

Barriers of Education in Kharwar Tribes

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ABSTRACT

It has been reflected from the data of number of educational statistics of literacy rate, that the literacy rate of Kharwar tribe is very poor. Mostly children are not taking admission in school. Some who take admission among them, dropout rate is very high. In the present study a survey have been done to identify the reason because of which children are not admitted in school. One more effort was made to identify the reason of dropout from the school. Lastly, the focus was on the policy implication strategy is discussed to enhance the literacy rate by removing the barriers in education.

Keywords: *Education, Kharwar Tribes, Barriers*

India is the prehistoric ground of wisdom and it is the land which has considered the education as a most efficacious potent for attaining the salvation. According to Bhagawat Geeta, man is a creature who thinks. Manushaya (man) is a being with manas (mind); and if his thinking power is not attained it became no better than animals. Therefore, we all are in journey of shaping our own destiny in order to animate the growth, in which intellect is a great indeed. In earlier days an optimal development of children was almost taken for granted in the family and the community in which they were born. With the expansion of school in the community it has been considered as a responsibility of the state to educate the child. Our country is predominantly divided into diverse regions with its unique features and problems. Still, there is big proportion of people living in absolute poverty, which is more than being poor. On the other hand, growth as symbolized by an increase in income had lost its glory for “capability improvement”. The lack of effective voice for poor and institutional and political tendencies to tilt the benefits of reform programs in favor of those better able to protect their benefits are the some ontological fact of the policy- transformation.

Tribal children, similar to several other marginalized groups of children in India, are spellbound in an intergenerational vicious cycle of poverty, literacy and deprivation. This is evident in extremely poor adult literacy rates which are produced as low education levels among the children from ST communities. The growth of official education amongst the

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Barriers of Education in Kharwar Tribes

tribal populations of the country may be gauge from the acts yield by the census data. The census figure of 1931 disclosed that only 0.7 percent of the tribal people were literate. This percentage rose to 32.60 percent in 1991 against 52.2 percent for the entire country. As against the national average of 52.21 percent, the literacy rate of ST is terribly low at round 29.60 percent. This shows a big gap in educational opportunities among the tribal and non-tribal communities.

The Present Study

Cognitive competence does not only increase by going to school but generally school going children perform better in the cognitive task performance (Mishra, 1977; Sinha, 1977; Dash, 1996). The positive effect of schooling is found in the form of higher – order abstraction and context dependent thinking (Cole 1992, Cole & Schribner, 1981).

In the same way, healthy school experience has been described with the development of central cognitive processor which helps to operate the “domains of knowledge”. All this include the necessity of proper schooling for the optimal development of children.

Education itself can bring the drastic change as a mean for economic as well as social development and can guard the rural people against the social injustice. Vygotsky has suggested that school helps the development of general reasoning capacity in school going children that can apply to understand the instance of life (Cole & Scribner, 1973). Since education is probably the most valuable instrument to ensure quality of life, the tribal people are lagging far behind from their more fortunate fellow countrymen due to lack of education.

Kharwar tribe

Indigenous communities of India are commonly referred to as tribal or *adivasi* communities and are documented as Scheduled Tribe (ST). According to Article 342 of the constitution, ST is the tribal communities or part of groups which have been declared as such by the President through public notification. The criterion followed for specialization of a community, as a ST are indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and backwardness.

Utter Pradesh (0.2%) has a low percentage of Scheduled Tribe population in comparison to general tribal population of India. In which kharwar tribe is a tribal community of Naugarh block, situated in remote area of Varanasi and Sonbhadra district. Naugarh is always in red column during the summer due to scarcity of water in this area. The majority of the inhabitants are illiterate and the source of revenue is agriculture.

As a mean to achieve inclusion in the main stream, government has made lots of effort to universalize the education by the slogan “education for all”. Large scale enrolment has also been noticed in initial level but it is extremely difficult to sustain them in within the main stream of education for long time. Along with this the rate of illiteracy among the female

child is higher. Thus the *Dakhila Abhiyaan* (admission revolution) made by government is still a far-fetched assurance.

METHOD OF THE STUDY

For the purpose of the study, we have visited in 25 villages of Naugarh block (e.g. Aurwatara, Nonwat, Semara Kusahi, Semara Sadhopur, Vaghi, Malevar, Shahpur, Devkhat, Pathraor, Harsoti, Jamsot, Badeeha, Malevariya, Karmbadh, Dhawahi, Jarhar, Harhi, Bargarh, Devarikala, Pandileraha, Naudinwa, Hareela, Gahir Magarahi, and Batauwa). We have reported a number of answers in a questionnaire in order to be acquainted with 'value of education' in Kharwar tribe.

For the purpose of study response of 500 children as well as the response of 500 parents has been collected to be acquainted with the 'value of education' in their life. We have specially considered parents for the study because the effect of parent has already been notice in several studies (Bekman, 2003 etc.). Frequency of response, discussion, conversation and everyday familiarity with their life has helped us to comprehend the problem in details.

THE BARRIERS OF EDUCATION

The findings of the study show various problems in relation to educational enrollment, attainment, endowment and accomplishment, which can be illustrate under these resultant points;

1. Perceived value of education:

An examination of the quality and effectiveness of the system reveals a picture that the government not only aims to go to scale only with a center based education replica but also adopt a very narrow definition of the target group of the early childhood education system. **Firstly**, the purpose of the education is not defined. Why they should educate their child? Or 'the education of what'? Can education enable their child to secure the job? Most of the time, unproductive and ineffective system of schooling let them behind in the competition of enriched group of society. In that condition the feeling of joblessness even after education is a further stressful situation. **Secondly**, the major problem of parents is how far education is playing a role in the development of their child in relation to the need of their own life? Education of different context is perceived as irrelevant with their ideal expectations and demands of the community. Thus the feeling of 'worthlessness' restrain their will to educate the child. Often parents feel that by going school child will have only some personal gain apart from any social and economic profit. **Thirdly**, the assumption that education is the prime responsibility of government makes them unconcerned about their duty of educating the child. As a result, the *Dakhila Abhiyaan* made by government has evoked very little interest in the community.

2. Ecological pressure:

The role of ecocultural factors in psychological development has been recognized and empirically examined from the long time. The orientation to the possible role of socioeconomic background in the development of abilities and potential has been

Barriers of Education in Kharwar Tribes

documented in different studies (Rao, 1976a, Dasen, 1982; Dasen and Heron, 1981; Vajpayee and Mishra, 2003). Often it is easier said than done for the parents to educate the child due to poverty. **Firstly**; yet the government have made the provision of free education up to age of 14 years but there are certain other factors, too. 'What exactly constitute the education free'? 'Does this include only tuition fees'? If so, what a poor Kharwar do for books and other necessity of education. **Secondly**, as the pressure of poverty is one a reality of these communities. Usually, the children in these communities also support their parents for their livelihood from the very beginning. Children are also involved in activities like; cattle rearing of farm and domestic animals, care of sibling, fodder collection, and so on. Thus by sending a child to school parents are loosing a hand of support for their livelihood. It is difficult for them to loose the hand of support, along with this, they have also raised the question; what will they get in place of this sacrifice, because most of the time education of irrelevant background make their child dysfunctional in their community set- up and social cohesion. Sarpell (1997) has used the term '*education as a hinge*' in which education creates hindrance in the growth of a child in their own context.

3. Quality of education:

Number of obstruction related to quality of education has also noticed in these particular studies, which are as fallows;

(A) The teachers: Teachers are always a very significant mean of education. Generally, the teachers who are posted in these remote areas are from dissimilar background. Socialization in different context seldom makes them less effective in Kharwar community. Thus, there is very little interaction between students and teacher. As a consequence, a teacher makes very little impact on child's mind to motivate them for constant and better educational achievement.

(B)Discriminatory Behavior: In the very starting we have noticed that tribal people don't like non tribal teachers in their community. At the individual level, I have strongly noticed serious talks about bullies and its victims as the poisons of educational environment and its affects on the learning of every child. While approaching to children, we have been able to found that teachers are having superiority move towards the non-tribal children. This not only hurts the sentiments of the tribal children but the lack of acceptance generates the problem of rapport relation among the students and teachers.

(C)Absence of teachers: There are only two teachers in the schools in this region, who are often noticed absent in the schools. In the absence of teacher student not only waste their time but seldom the quarrelsome between the children generate another difficulty to surmount.

4. Pedagogy:

In the formal education system, education has no emphasis on 'learning by doing'. Both 'what is taught' and 'how it is taught' has for reaching consequences for a child's later life (Mishra, 1999). The routine teachings of these schools have a forced rote learning techniques to inculcate the knowledge in the student. They are asked to say over and over without any meaningful understanding, which is not helping the student to develop mastery in skill.

Barriers of Education in Kharwar Tribes

Hence, it is really a question mark how much education is really serving them for their cognitive expansion by attending the schools.

5. Curriculum:

The educational system of 'common' curriculum for all school going children is a serious debate in the science of teaching. In this area not a single effort has been done in order to align the curriculum with the local needs of the community. The same problem was addressed by the tribal in relation to the usefulness of education for them. As a result, education is found irrelevant in their shared perspective of their life.

6. Language:

Language is an essential constituent of interaction. So far as, the language of Kharwar tribe their mother language is *Bhojpuri* and it is difficult for them to intermingle in official Hindi. The primary schools of these areas deliver the education in Hindi, which is difficult to follow for the children of tribal community. Therefore, it is also an issue of policy how to start education in order to help the recipient to understand the content in primary phase of education.

7. Accessibility:

Isolation and limited interaction is the basic feature of the tribal communities in throughout the India. During the life in that area, I have personally experience the problem of communication almost in each day. For many of the villages one can only go by cycle or by on foot. Roads are so pitiable in this region that at the time of rainy season, it was really a subject of bravery to go from one place to another. In this kind of situation, the slogan of 'education for all' is just a fantastic promise to mesmerize, nothing else.

CHALLENGES FOR THE POLICY IMPLICATIONS

Recourse based education

Children belonging to tribal families often can not continue their education in order to support their family for its livelihood. Community organizations, support needs, fund raising, are always some of major issues related to employment oriented education. Many of their forest places have been taken by government for the sake of 'large public good'. In the same way, a large part of the land of Naugarh block has been undertaken for the development of dam and power plant. Despite of that, due to lack of education, and vocational training amongst tribal population project set up in tribal area has rarely absorbed the local tribal in employment.

As far the Kharwar tribe, they make beautiful furniture with the help of cane sticks, which have high demand in market. Thus by providing facility for market exposure income can generated with optimal development of education. The problem of inadequacy of fund can also be solved.

Cross-cultural perspective of children

A cross cultural perspective of a child should always be considered in order to understand the norms, cultural artifacts, and their relative influence in the cognitive development of a child. From the last two decade a number of research efforts have been done in the area of cross cultural psychology which has bought 'developmental norms' as a cultural specific input. The development in particular ecology, community, language, and region shape cognitive development in particular manner. "How a child will resolve the world" and "how he/she represents himself in the world" is influence by the membership of a particular community (Vajpayee, Dasen and Mishra, in Press).

Dasen (1975) has described those spatial concepts, as measured by a number of studies of Piaget and Inhelder (1956) task; show a more rapid development in nomadic and hunting gathering society. Other studies (e.g. Berry, 1976; Mishra et.al, 1996; Sinha, 1979) have also reported greater development of spatial skill in hunting gathering and nomadic societies than the agricultural population because the concern skills are more adoptive to their life style in forest. These attempts indicate that 'adoptive value' of a particular skill is also a phenomena associated to the surrounding in which a child has born. While making the education policy the best serve part should consider in order obtaining paramount use of excellence.

Life has its own hidden curriculum. All individual have a range of potential abilities. Therefore, a teacher must have training to understand the various behaviors. What are a variety of ability in a child to execute a particular skill and related demands to achieve the competence? The manner in which these consequences are described has its significance for its relative application.

Education as a means of community development

School must provide some of the specific local answer to the community needs. Educational need analysis ought to be prepared on the basis of community set-up. Education system should not transfer western cultural interference of education blindly on Indian culture. Either policies have its own gross roots or the 'cultural tailoring' of the programme is required with the sensitivity of local norms (Cole, 1990).

Community participation

Community participation creates a sense of community feeling and belongingness which dispels the fear of alienation and worthlessness among the group of people. On the other hand, Ogbu (1990) has described that often oppressed and involuntary minority culture groups have responded by developing an opposite identity and they reject the main stream of literate culture. Reder (1997) offered an account of literacy as a 'collaborative practice'. In the same way, Wagner (1999) has illustrated the importance of "reciprocal- interdependency" of the community participants.

Better utilization of community skills and knowledge can be made through local professionals, specialist and old members of the community. These kinds of participation -

Barriers of Education in Kharwar Tribes

council have greater inter sectorial participation, enhancement with traditional work solo, use of 'each- others' strengths, community ownership of schemes, bring disenfranchised people on board.

Weekly meetings in school and their involvement can restructures the learning environment to create a social climate characterized by supportive adult involvement with positive adult role models in place of inactive group participation.

Preprimary intervention

Helping parents to meet their children's changing developmental needs prior to school.

The younger the child, the more difficult it is to identify precisely which physiological and psychological factors governing the health, and children's needs in these areas change as they progress from infancy to toddler hood to preschool to primary school should identified and administer.

From the last two decade, factors like poverty, social disadvantage, deprivation have drawn considerable attention in India, both in rural and urban setting. It has been widely recognize that by mediating in ongoing cycle of development in early age, positive development can be made in children (Mishra, 1990, 1996; Misra and Tripathi, 1980; Sinha, Tripathi and Mishra, 1982; Mishra and Vajpayee, 2000 and Vajpayee and Mishra, 2003).

Preliteracy and prenumeracy skills have immediate effect in the development of children's competency in many tasks (Bekman, 2003). Many programmes which have been done in different part of the world shown more gain among the children with preprimary intervention, such as 'Success for all' by Slavin and Medden (1993) "preprimary home intervention" by Kagitcibaci (1993) has shown better cognitive development on the part of disadvantaged children.

Vocational courses

Tribal communities have been historically deprived of assess to recourses and opportunity for employment. New work method should be invented in the school environment. Training of work with the utilization of local resource not only helps to maintain a compensatory economic support but can also preserve their heritage of different arts and handicrafts. Realistic work experience of young with vocational training can help them to ensure job with education

The curriculum

A developmentally appropriate curriculum, during the early years helps children to extend and understanding of their culture. Their first hand experience must be in the culture in which they are growing (Katz, 2003). Later they should help to understand the diverse culture with the alteration of their age and experience. Normative dimension of development should address the distinctive characteristics of their age level. An ideal curriculum should promote kindness, communication, cooperation, and friendship and includes lessons and activities

Barriers of Education in Kharwar Tribes

stressing empathy and resolution skills for everyday life apart from course requirement. In the same way, what children should learn must be decided on the basis of what best serve their development in a given context.

The Pedagogy

“Learning by doing” in primary school set up is almost not practiced. We have noticed children busy in rote memories of table for hours and hours without a concept of $2 \times 2 = 4$. Thus, it is also a matter of debate related to curriculum that how it has been transferred to the students. A mismatch between teaching and learning strategy has been a feature of most of the education programme. Specific teaching method and content by going directly into the process needed to be adopting with the content of the course.

The Language

A child should help to develop mastery at first in his/her own language
Education better be in mother tongue, that way it is easier to understand and retain, etc. etc. UNESCO has also consensus that children should get the fundamental skill at first in their home language.

Innovative teaching programme

There is a general agreement that teacher should be committed to deepening their understanding and knowledge of diverse culture and society, beyond the foods, fashion, and festivals of the target community. A teacher has especial responsibility as “intercultural brokers”, who will either bridge or widen the cultural gaps that occur in classrooms (Serpell, 1994).

The teachers

Teacher occupy pivotal role in all education process. The recurrent problem in these areas is the lack of interest in working in remote areas. Enrollment figure in beginning appears very impressive but due to lack of proper orientation soon the picture of students’ strength is found shady. The high rate of drop out is mostly because of the absence of teachers in the schools. To improve the job effectiveness and job efficiency priority of people among the same group be prevalent. Teachers in this area should position with voluntary innovative groups.

Other welfare measures:

Accessibility

Develop neighborhood and community networking to include walking school bus, culture and artists, vintage house parties. Rural roads planning must considered the place of isolation. In the same way yet government has made the provision of free education in this area but there must be stipulation of other educational necessities for the disadvantaged.

Mid day meal

Mid- day scheme in Tamil Nadu was an outstanding success in changing the educational profile of traditional *aadivasi* community of that area. This can be worthwhile in other tribal communities as well.

Stipend

The pressure of economic constraints makes double injustice with these children; they lose the opportunity of good life both in social and educational level. The scheme of small stipend for poor has found very encouraging in high enrolment figure, which is needed to be tested in these areas.

CONCLUSION

The geographical distances have become narrower with the advancement in communication. Hence, life in multicultural perspective is an existing reality. Therefore a child must be preparing to deal in various culture worlds in place of isolation. Dealing with cultural requires several forms of psychological integration. The alienation of Kharwar child from the normal stream of development inhibits the skill of dealing across the cultures. Which inquire a need to develop “economically valid” and “ecologically viable” model of education for them.

What a policy maker should know before making a planning for regional- development? What are the emerging concepts, methods, and modes of the development? What are the priorities and requirements of a particular region? Or, in what way, the training of regional planner can bring desired changes? All these are the agenda for regional planning. As well as the context of development and goals of development for individual and for the region is also need to be identified. Hence, there is general lack of mutual penetration in between ‘*theoretical knowledge*’, ‘*government policies*’ and ‘*practices*’.

Along with this, regional planning has many faces and dimensions, and which dimensions should become the trust for the community of the regional planners is a key question to be addressed. Information gathering is also one of the most critical elements in any regional planning effort. The differences in approach to regional planning would indicate the variations in the requirement of information needs. This shows a need of a bridge for its transformation, application and relative measurement of policy with inherited tradition of knowledge for the real *Swaraj* in education aims at *sarvodaya* — education for all.

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Barriers of Education in Kharwar Tribes

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