



**Article : Socio-Economic Status and Present Trend in Education Among Kokna Tribals**

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**Intoduction :**

The Kokna-Kokni Constitutes the principal tribe in Maharashtra having the total population of 5,50,000 (approximately). Koknas are also found in Gujrat state. One third of the koknas are living in south-eastern Gujrat and two-third in north-west Maharashtra. The tribe is mainly spread over in the districts of Thane, Nashik & Dhule in Maharashtra & Dang & Surat districts in Gujrat.

The data analyzed and presented in the article was collected mainly through three types of sample units in order to project the picture of socio-economic condition of Kokna Tribe & Present trend of education among them. These units consisted of 360 respondents. I.e. 225 household, 90 matriculating students and 45 teachers from the satana & kalwan taluka of Nashik district & sakri taluka of Dhule district.

As far as socio-economic status of Kokna tribe is concerned variables like age, language, religion, formal and non-formal social.

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position, type of family and occupational structure or sources of income, holding of land, range of annual income etc. have been studied.

Koknas enjoy somewhat higher social status than the Bhils of Kalwan, Satana and Sakri talukas where kokna is predominated tribe. It is settled tribe in Nashik, Thane and Dhule districts of Maharashtra. Economically the tribe is better than the Bhils of same belt. Bhil is the another tribe living in the study area which feels inferior than the Koknas. Koknas are separately inhabited in 'padas' or gaon's, Bhils were also commonly living with Koknas in some villages; but marriage do not take

place between both the tribes.

**a) Age:-** Household sample included 225 respondents having different age groups between the age of 25 to 75 years. However the majority of such household head respondents i.e. 66% were between the age of 25 to 45 years who normally comprise of youth and adult farmers who take active part in most of the village educational activities. However the remaining 34% household respondents were mostly above 45 years of age, but which still have been considered as active participants in educational activities who might have been involved in such activities in different capacities as advisors, trusted, etc.

The Second group of respondents comprised of Xth Std. School children who were mostly from the age group of 15 to 17 years which is a normal age group for Xth Std. Children. It is quite clear from the calculations that majority of the tribal parents enrolled the names of their children in the 1st Std. At the age of 6 years which was considered to be the ideal age to send children to the school. But on the basis of 15 years of age for Xth Std. Students it can be commented that there was growing consciousness among parents about sending children to schools at their early age and increasing awareness about the education among Konkna community.

The third category of respondents covered under the study consisted of Teachers mainly teaching in Ashram schools. The age of such teachers was ranging from 25 to 55 years. However, most of the teachers were from the age group of 25 to 40 years. Out of all 45 Teachers 30% of them had 5 years of teaching experience and the rest of them i. e. 70% Teachers were having 10 to 15 years of teaching experience. Almost more than 50% Teachers have their native places within the district with 50 kms of distance and rest of them i.e. 3% come from other districts with 51 to 100 kms distance.

**b) Language And Religion:** Koknas have their own dialect called Kokni which is a combination of Marathi and Gujarati. All the household heads, students and teachers covered in the study speaks in kokni language when they have a conversation with the members of their own group or the residence of their area. But when they have a conversation with non-tribal groups they use 'Ahirani' or 'Khandeshi' which was sub dialect of Marathi commonly used in Dhule, Jalgaon and north parts of Nashik districts and particularly used by non-tribal groups. Marathi was rarely spoken by educated household respondents whenever necessary. It is observed that student respondent speak Marathi or 'Ahirani' when

they have a conversation with teachers and non-tribal students and when they have dialogue with their fellow members they speak 'Kokani' that is their own dialect. When asked it was noticed that all (100%) student respondents were able to read and write Marathi, Hindi and English languages. Likewise all the student respondents were speaking Marathi fluently but 20% students were not able to speak Hindi and nobody was able to speak English.

All the 45 teacher respondents admitted that they can speak Marathi and Hindi fluently whereas 80% teacher respondents expressed their inability to speak English. Teachers said that they have been using regional language while speaking with the Kokna students and 10% teacher respondents responded by saying that they always use Kokni languages while having conversation with Kokna students.

As far as religion was concerned out of 225 household respondents 15% respondents were unable to tell their religion, of whom 3% respondents had a confusion regarding religion, by repeating Kokna or Kokni as religion, they did not know the difference between tribe and religion. Though these 15% respondents had a practice of Hindu as their religion. But 85% of the household respondents opined Hindu as their religion. It was observed and noted that all the household respondents had a mix practice of religion i.e. Hindu and their own tribal religion. Observation and celebration of Dongaree Deo, waghbaras, Kansari pooja were some of the important celebrations of their tribal religion and Diwali, Dasara Holi, Nag-panchmi, pola, Sankrant were the festivals of non-tribal Hindu people which were celebrated by the Koknas.

It was clearly indicated that matriculating Kokna students also did not have a sufficient exposure about their religious life and only spoke in official language.

All 45-teacher respondents clearly mentioned their religion as 'Hindu'. The selection of teacher respondents was done from tribal and non tribal category. Out of 45 teacher respondents 30% were from Kokna tribe and 30% from Maratha caste and one each i.e. 5% belonged to Wani, Mali, Sutar, Lohar and scheduled castes. It was also interesting enough to note that 15% teacher respondents were neutral as regard to their caste. But 100% teacher respondents were belonging to Hindu religion.

**C) Family Type:** In the present study the enquiry had aimed at examining the type of family in which household respondents were living and which family type i.e. joint, nuclear and extended was prevailing to dominate over Koknas in near

future. It also tried to examine the co-relation with property menace. Some times in recent years family type was influenced by the financial or economic status of the family or its property holding position. Nuclear family system was the current trend seen among the Koknas. Table no.1 shows the distribution of type of family household respondents with relation to property position i.e. holding of land etc.

Table 1 Distribution of Type of family according to the Land Holding of Household Respondents

Sr.No.	Type of Family & Land Holding	Joint	Nuclear	Extended	Total
1	Landless	1(50) (0.99)	1(50) (0.97)	-	2 (1.00)
2	Upto 5 acres (Small & Marginal Holding)	74(42.00) (73.27)	85(48.00) (82.53)	19(10.00) (90.47)	178 (79)
3	Between 5 to 10 acres (Middle Holding)	18(51.00) (7.92)	2 (20) (1.94)	-	10 (4)
4	Above 10 acres (Large Holding)	8 (80) (7.92)	2 (20) (1.94)	21(9.00)	225 (100)
5	Total	101 (45.00)	103(46.00)	21(9.00)	225(100)

(Figures shown in bracket indicates percentages).

Out of all 225 families covered under the study the joint and nuclear families comprised almost equal number i.e. 45% and 46% respectively. This very clearly indicates that the tribal people in the region, where the study was conducted still have the faith, belief and importance to joint families, even though the trend in the present context is towards the nuclear family. In addition to these two types the tribal families are also found in an extended form. Such families comprised of 9% of the total. The extended families are neither joint nor nuclear. For the purpose of physical arrangement such as staying, cooking, taking care of children, deciding their own choices, these families have the nuclear pattern but as far as their work in the field and ownership on the immovable and movable property is concerned such families have a joint pattern.

The Table given above relates between the type of family and pattern of land holding among the tribal people in the area which clearly indicates relationship between the degree of land holding of the household respondents and their family type. From the figures and percentages appearing in the table it is clearly noticed that majority i.e. 79% of the household respondents which is the highest number of the total are small and marginal land holders and who also belong to joint, nuclear and extended families. Regarding the landless household respondents the table shows that it is negligible number i.e. hardly 1% of them were landless.

The remaining section of the household respondents were having better land holding between 5 to 10 acres and above 10 acres who comprise of 20% of the total household respondents.

On the other side it is also indicated that prevailing type of joint family system of the respondents was slightly more among the respondents possessing a large degree of land holding. Marginal and small farmers tend to have smaller household and large proportion of extended families and considerable number of joint family system.

In present position Kokna tribe preferred small family norm which is practiced by economically lower group which is seen in the form of nuclear and extended family system.

**d) Formal and Non-Formal Social status of the Respondents:** In earlier days, tribe was considered as a well organized and established political or

democratic unit. Decision making was more collective rather than one sided. The tribal village Panchayat had its own norms and unwritten rules through which tribal culture and other socio-economic dealings were taking place. Tribal dialect was one of the principal tools which assisted in preserving the social health of the tribal community. Because in the absence of formal education and script to the tribal language, tribal dialect was the only media to transform the essential and other required information for the tribal people.

On this background tribal community never had particular kind of formal leadership in the community. Thus, leadership pattern was somewhat informal among-Koknas. Leadership was naturally evolved and established. There was no question of competition or any other formalities. Therefore these informal leaders had exercised and enjoyed a particular status in the tribal community. For which we refer it as a 'social credit'. These persons always render their service for the benefit of the community without any expectations through which people started respecting them and the process of interaction began and naturally community started getting organized itself through this give and take process. But one thing we should have in mind that these natural or informal leaders did not have any extraordinary or special status in the community.

In recent years, particularly after independence, with the inception of Panchayati Raj Institutions in India, formal democratic process has taken place and tribal communities have been insisted to be a part of that process in order to bring themselves in the mainstream of national life and hence, formal leadership pattern have been existed which has a particular or special status in the community. Therefore, today tribal communities are enjoying both the types of leadership pattern in Maharashtra and India.

The present study has made an attempt to understand the social status prevailing among the Kokna tribe. Table No.2 shows the social status of the respondents which they were enjoying along with the range of their annual income. Out of 225 household respondents 19% had a specific status (Socio-political and administrative) in the community. Such as village officials like Gramsevak, Talathi, Society secretary, etc. Sarpanch, Panchayat Member, and Non-formal village leader and the remaining 81% of the household respondents did not have any special status but they were considered as villagers.

Table No. 2 Socio Economic Status Of Household Respondents

Sr.No.	Socio-Economic Status	Village official	Sarpanch	Panchyat Member	Non-formal villager	Villager	Total
1	Annual Income Upto Rs. 5000 (Low )	-	-	-	01 (9)	26 (14)	27 (12)
2	Between Rs.5000 to 10,000 (Middle)	10 (71)	01 (14)	05 (42)	05 (45.50)	138 (76)	159 (71)
3	Above Rs. 10,000 (High)	04 (29)	06 (86)	07 (58)	05 (45.50)	17 (10)	39 (17)
	Total	14 (6)	07 (3)	12 (5)	11 (5)	181 (81)	225 (100)

In recent years, due to the practice of panchyati Raj system, attitude of Kokna people and trend has been changed to give the respect to the village officials, administrators or any other formal leaders from non-formal key persons like old aged and experienced person with sound moral character, Bhagat or Magic person, lord among the Koknas etc. therefore formal leadership pattern is now becoming more popular and important to receive the credit of higher social status in the Kokna tribe.

While considering the distribution of household respondents between the social and economic status the social status was defined as the persons having different designations as village officials like Gramsevak, Talathi, secretary of Cooperative Societies, etc. , Sarpanch of the village, Panchayat members and non-formal village leaders. The remaining respondents were given the social status as citizens of the village, on the other side the economic status was indicated by annual income of the household respondents. The annual income upto Rs. 5,000 was considered as Low economic status of the respondents, the respondents having the income of Rs. 5,000 to 10,000 were considered as having the middle economic status and the respondents having the income above Rs. 10,000 have been considered as High income group for the study purpose.

As indicated in the table it is noticed that the persons having the low economic status were mostly the villagers in general and a few non-formal village leaders, whereas the respondents from the other two economic status groups namely middle and high belong almost to all the categories of social status. However majority i.e. 71% of the total respondents come under the middle economic status group. It is further noticed that villagers and non-formal village leaders who do not enjoy any formal status in the village have been represented by almost all the economic strata of the Kokna Community.

But the persons having the formal positions such as village officials sarpanch and panchyat members were having better economic status in the village as none of them was from low income group.

In short, we can say that traditional position of social status have been replaced by the modern positions of social status in the community which were actually the formal positions of the respondents.

### **Present Trend In Education Among The Kokna Tribe :**

As far as education of Kokna tribe is concerned of course it is a recently started activity only i.e. after independence. In the first two decades there were hardly a few persons who were admitted and attending the schools in Kokna tribe. Educational facilities and schemes could not reach to the Kokna people in the region till recent. Particularly western parts of Kalwan, Satana, Peth & Surgana talukas of Nashik district were most deserted talukas in regard to the education.



Some of the Gandhian workers took interest in work of tribal education in the region. The Gandhian workers Shri Duttatray Bidkar, Shri Nana Dixit, Shri Natavadar started their educational work in Satana, Kalwan Sakri & Nandurbar Talukas through their Institution named Dang Seva Mandal, and Bhil Seva Mandal, Pacchim Khandesh Shikshan Mandal etc; which resulted into the fair amount of enrollment of the Kokna students in boarding schools. But because of the lack of encouragement and motivation from parents and community, very few of the students reached upto the matriculation classes and had matriculated but there was no picture of mass movement of education among the Kokna community between 1950 to 1970. It was only after 1974-75 the efforts were made by the government to motivate parents and children to send and attend the school through providing supplementary foods and other school facilities, and hence, the development of education among Koknas was very slow.

Today's condition of primary education among Koknas might have fair but there is no sustainability of attendance pattern from students side due to the various reasons given in table. Present condition of higher education among Kokna is very disappointing. Study of educational background of selected household respondents supported this view of worseness of higher education among Koknas.

Out of 225 selected household respondents only 3(1%) were studied above matriculation of them one was from Kalwan and two from Sakri talukas respectively. Majority of the household respondents were illiterate, which amounted to 50%, whereas about 38% respondents were literate by simple reading and writing skills and working arithmetic's between the classes of 1 to 4 std only. Most of them were educated upto 2 and 3 std. But in the present position they were not much able to read fluently and write smoothly but they can only sign their names. Therefore the formal education that they had received in the school was not playing the functional role in the life of these literate respondents.

It is studied that Satana taluka was quite behind in education than other two talukas, i.e. Kalwan and Sakri. Satana taluka had highest percentage (66%) of illiterate household respondents. Followed by Kalwan taluka (60%) and Sakri taluka (32%)

Educational awareness among the respondents in Sakri taluka was seen quite more as compare to that Kalwan and Satana talukas, which was supported by the percentage drawn from the analyzed data that 57.50% household respondents were

educated upto primary classes in Sakri taluka that is highest percentage of primary educated respondents whereas Kalwan and Satana Taluka had a lesser percentage of primary educated respondents i.e. 26% and 24% respectively. The same trend is indicated about the matriculation and above matriculation education. Sakri taluka had 5.50% matriculated household respondents which was slightly higher than other two talukas. Kalwan had 5.00% matriculated respondents whereas satana had only 4% matriculated household respondents.

Satana taluka did not report any single percentage of above matriculated respondents whereas Kalwan taluka had only one (1.50%) respondent having the education beyond matriculation and Sakri taluka had two respondents (2%) who were educated above matriculate level. Due to the plain geographical nature of the Sakri taluka and better transportation facilities Kokna people from Sakri talukas could develop close contact with non-tribals, which was one of the main motivating factors to attract Kokna people towards education.

a) Present Educational Condition Of Children Between The Age Of 6 To 12 Years. The education of tribal children has always been perceived in national policy as a very specific contextual issue. It has been realized by educational planners that the approach in tribal areas must be distinctive in keeping with the spirit of the Indian constitution that provides for learning in the local language.

Sahyadri region of tribal habitation where the Koknas were living was hilly area covered by forests where Koknas survive in very close relationship with nature. The habitation pattern of Koknas in these areas has been dispersed with small little hamlets or padas. On account of remoteness and low leveled economic activity, teacher absenteeism has been a problem in the area. The sense of alienation is the foremost cause for the tribal children dropping out as very few words from tribal home environment are used in the school context.

School condition in tribal areas has many times created a schooling problems of tribal centre. In January 1998 tribal children (of them majority were Koknas) from government Ashram schools in Nashik district took a long march to Nashik zonal headquarter of Tribal Development Department of Govt. Of Maharashtra in order to protest against condition in their school, 23 children between the ages of 10 to 12 had marched 66 kilometer across hilly terrine to the Nashik. Their complaints given below are indicative of conditions under which deprived children are struggling to study.

- i) The head teacher came only on weekends.
- ii) The watchman ill-treated the children;
- iii) Uniforms had not been given.
- iv) For three months, no breakfast had been given to the children and lunch consisted only of rice and 'daal' with one 'roti'.
- v) Thirsty children had to walk to a nearby brook, as the school tube wells had stopped functioning three years before.

The children were happy with the outcome of their protest. Uniforms and water supply had been promised, a new head teacher was appointed and the watchman suspended. Vegetables were beginning to be shown up on the menu. The rice was finally being cleaned before it was cooked, commented little Herru Bhoys, aged 10. Her schoolmate, who had been waiting almost a whole year for a teacher, was happy that a new one had been appointed.

So above cited narration is the situation more or less available in the tribal region where the children of Kokna, Bhil, Mahadeo-Koli tribe are presently taking the education in Government run Ashram schools as well as primary, secondary schools of Zilla Parishad and the schools managed by private bodies.

Today schooling facilities are made available to some degree in tribal area by the government but the long physical distance of school from house, lack of motivation on the part of parents and children, lack of awareness and help of children in household and agricultural work etc. majority of the children either dropped out from the school or never enrolled their names in school.

Though the Kokna tribe is presently more aware about the education, majority of the children were found to be dropped out from school or their names have not been enrolled in school by their parents.

There were 455 children between the ages of 6 to 12 years from 225 families of interviewed household respondents only 211 (46%) Children were school going, 31% were dropped out from school and remaining 23% had never attended the school because they did not enroll their names in the school. Therefore, not even 50% of child population was attending the school regularly but only 46% were attending the school, which is not meeting the objective of state to achieve the target of education for all.

It is also noticed that the percentage of drop out among girl students was higher (32.24%) than that of boy students (29.46%) . Therefore traditional outlook of

tribal and non-tribal people towards neglecting girls education was supported by this study also. Whereas 23.24% boys and 22.43% girls had never enrolled their names in the school. Thus, school wastage is leading the serious problem of education in Kokna tribe. The ratio of school going boys and girls between the ages of 6 to 12 was some what similar with the difference of 1.97% . it is indicated that out of 241 boys 114 (47.30%) were attending the school and out of 214 girls between the age of 6 to 12 years 45.33% were attending the school in the present position.

Like higher educational status of the household respondents, children education has also received the attention of researchers and people in general in Sakri taluka. The percentage of school going children in Sakri taluka was higher (50.39%) than other two talukas of Nashik district i.e. Kalwan (44.25%) and Satana (45.45%) . Trend in percentage of drop out in three talukas was same i.e. 31.61% in Kalwan, 29.87% in Satana and 30.71% in Sakri talukas but the percentage of children who never attended the school also indicated less percentage i.e. (18.90%) in Sakri taluka which supports the earlier analysis of positive indications of education in Sakri taluka. The percentages of children who never attended the school in Kalwan was 24.14% and Satana Taluka was 24.68% respectively.

Sexwise comparison shows the inferior educational status of the girls in all the three talukas out of 77 school going children in Kalwan taluka 48.05% were girls and 51.95% were boys and satana taluka indicated the percentage of school going boys and girls as 55.71% and 44.29% respectively. The same trend had seen in Sakri taluka also i.e. 54.69% and 45.31% respectively. Among the dropped out 52.73% were boys and 47.27% were girls in Kalwan taluka and same trend was appeared in Satana taluka but Sakri taluka had a highest percentage (53.85%) of girls dropped out from the schools than the other two talukas Therefore Sakri taluka has shown somewhat contradictory situation. On one hand the taluka is indicating the positive picture of education as compare to other two talukas but at the same time internal variations in Sakri taluka have been cleared noticed that the percentage of dropped out girls (53.85%) and the boys who never attended school were higher than that of opposite sex percentage.

b) Reasons for Not Attending The School  
(a) Socio-Economic

The scocio-economic conditions of the family always affects the trend of not

attending the school among tribal children. Informal discussions with teachers and parents revealed that children are mostly admitted to schools at the age of 6 or 7, because at this tender age, they may not be of much help at home. But after the age of 9 to 11, the Kokna child becomes an economic asset as he or she can work either at home, in the forest or in the farm. This is especially true of girls who assist their mothers at home and some times in the fields. The child is, therefore, withdrawn from the school and thus becomes a drop-out. As Manning Nash correctly puts it "where school and work conflict in societies at the level of income, work always wins, poverty compiled with family agricultural production has the effect of drawing children out of school as they are useful in the fields".

While discussing with the Kokna people in general, matriculating Kokna students and teachers working in tribal area particularly Ashram school teachers, it was revealed that socio-economic circumstances of the Kokna people were responsible factors adversely affecting the education of children at schools.

As table No.3 revealed that majority of the children between the ages of 6 to 12 were either dropped out from school or their names have never been enrolled in the school. The percentage of dropout children was high at the primary and pre-secondary level of education.

Table No. 3 opinion of Respondents on various factors/reasons for children not attending the school.

<b>Sr. No.</b>	<b>Reasons</b>	<b>Household Heads</b>	<b>Students</b>	<b>Teachers</b>	<b>Total (out of 360)</b>
1	Health Problems	14 (6)	2 (2)	-	16 (4)
2	Household Work, Agricultural work and looking after the youngsters	109 (48)	12 (13)	12 (27)	133 (40)

3	Poor Financial Condition	22 (10)	16 (18)	3 (7)	41 (11)
4	Inappropriate functioning of schools	20 (9)	31 (34)	5 (11)	56 (16)
5	No interest in education and difficulties in understanding the language	27 (12)	10 (11)	8 (11)	45 (13)
6	Negligence of parents	-	-	10 (22)	10 (3)
7	No particular reasons	93 (41)	17 (19)	4 (9)	114 (32)

(Figures in Bracket indicates the percentages)

It is seen from table that out of 225 household respondents only 30 (13%) were below the annual income of Rs. 5000/- and educationally they were mostly below the secondary school level. However the majority i.e. 158 (70%) of the household respondents were in the middle income range of Rs. 5000/- to 10,000/- and the remaining 37 (17%) were in the upper income range of Rs. 10,000/- and above.

It is generalized belief that education play an important role in improving the economic status of the people. But while reflecting on the above table, it is very clearly observed that except in the case of low income group household respondents others are also having better income level even though they have less education, whereas in cases of other respondents having middle and upper economic level, the educational level does not show any clear indication as the tribal people and their economy is determined only on their hard work in the field.

Therefore economic cause was not only the factor for educational backwardness of the Kokna Community but social factors were also equally responsible to perpetuates the illiteracy and ignorance among the Koknas.

### **Motivational & Attitudinal Responses Of The Concerned People :**

In recent years due to transportation facilities made available by the state and other educational, health infrastructure, Kokna tribe came into contact with non Kokna people. Since Koknas have agriculture as basic occupation they started imitating to other communities particularly Maratha community in terms of their economic, social and cultural life. Original Kokna socio-cultural pattern is now getting disturbed due to the give and take process between Kokna and Non-Kokna villages. This has also resulted into the increasing inter-actions between them, leading to large extent of imitation in socio-economic pattern of other communities by Kokna people. And therefore significance and importance of taking higher education is being noticed among the Kokna people to a great extent. And it is due to the settled nature of the Kokna tribe, educational awareness is seen in large scale.

Parent and student respondents have been asked about the various things to know their attitude towards education like expected place for education and future living, prime motivation for students study, causes and difficulties in study etc.

#### **a) Expected Level of Education by Parents and Students**

Out of 225 household (Parent) and 90 matriculating student respondents majority of them i.e.58% parents and 48% students wanted to educate their children or wanted to take education upto graduation level which shows the wide awareness about education among parent and children respondents. It was followed by 21% household (Parents) and 25% student respondents to take education upto matriculation. About 13% students gave preference to vocational education while only 2% parent respondents were with this expectations.

It was observed while discussing with the student respondents that higher education leads to the greater confusion in the matriculating students, as many of them did not have clear idea about further education after SSC.

#### **b) Attitude of Household and Student respondents towards education and future career**

As far as career expectations were concerned majority i.e. 59% of the student respondents desired to be teachers after completing their education, and others have expressed their wish to get professional career particularly in medicine, engineering and law. Quite a few of them were in favour of executive posts and government service. On the other hand it was also noticed that parents had altogether different types of expectations from students that about 62% of them expected that children should get government service.

The other views of parents about their expectations on children's career advancement were similar to those of student's expectations.

Parents generally expected their children to get government jobs due to the fact that there is more security and protection by the government. However, student respondents desired to become teachers, due to the fact that Teacher's Jobs are easily available and well paid.

#### **c) Expected place for Education & future Living**

An attempt was made by the researcher to get the views of parent and student respondents with regard to their expectations and choice of place for future education of students. The views of both parents and students were of different types such, as they would expect that students should take education only in Tribal village, Non-Tribal village, at Taluka place, at district place or at Metropolitan cities and so forth.

While looking at the percentage wise distribution of both the respondents on the above opinions, it was noticed that most of the parents, i.e. 47% were of the opinion that children should go at Taluka places for their further education and 38% of students respondents expressed their opinion stating that they would prefer to take further education in non-Tribal village so that they can progress better. Quite a good deal i.e. 27% of student also felt that they would prefer to study only in Tribal village as they find the place more safe and convenient.

However, the number of students desiring to take their further education at Non-Tribal and Tribal villages and at District place is quite high as compared to other expectations.

#### **d) Opinion of Household respondents (parents) in terms of a) study of children b) Working of village school.**

It was also observed during the study that parents had shown a greater concern about the way their children study at schools and the way the schools were



functioning while imparting education.

Out of 225 household (parent) respondents majority of them i.e. 58% and 54% were satisfied with the study of their children and working of the village school respectively. Whereas the percentage of dissatisfied respondents were 15% and 13% respectively. However rest of the respondents were of the opinion that the study of children and functioning of schools was somewhat satisfactory as they were not much happy about it.

#### e) Forms of motivating children for education:

Since tribals have no or less of educational background, researcher felt it very important to know the methods used by parents to induce their children in sending to school, on the opinion of parents on various ways of motivating children for education it was studied that many ways and means were practiced by the parents so that their children can go to schools regularly. The following ways and means were found to be more effective by the parents; such a giving punishment to children, convincing the children by just telling them, sometimes by rewarding them or personating them. However there were also some parents who did nothing to motivate their children as they may either be sure about their children's education or it was also possible that they did not have any concern for their children's education.

Out of all the views expressed above, giving punishment and by just telling the children to go to school were more effective ways of motivating children. From these two efforts 51% of parents motivated their children just by telling them the importance of education and 16% had believed in giving punishment to their children.

**f) Attitude Of Students Towards Education** < Table No. 4 shows the correlation between income range and level of education of the household respondents.

S r.No.	Education Economic status	Illiterate	Primary	Secondary	Matri- culation	Above matri- culation	Total
1	Upto	18 (60)	11(37)	1(3)	-	-	30

	Rs.5000 (Low )	(16)	(13)	(8)			(13)
2	Between Rs. 5000 to 10000 {Middle}	78 (49) (69)	63(40) (73)	9 (6) (75)	6(4) (55)	2(1) (67)	158 (70)
3	Above Rs.10000 (High)	17(46) (15)	12(32) (14)	2(6) (17)	5(13) (45)	1(3) (33)	37 (17)
	Total	113(50)	86(38)	12(6)	11(5)	3(1)	225 (100)

(Figures in bracket indicates percentages)

- 1) Motivation among the student respondents for education.
- 2) Difficulties faced by student respondents in studying various subjects.
- 3) Reasons of facing such difficulties in studying the subjects.
- 4) Opinion of teachers on the need for having the special training in teaching tribal students.
- 5) Teachers perception regarding attitude of tribal parents towards the functioning of the school and education.
- 6) Languages used by teachers in teaching and communicating with tribal children
- 7) Opinion of teachers in terms of adequacy of text-books for tribal children.

**g) Motivation among the students for education:**

For tribal children in the area, education or going to school is a new concept and new experience which many of them feel that it is one of the disturbing factor or hurdles in the process of their routine tribal life, it is also a true fact that teachers and schools are the enemies of a newly enrolled students or who is being enrolled

in the school for the first time. Many students even if they are curious and anxious to go to school, parents of such children because of no educational background prevent them from going to schools. Under such circumstances it is very essential to throw some light by getting the views of students and teachers on motivational factors for enhancing and promoting education among tribal children.

various motivational factors for their education such as encouragement and persuasion by their parents and relatives, got motivated out of the self-actualization and feelings to gain more knowledge, influence of friends and vision for better future etc.

While referring to the distribution of student respondents according to their opinions of motivational factors the two factors from the above namely self actualization means they themselves got motivated to get more knowledge therefore they had enrolled themselves for taking education and the second is the vision for better future in terms of getting better employment and better opportunities and better position in the society. The opinions expressed for vision for better future are maximum i.e. 40% as compared to other factors and motivation for the sake of knowledge contains 38% views. Similarly two other view are also followed by the above as motivating factors namely encouragement and persuasion by parents and relatives having 28% opinions and influence of friends with 11% opinions. It is also noticed that there were about 19% students who were not clear about their motivation for education and hence were unable to express any views.

#### **h) Difficulties faced by student respondents in studying various subjects:-**

As mentioned earlier the tribal students find it difficult to go for education in various ways. Some difficulties are of external and physical nature such as unwillingness of parents, work assigned to students /child at home or in the farm, child's companionship etc. on the other hand student also face many other difficulties which are of internal and psychological nature.

An attempt has been made to identify from the student respondents in terms of understanding various subjects in the school.

It is indicated that tribal students mainly find it difficult to understand the subject like English, Mathematics, Science etc. which are very new to them. Of course every subject to that extent is new to the tribal students but due to the nature of those language subjects which have more of interesting lessons, they understand

the subject with interest. However English, Science and Mathematics are considered as non-interest subject by the tribal students and thus they find it difficult to study them.

The weightage in terms of percentage of students facing difficulty in understanding each subject shows that English is the most difficult subject which was found difficult by 98% students followed mathematics with 83%. At the same time 89% of students found both English and Mathematics equally difficult. As far as science was concerned it was a difficult subject only for few students i.e. 20% of the total.

**i) Reasons of facing difficulties in studying various subjects:-**

An attempt was immediately made by the researcher to see the reasons as to why the students found the subjects difficult to study. the reasons expressed by the students were as under; medium of instruction, teachers do not explain well, subject as such was difficult, subject was not taught in the beginning, etc.

Of these various reasons mentioned above almost all have been given equal weightage by the students, but at the same time 94% which was highest number of student felt that due to medium of instruction they could not understand the subject. It is worth to mention here that the medium of instruction used by the teacher is state language i.e. Marathi and when required 'Ahirani' the local non-tribal language is used inside and outside the class. Both Marathi and 'Ahirani' are unfamiliar to understand the subject due to medium of instruction. Moreover English language being the foreign language is beyond their capacity and understanding level.

About 92% of the students said that the subject as such was very difficult to understand whether it was English or mathematics or science who stated that the subject was not taught well in the beginning and teachers do not explain well respectively.

**j) Opinions of teachers on the need for having special training for tribal children**

On the basis of their experience the teachers have expressed their opinion regarding the need for having any special training for tribal children. This realization was felt by the teachers as the tribal students were facing lot of difficulties and problems at school. Only 2 opinions were expressed by the teachers regarding the special training programme stating that there is need for special

training for tribal children in which 60% of teachers felt that a very specific and special training module needs worked out for tribal children such special training programme may emphasis the use of tribal language while teaching the subjects.

Similarly the subject such as Geography, History and Civics can be modified according to the tribal history and culture in tribal areas and taught to the tribal children which will serve the purpose of easy understanding and keeping in touch with tribal culture and region.

Some of teachers also expressed part of special training programme that the extra ordinary and clear tribal students may be given special consideration and send to the specialized and advanced training institutions in the country for their future education.

There were some teachers who also felt it very essential to shift the tribal Ashram school from tribal to non-tribal areas so that tribal students will be able to adapt new environment and learn properly.

The remaining 40% teachers had different ideas about improving the educational habits among tribal student but did not feel any need for special training.

#### **K) Languages used by Teachers in teaching/ communicating with tribal children.**

It is a universal truth that the teachers who have been working in a Ashram School located in tribal areas normally used the regional and tribal language inside and outside the classroom.

While looking at the percentage wise distribution of the teachers since it was their own expression in terms of the use of language 96% of teachers expressed that they have been using Marathi language for teaching the students, only 4% of the teachers said that they have been using regional and tribal language along with Marathi while imparting training the students.

With regard to the text books available and followed for teaching tribal students about 56% teachers felt that the text-books were adequately provided to them and they were suitable for training the tribal students but at the same time 44% of the teachers objectively felt that the text-books were not adequate and not suitable for teaching the tribal students. These teachers felt that different types of text books with adequate numbers should be provided to the Ashram schools for training the Tribal students.

**1) Teachers perception regarding attitude of tribal parents towards school, functioning of school and education.**

The teachers working in Ashram schools need always to depend on the help, guidance and co-operation of the village people where Ashram schools are located. In every respect they have to come in close contact with the villagers, parents, children and relatives while processing the matters related to tribal education.

As many as 80% of the teachers felt that the attitude of tribal parents towards them was very sympathetic but people were not so active as compared to their sympathetic attitude. Another group of 56% of teachers felt that parents were quite cooperative and of helping nature in their work. Parents also cooperated them in promoting the school functions and educational process. there were about 18% teachers who were indifferent on their perception regarding attitude of parents towards education. There were only small section of teachers i.e. 9% who felt that parents had unfavorable attitude towards them.

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