons were as under:
<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Reasons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Domestic work</td>
<td>3.06%</td>
</tr>
<tr>
<td>2.</td>
<td>Assisting Parents</td>
<td>1.30%</td>
</tr>
<tr>
<td>3.</td>
<td>Other reasons</td>
<td>0.42%</td>
</tr>
<tr>
<td>4.</td>
<td>School closed</td>
<td>0.04%</td>
</tr>
<tr>
<td>5.</td>
<td>Long distance</td>
<td>2.99%</td>
</tr>
<tr>
<td>6.</td>
<td>Economic inability</td>
<td>1.98%</td>
</tr>
<tr>
<td>7.</td>
<td>Unwillingness</td>
<td>0.83%</td>
</tr>
<tr>
<td>8.</td>
<td>No reply</td>
<td>1.05</td>
</tr>
<tr>
<td>9.</td>
<td>Not affected</td>
<td>88.33%</td>
</tr>
</tbody>
</table>

Study conducted by the Institute also revealed that Kokana parents were more motivated to send their children to school.

The Researcher, found the book entitled, A short History of Baglan’ written by Dr. M.S. Naravane, very useful while framing the items of present Research study. This book deals with the study of Kokana and Bhil Tribes in Baglan (Satana) area. Similarly, a Marathi Book entitled, ‘Dangha Sinha' written by Shri. Dixit giving a detail information as Socio-economic and educational life of Kokana Tribe was also of great use in the present study. Educational work of Shri Dadasaheb Bidkar, a freedom fighter from Nashik was also great help in the present study.
3.4 CONCEPTUAL FRAMEWORK

TRIBE: The term ‘tribe’ has been derived from Latin root. The Middle English term ‘tribes’ meaning the three divisions into which the early Romans were grouped, came to evolve into the modern English ‘Tribe’. With the Romans, the tribe was a political division while the Geeks seem to have equated it somewhat with their ‘fraternities’ at times, with geographical divisions at others. In Irish history, however, the term meant families or communities of persons having the same surname. In certain other areas of the Western World and certain periods of history, it stood for a division of territory allotted to a family or community. Today with the anthropologists and sociologists of western region the term means, according to the Oxford Dictionary, “a race of people, now applied especially to a Primary aggregate of people in a primitive or barbarous condition, under a headman or chief.  

There are two problems with the terms ‘tribe’ one is that it is an English word which has no historical equivalent in Indian languages. Secondly it has strong evolutionist connotations.

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Tribals are seen as people who live in an archaic stage of human evaluation. A contrast is implied between the ‘primitive tribal’ and modern civilized man’. In the late 19th and early 20th century the concept was used in a racist, manner. Tribals were seen as inferior races, who had to give way in the struggle for survival to superior races. It was of course no coincidence that this concept came into vogue after the popularization of Darwin’s theory of evaluation.

In the 20th century the idea of the ‘tribe’ has been shorn of its racist content. It is now argued that it is not the tribe as a race, which will inevitably die out so much as ‘tribal culture’. According to Marshall Sahlins’ Tribes occupy a place in cultural evaluation. They took over from Simpler hunters; they gave way to the more advanced culture we call civilizations. The concept is thus still used in an evolutionist manner.

In India, we cannot have a ready made definition with which one can go into the field and locate a tribe, the greatest emphasis has to be placed on an historical perspective. For long solution to the problem of definition of a tribe has been eluding the administration.

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3. Ibid, Encyclopedic profile of Indian Tribes.
Anthropologist and sociologists have attempted different definitions.

1. W.J. Perry defines tribe as “a group speaking a common dialect and inhabiting a common territory”.

2. Bogardus defines tribe as “a tribal group based on the need for protection on ties of blood-relationships and on the strength of a common religion”.

3. Gillin and Gillin Consider “any collection of pre-literate local group which occupies a common general territory, speaks a common language and practices a common culture as a tribe”.

4. D.N. Majumdar defines “a tribe as a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligations”.

5. Dr. Revers defines “a tribe as a social group of a simple kind, the members of which speak a common dialect and act together for such common purposes as welfare.”

6. The imperial Gazetteer had defined “a tribe as a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and which is not usually endogamous, though originally it might have been”.

7. Kamaladevi Chattopadhyaya defines “a tribe as a social group usually with a definite area, dialect, cultural homogeneity, and unifying social organization. It can include several sub-groups”.
8. Dictionary of Anthropology (E.B. Tylor) defines "a tribe as a social group usually with a social area, dialect, cultural homogeneity and unifying social organization. It may include several sub-groups such as sibs or villages. The tribe ordinarily has a leader and may have a common ancestor, as well as patron deity. The families or small communities making up the tribe are linked through economic, social, religious, family or blood ties.

This indicates that different authors have given importance to different aspects or characteristics and there is no universally accepted definition of a tribe. The International Labour Organization (ILO) in its report of 1953 stated that, there can be no standard definition which can apply to all indigenous or aboriginal groups throughout the world\(^4\).

**SCHEDULED TRIBE:** - The need to specify tribes and tribal communities as "Scheduled Tribes" arose only after the Constitution of India came into force on January 26, 1950. In the Govt. of India Act, 1935, a reference was made to the "Backward Tribes" and the Thirteen Schedule to the Govt. of India (Provincial Legislative Assemblies) order 1936, specified certain tribes as backward in the then provinces of Assam, Bihar, Orissa, Central Provinces and Berar, Madras and Bombay. However, the first serious attempt to list 'Primitive Tribes' in the country was made during the census 1931.

Article 342 of the constitution provides that the president may with respect to any state or union territory specify the tribe or tribal communities or parts of or groups within tribes or tribal communities which shall be deemed to be scheduled tribes in relation to that state or union territory. In pursuance of this provision, the president made an order in 1950, in relation to then part ‘A’ and part ‘B’ states’ called the Constitution (Scheduled Tribes) order was issued in respect of the part ‘C’ states  

ADIWASI: It is combination of ‘Adi, meaning ‘beginning’ or’ of earliest times’, and ‘Vasi’ meaning ‘resident of’. The idea is that the advasis were the original inhabitants of India. This is a recent term. It appears to have originated in the Chhotanagpur region of Bihar in the 1930s, was popularized at a wider level by the social worker A.V. Thakkar in the 1940s, and only became used in Gujarat on a wider scale after independence. It relates to a particular historical development, that of the subjugation during the 19th Century of a wide variety of communities which before the colonial period had remained free or at least relatively free from the controls of outside states. 

EDUCATION: Education processes can be grasped theoretically on the basis either of particular interactions directed towards education or of its results identifiable in the individual. When particular interactions are involved, educational processes are assigned to specific settings of learning like the family, the control, the church, the museums, the libraries, the art galleries. All these have preplanned aims, programmes and scope. They follow a well-regulated routine of norms, rules and discipline. They are deliberately set up from transmitting knowledge and culture. This institutionalized education is called formal education. Secondly, when the results of education are identifiable in the individual through the agencies or institutions, that is called non-formal/informal education.

The root meaning of education is given as bring up or leading out or making manifest the inherent potentialities in a pupil. Broadly speaking, education refers to any act or experience that has a formative effect on the personality of an individual. John Dewey speaks of education as that reconstruction or reorganization of experience which adds to the meaning of experience and which increases ability to direct the course of subsequent experiences.

The world ‘education’ can be used in two senses: in a broad sense to designate all the influences to which everyone is continually subjected by the physical, biological and social environments in which he lives, and in the more useful, narrower sense to designate the special influences organized and devised by teachers in schools and places of further education.

Education in its anthropological sense of directed learning has a broader reference than schooling or that aspect of education carried on by specialist.

**LITERATE:** A person who can both read and write with understanding in any language is to be taken as literate by the read but cannot write is not literate. It is not necessary that a person who is literate should have received any formal education or should have passed any minimum educational standard. In additional this, for 1991 census all children of age 6 years or less are treated as illiterate even though they may be going to school and can read and write a few old words.

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LITERACY: It refers the ability to both read and write with understanding in any language is the operational thrust that is identifiable under a variety of programmes, functionality in daily life, referring to awareness about the importance of death and hygiene, population situation, environmental issues, legal rights, oppression, etc; have also been defined as integral to adult education.

It is an instrument of liberation of an individual from all from of bondage11.

TRIBAL EDUCATION:

(A) Tribal system of education which is formal in nature and prepares children for better adulthood.
(B) The education given by the government and private agencies in the schools especially set up for that purpose. This also includes private agencies which try to make the tribal life better.
For the purpose of this study, tribal education means special educational provisions made for the tribal children keeping in view their socio-economic and cultural conditions.

Attitude Towards Education- Thurston (1946) defined attitude as the degree of positive and negative feeling associated with some psychological object such as any person, institution, ideal, symbol, phrase or slogan towards which people can differ with respect to positive or negative feeling.

One of the easier ways to know how individuals feel about a particular psychological object is to ask them direct questions and to classify them into three groups, that is, those with favourable attitude, those with unfavorable attitude and those may be doubtful or undecided about their attitude towards the object.

Level of Educational Aspiration:- Level of Aspiration (LOA) is a psychological construct, which reflects a cognitive type of motivation of the individual. Frank defines it in terms of the level of future performance in a familiar task which an individual, knowing his level of past performance in that task explicitly undertakes to reach. James Drever explains it as a frame or reference involving self-esteem or alternatively as a standard with reference to which an individual experiences, that is, he has the feeling of success or failure. Thus, the term ‘level of aspiration’ involves the estimation of his ability for his future performance.

Level of Occupational Aspiration (LOA)- It is the level of the occupational prestige hierarchy, which an individual views as his goal (Haller, 1963).
Parental Attitude Towards Education:-

For the purpose of this study parental attitude towards education means the perspective of the parent of tribal children as they view education of their children contributing to the conservation of their culture as well as an instrument of social change.

Joint Family: It consists of two or more than two couples the male spouses of which were kin members bound by mutual rights and obligations. The income of all members was generally pooled together and the property was held in the common.

Nuclear Family: Consisting of husband, wife with or without unmarried children. It was a residential unit, apart from its mutual rights and obligations with other families.

Extended Family: It was basically a nuclear family consisting of the sons or the brothers of the head who are major and earning dependents. Property was generally held in common but cook separately.

Ashram Schools: Ashram school is a residential pattern of school where school going children belonging to scheduled tribes are admitted and provided with free education (formal Educational as well as craft education), lodging and boarding from class-I to Class -X.

Drop-outs: Those who enter class-I but are withdrawn by their parents, for one reason or the other, before they complete primary education.

Stagnation:

i) Those who enter class I but repeatedly fail one class or the other and finally dropout. And
ii) Those who enter class-I but fail in different classes and therefore take more number of years for completing primary education than required or

iii) Repeated 'failure' in one class or the other for educational planning, researcher and planners study drop-outs, stagnation and 'absenteeism', and analyse their causes. The net result of the three is educational wastage. 'Educational Wastage' can be said to exist in the following forms.

a) in the failure of a system, to provide universal education,

b) in failure to recruit children into the system.

c) In failure to hold children within the system.

d) In inefficiency in the achievement of objectives. 12

12. Ibid, Tribal Education in India – Bhupinder Sing, Netti Mahati.
Terms used in Social Relations of Kokana Tribe

Atya : Paternal aunt
Bhagat : Priest magician or medicine man
Gavdeo : A village deity.
Nagali : Finger Millet (Clausine coracana)
Pachvi : A ceremony of 5th day from the birth of child.
Panchayat : The village council.
Panchas : The leaders of village council. The persons selected to settle a dispute.
Phadaki : A Sheet of cloth worn over the shoulders by women.
Tamasha : A crude comic opera with Lewd presentation and bawdy songs. The folk-opera of Maharashtra.
Tiparinch : A dance played with short sticks.
Waghbaras : The festival of tiger god.