

Submission of Execution Report

of

Minor Research Project

[Education]

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Title of the Project

**An Inquiry into the Relationship of Traditions Observed by
the Tribal Families and Values of their Children Residing in
the Selected Districts of Gujarat**

Submitted by

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आ नो भद्राः क्रतवो यन्तु विश्वतः ॥

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DECLARATION AND CERTIFICATE

I hereby declare and certify that, the complete project report on the Minor Research Project entitled "*An Inquiry into the Relationship of Traditions Observed by the Tribal Families and Values of their Children Residing in the Selected Districts of Gujarat*" is a bonafide record of research work done by Dr. R. G. Patel (Principal Investigator) & Dr. G. B. Godbole during the years *2013-2015*.

Further certified that the work presented in the report is original and carried out according to the plan in the proposal and guidelines of the University Grants Commission.

Place : Godhra

Date : March 30, 2015

Dr. R. G. Patel

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As some huge ship freighted to water's edge thou ridest into port,

As rain falls from the heaven and vapors rise from earth, so have

the precious values fallen upon thee and risen out of thee;

- Walt Whitman in "*Leaves of Grass*"

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...I bring what you much need yet always have,

Not money, amours, dress, eating, erudition, but as good,
I send no agent or medium, offer no representative of value,
but offer the value itself...

Walt Whitman in "*Leaves of Grass*"



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1.1. Introduction

During Literacy Programmes and Educational Visits of various pocket areas and tribal areas of Panchmahals and Dahod Districts of Gujarat observed notable differences among adivasis families and tradition and values they follow. Educational institutions of this area are the places to observe and study the traditions and values of adivasis families as the same population is the source of the students. Investigators observed that the findings and observations of the study would be very useful to various faculties of education and social agencies.

1.2. Need for the Project

Investigators peep into the research works to get information and ideas using internet and found many researches. Investigators reviewed research based on various tribes and casts and the impact of their culture on the behavior and education of their children. Researchers found enough researches on variable subjects related to adivasis tribes and castes. They also found studies on the relation between education and culture.

Researchers found very few researches done on the adivasis families of Panchmahals and Dahod district of Gujarat. They also found a few work on the values of adivasis children. This project work can be very useful to know the relationship of traditional observed by the tribe families and values of their children residing in the selected District of Gujarat.

1.3. Brief Objectives of the Project

1. To Study the Traditions of Adivasis Families Residing in the Selected Districts of Gujarat
2. To Study the Values of Adivasis Children Studying in the Selected Districts of Gujarat
3. To Study the Relations among the Traditions of Adivasis Families and Values of their Children Residing in the Selected Districts of Gujarat
4. To Study the Differences among the Traditions of Adivasis Families and Values of their Children Residing in the Selected Districts of Gujarat
5. To Examine Traditions of Adivasis Families Influencing the Values of their Children Residing in the Selected Districts of Gujarat

6. To Analyze the Effects of Education on the Valued Aspects of the Adivasis Children Residing in the Selected Districts of Gujarat
7. To Propose Methods of Preserving the Adivasis Traditions and Values.

Accordingly, the objective of this study is two-fold. First, this thesis aims to analyze the effects of development on the valued aspects of the adivasis' culture. Implicit in this goal are the needs to consider the impact of development efforts on the well-being of the adivasis and to determine the cherished aspects of their culture. Secondly, the thesis seeks to propose methods of preserving the beliefs and practices that the adivasis value the most as they undergo development.

1.4. Hypothesis of the Project

- H₀₁ There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the values of Knowledge & Science.
- H₀₂ There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the aesthetic values.
- H₀₃ There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the religious values.
- H₀₄ There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the economic values.
- H₀₅ There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the social values.
- H₀₆ There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the national and political values.
- H₀₇ There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the prescribed values.
- H₀₈ There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the values of Knowledge & Science.
- H₀₉ There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the aesthetic values.

- H₀₁₀ There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the religious values.
- H₀₁₁ There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the economic values.
- H₀₁₂ There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the social values.
- H₀₁₃ There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the national and political values.
- H₀₁₄ There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the prescribed values.

1.5. Research Methodology

Present study was a qualitative research. Ethnographic method, Survey method and Observation Method were used for the study. Investigators collected data regarding traditions of adivasis families from Dahod and Panchmahals Districts of Gujarat. Investigators used questionnaire to collect data regarding values followed by adivasis children. Content Analysis Method was used to analyze data. Statistical Analysis Method was also used to find Mean, Standard Deviation and t-test for interpretation of data.

1.6. Relevance of the Project

Present Research Work was related not only to Educational Agencies but also to various NGOs and social agencies. So, this project might be useful to know the culture and traditions of adivasis families and their impact on educational outputs. In this way the project was related to Psychology, Sociology, Education and Philosophy as well.

1.7. Limitations of the Project

This study was limited to the values of tribal students of Panchmahals and Dahod districts only. This study was limited to traditions of tribal families Panchmahals and Dahod districts only. The results of the project would be based on two districts of Gujarat i.e. Dahod and Panchmahals.

1.8. Scheme of the Project Work

Chapter 1. Introduction chapter covers relevance of the study, objectives, need for the study, limitation of the study, research methodology.

Chapter 2. Review of Literature from various theses, books, articles and journals is done in this chapter.

Chapter 3. This Chapter includes Conceptual framework of Values, types of values and values of tribal families.

Chapter 4. Includes Conceptual framework of Tribals, the information on the area of study, and the profiles of selected districts.

Chapter 5. In this chapter the researcher described the research procedure. He also described the process of constructing research tools used in the project work.

Chapter 6. This chapter is dedicated to data analysis procedure.

Chapter 7. In this chapter the investigator produced the findings and suggestions with the help of the analyzed and interpreted data.

**... cultural groups are striving to preserve and maintain old traditions
to keep them from being lost forever ...**

- Introduction to Sociology, OpenStax College, Texas

2.1. Introduction

Having traced the theoretical background and justification of the problem in the first chapter, in this chapter, an effort has been made to present studies, which appear to have a direct or indirect bearing on the present study. For this purpose, research literature has been reviewed under the following captions:

1. Studies on Values
2. Studies on Tribals

2.2 Studies on Values

An attempt is made here to present theoretical approaches and deductive reasoning that seek to explore the exact relationship between an individual's value hierarchy and his total personality. There are a few investigations of value-schemas which disclose that maturity and integration of personality depend considerably on the harmony of an individual's value system. Various attempts have been made to classify individuals on the basis of their dominant value system. The pioneer work in this field is that of Allport and Vernon (1931) based on Spranger's typology. Spranger posited the existence of six value schemas, or 'styles of life' by means of which individual's personalities and attitudes could be described.

Kaul (1972) undertook a factorial study with an objective to sort out the differentiating personality traits (Cattell's factors) and Sprangerian values of 'popular' and 'not popular' teachers. Personality factors and values of teachers were assessed by the 16 PF Test (Cattell and Eber) and modified Allport Vernon Lindzey Study of Value Scale. The investigator reported that the popular teachers distinguished themselves as more outgoing, intelligent, emotionally more stable, sober, conscientious, venturesome, tough-minded, shrewd, placid, controlled and relaxed. Moreover, the 'Popular' teachers were also significantly high on theoretical, social and political and religious values.

Hymavathi (1978) conducted an exploratory study list the Common characteristics of teachers and reported that teaching profession demands smart teachers with imposing personality and heavy vigor and drive to undertake challenging tasks to act as role models for students.

Roy (1980) enquired into some of the factors and processes involved in the development of values and found that cooperation and honesty were negatively and significantly correlated with SES while tolerance, obedience, religious devotion and altruism was not significantly related with the development of values.

With a view to finding out whether there was any unique combination of value patterns with the selected psycho-social variables, Kundu (1982) conducted a study on a sample of 440 students. 'Allport Verson Lindzey Value Scale', Cattell's 16 PF and 'Tulane factors of Liberalism and Conservatism' were tools of the study. The researcher reported that recognizable value patterns were observable among college students. A common trend to least religious value was indicative of their most mature and realistic behavior than faith in super natural powers.

Chaturvedi (1988) undertook a study to see the effect of values, age and personality factors towards social change. The tools used included S.D. Kapoor, 'Sixteen Personality Factor Questionnaire' and Chauhan and Singh 'Value Orientation Scale'. The statistical measures used were Mean, S.D., 't'-test, analysis of Variance and Duncan's Range tests. The researcher found that attitude towards social change was quite sensitive to value orientation whereas Sheela (1988) studied the change in teaching behavior as a function of inculcation of values predicting teachers' effectiveness and reported that values confrontation treatment was found effective in improving the qualitative teaching behaviour of the student teachers of all teaching subjects.

On the same grounds, Mitchell (1989) discovered a significant relationship between personality traits and value choice among 334 upper-level undergraduate and graduate students by employing a multivariate analysis.

In the year 1992, there was a plethora of studies conducted in the field of values and related variables. Agochiya (1992) examined the personality, values and altruistic behavior of young workers in a cross-cultural study. On the same line, Banui (1992) examined the values of college students in Nagaland in relation to their self-concept. The researchers reported a significant positive correlation between self-concept and social as well as democratic values and a negative relationship between self-concept and power as well as family prestige values. On the other hand, Chinara (1992) concentrated upon the problem of the effect of two different strategies for inculcation

of seven democratic values i.e. individual dignity, equality, sympathy, openness to reason, tolerance, responsibility and co-operative decision making among adolescents in relation to introversion- extraversion and value related behavior and reported that clarifying-response strategy was found more effective for educating adolescents in individual and tolerance whereas self-confrontation strategy was found to be more effective for inculcation of the value of equality, openness to reason, responsibility and co-operation.

Padhan (1992) undertook a study to find out the variation, if any, in each of the ten values of the 'Personal Values Questionnaire' (PVQ) between the rural and urban school students and found no significant difference between these two groups on religious democratic, aesthetic, hedonistic and power values. However on economic and family prestige values the rural school students scored significantly higher than their urban counterparts and differed significantly in religious information, orthodoxy and hostility. However, rural and urban female students differed significantly with respect to their aesthetic and economic values.

Also, Schwartz (1996) pointed out that a given trait and value may seem to mutually influence each other because people try to act in ways that are consistent with their values as observed by Schwartz.

Using the above concept, Herringer (1998) used Goldberg's (1992) 'Five Factor Model' to assess the relationship between values and traits and found conceptual overlap between personality traits and values and instead of being independent, they seem to be interdependent. However, Winter, John Stewart, Klohnen and Duncan (1998) reported that personality traits and values are two independent domains. The relationship between personality traits and personal values was also studied by Olver (2003). The findings of the study indicated that personal values were influenced in predicted pattern by Openness/intellect, Agreeableness and Conscientiousness as well as more moderately by extraversion.

Kukreti (2005) probed into the value pattern of competent and incompetent teachers of secondary schools of Rajasthan. Multistage random sampling technique was employed. The investigator discovered that competent teachers scored high on knowledge, creative and humanistic values and lower on economic and political values.

Both the groups were similar on religious, social and aesthetic values as these values may not be considered as determinants of effective teaching.

Jayanthi (2006) made an attempt to study the relationship between teachers' value and socio-emotional climate of the classroom. The results showed that teachers possessing high social value were found to be successful in creating positive socio-emotional climate whereas it was the opposite in the case of power value.

Kirandeep Kaur (2006) studied altruistic value of college students and reported that arts students possessed more altruistic value as compared to science students. Altruistic value of female students was more than that of male students.

Sandhya (2007) undertook a study on extent of Value Attainment among student teacher and reported that student teachers gave highest priority to aesthetic values, whereas second priority was given to theoretical value while political and economic values were least preferred.

To many researchers, culture is the most exciting topic in value education which is needed to be studied. With the advancement of information technology, this area of research has further received attention of many research workers. The increased interest in this area is due to the fact that the world is coming closer to each other. Geological barriers are melting away in the wake of liberalization, privatization and globalization. Culture is nothing but level of sophistication achieved by a community or society in various fields of human activity, whereas values are outcome of culture and are themselves responsible for creating culture. Therefore, many researchers studied relationship between culture and values. Some of these studies are reported below:

Grover (1940) found that the home itself absorbed in cultural milieu, is the most powerful transmitter of the culture of the group. It complements such factors as government, education, sex status and religion. It begins to work long before the child is conscious of these factors.

Shakeela Begum (1959) studied the values of four major caste groups Brahmins, Lingayats, Vakkaligas, Muslims and leaders and non-leaders boys and girls and reported that all the four groups emphasized the social values more than the individual values. She further found that the boys and girls differed in their emphasis on some of the social and individual values which can be explained on the basis of culture.

Moreover, the values of any caste group mould the behavior of its members which is further conditioned by the dominant values of culture of a given group.

On the contrary, Kulashertha (1969) concluded that Scheduled Caste students preferred religious values whereas non Scheduled Caste students preferred both theoretical and religious values.

Verma (1971) while studying the impact of training on the values and attitudes of students teachers emphasized that admission of only those students to Teachers Training Institution should be made who possess dominant Theoretical, Aesthetic, Social and Religious values and low Economic and Political values and the whole training programme should be geared to inculcate values among student teachers.

In a differential study of values of students and teachers, Sharma (1972) reported that variations in values would be associated with the social class of the students. Moreover, on Economic and Aesthetic values the female teachers score was significantly higher than that of male students whereas on Political values score of male students was higher than that of the female teachers.

Reddy (1980) studied values and attitudes of Indian youth and reported that the rural students showed greater preference for theoretical, economic, political and social values whereas their urban counterparts were more inclined to religious and aesthetic values. In an in depth study of the factors and processes involved in the development of values among adolescents, Roy (1980) found that development of value system was positively related to the process of socialization. Moreover, values of adolescents were positively related to SES of parents. But the influence of parents, teachers, seniors and peer group decreased gradually with the advancement of age.

In consonance with the results reported by Reddy (1980) Ahluwalia and Kalia (1984) also found that rural and urban adolescents had a similarity on emotional adjustment, theoretical, social, aesthetic, religious and political values. However, the rural adolescents gave more preference to economic values.

Srivastava (1982) also observed the value pattern of Tribal students studying in the high school, high secondary schools and the intermediate colleges of Mirzapur District. The investigator reported that among the backward caste students hedonistic, democratic and health values were at the top and aesthetic, economic and religious values were at the bottom whereas and upper caste students were top on democratic,

health and social values and lower on hedonistic power and aesthetic values. The investigator further reported that irrespective of caste and creed democratic and health values were top ranking values.

Emphasizing the relationship between values and culture, Sharma (1985) reported that values are the outcomes of culture and are responsible for creating sub-culture at the college level.

Jain, (1988) pursued a study of interest and values of school students belonging to scheduled castes and backward classes. The researcher did not find any significant difference in values held by higher castes and scheduled castes group but found significant positive correlation between the values held by scheduled class and backward classes. In a similar nature of study undertaken Gaur, et.al. (1989), reported that there was no significant difference between the scheduled and non-scheduled caste high school boys on each of the six dimensions of values i.e. Theoretical, Economic, Aesthetic, Social, Political, Religious. The researcher suggested that the recent change in the social scenario of the country may be responsible for bridging the gap between the two groups almost at par in their value judgment.

Dadu (1992) undertook a study with the objective to determine the impact of SES, location and sex upon values of urban and rural male and female college going students. Significant differences were found between rural male and female students on theoretical, aesthetic and religious values. Rural male and urban male students did not differ in their values but rural female and urban female students differed significantly in their aesthetic and economic values.

In the same year, Padhan (1992), studied value pattern of school students as a function of type of schools. The investigator found that, there was no significant difference between rural and urban school students in religious, democratic, aesthetic, hedonistic and power values. However, on economic and family prestige values, the rural school students scored higher than their urban counterparts. Investigator also reported no significant mean score differences between government and private school students on social, democratic, aesthetic, knowledge and hedonistic values. However, on religious and health values, the private school students scored higher whereas government school students were higher on economic and power values.

Shah (1992) made an investigation into the values of the higher secondary school students of Saurashtra and reported that stream or branch of study was significantly related to social value whereas there was no significant relationship between stream or branch of study and economic and humanistic values.

Khanna (1993) compared the students of Teacher -Training stream with the students of general stream on the five human values of truth, righteous conduct, peace, love and non-violence under similar environment and concluded that two group were significantly different in truth and love, whereas insignificant differences were found in other values. She further added that additional exposure to teacher training curricula or greater contact with school situation is likely to develop their all the five values.

In an attempt to compare the values of Tribal and Non-Tribal adolescent students, Bajpai (1999) found that in Theoretical religious and Aesthetic Values, Non-Tribal students scored significantly higher whereas in Social values Tribal students were better. For economic values, there was no significant difference in the mean score of both the groups.

Sharma (1999) also compared the moral judgment performance of the students on the basis of school and SES background and reported that level of school and socio-economic-status have impact on moral judgment of students. The higher the level of school and socio-economic-status, the higher the scores on moral judgment.

Bar and Gurmit Singh (2004) undertook a study with the objective to find the value pattern of teacher trainees and also to find out the variation if any in the values of male and female, rural and urban teacher trainees. It was found that female teacher - trainees had significantly high Aesthetic value, whereas male teacher trainees had significantly high hedonistic and power value. Urban teacher trainees had significantly high economic values, whereas rural teacher trainees had significantly high family prestige value.

Pandey (2007) in his peculiar study, tried to find out the relationship between awareness of and adherence to values inherent in Fundamental Duties among the teachers teaching in primary and secondary schools run by various educational agencies .Findings of the study indicated that for all teachers teaching in schools run by various educational agencies, adherence to cultural and excellence values increases with increase in their awareness of Fundamental Duties.

Kakkar and Gordon (1966) conducted a study on 'A Cross cultural study of teachers' values with a sample of 22 male and 73 female teacher trainees from India, Japan and America. The findings of the study were: 1. Indian teacher trainees differed from their American counterparts on survey of interpersonal value tool indicators congruent – with certain characteristics of Indian cultures and beliefs. 2. Indian teachers tend to score lower than their American counterparts on support, recognition and independence values and higher on conformity and benevolence values. The Indian virtues of self-realization and spiritual peace reflect the psychological self-sufficiency represented by low scores on the support and recognition scale. 3. The greater similarity between the Japanese and American teachers may reflect in part the post-war American influence in Japan.

Anderson's (1966) study showed that the secondary school teachers give less importance to aesthetic and more importance to economic values in comparison with college students.

Gage et al. (1967) were of the opinion that teachers had their own pattern of values. The significant aspect of the learning teaching process in the classroom is the transmission of value orientation from teacher to pupil. Which value would be transmitted depends upon the teachers own value orientation, which in turn was determined by his position in the groups and subculture of social structure.

Kirchner and Hogan (1968) found that there was no significant change and the values of future teachers remained constant after the students had been exposed to a course of Philosophy of education. Very little change occurred on the theoretical value scale with the sex variable controlled, there were no significant differences among female future teachers in elementary, secondary or special education schools on five of the six scales of study of values. At the 0.05 level of confidence, between scores of female seniors enrolled in elementary education and in secondary education as a group. The elementary future teachers were more aesthetically minded than the secondary education future teachers.

Rescher (1969) found that class room teachers with high aesthetic values scores were generally viewed by their supervisors as possessing a high degree of professional competence, personal traits and qualities desirable for good teachers. Teachers with high aesthetic value were distinguished by their verbal competence and effective

communication in class room. No significant difference in the values of teachers with bachelor and master degrees were apparent.

Kulshreshtha's (1972) study found the importance of age as a criterion in deciding the values of society. In his study, he found that the teachers born in post-independent period were more interested in social matters than the teachers who were born in the pre-independent period.

Kaul's (1973) study of factorial analysis of Sprangerian values possessed by teachers found that popular and non-popular teachers differed significantly on all the six values. Popular teachers were predominant in political, social and religious and non-popular teachers preferred more the aesthetic values and economic values.

Kulshreshtha (1979) in his study observed that teachers preferred more and ranked high on professional, social, progressive and aesthetic values. They ranked low, on the values that were not social, economic, traditional and aesthetic in character. The teachers gave least preference to the authoritarianism, extravagance and non-professional values.

Kumari (1981) found that both men and women preferred theoretical values. Rural women teachers and urban men teachers possessed high morality. The urban women teachers preferred more economic and social values whereas rural women preferred aesthetic, theoretical and religious values more.

Nayyar, Surindar Mohan (1989) attempted to find out values cherished by student teachers belonging to various castes and communities. Moreover, the researcher wanted to study the mental make-up of student-teachers from various community groups in terms of open mindedness and closed mindedness. Findings of the study revealed that the most important teacher values according to the student-teachers from all the categories were: Justice and fair play, discipline, role of the school as a change agent, naturalism, honesty, morality and pride in cultural heritage of India. The correlations between the teacher value scores and the open mindedness and closed mindedness were not significant in these groups. There was no significant correlation between the teacher values scores and socio economic status score.

Diwakar (1995) studied the effect of some intervening strategies on the development of contemporary values among teacher trainees. The study was conducted to find out the effect of different strategies on the development of values, mainly

secularism, democracy national integration and non – violence among prospective teachers. A scale to measure value orientation was developed. A pre-test and post-test design was used. The study revealed that the intervening strategies can promote the value of democracy and were useful in developing the value of national integration. It was also found that the value of democracy and national integration developed during experiment were retained for a longer time.

Parthan Rauf Tattar (2002) made a comparative study of values among students of college education of Bombay & Aurangabad cities. A sample of 600 students of B.Ed., was selected for the study. A questionnaire constructed by Dr. K.G. Agarwal was used for the study. The major findings of the study were: (1). The B.Ed students of Aurangabad have been found significantly higher in terms of their mean scores on moral, secular and religious values than the B.Ed students of Bombay. (2).The B.Ed students of Bombay have been found significantly higher in terms of their mean scores on social and cultural values than the B.Ed students of Aurangabad.

Rajinder Toong (2007) studied the value patterns of school teachers in relation to their life satisfaction and personality dimension. A sample of 600 school teachers was taken for the study. Personal data sheet, Teacher value inventory by H.L. Singh and S.P. Ahulwalia 1994, life satisfaction scale by Promita singh & George Joseph, 1996 were used for the study. The major findings of the study were: (1) Value ranking for all 600 teachers based on mean score was in order of preference was social, religious, theoretical, aesthetic, economic and political. (2) Value hierarchy for male school teachers was social, theoretical, aesthetic, economic, religious and political. Value hierarchy for female school teachers was social, religious, aesthetic theoretical, economic and political. It was identical in respect of social aesthetic and political values but not identical in respect of theoretical, economic and religious values. (3) The hypothesis that there was no significant difference in value patterns of male & female school teachers was partially accepted.

Rajendra Prasad (2008) in his study on value preferences and value system among M.Ed students found that the more preferred terminal values were world at peace, equality and wisdom and the more preferred instrumental values were ambition, being helpful, broad minded and honest. 37

Rajendra Prasad and Vijaya Lalitha (2010) studied the value orientation among university B.Ed students. The study adopted Rokeach value survey (RVS) with terminal and instrumental values, each with 18 set of values. The sample included 60 B.Ed students. The major findings of the students were: (1). The B.Ed students have given highest preference to family security followed by national security and to comfortable living. (2). The least preferred terminal values for B.Ed students are pleasure, a sense of accomplishment, world of beauty and wisdom. (3). Capableness in the most preferred instrumental value of B.Ed students followed by broad mindedness and forgiveness. (4). They expressed the intellectuality, logical thinking & loving as the least preferred values.

Bertera, Francis John (1979) studied the value change in graduate school. The main objective was to investigate the value hierarchies of graduate school students. The Rokeach value survey was the instrument used to investigate the value of hierarchies. The hypotheses of the study were: (1) the ranking of the terminal values such as a sense of accomplishment freedom, happiness, mature, love, pleasure, inner harmony and wisdom was significantly higher in a high socializing group versus low socializing group. The ranking of the instrumental values such as logical, imaginative, intellectual and independent was significantly higher in a socializing group. The findings revealed that all the hypotheses in their null forms were accepted.

McGown, Patricia Mary (1984) studied the multidimensional representation of values and ethnic differences. The researcher had framed the following objectives: (1) to understand how an individual perceives a value and (2) to examine if differences in the value structure occur due to cultural identity, specifically Anglo American and Asian American subcultures. The subjects of for the study were 301 students, 68 education and 54 Asian American students from Washington state university. The Rokeach value survey was used to collect the data. Multidimensional scaling techniques, multi regression analysis and multiple correlations were used for analysis of data. The major findings were: (1) No significant differences was found between Anglo Americans and Asian Americans in their perception of instrumental values (2) Some significance was found for the terminal values (3) The Anglo American group placed greater importance on achievement oriental values than the American group and (4) A significant difference was also found on a dimension identified as having to do with aesthetic Vs. Political orientation.

Theodore, Alexander Philip (1986) undertook a study on 'Attitudes concerning values and value education held by students and faculty members at the south Alabama'. The major findings were: (1) Both the groups feel the need to promote value education (2) Both the groups supported the use of various value education techniques in colleges and (3) Students and faculty members did hold certain types of values to be important.

Macheil, Jeremiach Bernard (1991) studied the life roles and values of senior undergraduate education students. The findings indicated that education students learned to value areas of personal achievement and social orientation more than those that relate to working conditions as risk taking. The level of work was high across the total sample with role of home and family relates as the most important role for the majority of students, community service was judged to be the least important of the life role measures. Generally, students were uncertain about their career in teaching. Less than half of the respondents indicated that they expected to obtain full time employment as a teacher and one third expected to seek full time position different from teaching. The results of correlative analysis between values and life roles, career expectations and images of teaching revealed a number of statistically significant correlations coefficients at 0.05 level of the values which respondents will seek in future life roles. Leisure activities and work shared the greatest number of significant positive correlation. In results of the study suggested that the education students gave importance to social orientation, personal development, home and family. They also approached their career with a degree of uncertainty. They were low risk takers and expressed interest into states of teacher education and profession.

Margareta Sandstrom Kjellin, Niclas Manson, Ore Karlsson Vestman (2000) studied the values in student teachers, Educational Practice. A qualitative, quasi – experimental study was described that had the aim to illuminate, by focusing the classroom dialogue, the relation between student teachers' explicit and implicit values. Two groups of students participated in inquiries about the character of the classroom dialogue. The experimental group also participated in intervention. The intervention implied that the students were taught to pay a lot of attention to those parts of the Swedish National curriculum in which teachers' explicit and implicit democratize values were focused. The result was that, during the intervention, the students change their values, but not in a direction desired by the project. A conclusion is that, besides

the intervention, also the practical work at schools affected students understanding of the character of a desired classroom dialogue.

Omeje, J.C. and Eyo, M.E. (2008) studied the value system and standard of education in Nigerian third generation universities: implications for counseling. This research was a correlation study of value system and standard of university of education in third generation universities in south geo political universities in south geo political zone. A sample of 200 students was regularly drawn from the population of 7620 first year and final year's. under graduates of the faculties of education of the technology were used for the study. The findings indicated a significant and positive relationship between the value system of the undergraduates and the standard of university education.

Ercan yilmaz,Bulent Dilmac (2011) made an investigation of teachers values and job satisfaction. .In this research, 121 male and 182 female teachers, 303 in total, working on different branches at were examined. The data were collected by using Schwartz's list of values and job satisfaction scale developed by Hackman and Oldham. The study indicated a meaningful relationship between job satisfaction and humanitarian value and power, success, hedonism, excitation, self-control, universality, charitableness, traditionalism and safety sub magnitudes. Another result of the research is to regress the teachers' humanitarian values of job satisfaction meaningfully.

2.3 Studies on Tribals

Although the study is focused on Dahod and Panchmahals districts, the tribal situations in many other parts of the country have similarities in greater or lesser extent. Therefore, a review of the important studies on the traditions and values of the tribals in India is relevant for understanding the specifications of the situation in Dahod and Panchmahals.

Maheswari (1990), highlights that tribals are the repository of vast knowledge on the uses of biological materials which is often kept secret and is passed on by verbal traditions only. As the tribal scene in the tropics is fast changing due to deforestation, there is an urgent need to prepare ethno-biological inventories and to evolve strategies for conservation of ethno-biologically important species and overall protection of the forests.

Rajaraja Varma (1990), in his article points out that tribal form an important part of the forest eco-system and therefore, any activity in the name of biosphere reserve should begin with a genuine understanding of the life styles and problems of the concerned tribal population. Kelkar and Nathan (1991)" analyses the changing gender roles and the formation of patriarchy in the contest of the continuing loss of control over land and forests on part of the Jharkand Adivasis.

A few sociological and anthropological works relating to the socio-linguistic and ethnographic aspects of the tribal life are available. They provide an insight into the variety of traditions that existed, their attitude towards land and their interaction with other communities. In 'Ethnographic Notes on South India' and 'Tribes and Castes of South India,' Thurston (1906 and 1909) explains in detail the ethnographic survey conducted on the different tribal communities. It is the first work on South Indian Tribes. Details such as original ways of life, customs and rituals, religious beliefs of the tribal communities are explained in these monumental works. There is also an account of the Paniya tribal community of Kerala living a settled life resultant of their interaction with the outside world.

Ananthakrishna Iyer's (1908) work on the various castes and tribes of Travancore and Cochin published in four volumes, titled 'Cochin Tribes and Castes' is the first of its kind and carries descriptions on tribes like Kadars, Malayans, Nayadis, Ulladans, Paniyans and others with emphasis on their socio-economic, cultural and linguistic elements.

Luiz (1962) study 'Tribes of Kerala' is an exhaustive account of all the forty eight tribes in Kerala. He has examined the changing pattern of various aspects of social life, like occupation, mode of living, diet, religion, marriage, rituals and superstitions. It is basically a sociological study and much of their economic life has not been discussed.

Mathur (1977) apart from being a descriptive study on the socio-linguistic evolution of tribals in Kerala, provides valuable statistical information on some of the major problems confronted by the tribals like land alienation, bonded-labour, indebtedness and the status of tribal women.

Chattopadhyaya (1978) is an attempt to interpret and depict the varied aspects of Indian Tribal life such as the origin, traditional dress, social customs, symbolism of

their rites and ceremonies. He points out the fact that, even though there are some similarities in beliefs and life styles between tribals non-tribals, they have not blurred the sense of social distinction nor have they eroded their distinct tribal features. The latter is a social and anthropological study carried out systematically.

'Socio-Economic Survey of Tribals in Kerala' (1979) conducted by the state Bureau of Economics and statistics during 1976-78, is the most comprehensive survey on the Scheduled Tribes of Kerala. The main points of focus are the demographic features, literary level, traditional occupation and current occupation, income and expenditure, indebtedness, housing, schooling, health and related aspects of the tribals.

Vyas and Menon (1980) in 'Indian Tribes in Transition,' state that in the broad matrix of Indian society, although numerically small, the representation of tribes is culturally effective and significant. Because of a certain degree of isolation and subsequent growth of cultural contact, the influence of certain caste traits over the life and culture of certain tribes are inevitable. They are of the opinion that social changes are brought about not by mere provision of education but with the help of public opinion and citizens awareness programmes. Also it is time for the countervailing forces like regulation of credit and market to be properly channelized. Further, peer groups among the tribals should come forward to mobilize public opinion through properly phased programmes.

The work by Kattakayam (1983) is detailed empirical study of the social structure of the Uralis, a primitive tribe in Kerala. The author analyses in detail the failure of various welfare programmes, agricultural programmes, social and cultural programmes and health programmes and examines the causes of their failure. One of the major causes identified by the author is the exploitation of the Uralis by the nontribal. Being naive and innocent, they have fallen easy victims to the perjuries and forgeries of the so called civilized. The study is mainly based on Participant Observation Method aimed at examining the social structure on social processes among the tribal communities to find out how they contribute to acceleration of change in the tribal communities.

Tiwari (1983) in his book 'Development Strategy for Forest Tribal and Environment,' deals with the continuing degradation of forests which has led to environmental hazards in the form of floods soil erosion, desertification, silt damages,

droughts and weather disruptions. Since tribal economy and forest development are mutually dependent, if forests were to be destroyed, the tribal too would perish. Trees have a very important place in the economic and cultural life of tribal and the tie between the two can be strengthened, according to him, by adopting agro forestry appropriate technology in shifting cultivation and Integrated Rural Development Programme. Tiwari maintains that India faces a dual crisis of environmental degradation and rural poverty.

The monograph 'Economic Differentiation and Tribal Identity' by Shah (1984) is a study of Chaudhris in Gujarat. It examines the tribe as a part of the larger Indian society which is following the capitalist path of development. It is argued that the direction of change in the tribal society is similar to that in the larger society, and the nature and direction of change in the larger society greatly influence the internal structure and the life style of the tribal society and that the unity is getting eroded and class formation is taking place among the tribal.

Takur (1986) highlights the socio-economic conditions of the Scheduled Tribes inhabiting different parts of India and looks into the impact of development programmes on their socio-economic conditions in general and on the Santhals of Bihar in particular.

Sharma (1989) in his 'Report of the Commissioner for Scheduled Castes and Tribes' states that investigation of the constitutional safeguards for about a quarter of the country's population, located at the margin, struggling for equity and justice against adverse forces, rooted both in the traditional and also the nascent social and economic order, is a necessary task. The situation of tribal areas is reported as disquieting. According to him, they are continuously losing command over their resources on almost all counts - pressure from more advanced people, claims of the state in utter disregard of their traditional rights and virtual forced displacement in favour of a verity of development projects, big or small. The situation on the wage front too is depressing. He states that the tribal people are at a crucial point in their history where they are obliged to be content with an unfamiliar formal system of the State, unknown forces of new economies and uninhibited intrusions by other people while their own system has been rendered weak and superfluous for want of recognition. According to him, there are two facts of the present tribal scene, firstly, each community or even part thereof may be facing a unique configuration of socioeconomic forces. Secondly, the problems in

all cases are essentially those of transition. The Commissioner further States that Articles 275 (1) of the Constitution provides for automatic devolution of funds for tribal welfare at the moment the need is established. However, the system is not functioning as envisaged in the Constitution and it is sad that the tribal people suffer and even face penal action for acts of omission and commission to the state.

Radhakrishna (1991) in his study reveals that the intensity of tribals of Wayanad on traditional system of medicines has declined. Indigenous health systems were discouraged and a new health culture was promoted that forced the individual to depend on modern drugs and other medicinal interventions. The study also proved that the health status among the tribals of Wayanad were very poor mainly due to their social and economic disabilities.

Dashora (1992) considers that the tribals are losing their identity because of the rapid development of trade, transportation and communication, provision of reservations, educational services and equal political status. The author further quotes certain examples of dilution of tribal culture. The study concludes that the horizontal distances are shrinking by leaps and bounds. Tribal who are driven to an inhospitable environment has come never to the mainstream society and are growing conscious of their civic, economic and social rights. It has brought about a great change in the tribal people.

2.4 Summary of Research Trends

The review of related works reveals the following. Earlier studies on tribal communities can be broadly classified into two heads (I) Impact of various factors on the tribal communities and (2) Socio-economic conditions of the tribal. They compare statutory commission reports, departmental reports and studies by institutions and individuals. All the available studies seem to be emphasizing the need for considering the tribal economy with any of the programmes of forest as the tribes has symbiotic relationships with forests. Some of these studies stress the need for the establishment of forest based industries for tribal development. But the relationship of traditions observed by the tribal families and the values of their children have not been analyzed adequately.

On the basis of review of literature, the following trends were observed :

1. An excess of studies were conducted to study if caste and residential back-

ground as variables caused variations in the value patterns of individuals but only four studies attributed to Religious background for variations in the value patterns of individuals belonging to different religions.

2. Caste and residential background play a significant role in value patterns of individuals but no clear trend has been observed regarding influence of religious background on values patterns of individuals.
3. No clear trend has been observed regarding gender variations in value patterns of individuals.
4. A large number of studies were also reviewed regarding the value patterns of individual pursuing different academic streams but the trends regarding their value patterns have remained inconclusive.

2.5 Conclusion

Reviewing the studies presented over here, inconsistency in findings with respect to each area was observed. Though value education itself is much explored area and ample work has been done by the researchers in India and abroad on values of adolescents and in-service teachers. However, no attempt has been made to explore the traditions of the adivasis families and values of their children. This gap has motivated the investigator to undertake the present interdisciplinary project. The present review imports to distinguish trends, identify the gaps and visualize future research needs in the area of tribal traditions and values.

The present study is designed to examine the relationship of traditions observed by the tribal families and the values of their children residing in the selected districts of Gujarat which has not been touched upon by others. Studies on impact of traditions observed by the tribal on the values of their children is relevant in this context and hence the present study. In this chapter, the reviews of literature related to values and traditions was discussed. The next chapter is dedicated to Conceptual Framework of Values.

No one is born perfect, and even if science or technology can do wonders, solving one problem will create another. Therefore, it is better to accept who we are and not want to be someone else, for each person has his value.

- Writings of Lieh Tzu

3.1. Introduction

Values research states that traditional social organizations start to lose their grip in societies around the world as social, geographic, economic and cultural mobility increase. Values today are in an extraordinary period of flux and dynamism. New values and identities are constantly being created, worldwide, in varying and complex ways. Old values are being destroyed and reconstituted as well.

3.2. What are values?

We think of values as a representation of our unique moral compass. But our values are as much a manifestation of the social, political and cultural environments in which we live as they are a reflection of our unique selves. Sometimes we are able to predict a person's values based on their nationality, region, social class and age. Our values encompass our expectations, perceptions, judgments, justifications, intentions, tendencies and actions. They are the lens through which we view our understanding about the world and determine our place within it.

As a general rule, people do not change their milieu (or set of basic values) over the course of their lives. However, groups of "likeminded people" (which is one definition of social milieus) change in similar ways. Behavior (i.e. reactions towards changing circumstances) changes while basic values do not. Although global values are changing at a faster pace, each society's values evolution is unique.

In the 1950s the psychologist Abraham Maslow argued that humans have a "hierarchy of needs," beginning with material needs (food and shelter) and security needs (freedom from violence and personal freedom) and progressing to post material needs, namely the pursuit of happiness, a sense of purpose and fulfillment.

Hill (1991)¹ said, "...those beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives". G. Terry and others (1977)² said, "Value means what is desirable or undesirable. Values reflect the

¹ B. V. Hill (1991). *Values Education in Australian Schools*. Melbourne: The Australian Council for Educational Research. p.4

² G. Terry, Thomas and Marshall. (1977). *International Dictionary of Education*. New York : Kogan Page Landon Nicholas Publishing Company. p.35.

culture of a society and if the individual accepts a value for him / herself, it may become a goad."

Rou Posner³ said, "The ultimate determinants of the power of social organization are the values of the society." He gave a list of 195 values. They are : 1) Accomplishment, 2) Accountability, 3) Accuracy, 4) Act on things, 5) Adventure, 6) All for One; One for All, 7) Athletics / Sports, Competitive, 8) Attitude, Right, 9) Authority, 10) Behaviour, proper Beauty (of environment, art, people etc.) , 11) Calm, Quietude, 12) Celebrity-Worship, 13) Challenge, 14) Change, 15) Charity, 16) Chastity, Purity, 17) Children, Nurturing of Civic Duty, 18) Civic Pride, 19) Civic Rights, 20) Cleanliness, 21) Orderliness, 22) Collaboration, 23) Collective, Needs of the Commitment, 24) Common Purpose, 25) Communication, 26) Community, 27) Compassion, 28) Competence, 29) Competition, 30) Competitiveness, 31) Concern for Others, 32) Conformity, 33) Consensus, 34) Consumer Rights, 35) Content over Form, 36) Continuity (from past), 37) Continuous, 38) Diversity, 39) Duty, 40) Education (Right to, Need of, Value in) , 41) Efficiency, 42) Empowerment of Individual, 43) Entertainment, 44) Essential Services, Right to Equal Opportunity, 45) Excellence, 46) Fairness, 47) Family, 48) Family Values-honor, 49) Parents, Nurture Children, etc., 50) Fate, 51) Fitness, 52) Flair, 53) Flexibility, 54) Force, 55) Fraternity, 56) Freedom, 57) Free Will, 58) Friendliness, 59) Friendship, 60) Fun, 61) Generosity, 62) Genius, 63) Global View, 64) Goodness, 65) Government Power, 66) Gratitude, 67) Grievances, Right to Express, 68) Happiness, Pursuit of Hard Work, 69) Harmony, Unity, Oneness, 70) Health & Well-Being, 71) Helpfulness, 72) Hero-worship, 73) Heroism, 74) Honesty, Truthfulness, 75) Loyalty, 76) Environmental, 77) Concern for, 78) Equal Opportunity, 79) Equality, 80) Factual, 81) Faith, 82) Lifestyle, a Certain Love (Romance, Other Forms of), 83) Knowledge, 84) Majority Rule, 85) Mannered, Well-Maximum utilization (of Time, Resources), 86) Meaning, 87) Merit, 88) Minority Rights, 89) Money, Wealth, 90) Nation's Status (in World), 91) Nutrition, 92) Neighbourliness, 93) Openness, Open mindedness, 94) Orderliness, 95) Organization, 96) Systemization, 97) Outer Directedness, 98) Participation (e.g. in democracy, decisions), 99) Patriotism, Country, 100) Peace, Non-Violence, 101) Perfection, 102) Perserverance ("never give up"), 103) Personal Growth (Human Potential) , 104)

³ <http://www.gurusoftware.com/gurunet/start.htm>

Philosophy, a certain, 105) Pioneer Individual, 106) Pleasure, 107) Popular will (deferring to), 108) Power, 109) Rule of, Respect for Law, 110) Respect for others (Individuals, Cultures, Races), 111) Respect for the Individual, 112) Respect for Elders, 113) Responsibility, 114) Taking Responsiveness, 115) Results-oriented, 116) Right bear Arms, 117) Romance of Life, 118) Ritual, 119) Rule of Law, Legality, 120) Sacrifice, 121) Safety, 122) Safety Net (for elderly, unemployed, etc.), 123) Security, 124) Self-Giviness, 125) Self-improvement, 126) Self-reliance, 127) Self-respect, self-worth, 128) Seriousness, 129) Service (to Others, Society), 130) Simplicity, 131) Sincerity, 132) Skill, 133) Solitude, 134) Speed, 135) Spirituality, Spirit, 136) Stability, 137) Status (Individual, Social Collective, Nation's etc.), 138) Standardization Strength (Physical, Psychological, Power, Force), 139) Subtlety (Beyond the Seen), 140) Improvement, 141) Co-operation, 142) Co-ordination, 143) Integration, 144) Courage, 145) Courtesy, 146) Creativity, 147) Culture (Art etc.), 148) Decisiveness, 149) Democracy (Representative Government), 150) Determination Diplomacy (Over Confrontation), 151) Direction, 152) Purposefulness, 153) Discipline, 154) Discovery, 155) Honor, 156) Hospitality, 157) Human Rights, 158) Individuality, 159) Inner Directedness, 160) Informed, Being- Innovation, 161) Integration of People types, 162) Intelligence, 163) Integrity, 164) Justice, 165) Knowledge, 166) Leadership, 167) Learning, 168) Practicality, 169) Preservation, 170) Privacy, 171) Progress, Improvement Prosperity, 172) Protection (of Law, etc.), 173) Public Access, 174) Punctuality, 175) Quality (of work, service etc), 176) Rationality, 177) Reason, 178) Regularity, 179) Regulation & Control, 180) Religious Life, 181) Resourcefulness, 182) Succeed : A Will to Success, Achievement, 183) Teamwork, 184) Thinking, Thought, 185) Timeliness, 186) Tolerance, 187) Tradition, 188) Tranquility, 189) Truth, Seeking the Underlying Trust, 190) Valuing Values, 191) Variety, 192) Wealth, 193) Wisdom, 194) Women's Rights, 195) World Unity

Societies more oriented toward traditional values emphasize the importance of religion and traditional family structure. These traditional societies tend to have strong nationalistic outlooks and high levels of national pride.

When we think of our values, we think of what is important to us in our lives (e.g., security, independence, wisdom, success, kindness, pleasure). Each of us holds numerous values with varying degrees of importance. A particular value may be very important to one person, but unimportant to another.

We can summarize the main features of the conception of basic values implicit in the writings of many theorists and researchers as follows:

- Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas.
- Values are a motivational construct. They refer to the desirable goals people strive to attain.
- Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.
- Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria.
- Values are ordered by importance relative to one another. People's values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes.

The Values Theory defines values as desirable, trans-situational goals, varying in importance, which serves as guiding principles in people's lives. The five features above are common to all values.

3.3. Types of Values

Schwartz (2005)⁴ details the derivations of the ten basic values. Each of the ten basic values can be characterized by describing its central motivational goal:

1. Self-Direction. Independent thought and action; choosing, creating, exploring.
2. Stimulation. Excitement, novelty, and challenge in life.
3. Hedonism. Pleasure and sensuous gratification for oneself.
4. Achievement. Personal success through demonstrating competence according to social standards.
5. Power. Social status and prestige, control or dominance over people and resources.

⁴ S.H. Schwartz, (2005). *Basic human values: Their content and structure across countries*. A. Tamayo & J. B. Porto (Eds.), *Values and behavior in organizations*. pp. 21-55.

6. Security. Safety, harmony, and stability of society, of relationships, and of self.
7. Conformity. Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. Tradition. Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.
9. Benevolence. Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
10. Universalism. Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

Everything we call tradition today was once an innovation. The question 'what are values?' is deceptively simple. What are 'values' compared to concepts like 'morals', 'ethics', 'principles' or 'beliefs'? These are abstract and philosophical concepts open to much debate. However, there are several generally acceptable definitions that have enough precision to provide schools with a common ground for exploring their approaches to values education.

The following definitions from the National Framework are accessible and workable enough to form the basis of a common vocabulary with common meanings to use in your school. As per Hill (2004) "Values are the "priorities individuals and society attach to certain beliefs, experiences, and objects in deciding how they shall live and what they shall treasure. principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable".

Values as 'principles and fundamental convictions' are abstractions until they are applied in the contexts of daily life. Values are made real or 'realized' when their meaning is expressed through choices made and behaviours acted out. Emeritus Professor Brian Hill suggests that there are a number of values domains that derive from the contexts in which we live our lives and conduct our relationships.

Most commonly, talk about values turns out to be talk about matters of morality. But the beliefs we live by, and the objects and activities we treasure, involve not only our moral approach to life but other interests and purposes which make for a rounded life, as illustrated in the Figure 3.1. For convenience, it is useful to speak of these

various aspects as types or domains of value, i.e. areas of life in which we operate according to certain values that are appropriate to the activity in question. Our values are the selves we are becoming.

There are many different ways of cutting the values cake, of course, so there is bound to be overlap in any categorization. So talk about ‘domains of value’ is a convenience; not a fixed set of exclusive categories.

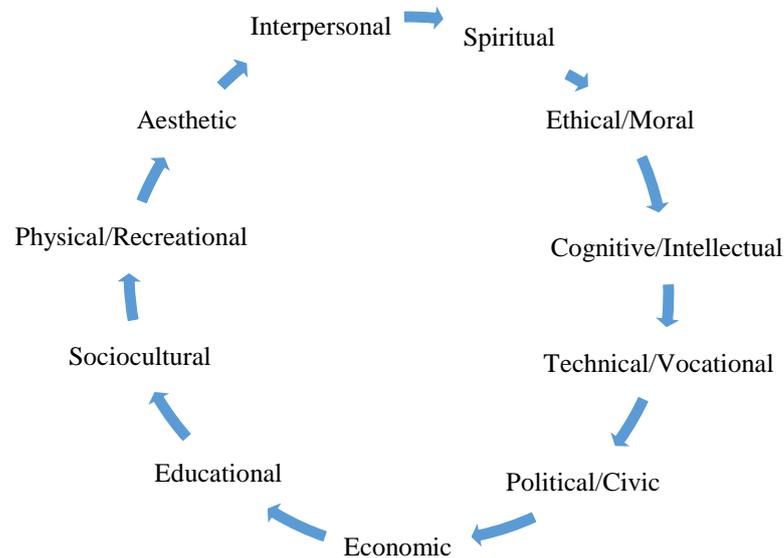


Figure 3.1

Our values are an essential part of our self-knowledge and our very identity. As such they are integral to the process of ‘growing-up’, the process of becoming an independent, responsible and empowered autonomous individual. Our values are both an intimate part of our deep and private self-definition and a driver of our publicly observed behaviour. Values education in its broadest sense is critical to two fundamental concerns of the school: the multi-dimensional development of the individual student and support for the development and maintenance of a civil society.

3.4. What is Values Education?

Values education is complex. There are so many questions: What is the content of a values education curriculum? What effective pedagogies can be used to teach values? Does ‘values education’ mean the same as ‘values in education’? Are we talking about teaching particular values or simply teaching about values? If they are particular values, then, whose values? Yet values are at the heart of a school’s core business. Values provide the framework for our lives. Our values shape our thoughts,

feelings and actions, and the development of values is a complex, ongoing process. The formative stages occur largely through the dominant influence of our early lives – the home/family – but parents expect schools to support them in the broader task of preparing young people for life in a democratic society, the world of work and a range of social relationships. It is important to note that under this tenet, cultural beliefs, practices, and characteristics are not inherently valuable. Instead, they are only valuable if they provide people with valuable outcomes, and they must not involve either social or physical pressure.

The conversation about values education is not new. Schools have always been engaged in values education, though in varying degrees of explicitness and consciousness.

When students leave school they should :

- have qualities of self-confidence, optimism, high self-esteem, and a commitment to personal excellence as a basis for their potential life roles as family, community and workforce members.
- have the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice, and the capacity to make sense of their world, to think about how things got to be the way they are, to make rational and informed decisions about their own lives and to accept responsibility for their own actions.

Nine shared values that have emerged from Australian school communities and the *National Goals for Schooling in Australia in the Twenty-First Century*.⁵ These values reflect a commitment to a just, multicultural and environmentally sustainable society and are part of Australia's democratic way of life:

- Care and Compassion
- Doing Your Best
- Fair Go
- Freedom
- Honesty and Trustworthiness

⁵ Mceetya (1999). *National Goals for Schooling in the Twenty-First Century*. Available : <http://www.mceetya.edu.au>

- Integrity
- Respect
- Responsibility
- Understanding, Tolerance and Inclusion.

3.5. Conclusion

The definition of the highly abstract concept of value is debatable, and even philosophers often cannot agree on what the term means, though many have suggested that value is a fundamental concept in their discipline. Value is not a fixed concept, but instead a term that can be used by different individuals according to their various needs. Values and culture and traditions go together. Their concept associate with the ‘higher’ and ‘inner’ territories of standards, morals, ethics, feelings, meanings, and, dare we say it today, ‘the spirit’. For the purposes of this project, values, culture and traditions represent the set of practices and beliefs that make one group of people distinct from others. The elusive nature of this definition will allow the concept to be utilized in forming the self-identification of the *adivasis*, while defining what distinguishes the *adivasis* of Panchmahals and Dahod districts of Gujarat from the non-tribal population.

In order to analyze the relationship between traditions of the *adivasis* and values of their children, it will be useful to explore the theoretical relationship between traditions and values. Consequently, this study discusses how traditions are thought to affect values and values are thought to affect traditions.

In this chapter, the investigator tried to peep into the Conceptual Framework of Values. The next chapter, is dedicated to Conceptual Framework of Tribal Families.

Today we are afraid of simple words like goodness and mercy and kindness.

We don't believe in the good old words because

we don't believe in good old values anymore.

And that's why the world is sick.

Lin Yutang

4.1. Introduction

Scheduled Tribes (STs) is a group of historically-disadvantaged people recognized in the Constitution of India. During the period of British rule in the Indian subcontinent, they were known as the Depressed Classes. Since the 1850s these communities were loosely referred to as Depressed Classes, or Adivasis ("Original Inhabitants"). They are also known as Vanavsai ("forest dwellers"), or Girijan ("hill people").

Tribal life in Gujarat reveals two distinct patterns of life. Purely primitive age, which live in the mountain region and secondly, acculturate communities, those who live in the plain region. The important tribes present today are Bhil, Charan, Dhanka, Dhodia, Dubla, Bharwad, Gamti, Kali, Kolcha, Parashi, Rabari, Siddi, Vasava, Vagari and Wari etc. Among them Bhil, Rathawa, Bharwad, Kolcha, Rabari, Vagari tribes live in Dahod and Panchmahals districts.

Kolis and Bhils are the oldest traditional rulers of Gujarat. Asha Bhil was the founder of Asaval Ashapalli. It is the earliest site of the developed city Ahmedabad and the local Anahil Bharvad; they help in finding the city to Vanraja. Their tribe's name originated from Major Erskine and to Dravidian 'Bilu' name of a bow. It is a major weapon of this tribe. The meaning of the 'Bhil' is "bowman"; they are skilled in the practice of arrows and bow.

The tribals in their response to their surroundings have evolved a pattern of relationship with their environment and of the utilization of natural resources, getting a bare survival. Tribal art is not aesthetic but mainly utilitarian, apart from satisfying a deep-rooted want, art has helped to integrate the people and enrich their life. The artistic



activities are mainly soft and lifelike art, music and dance and oral literature. Dancing as a form of art is still alive in Dahod and Panchmahals tribal. Like Chitra-Vichitra Mela (fortnight after Holi), of the tribals of Sabarkantha District in the village of

Gunbhakhari; the tribals of Dahod district enjoys the "Gol Gadheda" Mela near

Jesavada. The fair attracts large numbers of Bhils (tribals). The Bhil tribals dress in their customary colourful costumes. The costume of the men generally consists of a blue shirt, dhoti, and a red or saffron turban. Women don ghaghras (embroidered skirts), which have a circumference of as much as 20 yards (18 m), and are covered from head to foot with ornate and heavy silver jewellery. Every group that comes to the fair carries its own drum making the atmosphere come alive with the incessant beat of numerous drums. The women sing folk songs, and everyone dances.



Both men and women dress aesthetically. They have devised their own native musical instruments, some of which are marked by their inventive and originality. To buy daily useful things, they have Bazaar or Haats which are held weekly basis. The famous Limkheda Haat is open for the people only on Sunday. Others are at Morva (H) on Wednesday, at Devgadh Baria on Friday and at Dahod on Thursday. Tribals are totally dependant on the forest, they need wood to make the house and fuel, they makes bidis from Timru leaves, they make liquor from Mahuda, they also collect forest things like honey, wood, flowers, fruits to sell and to use in their daily life. Tribals also make

creative things like mats, baskets, grain jars by using bamboo. All these things are produced for their individual life.



In Bhil forced marriage, young boy brings the girl in the fair and run away. In the arrange marriages, groom pays a price to the bride.

Rathwas tribe tries to act like upper class people Tadagis, because they have similar dress patterns and traditions. The languages they speak have a blend of non-traditional and traditional culture. Pithora is Rathwas tribe's ritual of drawing or

painting. The wall joint to the kitchen is decorated by the pictures of Mota Dev. Their paintings has the wedding scene of God Pithori and Pithora.

In feudal and colonial times, many Bhils were employed by the ruling Rajputs in various capacities, e.g. as Shikaris because of their knowledge of the terrain. Many had even become warriors in armies. Bhils respected their motherland and were ready to defend it if anybody tried to occupy it. Like Jaliyanwala baagh, a number of Bhills in the areas of Mangadh Hill (near Santrampur) sacrificed for freedom of India.

In Hindu mythology, popular Bhil figures are Shabari, who offered Rama and Lakshmana half-eaten jujubes when they were searching for Sita in the forest. Matanga was a Bhil sage who became a Brahmana. These tribes also have several common Gods like Hindu, Amba, Chamunda, Hanuman, Krishna and Kalka. The most popular and great festival of this tribe is Holi. There is saying that this festival and other festival like Diwali originally come from the aborigines, then after some course of time it was accepted by the Hindus. If you will consider the opinions of the scholars, you will get to know some information like



Worship of Pithora Dev



Mother Parvati and God Shankar were borrowed from the Adivasis by the Hindus. Tribal people too worship their dead forebear.

The Adivasis¹ are the members of the Scheduled Tribes protected by the

¹ The terms “*adivasi*” and “tribal” will be used in a semantically comparable manner in this thesis. While the Constitution of India refers to the *adivasis* as Scheduled Tribes, both “tribal” and “*adivasi*” are used in the relevant scholarly literature.

Constitution of India. As Article 342 of the Constitution states, the President is in charge of publicly specifying the Adivasis communities that are considered to be Scheduled Tribes in a particular state (or union territory). Thus, a community declared as a Scheduled Tribe in one state is not necessarily scheduled in other states. According to the Ministry of Tribal Affairs, the essential characteristics of a Scheduled Tribe as initially established by the Lokur Committee are primitive traits, shyness of contact with the community at large, geographical isolation, socioeconomic backwardness, and a distinctive culture. Although many of these criteria are no longer relevant today, this list has not yet been officially updated. In order to ensure social and economic justice, establish equality of opportunity and status, and protect the dignity of every citizen, Article 46 of the Constitution promotes the educational and economic interests of Scheduled Tribes and other vulnerable sections.



Worship of Govind Guru

Accordingly, several provisions safeguard and promote the interests of the Adivasis in a wide array of spheres. In addition to securing the socioeconomic interests of disadvantaged communities such as the Scheduled Tribes, the Constitution seeks to protect their cultural rights as well. Article 29, Section 1 states, “Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same”. In fact, the preamble of the draft of the National Tribal Policy currently being reviewed by the



Wooden Cart

Group of Ministers of the Union Cabinet voices its concern of striking an appropriate balance between the preservation of Adivasis culture, identity, and values, and the augmentation of their quality of life through

increased access to income generation activities, education, and health care. The Policy expands on the issue of Adivasis culture and development : “The survival of this diverse

tribal culture, ethos and way of life is increasingly under threat in a liberalized and globalized economy. Intensive and concurrent research is, therefore, required, both at macro and micro levels, to understand the impact of development activities on Tribals, the problems faced, behavioural practices and patterns, standards of living, coping mechanisms, etc. so as to provide crucial inputs for framing of the policy”.

The India's tribal belts refer to contiguous areas of settlement of tribal people of India which is to say groups or 'tribes' that remained genetically homogenous as opposed to other population groups that mixed widely within the Indian subcontinent. The Tribal Belt of Northwest India includes the states of Rajasthan, Gujarat, and Maharashtra. The tribal people of this region have origins which precede the ANI (Ancestral North Indian) and the ASI (Ancestral South India). In fact, the origins of these people are thought to stem back to the Harappa civilization of the Indus Valley Civilization, the oldest traceable civilization of the Indian sub-continent which flourished between 3500BC and 2500BC.²



The Gujarat tribes are Bhils, Kuknas, Warlis, Naikas, Dublas, Gamits, Dhankas and Dhodias, the largest being Bhil. Tribal population is concentrated in the Panchmahals, Baroda, Broach, Surat, Dangs, Bulsar, Sabarkantha, Banaskantha. The earliest traditional rulers of Gujarat were 'Bhils' or 'Kolis', namely Asha Bhil, the founder of "Asaval Ashapalli" the oldest site of the modern city of Ahmedabad and



Anahil, the local Bharavad or shepherd chief, who helped Vanaraja to found the city of the same name. Their origin is traced by Major Erskine to the Dravidian word 'Bilu' for a bow, which is the characteristic weapon of the Bhil

tribe. Bhil means Bowman and they are experts in the use of bow and arrows.

² Wikipedia, the free encyclopedia

The Relationship of Traditions Observed by the Tribal Families and Values of their Children and the preservation of their culture is an importance issue to every Adivasis and policymaker affected by the development policies in India.

4.2. Economic Conditions of the Adivasis

Laws and policies have created a legal context aimed at allowing the Adivasis to develop socioeconomically while retaining the aspects of their culture that they value



the most. While the Adivasis still face numerous challenges, it is evident that many have achieved successful economic

advancement as a result of the legal framework established upon independence in 1947. Yet, it has also been acknowledged that economic advancement can undermine aspects of culture that are essential to the identity and dignity of the Adivasis. Such a loss can result from exogenous factors such as government policy and the actions and beliefs of nontribals, or from endogenous factors such as the willingness of the Adivasis to adopt the values of nontribals.

Furthermore, while the outcome of development efforts can be evaluated with measures of socioeconomic well-being such as income, literacy, health, and peace, it is challenging to identify the



values and cherished aspects of the Adivasis culture. In developing an inventory of the outcomes that the Adivasis value, it is essential to keep in mind that values not recognized as important in the short-run may turn out to be significant in the long-run. An apt analogy is that of the boiling frog; the story goes that a frog placed in boiling

water will jump out, but a frog placed in cold water that is slowly heated will be boiled alive (Ascher). Thus, an evaluation of the values of the Adivasis must take long-run considerations into account.

4.3. Diversity of the Adivasis

Though this project discusses the traditions of tribal families and values of their children, it is important to keep in mind the heterogeneity of Scheduled Tribes. In terms of geography, they live in disparate ecological and geo-climatic conditions, ranging



from areas inaccessible by vehicles to hills, plains, and forests. Additionally, the tribal groups of India are at different stages of economic and social development. While some have experienced considerable advancement, others have not

progressed far, especially those identified as the Particularly Vulnerable Tribal Groups (PTGs). The PTGs have extremely low literacy rates, engage in subsistence living, have a stagnant or declining population, and utilize pre-Green Revolution technologies.

Additionally, while the languages in all of India can be categorized as Indo-European (Aryan), Dravidian, Austric, and Sino-Tibetan, most scholars agree that the languages of the Adivasis can be classified into the Dravidian, Austric, and Sino-Tibetan families. This conclusion derives from the belief that the Adivasis have pre-Aryan or non-Aryan origins. However, the issue of classification of the Adivasis on the basis of racial affinities is a complex and debated topic. Regarding religion, only the

extremely isolated Adivasis communities have not been influenced by the major religions of India, mainly Hinduism, Christianity, Buddhism, Islam, and Jainism. Anthropologist Nadeem Hasnain found that in 1983, the vast



majority of Adivasis followed a form of Hinduism, and a significant number followed Christianity. Nonetheless, it is significant to note that the Adivasis who have adopted

these major religions have not necessarily abandoned their traditional faith, but instead practice aspects of both simultaneously.

4.4. Government Policy toward the Adivasis

British policy towards the Adivasis focused not on their socioeconomic development, but on securing peace among the Adivasis and between the Adivasis and the nontribals. For example, the first significant initiative the British took to engage the



Adivasis was with the Paharias in the Rajmahal Hills, which are in between the present day states of Jharkhand and Bihar in Northeastern India. In response to the perpetual violent outbreaks of the Paharias, the government withdrew the Rajmahal Hills tract from the jurisdiction

of the courts in 1782, establishing what came to be known as the Hill Assembly. The Paharias were forced into submission by policies that transformed their land into government estate. The government continued to become more involved with the various tribes of India, generally establishing a system of serfdom in which an Adivasis borrowed money from a moneylender in exchange for labor. Instead of receiving wages, the debtor received food and sometimes clothes. Generally, this process was cyclical and the bondage of debtors often continued throughout the Adivasis' life. Moreover, the courts stipulated that if a debtor died without fully paying off his debts, his child or next in kin would be required to continue providing the creditor with labor until the debts were paid off.

Government policies changed significantly after gaining independence in 1947.

As previously mentioned, constitutional safeguards cover a wide range of issues. While

Article 46 is a broad provision that discusses the regulatory and developmental aspects of Adivasis safeguards,

other articles are more specific. Articles 23 and 24 do not directly address the Adivasis,



but they discuss social safeguards that are particularly applicable to them. Specifically, Article 23 prohibits human trafficking and forced labor, and Article 24 prohibits child labor (below the age of fourteen) in factories, mines, and other dangerous jobs.

Educational safeguards in the Constitution include Section 4 of Article 15, which was added through the Constitution Act of 1951. It allows the state to reserve seats in educational institutions such as medical and engineering colleges for members of the Scheduled Tribes and Scheduled Castes. Additionally, Article 350 states that every state must try to provide facilities for instruction in the mother tongue of surrounding linguistic minority groups at the primary level, which is applicable to the Adivasis since so many of them have their own languages and dialects. Articles such as Article 330 and 332 also provide for the reservation of seats for both Scheduled Tribes and Scheduled Castes in government bodies, such as the House of the People, the Legislative Assemblies of the States, and panchayats (local, village-level bodies). Finally, the Constitution also reserves seats in civil posts and



services in order to employ and thereby empower the Adivasis (and other marginalized members such as the Scheduled Castes and Other Backwards Castes) (The Constitution of India 7-217; A Handbook 6).

The Planning Commission of the Government of India has also addressed development policies pertaining to the well-being of the Adivasis since the First Five-

Year Plan in 1951 through what Govinda Chandra Rath labels as the welfare model of development. Essentially, the Five-Year Plans lay out steps for empowering the Adivasis by ensuring that they reap the advantages of modern development. They delineate specific welfare actions to compensate for the various forms of marginalization that the Adivasis face. For instance, the Tribal Sub-Plan aims at coordinating the resources of all development sectors relating to the development of the Adivasis.

However, the Eleventh Five-Year Plan reports that the implementation of the Tribal Sub-Plan “leaves much to be desired”. The Ministry of Tribal Affairs was also

established in October 1999 in order to provide “more focused attention on the integrated socioeconomic development” of the Adivasis, though it has also been criticized as being.

Jawaharlal Nehru, the main architect of the Five-Year Plans, has strongly espoused the idea that tribes should be able to enjoy the benefits of modern medicine, agriculture, economic growth, and education without having to give up their values. The essence of Nehru's scheme of development has evolved through eleven Five-Year Plans and has been modified in response to the evaluations of different governmental committees and individual studies, such as the Scheduled Areas and Scheduled Tribes Commission in 1961. For instance, the Eleventh Plan calls for a paradigm shift towards a “tribal-centric, tribal-participative and tribal-managed development process” that departs from dependence on a “largely under-effective official delivery system”. Nonetheless, important issues like improving health services, increasing literacy rates, and providing food security and nutrition have been given priority during all planning periods.

In general, the post-independence financial investment in Adivasis areas that is described in these Plans has been conducted in two ways, namely through industrialization and Adivasis empowerment efforts. Some development programs exploit minerals and water resources in Adivasis regions, thereby establishing industries and constructing projects such as dams. Rath's social audit of this investment method reveals significant loss to the tribes in the form of eviction, deprivation of common property resources, and loss of community life. However, an economic audit demonstrates a positive contribution to gross domestic product growth in the areas of implementation. The second method, which aims to empower tribes through the distribution of loans and subsidies and the creation of self-employment and wage-employment, does not accrue as much economic benefit, but it does contribute significantly too many non-economic outcomes, such as skills training and the sustenance of Adivasis values.

4.5. Changes at Local, National and International Levels

These two forms of investment are carried out by a wide array of agents at the local, national, and international levels, including governmental departments, civil society organizations like nongovernmental organizations, missionary institutions, and human rights movement activists. Given the high variance of issues, values, and environments among the tribes, it is not surprising that there are numerous state or local level organizations.

Organizations, such as the All-India Tribal Development Council and the All-India Tribal Welfare Home, have national networks. The All-India Tribal Development



Council (or Akhil Bharatiya Adivasis Vikas Parishad) is an organization supported by Congress and founded in the 1970s by the veteran Adivasis leader, Kartik Oraon. The Council mainly focuses on augmenting political

participation of the tribes and it consequently often influences the policy making process relating to Adivasis development. The All-India Tribal Welfare Home, established in 1852, has a pro-Hindu ideology and hosts a series of programs in remote Adivasis villages. Among other activities, the Home facilitates the formation of self-help groups, encourages small savings in post offices, provides training for the scientific cultivation of cash crops, distributes seeds, arranges local resources for irrigation, and increases awareness of Adivasis issues such as the impact of globalization and liberalization on Adivasis life through symposiums, books, and periodicals.

International agencies have been involved in development projects in Adivasis areas since the implementation of the Second Five-Year Plan period (1956-1961). For instance, the Soviet Union and West Germany contributed to the establishment of the

Bhilai Steel Plan in Madhya Pradesh and the Rourkela Steel Plant in Orissa, respectively.

Unfortunately, the net benefits of these industries accrued mainly to the central government, nontribal employees, and international agencies, with only a negligible

part of the profit left over for the local tribes. International organizations such as the United Nations (UN), the World Health Organization (WHO), and the World Bank have also taken initiatives to develop tribal India. The UN has a series of programs under the Declaration of the International Decade of the World's Indigenous People that aims to strengthen international cooperation on issues of human rights, the environment, development, and health as they relate to indigenous populations worldwide. The WHO has highlighted that indigenous people tend to have lower life expectancy, higher rates of infant mortality, and more cases of chronic illness than non-indigenous populations. In addition to efforts made by external agents, development efforts have also risen from the Adivasis themselves.

Though this is a small portion of the profits, it indicates that the tribes can raise their economic standing by commercializing traditional knowledge.



4.6. Population of India : at Glance

The population of India on 1 March 2011 was 1,210,569,573. Any one above



age 7 who can read and write in any language with an ability to understand was considered a literate. In censuses before 1991, children below the age 5 were treated as illiterates. The literacy rate taking the entire population into account is termed as "crude literacy rate", and taking the population from age 7 and above into account is termed as "effective literacy rate". Effective literacy rate increased to a total of 74.04% with

82.14% of the males and 65.46% of the females being literate.

Table 4.1

Literacy rate of India

Census Year	Total (%)	Male (%)	Female (%)
2001	64.83	75.26	53.67
2011	74.04	82.14	65.46

The share of the Scheduled Tribe population in urban areas is a scanty 2.4%. Madhya Pradesh, Maharashtra, Orissa, Gujrat, Rajsthan, Jharkhand, Chhatishgarh,

Andhra Pradesh, West Bengal, and Karnataka are the State having larger number of Scheduled Tribes These states account for 83.2% of the total Scheduled Tribe population of the country. Assam, Meghalaya, Nagaland, Jammu & Kashmir, Tripura, Mizoram, Bihar, Manipur, Arunachal Pradesh, and Tamil Nadu, account for another 15.3% of the total Scheduled Tribe population.

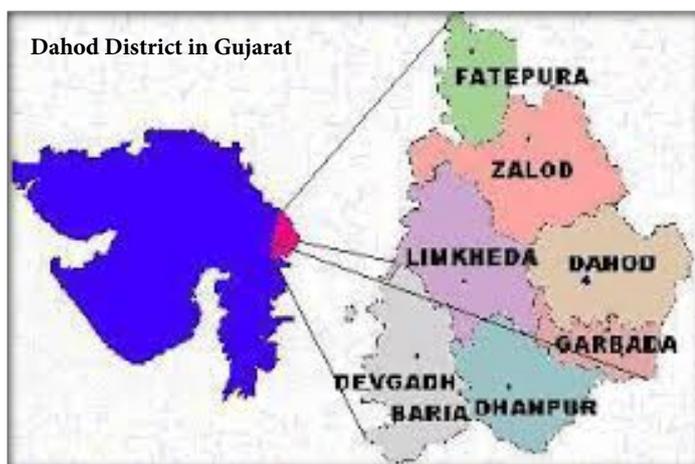
4.7. Population of Gujarat - Census- 2011³

The 2011 Census is the 15th decennial Census of India since 1872 when the first systematic Census was conducted throughout the country as per uniform pattern. This will be the 7th successive exercise conducted after Independence. The most important is that first time Caste base Census is included in the Census 2011.

Table 4.2
Population distribution in Gujarat

Population	%	Males	Females	Literacy	Rural Population	Urban Population
60,439,692	4.99	31,491,260	28,948,432	78.03	31,740,767	18,930,250

4.8. Dahod District Overview



Dahod was formed a new district. This district has 7 talukas viz., Fatehpura, Jhalod, Limkheda, Dahod, Garbada , Devgadbaria and Dhanpur and 693 villages.

Dahod district is situated in the east part of the Gujarat State. It lies between the parallels of latitude 22°-30' and 23°-19' and the meridians of longitude 73°-47' and 74°-29'. The length from north to south of this territory is about 91.74 km and from east to west about 71.90 km. It is bounded on the north by the Rajasthan State, on the north-east by Madhya Pradesh State, on the south west by Panchmahals district, on the south and south-west by Vadodara district and Madhya Pradesh State. The area covered by

³ http://www.censusindia.gov.in/2011-prov-results/paper2/prov_results_paper2_guj.html

this district is 3,655.0 Sq.Km. and the rank of this district is 18th in comparison to other districts of the State.

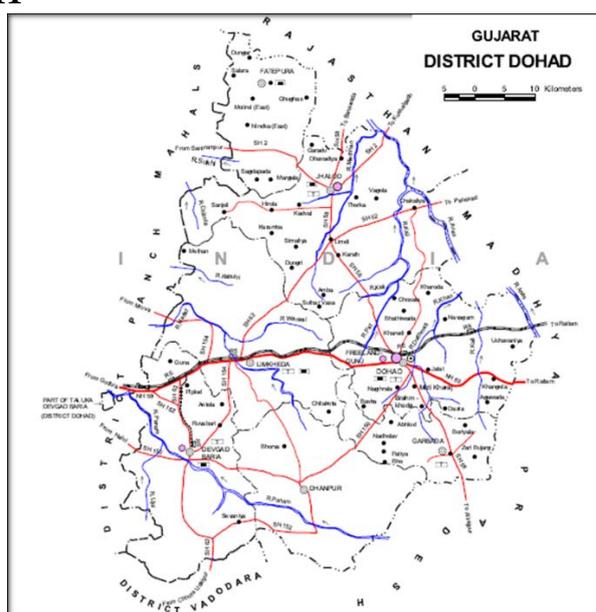
Literacy in Dahod District⁴

Average literacy rate of Dahod in 2011 were 58.82 compared to 45.15 of 2001. If things are looked out at gender wise, male and female literacy were 70.01 and 47.65 respectively. For 2001 census, same figures stood at 58.88 and 31.28 in Dahod District. Total literate in Dahod District were 1,007,171 of which male and female were 599,035 and 408,136 respectively. In 2001, Dahod District had 588,074 in its district.

Dahod District Urban Population 2011

Out of the total Dahod population for 2011 census, 9.01 percent lives in urban regions of district. In total 191,625 people lives in urban areas of which males are 97,688 and females are 93,937. Sex Ratio in urban region of Dahod district is 962 as per 2011 census data. Similarly child sex ratio in Dahod district was 910 in 2011 census. Child population (0-6) in urban region was

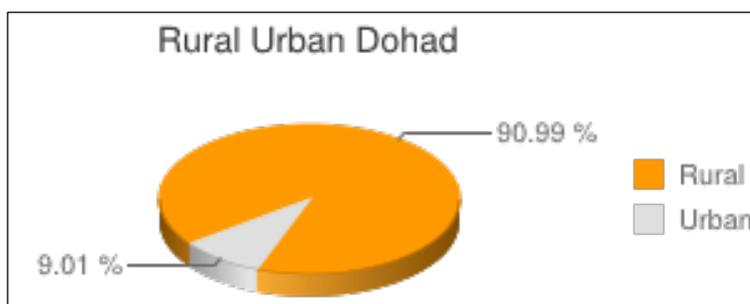
27,634 of which males and females were 14,467 and 13,167. This child population figure of Dahod district is 14.81 % of total urban population. Average literacy rate in Dahod district as per census 2011 is 82.09 % of which males and females are 88.79 % and 75.18 % literates respectively. In actual number 134,619 people are literate in urban region of which males and females are 73,895 and 60,724 respectively.



⁴ http://www.censusindia.gov.in/2011-prov-results/paper2/prov_results_paper2_guj.html

Dahod District Rural Population 2011

As per 2011 census, 90.99 % population of Dahod districts lives in rural areas



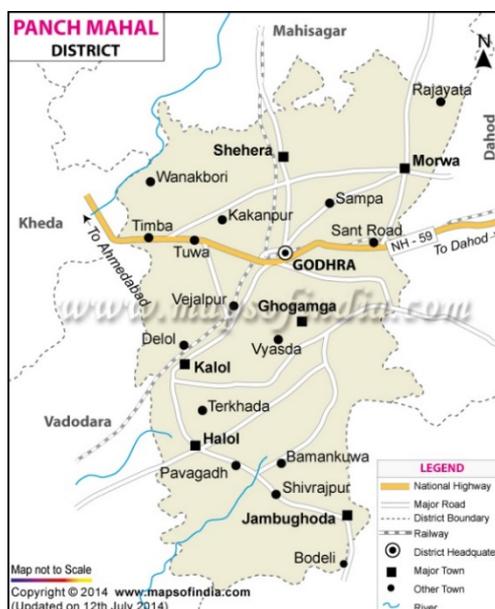
of villages. The total Dahod district population living in rural areas is 1,935,461 of which males and females are 970,963 and 964,498 respectively.

In rural areas of Dahod district, sex ratio is 993 females per 1000 males. If child sex ratio data of Dahod district is considered, figure is 950 girls per 1000 boys. Child population in the age 0-6 is 387,164 in rural areas of which males were 198,501 and females were 188,663. The child population comprises 20.44 % of total rural population of Dahod district. Literacy rate in rural areas of Dahod district is 56.36 % as per census data 2011. Gender wise, male and female literacy stood at 67.98 and 44.78 percent respectively. In total, 872,552 people were literate of which males and females were 525,140 and 347,412 respectively. All details regarding Dahod District have been processed by us after receiving from Govt. of India. We are not responsible for errors to population census details of Dahod District.

An official Census 2011 detail of Dahod, a district of Gujarat has been released by Directorate of Census Operations in Gujarat. In 2011, Dahod had population of 2,127,086 of which male and female were 1,068,651 and 1,058,435 respectively. Average literacy rate of Dahod in 2011 were 58.82. If things are looked out at gender wise, male and female literacy were 70.01 and 47.65 respectively. Total literate in Dahod District were 1,007,171 of which male and female were 599,035 and 408,136 respectively.

4.9. Panchmahals District Overview

The district is called Panchmahals because it originally consisted of 5 mahals viz. Godhra, Kalol, Halol, Dahod and Jhalod. During the Scindia's regime, the district was called Pavagadh Panchmahals because the Pavagadh was the headquarters of Scindia's Suba who administered the mahals from 1761 A.D. to 1853 A.D. The medieval history of the Panchmahals mostly centres round the town of Champaner and Pavagadh hill. At the time of reorganization and reconstitution of the districts and talukas of the state, Panchmahals originally having 11 talukas has been divided into two districts viz. Panchmahals and Dahod. The boundaries of the Panchmahals have been changed from 2-10-1997. The district headquarter of the new Panchmahals district has been kept at Godhra while that of Dahod district has been



kept at Dahod. After reconstitution and subsequent bifurcations, the new Panchmahals district is comprised of 11 talukas namely, Khanpur, Kadana, Santrampur, Lunawada, Shehera, Morwa (Hadaf), Godhra, Kalol, Ghoghamba, Halol and Jambughoda.

Panchmahals district is situated in the eastern part of the State. It lies between the parallels of latitude 22° 17' and 23° 26' and the meridians of longitude 73° 20' and 74° 2'. The length from north to south of the district is about 128.7 km and from east to west about 68.1 km. It is bounded on the north by the Sabarkantha district, on the east by Dahod district, on the south by Vadodara district and on the west by Kheda and Anand districts. The area covered by the district is 5,210.0 sq.km. and its rank is 15th in terms of area among the districts of the state.

Literacy in Panchmahals⁵

In 2011, Panchmahals had population of 2,390,776 of which male and female were 1,226,961 and 1,163,815 respectively. In 2001 census, Panchmahals had a population of 2,025,277 of which males were 1,044,937 and remaining 980,340 were females.

⁵ http://www.censusindia.gov.in/2011-prov-results/paper2/prov_results_paper2_guj.html

Panchmahals Literacy Rate 2011

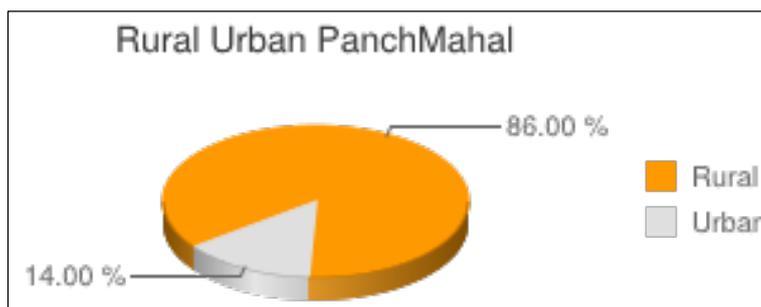
Average literacy rate of Panchmahals in 2011 were 70.99 compared to 60.92 of 2001. If things are looked out at gender wise, male and female literacy were 82.51 and 58.89 respectively. For 2001 census, same figures stood at 75.91 and 44.94 in Panchmahals District. Total literate in Panchmahals District were 1,440,805 of which male and female were 858,054 and 582,751 respectively. In 2001, Panchmahals District had 1,025,835 in its district.

Panchmahals District Urban Population 2011

Out of the total Panchmahals population for 2011 census, 14.00 percent lives in urban regions of district. In total 334,827 people lives in urban areas of which males are 173,585 and females are 161,242. Sex Ratio in urban region of PanchMahal district is 929 as per 2011 census data. Similarly child sex ratio in Panchmahals district was 892 in 2011 census. Child population (0-6) in urban region was 42,882 of which males and females were 22,659 and 20,223. This child population figure of Panchmahals district is 13.05 % of total urban population. Average literacy rate in Panchmahals district as per census 2011 is 86.65 % of which males and females are 92.05 % and 80.87 % literates respectively. In actual number 252,971 people are literate in urban region of which males and females are 138,926 and 114,045 respectively.

Panchmahals District Rural Population 2011

As per 2011 census, 86.00 % population of Panchmahals districts lives in rural areas of villages. The total Panchmahals district population living in rural areas is 2,055,949 of which males and females are 1,053,376 and 1,002,573 respectively. In rural areas of Panchmahals district, sex ratio is 952 females per 1000 males. If child sex ratio data of Panchmahals district is considered, figure is 938 girls per 1000 boys. Child



population in the age 0-6 is 318,429 in rural areas of which males were 164,339 and females were 154,090. The child population comprises 15.60 % of total rural

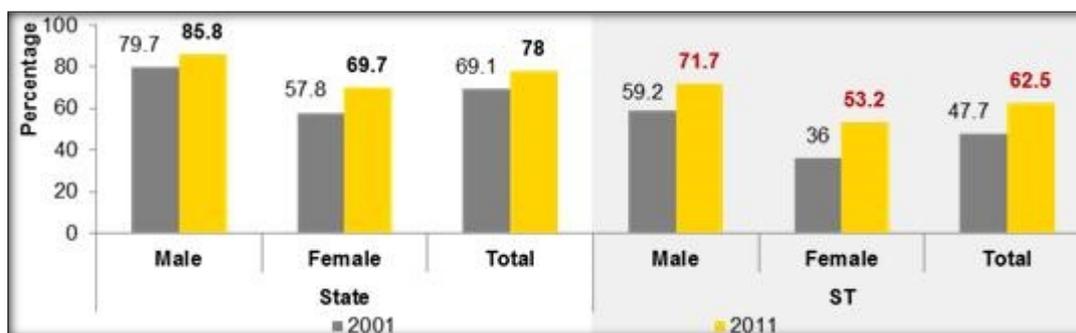
population of Panchmahals district. Literacy rate in rural areas of Panchmahals district

is 68.36 % as per census data 2011. Gender wise, male and female literacy stood at 80.89 and 55.24 percent respectively. In total, 1,187,834 people were literate of which males and females were 719,128 and 468,706 respectively.

In 2011, Panchmahals had population of 2,390,776 of which male and female were 1,226,961 and 1,163,815 respectively. Average literacy rate of Panchmahals in 2011 were 70.99. If things are looked out at gender wise, male and female literacy were 82.51 and 58.89 respectively. Total literate in Panchmahals District were 1,440,805 of which male and female were 858,054 and 582,751 respectively.

4.10. Schedule Tribe Literacy Rate in Gujarat

As per the 2011 census, the effective literacy rate is 62.5% in ST population, which is 14.8% higher than that of 2001. The most impressive improvement can be noted in the female literacy rate which improved by 17.2%. The literacy gap reduced from 21% to around 15% in a short span of time.



ST literacy rate as compared to the State

4.11. The Adivasis Women

Land alienation and displacement affect the well-being of Adivasis women to a greater extent than that of Adivasis men. As the most marginalized members of Adivasis societies, women are often the last to experience the benefits of economic mobility. Thus, in order to ensure that the Adivasis are able to take advantage of development programs and policies, special attention must be paid to the Adivasis women. Traditionally, Adivasis women have enjoyed greater freedom and higher social status than the women of Hindu society. Many women in most civilized parts of India may well envy the women of the Adivasis. Adivasis women enjoy relatively high social status and freedom. Notably, Adivasis women generally have the right to choose their husbands and are not forced to marry against their will. They also do not have higher fertility rates than Hindu women, which could be due to the fact that the mean age of

marriage for Adivasis women has historically been higher than the mean age of marriage for Hindu women.

Adivasis women partly owe their relatively high status and freedoms to the abundance of resources and a clear division in their societies between social and familial spheres. In Adivasis society, it is the male of the family who represents the family, but in the house, the female is the primary decision maker in terms of family income, production, and social relations. Shifting cultivation allows the woman to have control over the family economy and thus permits women and men to share the burden of decision making. Under this method, after the village council allots a certain amount of land to each family based on family size, the man chooses the family's plot of land and performs the religious ceremonies that symbolize the commencement of cultivation. The woman then takes over to organize the production and labor needed for a successful crop.

In settled agriculture, on the other hand, the man makes most decisions regarding production and division of work since he is the landowner. Thus, the division of work is more gender equal in shifting cultivation than in settled agriculture, and the coerced shift to settle agriculture consequently reduces the status of Adivasis women. On the whole, modernization contributes to the loss of the Adivasis woman's autonomy and relatively high status by emphasizing individual property rights. The cultural contact with nontribal society leads the Adivasis family to adopt mainstream upper-caste customs, in which the man is the head of the household in all respects and the woman is his subordinate. The Adivasis also begin to adopt upper-caste gods and customs like vegetarianism in an effort to emulate the high end of caste society.

The Adivasis women's loss is further deepened by the fact that the rehabilitation of displaced persons has been neglected. Without adequate resettlement, the Adivasis women cannot maintain their economic autonomy, and resettlement is often based on land that is allotted in the name the male members of the families. Moreover, the projects that deprive Adivasis societies of community public resources and result in displacement do not give women jobs. The growth oriented policies implemented in India have taken away the control that Adivasis women have enjoyed over their livelihoods and have denied them alternative avenues of employment. Not only do the women lose social and economic power, but the burden of looking after their families

increases as it becomes harder to find employment, adequate healthcare, and a decent education.

Furthermore, the Adivasis have a reputation for knowledge about herbal remedies which they were skilled in finding from the forest. They also cauterized sick people with hot irons. Much disease was believed by them, however, to be symptomatic of a wider malaise in the social order which was brought about when a spirit gained control over a human or when a female witch cast an envious and evil spell. In this case the service of a male exorcist was required, either to propitiate the spirit, or to discover the witch. The exorcists were supported in this by the wider society, led by the Adivasis elders and patriarchs. In this way, illness and the anxieties to which it gave rise provided means by which a patriarchal elite maintained a peremptory control over the subordinate and marginal peoples of their own society.

The British, after their conquest of India, sought to outlaw the persecution of witches, a practice seen as barbaric. Those accused of killing witches were considered to have committed murder, and were punished accordingly. This was resented by the Adivasis patriarchs, and as the belief in witchcraft continued to be maintained strongly, it tended to drive such practices underground rather than suppress them.

4.12. Conclusion

In this chapter points related to Tribals of India and Gujarat were discussed in brief and Dahod and Panchmahals districts in details. Furthermore, the literacy and position of women in tribal families was also elucidated. In the next chapter the research procedure of the project is discussed in details.

You have no respect for excessive authority or obsolete traditions. You're dangerous and depraved, and you ought to be taken outside and shot !!!

- Major Sanderson, *Catch-22*, Joseph Heller

5.1. Introduction

Research is a systematic effort to gain new knowledge. For good and appropriate results, investigations require systematic and accurate procedure. Anything to be done properly must be planned beforehand. This helps the researchers to proceed directly without confusing with the concomitant events. A well thought out plan of action, followed by a systematic execution brings out fruitful results. Research is not a haphazard task but it requires proceedings in a definite direction, done with definite intention of taking a specific problem and of finding its solution in a scientific manner.

In the previous chapters the development of the problem for the present study has been traced in the light of theoretical and research background. This chapter is devoted to the method and procedure followed in the investigation. Therefore an attempt has been made to provide methodological plan and procedure as under.

5.2. Methodology

There are several methods of conducting research. Choice is determined by the nature of the problem. The present study attempts to study the academic achievement, values and adjustment of secondary school students in relation to the working status of mothers. It is obvious that this type of study cannot be studied in any artificial setting, nor it is desirable to do so. In the present study the descriptive method was found to be the most appropriate one as the Relationship of Traditions Observed by the Tribal Families and Values of their Children and the preservation of their culture as they exist in real life situation can be studied effectively.

The descriptive method of research has been the most popular and widely used research method in sociology and education, because of the ease of this method. Information can be gathered by a questionnaire or interview schedule. Although the descriptive method of research is relatively less sophisticated in comparison to the experimental method, it has its own advantages. The descriptive studies are more than mere collection of data. They involve measurement, classification, analysis, comparisons and interpretations. Such researches seek to find answers to questions through the analysis of variable relationships. They collect and provide three type of information on (1) what exists with respect to variables or conditions in a situation (2) what we want by identifying standards or norms, with which to compare the present

conditions or what experts consider to be desirable and (3) how to achieve goals by exploring possible ways and means on the basis of the experiences of others and opinions of experts.

In the activities of descriptive studies these researchers are not different from those of other researchers. As in any other study they (1) identify and define their problem; (2) state their objectives and hypotheses; (3) list the assumptions upon which their hypotheses and procedures are based; (4) choose appropriate subjects and source materials; (5) select or construct tools for collecting data; (6) specify categories of data that are relevant for the purpose of the study and capable of bringing out significant similarities, differences and relationships (7) describe, analyse and interpret their data in clear and precise terms; and (8) draw significant and meaningful conclusions.

Descriptive study is concerned with conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident, or trends that are developing. It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions.

Descriptive research, sometimes known as non-experimental or correlational research, deals with the relationship between variables, testing of the hypothesis, and the development of generalizations, principles, or theories that have universal validity.

5.3. Population

A population refers to any collection of specified group of human beings or of non-human entities such as objects, educational institutions, time units, and geographical areas, prices of wheat or salaries drawn by individuals. Some statisticians call it universe.

By population we mean the aggregate or totality of objects or individuals regarding which inferences are to be made in a sampling study. It means all those people or documents etc. who are proposed to be covered under the scheme of study. A population is any group of individuals that have one or more characteristics in common and are of interest to the researcher. The population is properly defined so that there is no ambiguity as to whether a given unit belongs to population or not. Inferences concerning a population cannot be drawn until the nature of the units that comprise it is clearly identified. If a population is not properly defined, a researcher does not know what units to consider when selecting the sample.

The students of class VIII & IX of rural and urban areas schools of Panchmahals and Dahod districts constituted the population of the present study.

5.4. Sample

The primary purpose of research is to discover principles that have universal application but to study a whole population in order to arrive at generalizations would be impracticable. Some populations are so large that their characteristics cannot be measured; because before the measurement has to complete the population would have changed. Also the study of large population would be expansive in terms of time, money, effort and manpower.

A sample is a small proportion of a population selected for observation and analysis. It is a collection consisting of a part or subset of the objects or individuals of population which is selected for the express purpose of representing the population. By observing the characteristics of the sample, one can make certain inferences about Method and Procedure the characteristics of the population from which it is drawn. Sampling helps to reduce expenditure, and to save time and energy. It permits measurement of greater scope, greater precision and accuracy. It also provides generalizations on the basis of relatively small proportion of the population. A good sample must be a nearly representative of the entire population as possible and ideally it must provide the whole of the information about the population from which it has been drawn.

For the selection of the sample in the present study the investigator used the multistage random sampling technique. First of all, out of 26 districts which come under the territorial jurisdiction of Gujarat 02 districts i.e. Panchmahals and Dahod were selected. All the 7 talukas of Dahod district and 2 talukas of Panchmahals district were selected purposefully to study the traditions of tribal families and the values of their children.

Investigator collected the lists of upper primary and secondary schools of rural and urban areas affiliated to Gujarat School Education Board, Gandhinagar from the respective District Education offices of these districts. With the help of these lists the schools were selected randomly from each district. The students of tribal families, who were studying in class VIII and IX were selected randomly from these schools of each district, with due representation to each district.

A total sample of 454 students was selected. A total sample of 97 teachers teaching in primary and secondary schools of rural and urban areas was selected. A total sample of 42 families of the tribal students was selected for this project.

5.5. Design of the Project

A research design is characterized by adjective like flexible, appropriate, efficient, economical and so on. The design which minimizes bias and maximizes the reliability of data collected and analyzed is called a good design. A research design is the detailed procedure of testing the hypotheses and analyzing the obtained data. It is a detailed plan of investigation. The research design thus may be defined as the sequence of those steps taken ahead of time to ensure that the relevant data will be collected in a way that permits an objective analysis of different hypotheses formulated with respect to the research problem. The selection of any research design is obviously not based upon the urge of the researcher, rather it is based upon the purpose of investigation, types of variables and conditions in which the research is conducted. The purpose of any design is to provide a maximum amount of information relevant to the problem under investigation at minimum cost.

In the present study descriptive survey method was used for carrying out the study. The data was collected from primary and secondary school students of tribal families, with the help of questionnaire on the variable under study i.e. traditions and values.

The design of present study involved:

- A. Comparison between primary and secondary school students of tribal families on the variables under study i.e. traditions and values. Here students of tribal families were studied as independent variable and traditions and values as dependent variables.
- B. Comparison between boys and girls of tribal families on the variables under study i.e. traditions and values. Here boys and girls of tribal families were studied as independent variables and traditions and values as dependent variables.
- C. Comparison between boys and girls of tribal families on the variables under study i.e. traditions and values. Here boys and girls of tribal families were studied as independent variables and traditions and values as dependent variables.

5.6. Tools Used

Before discussion of tools used for present project, it is essential to know about scales and/or inventory. “Values scales are psychological inventories used to determine the values that people endorse in their lives. They facilitate the understanding of both work and general values that individuals uphold. In addition, they assess the importance of each value in people’s lives and how the individual strives toward fulfillment through work and other life roles, such as parenting. Most scales have been normalized and can therefore be used cross-culturally for vocational, marketing, and counseling purposes, yielding unbiased results. Values scales are used by psychologists, political scientists, economists, and others interested in defining values, determining what people value, and evaluating the ultimate function or purpose of values.”¹

Values scales were first developed by an international group of psychologists. The original values scale measured the following values, listed in alphabetical order: ability utilization, achievement, advancement, aesthetics, altruism, authority, autonomy, creativity, cultural identity, economic rewards, economic security, life style, personal development, physical activity, physical prowess, prestige, risk, social interaction, social relations, variety, and working conditions.

Dr. Eda Gurel-Atay published an article in the *Journal of Advertising Research* in March 2010, providing a glimpse into how social values have changed between 1976 and 2007. According to Milton Rokeach, a prominent social psychologist, human values are defined as “core conceptions of the desirable within every individual and society. They serve as standards or criteria to guide not only action but also judgment, choice, attitude, evaluation, argument, exhortation, rationalization, and...attribution of causality.”²

Gordon Allport, a student of American philosopher and psychologist Eduard Spranger, believed that an individual’s philosophy is founded upon the values or basic convictions that he holds about what is and is not important in life. Based on Spranger’s (1928) view that understanding the individual’s value philosophy best captures the essence of a person, Allport and his colleagues, Vernon and Lindzey, created the Allport-Vernon-Lindzey Study of Values. The values scale outlined six major value

¹ Wikipedia, the free encyclopedia

² Rokeach, M. (1979). *The Nature of Human Values*. The Free Press. NY: Free Press.

types: theoretical (discovery of truth), economic (what is most useful), aesthetic (form, beauty, and harmony), social (seeking love of people), political (power), and religious (unity). Forty years after the study's publishing in 1931, it was the third most-cited non-projective personality measure.³ By 1980, the values scale had fallen into disuse due to its archaic content, lack of religious inclusiveness, and dated language. Richard E. Kopelman, et al., recently updated the Allport-Vernon-Lindzey Study of Values. The motivation behind their update was to make the value scale more relevant to today; they believed that the writing was too dated.

For the present study following tools were used for data collection :

- A. "*Values Study Test*" for School Students constructed by the researcher
- B. "*Tribal Traditions Study Questionnaire*" constructed by the researcher
- C. "*Tribal Traditions Study Scale*" constructed by the researcher

5.7. Description of Tools Used

A. Values Study Test for Tribal Students

The investigator framed the "Values Inventory" for the tribal students keeping in view the local traditional and cultural situations of tribal families. He sent the inventory to experts to make it reliable for the present project and finalize the statements and answers of the inventory. The inventory contains 45 statements and 90 options which are equally distributed amongst the six areas of Values i.e. 15 items measure values of knowledge and science, 15 items measure aesthetic values, 15 items measure religious values, 15 items measure economical values, 15 items measure social values and 15 items measure national/leadership values.

Each item in the tool has two answers – A or B. The respondent is to read the statement and to see whether it applies to option A or B. There is no time limit for answering it. Ordinarily an individual takes 10 to 15 minutes in completing the test. Inventory can be scored by hand only.

³ G.W. Allport. (1955). *Becoming: Basic Considerations for a Psychology of Personality*. Yale University Press.

B. Tribal Traditions Study Questionnaire

The investigator framed the “Tribal Tradition Study Questionnaire” for the teachers of tribal areas and parents of tribal students keeping in view the local traditional and cultural situations of tribal families. He sent the questionnaire to experts to make it reliable for the present project and finalize the questions. The questionnaire contains 14 open-ended questions related to culture, traditions, children, education, economic conditions, religion, beliefs, and characteristics of tribal people.

C. Tribal Traditions Study Scale

The investigator framed the “Tribal Tradition Study Scale” for the teachers of tribal areas and tribal families keeping in view the local traditional and cultural situations of tribal families. He sent the inventory to experts to make it reliable for the present project and finalize the statements and answers of the inventory. The inventory contains 45 statements which are distributed amongst the six areas of Values i.e. 8 items measure values of knowledge and science, 7 items measure aesthetic values, 8 items measure religious values, 8 items measure economical values, 8 items measure social values and 6 items measure national/leadership values. The “Tribal Tradition Study Scale” aims to measure the relative prominence of six basic values. These values are: (i) Knowledge and Science, (ii) Aesthetic, (iii) Religion, (iv) Economic, (v) Social and (vi) National/Leadership.

The “Tribal Tradition Study Scale” consists five point rating scale (i.e. 1. Always, 2. Commonly, 3. Frequently, 4. Rare, 5. Never).

5.8. Procedure for Data Collection

First of all before the collection of data the investigator contacted the principals of the selected schools of each district to take permission for data collection, by explaining the purpose of the study. They were assured that the data would be used for research purpose only and the responses would be kept confidential. After getting permission of the principals and winning the co-operation of the teachers all possible efforts were made to ensure the best possible conditions for administering the tests and to make the students feel at ease and respond to the test with full concentration. In order to conduct the study the tribal students were identified and the “Values Inventory” was administered to these students in the formal atmosphere of the schools, one after the other. Before the administration of particular test the important instructions from the test regarding how to answer the questions were read out loudly and clearly by the

investigator. The students were advised to be fearless in responding to the tests with the assurance that their responses would be kept confidential. All the difficulties and queries of the students were answered by the investigator himself and they were motivated continuously to answer the tests carefully. All efforts were made to get maximum co-operation from students.

At the same time some of the teachers are requested to fill in the “Tribal Tradition Study Questionnaire” and the “Tribal Tradition Study Scale”. During the second visit to some of the selected schools, the investigators visited some of the parents of students for getting personal interviews and filled in the “Tribal Tradition Study Questionnaire” and the “Tribal Tradition Study Scale”.

5.9. Statistical Techniques Used

Keeping in view the objectives of the study the data was analyzed statistically by using percentage. The results were invariably depicted in the form of tables and where it is pertinent graphical representations of results were made through figures. Content Analysis Method was used to analyze data. Statistical Analysis Method was also used to find Mean, Standard Deviation and t-test for interpretation of data. In brief, *Descriptive Statistics* was used for summarizing and exploring data and *Inference Statistics* was used for making predictions and generalizing about phenomena represented by the data. Furthermore, the data was interpreted by using various statistical technique in *MS Excel 2013*.

5.10. Conclusion

In this chapter, the investigators discussed in details on the research procedure. In the next chapter, the researcher analyzed and interpreted the collected data.

The unexamined life is not worth living.

- Socrates (470-399 BCE)

6.1 Introduction

This study examined the Relationship of Traditions Observed by the Tribal Families and Values of their Children. The data collection involved completion of a questionnaire through separate interviews with the teachers and parents. In this chapter, the researcher analyzed and presented the data in tables and presented in Figures.

For the findings of the project work, mean, frequency distribution, S.D., S.Ed, and t-values were counted. Research hypothesis framed on the basis of Research Objectives were checked through t-value. Computer Programme MS Excel 2013 was used for the statistical counting and analysis.

6.2 Data Analysis of Values & Traditions

The researcher collected the data by using "*Value Study Test*", "*Tribal Traditions Study Scale*" & Questionnaire. Here is the presentation of calculated data in tabulations & figures. Here is the analysis of "*Value Study Test*" of Tribal Students.

Table 6.1
Frequency of the Values of Knowledge & Science

Scores	f	x'	fx'	fx'^2
1-2	0	-4	0	0
3-4	12	-3	-36	108
5-6	50	-2	-100	200
7-8	125	-1	-125	125
9-10	173	0	0	0
11-12	77	1	77	77
13-14	20	2	40	80
15-16	0	3	0	0
17-18	0	4	0	0

In table 6.1, the frequency distribution scores of values of the Knowledge & Science of Tribal Students, the scores are assumed to be spread uniformly over the entire interval. Within each interval of a histogram in figure 6.1, the frequency is shown by a rectangle, the base of which is the length of the interval, and the height of which is the number of scores within the interval. The highest rectangle is on interval 9 to 10, which has 173, the largest f , as its height.

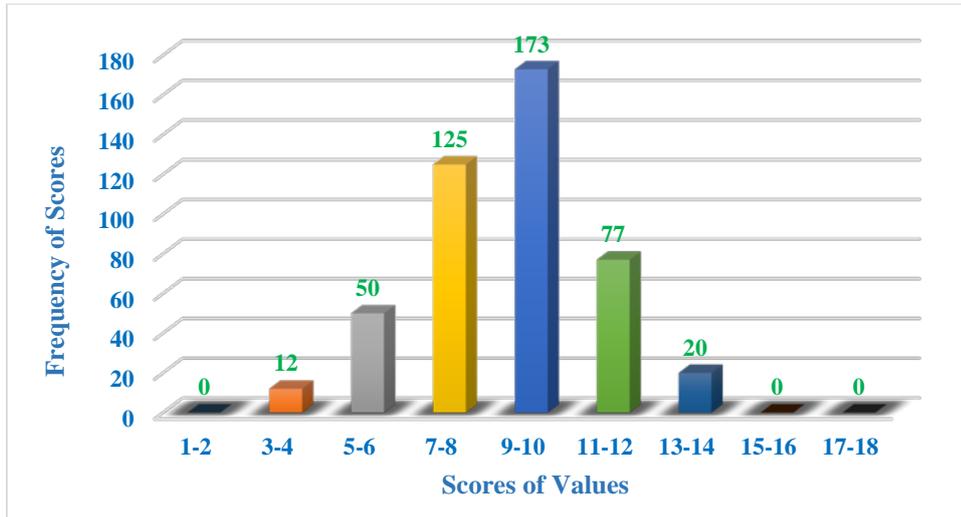


Figure 6.1
Histogram of Scores of Tribal Students on Values of Knowledge & Science

Table 6.2
Frequency of Aesthetic Values

Scores	f	x'	fx'	fx'^2
1-2	21	-4	-84	336
3-4	96	-3	-288	864
5-6	139	-2	-278	556
7-8	112	-1	-112	112
9-10	73	0	0	0
11-12	14	1	14	14
13-14	2	2	4	8
15-16	0	3	0	0
17-18	0	4	0	0

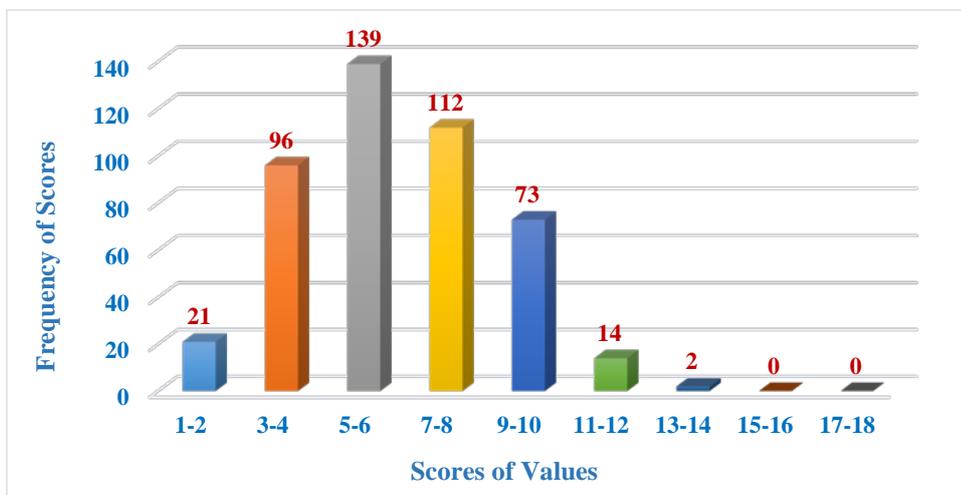


Figure 6.2
Histogram of Scores of Tribal Students on Aesthetic Values

Table 6.3
Frequency of Religious Values

Scores	f	x'	fx'	fx'^2
1-2	0	-4	0	0
3-4	5	-3	-15	45
5-6	48	-2	-96	192
7-8	132	-1	-132	132
9-10	187	0	0	0
11-12	77	1	77	77
13-14	7	2	14	28
15-16	1	3	3	9
17-18	0	4	0	0

In table 6.3, the frequency distribution scores of the Religious Values of Tribal Students, the scores are assumed to be spread uniformly over the entire interval. Within each interval of a histogram in figure 6.3, the frequency is shown by a rectangle, the base of which is the length of the interval, and the height of which is the number of scores within the interval. The highest rectangle is on interval 9 to 10, which has 187, the largest f , as its height.

Table 6.4
Frequency of Economic Values

Scores	f	x'	fx'	fx'^2
1-2	23	-4	-92	368
3-4	106	-3	-318	954
5-6	189	-2	-378	756
7-8	94	-1	-94	94
9-10	42	0	0	0
11-12	3	1	3	3
13-14	0	2	0	0
15-16	0	3	0	0
17-18	0	4	0	0

In table 6.4, the frequency distribution scores of the Economic Values of Tribal Students, the scores are assumed to be spread uniformly over the entire interval. Within each interval of a histogram in figure 6.4, the frequency is shown by a rectangle, the base of which is the length of the interval, and the height of which is the number of scores within the interval. The highest rectangle is on interval 5 to 6, which has 189, the largest f , as its height.

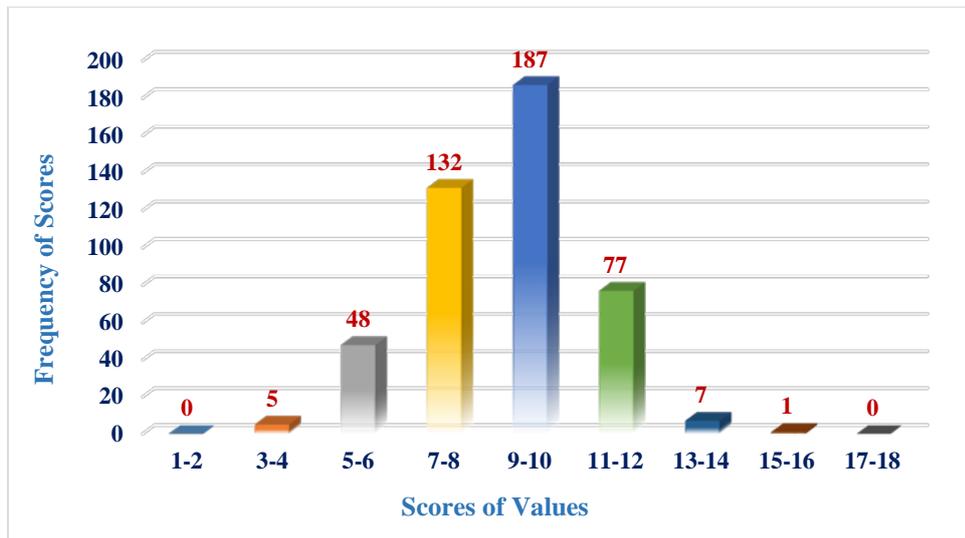


Figure 6.3

Histogram of Scores of Tribal Students on Religious Values

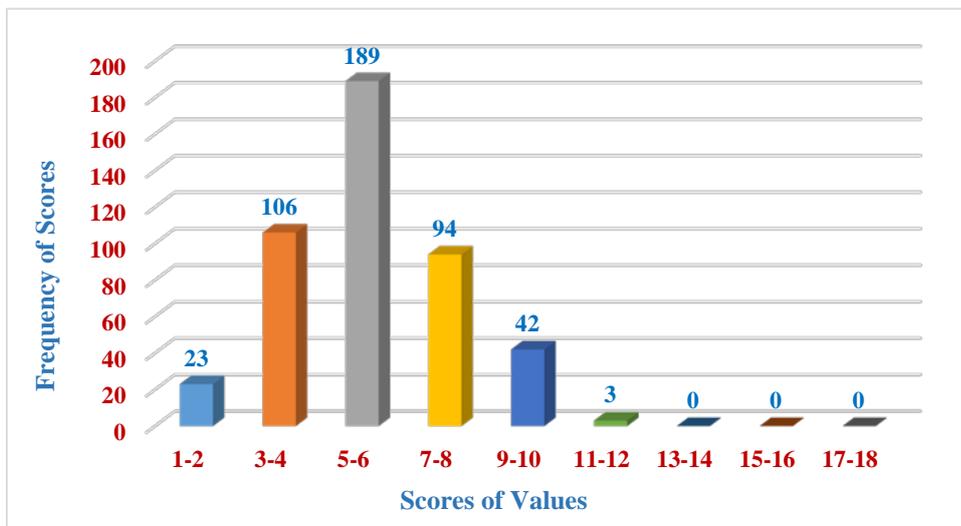


Figure 6.4

Histogram of Scores of Tribal Students on Economic Values

Table 6.5

Frequency of Social Values

Scores	f	x'	fx'	fx'^2
1-2	1	-4	-4	16
3-4	10	-3	-30	90
5-6	77	-2	-154	308
7-8	144	-1	-144	144
9-10	156	0	0	0
11-12	62	1	62	62
13-14	7	2	14	28
15-16	0	3	0	0
17-18	0	4	0	0

In table 6.5, the frequency distribution scores of the Social Values of Tribal Students, the scores are assumed to be spread uniformly over the entire interval. Within each interval of a histogram in figure 6.5, the frequency is shown by a rectangle, the base of which is the length of the interval, and the height of which is the number of scores within the interval. The highest rectangle is on interval 9 to 10, which has 156, the largest f , as its height.

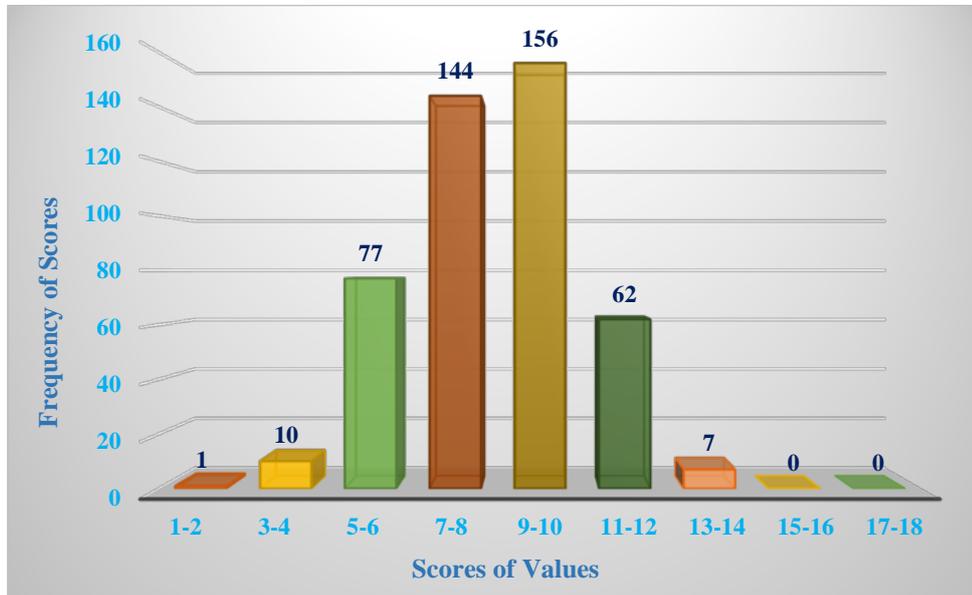


Figure 6.5

Histogram of Scores of Tribal Students on Social Values

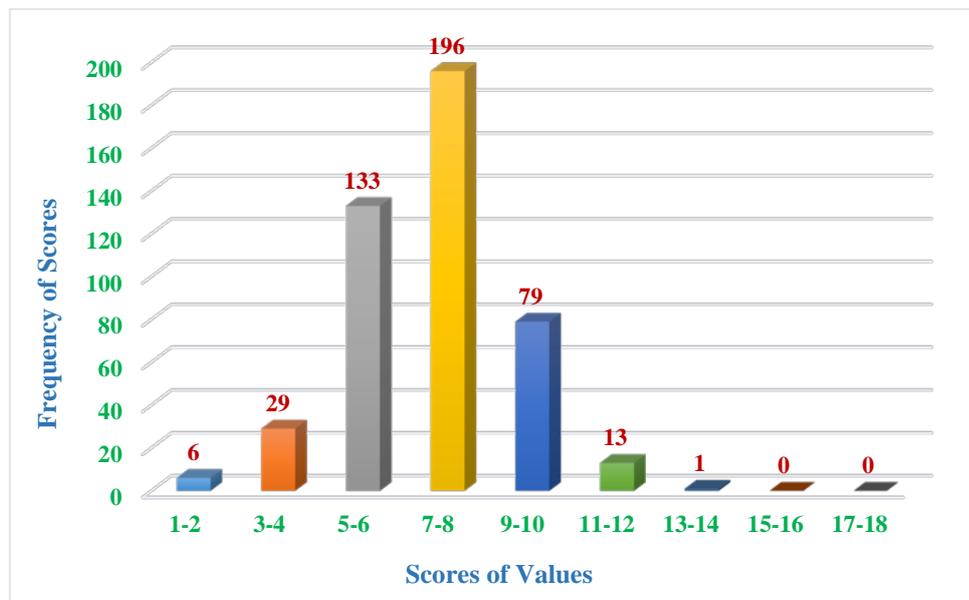


Figure 6.6

Histogram of Scores of Tribal Students on National & Political Values

Table 6.6
Frequency of National & Political Values

Scores	f	x'	fx'	fx'^2
1-2	6	-4	-24	96
3-4	29	-3	-87	261
5-6	133	-2	-266	532
7-8	196	-1	-196	196
9-10	79	0	0	0
11-12	13	1	13	13
13-14	1	2	2	4
15-16	0	3	0	0
17-18	0	4	0	0

In table 6.6, the frequency distribution scores of the National & Political of Tribal Students, the scores are assumed to be spread uniformly over the entire interval. Within each interval of a histogram in figure 6.6, the frequency is shown by a rectangle, the base of which is the length of the interval, and the height of which is the number of scores within the interval. The highest rectangle is on interval 7 to 8, which has 196, the largest f , as its height.

Table 6.7
Extreme (Prabalata) of Prescribed Values of Tribal Students

No.	Values	Nos. of Students	Mean	SD
1	Knowledge & Science	457	8.87	2.18
2	Religious	457	8.85	1.95
3	Social	457	8.38	2.10
4	National & Political	457	7.06	1.92
5	Aesthetics	457	6.24	2.44
6	Economic	457	5.65	2.06

Table 6.8
Frequency Distribution of Scores of Tribal Students on Prescribed Values

Scores	f	x'	fx'	fx'^2
1-2	51	-4	-204	816
3-4	258	-3	-774	2322
5-6	636	-2	-1272	2544
7-8	803	-1	-803	803
9-10	710	0	0	0
11-12	246	1	246	246
13-14	37	2	74	148
15-16	1	3	3	9
17-18	0	4	0	0

Table 6.9
Frequency Distribution of Scores of Prescribed Values

Scores	<i>f</i>	<i>cf</i>	<i>cf</i> %
1-2	9	9	1.97
3-4	43	52	11.38
5-6	106	158	34.57
7-8	134	292	63.89
9-10	118	410	89.72
11-12	41	451	98.69
13-14	6	457	100.00
15-16	0	457	100.00
17-18	0	457	100.00

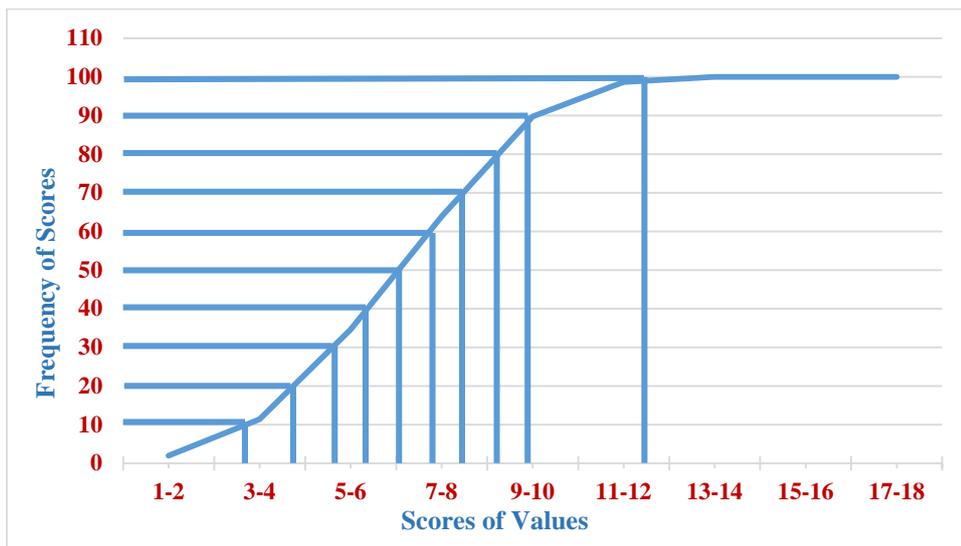


Figure 6.7

Percentile Rank of Scores of Tribal Students on Prescribed Values

As per frequency distribution shown in table 6.9 it is observed that P₁₀, P₂₀, P₃₀... P₁₀₀ indicates the development level of values.

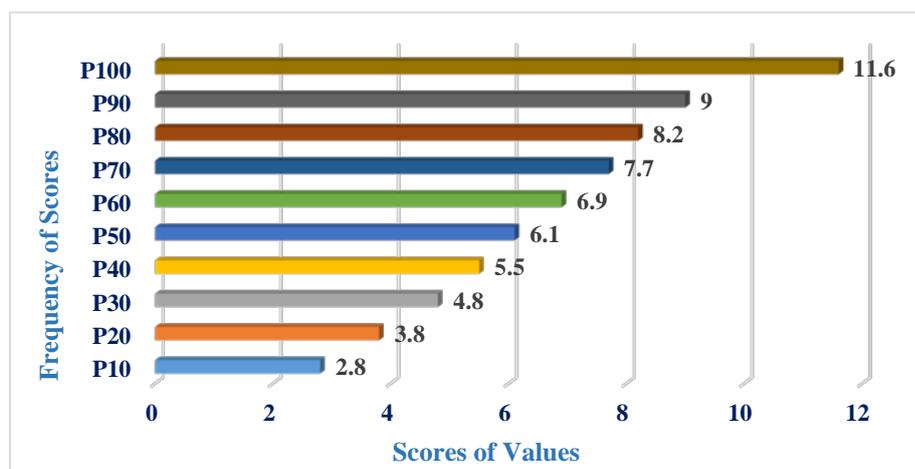


Figure 6.8

Percentile Ranks as per 10 % of Scores of Tribal Students on Values

Table 6.10

Percentile Rank as per Ten Points of Scores of Tribal Students on Values

No.	1	2	3	4	5	6	7	8	9	10
Pr. Rank	P ₁₀	P ₂₀	P ₃₀	P ₄₀	P ₅₀	P ₆₀	P ₇₀	P ₈₀	P ₉₀	P ₁₀₀
Scores	2.8	3.8	4.8	5.5	6.1	6.9	7.7	8.2	9	11.6

- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 10% students are predictable at 2.8 or below level.
- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 20% students are predictable at 3.8 or below level.
- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 30% students are predictable at 4.8 or below level.
- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 40% students are predictable at 5.5 or below level.
- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 50% students are predictable at 6.1 or below level.
- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 60% students are predictable at 6.9 or below level.
- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 70% students are predictable at 7.7 or below level.
- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 80% students are predictable at 8.2 or below level.

- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 90% students are predictable at 9 or below level.
- Percentile ranks of the scores of traditional values of the students of upper primary and secondary level students show that traditional values of 100% students are predictable at 11.6 or below level.

Table 6.11
Frequency Distribution of Scores of Tribal Students

Scores	<i>f</i>
1-2	9
3-4	43
5-6	106
7-8	134
9-10	118
11-12	41
13-14	6
15-16	0
17-18	0

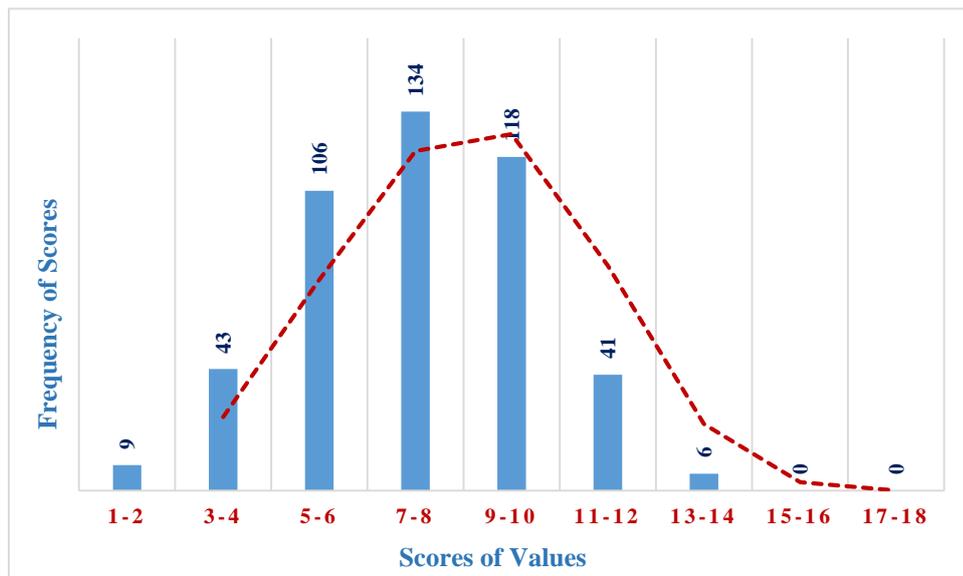


Figure 6.9

Normal Probability Curve of Scores of Tribal Students on Values

After analysis of values of tribal students of standard VIII & IX of Panchmahals and Dahod districts, now the teachers' questionnaires is analyzed as under :

6.3 Data Analysis of Teachers' Scores on "Tribal Traditions Study Scale"

Table 6.12

Frequency distribution of teachers' scores on values of knowledge & science

Scores (x)	f	fx	fx'
1	93	93	8649
2	171	342	58482
3	120	360	43200
4	223	892	198916
5	169	845	142805
n=	776	2532	452052
Mean \bar{x} = 3.26	SD = 23.91		

Frequency distribution of teachers' scores on values of knowledge & science is shown in Table 6.12. It points out that the lowest frequency scores is 93 and the highest frequency scores is 223. Frequency distribution scores of teachers' on values of knowledge & science is seen in Figure 6.10.

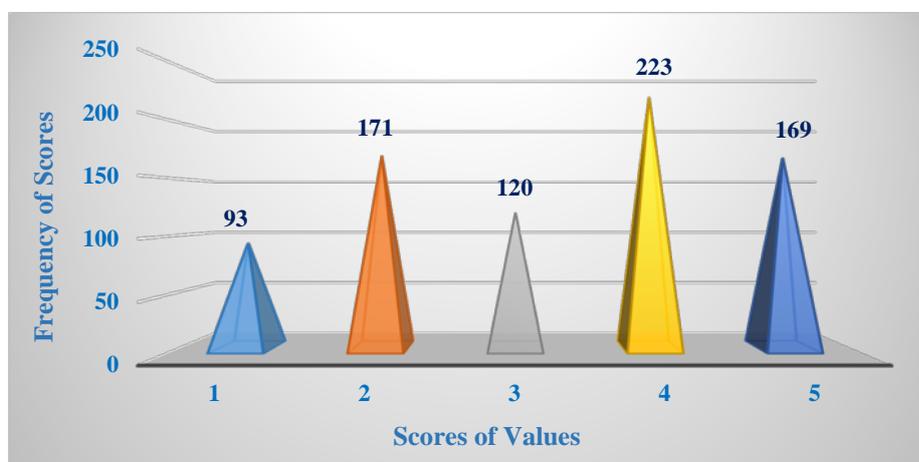


Figure 6.10

Frequency distribution of teachers' scores on Values of Knowledge & Science

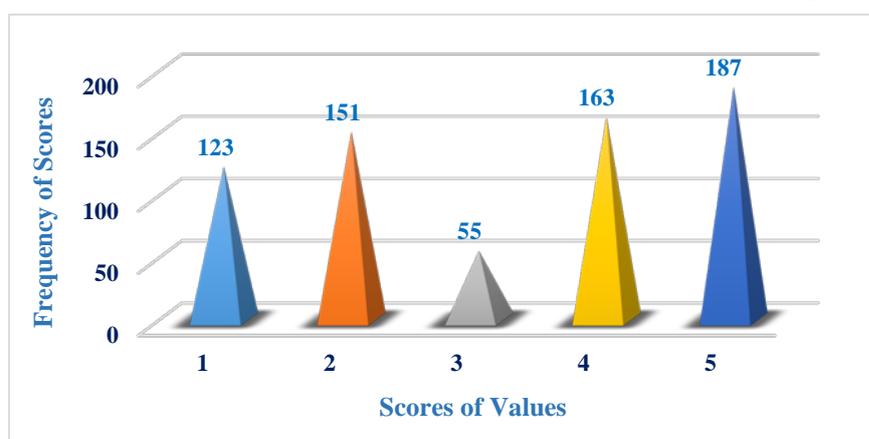


Figure 6.11

Frequency distribution scores of teachers' on Aesthetic Values

Table 6.13
Frequency distribution scores of teachers' on Aesthetic Values

Scores (x)	f	fx	fx'
1	123	123	15129
2	151	302	45602
3	55	165	9075
4	163	652	106276
5	187	935	174845
n=	679	2177	350927
Mean x' = 3.21	SD = 22.51		

Frequency distribution scores of teachers' on Aesthetic values is shown in Table 6.13. It points out that the lowest frequency scores is 55 and the highest frequency scores is 187. Frequency distribution scores of teachers' on Aesthetic values is seen in Figure 6.11.

Table 6.14
Frequency distribution scores of teachers' on Religious Values

Scores (x)	f	fx	fx'
1	14	14	196
2	58	116	6728
3	114	342	38988
4	260	1040	270400
5	329	1645	541205
n=	775	3157	857517
Mean x' = 4.07	SD = 33.01		

Frequency distribution scores of teachers' on Religious values is shown in Table 6.14. It points out that the lowest frequency scores is 14 and the highest frequency scores is 329. Frequency distribution scores of teachers' on Religious values is seen in Figure 6.12.

Table 6.15
Frequency distribution scores of teachers' on Economic Values

Scores (x)	f	fx	fx'
1	113	113	12769
2	308	616	189728
3	136	408	55488
4	146	584	85264
5	73	365	26645
n=	776	2086	369894
Mean x' = 2.69	SD = 21.67		

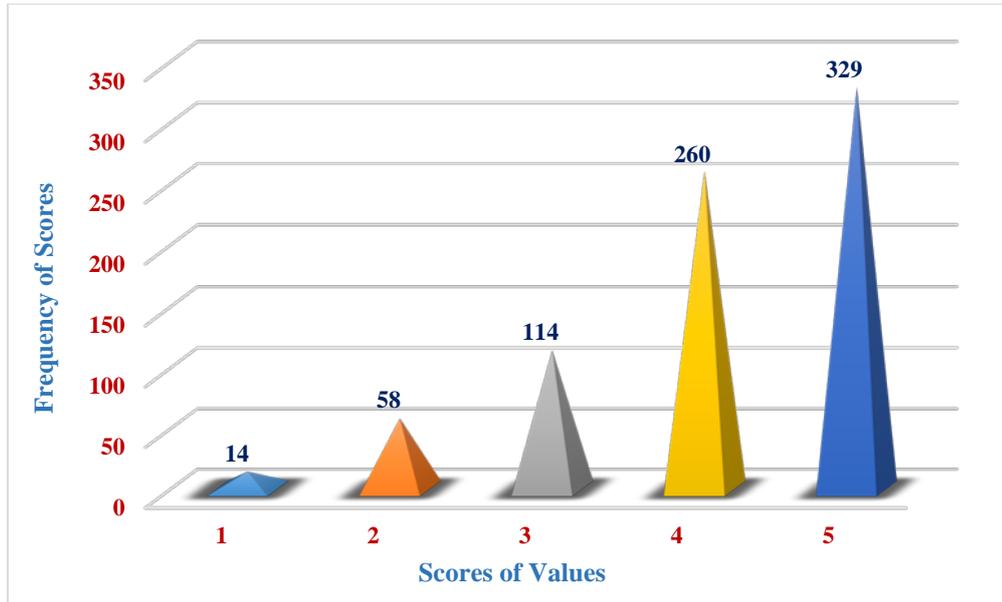


Figure 6.12

Frequency distribution scores of teachers' on Religious Values

Frequency distribution scores of teachers' on Economic values is shown in Table 6.15. It points out that the lowest frequency scores is 73 and the highest frequency scores is 308. Frequency distribution scores of teachers' on Economic values is seen in Figure 6.13.

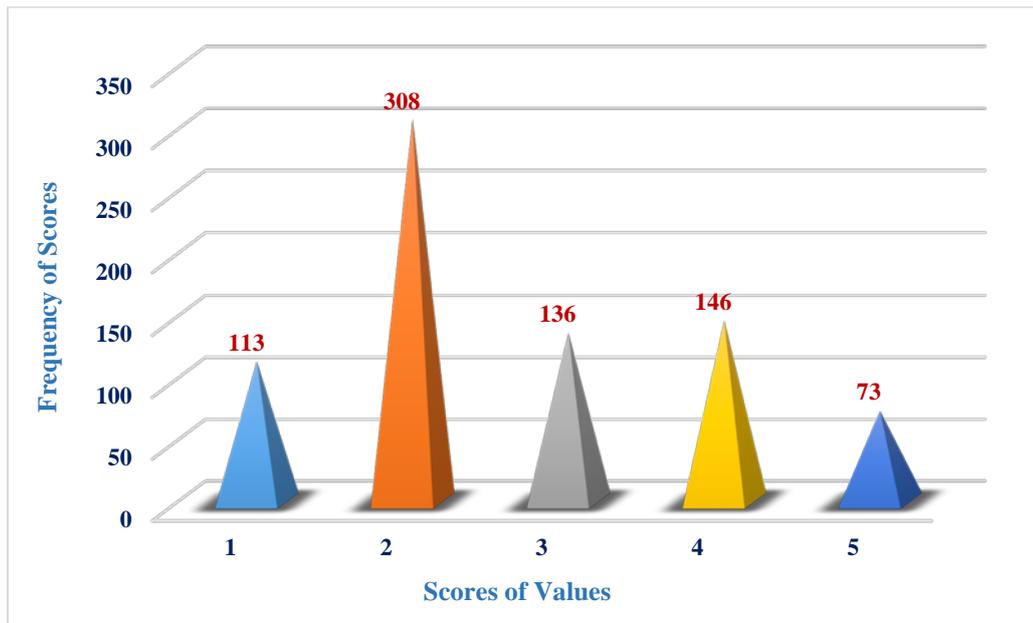


Figure 6.13

Frequency distribution scores of teachers' on Economic Values

Table 6.16
Frequency distribution scores of teachers' on Social Values

Scores (x)	f	fx	fx'
1	33	33	1089
2	116	232	26912
3	130	390	50700
4	267	1068	285156
5	230	1150	264500
n=	776	2873	628357
Mean $\bar{x}' = 3.70$	SD = 28.21		

Frequency distribution scores of teachers' on Social values is shown in Table 6.16. It points out that the lowest frequency scores is 33 and the highest frequency scores is 267. Frequency distribution scores of teachers' on Social values is seen in Figure 6.14.

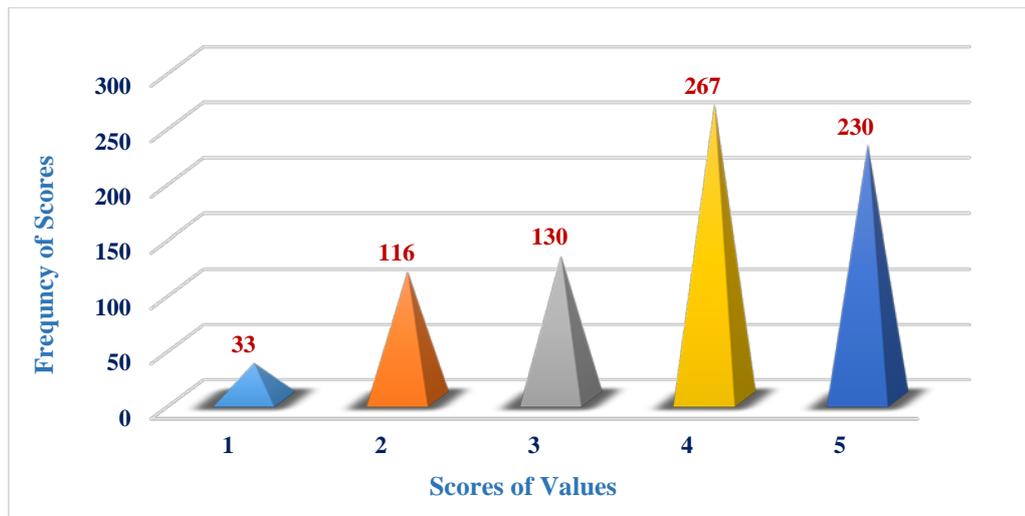


Figure 6.14

Frequency distribution scores of teachers' on Social Values

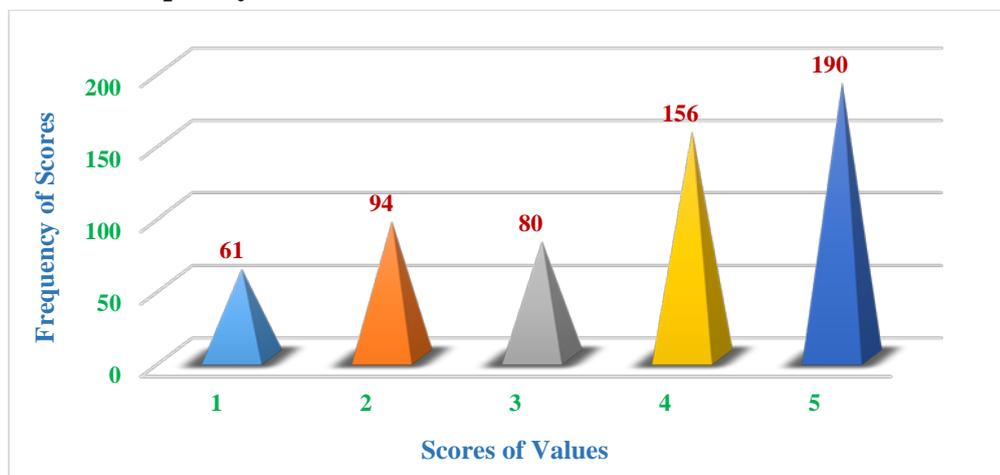


Figure 6.15

Frequency distribution scores of teachers' on National & Political values

Table 6.17

Frequency distribution scores of teachers' on National & Political values

Scores (x)	f	fx	fx'
1	61	61	3721
2	94	188	17672
3	80	240	19200
4	156	624	97344
5	190	950	180500
n=	581	2063	318437
Mean $x' = 3.55$	SD = 23.14		

Frequency distribution scores of teachers' on National & Political values is shown in Table 6.17. It points out that the lowest frequency scores is 61 and the highest frequency scores is 190. Frequency distribution scores of teachers' on National & Political values is seen in Figure 6.15.

Table 6.18

Total frequency distribution scores of teachers' on all prescribed values

Scores of Values	Knowledge & Science	Aesthetic	Religious	Economic	Social	National & Political
1	93	123	14	113	33	61
2	171	151	58	308	116	94
3	120	55	114	136	130	80
4	223	163	260	146	267	156
5	169	187	329	73	230	190

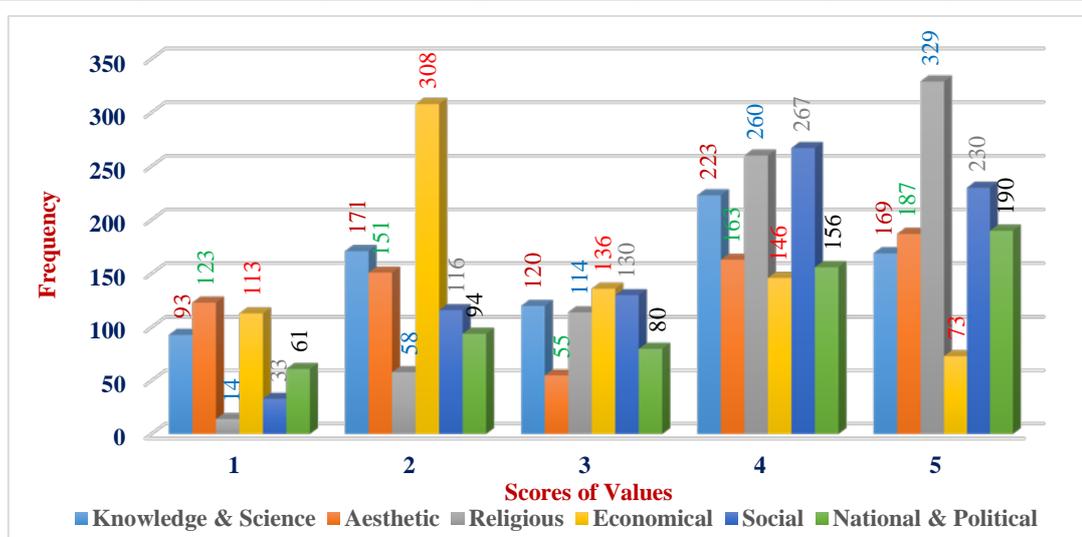


Figure 6.16

Total Frequency distribution scores of teachers' on all prescribed values

After analysis of the teachers' responses on traditions and values, the parents' questionnaires are analyzed.

6.4 Data Analysis of Parents' Scores on *Tribal Traditions Study Scale*.

Table 6.19

Frequency distribution scores of parents' on values of Knowledge & Science

Scores (x)	f	fx	fx'
1	44	44	1936
2	78	156	12168
3	26	78	2028
4	116	464	53824
5	72	360	25920
n=	336	1102	95876
Mean $x' = 3.38$	SD = 16.57		

Frequency distribution scores of parents' on values of Knowledge & Science is shown in Table 6.19. It points out that the lowest frequency scores is 26 and the highest frequency scores is 116. Frequency distribution scores of parents' on values of Knowledge & Science is seen in Figure 6.17.

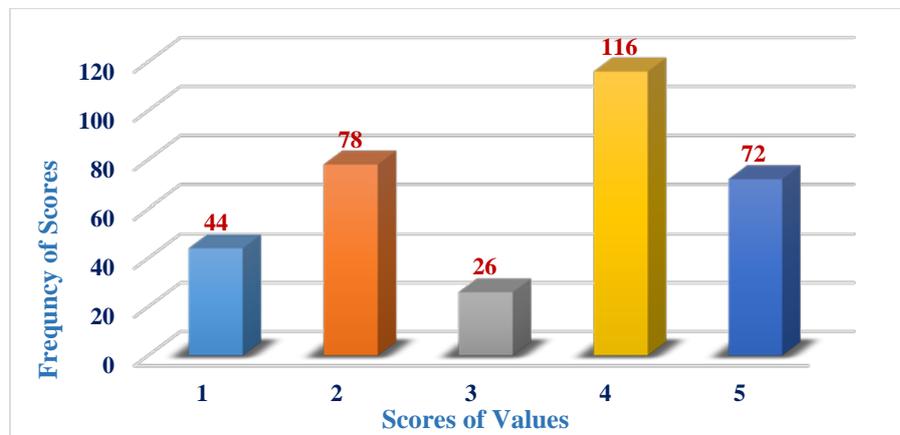


Figure 6.17

Frequency distribution scores of parents' on values of Knowledge & Science

Table 6.20

Frequency distribution scores of parents' on Aesthetic values

Scores (x)	f	fx	fx'
1	64	64	4096
2	43	86	3698
3	32	96	3072
4	63	252	15876
5	71	355	25205
n=	273	853	51947
Mean $x' = 3.12$	SD = 13.44		

Frequency distribution scores of parents' on Aesthetic values is shown in Table 6.20. It points out that the lowest frequency scores is 32 and the highest frequency scores is 71. Frequency distribution scores of parents' on Aesthetic values is seen in Figure 6.18.

Table 6.21
Frequency distribution scores of parents' on Religious values

Scores (x)	f	fx	fx'
1	8	8	64
2	36	72	2592
3	46	138	6348
4	124	496	61504
5	120	600	72000
n=	334	1314	142508
Mean $x' = 3.93$	SD = 20.28		

Frequency distribution scores of parents' on Religious values is shown in Table 6.21. It points out that the lowest frequency scores is 8 and the highest frequency scores is 124. Frequency distribution scores of parents' on religious values is seen in Figure 6.19.

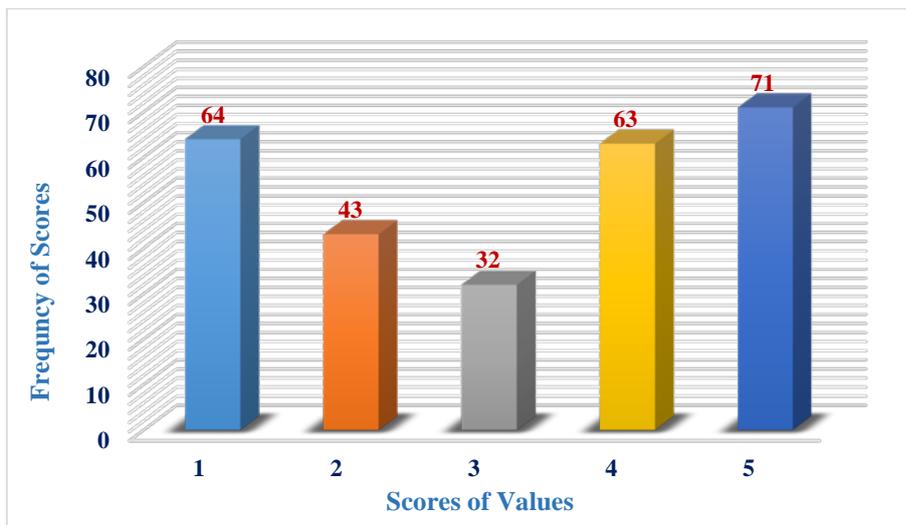


Figure 6.18

Frequency distribution scores of parents' on Aesthetic values

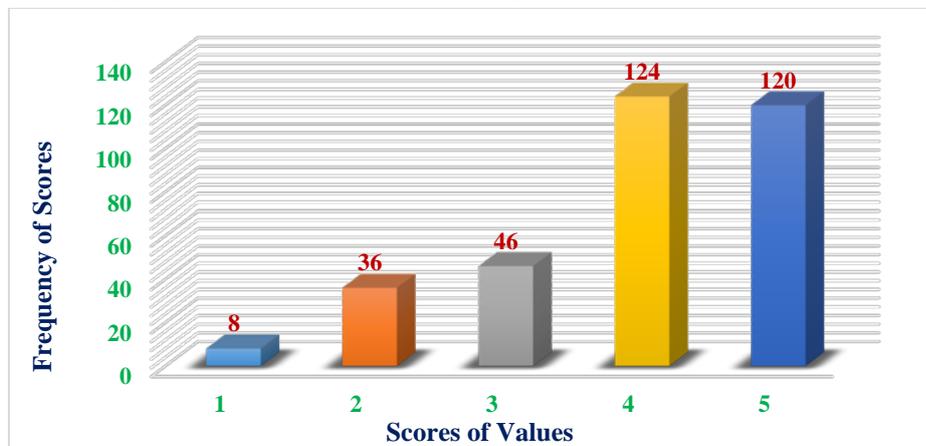


Figure 6.19

Frequency distribution scores of parents' on Religious values

Frequency distribution scores of parents' on Economic values is shown in Table 6.22. It points out that the lowest frequency scores is 36 and the highest frequency scores is 132. Frequency distribution scores of parents' on Economic values is seen in Figure 6.20.

Table 6.22
Frequency distribution scores of parents' on Economic values

Scores (x)	f	fx	fx'
1	54	54	2916
2	132	264	34848
3	50	150	7500
4	60	240	14400
5	36	180	6480
n=	332	888	66144
Mean $x' = 2.67$	SD = 13.86		

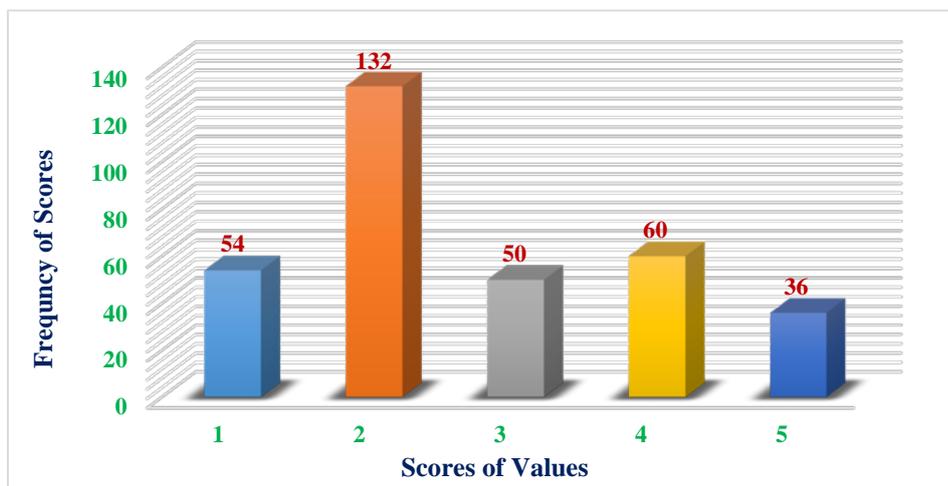


Figure 6.20

Frequency distribution scores of parents' on Economic values

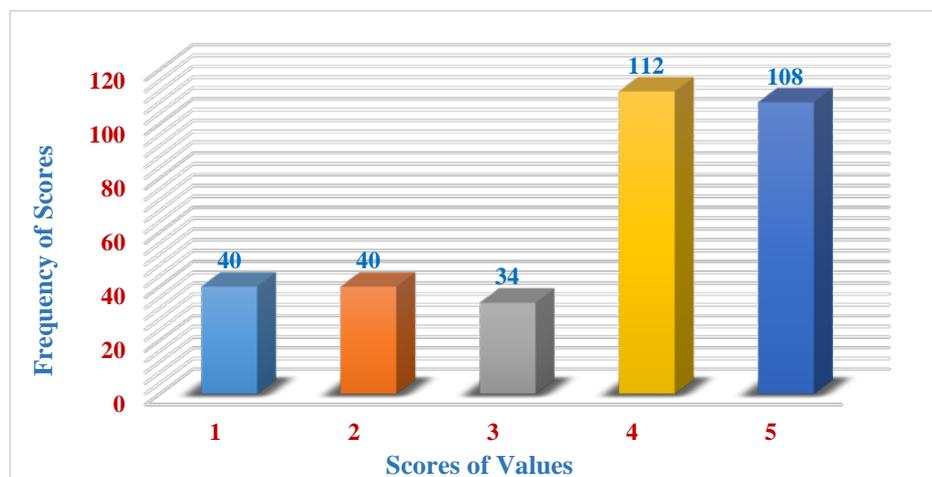


Figure 6.21

Frequency distribution scores of parents' on Social values

Table 6.23
Frequency distribution scores of parents' on Social values

Scores (x)	f	fx	fx'
1	40	40	1600
2	40	80	3200
3	34	102	3468
4	112	448	50176
5	108	540	58320
n=	334	1210	116764
Mean $x' = 3.62$	SD = 18.34		

Frequency distribution scores of parents' on Social values is shown in Table 6.23. It points out that the lowest frequency scores is 34 and the highest frequency scores is 112. Frequency distribution scores of parents' on Social values is seen in Figure 6.21.

Table 6.24
Frequency distribution scores of parents on National & Political Values

Scores (x)	f	fx	fx'
1	24	24	576
2	50	100	5000
3	38	114	4332
4	74	296	21904
5	66	330	21780
n=	252	864	53592
Mean $x' = 3.43$	SD = 14.17		

Frequency distribution scores of parents' on National & political values is shown in Table 6.24. It points out that the lowest frequency scores is 24 and the highest frequency scores is 74. Frequency distribution scores of parents' on National & Political values is seen in Figure 6.22.

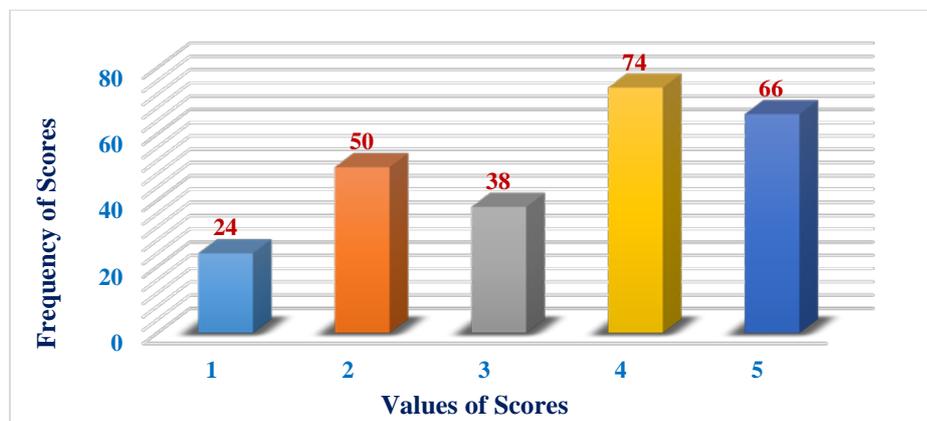


Figure 6.22
Frequency distribution scores of parents' on National & Political values

6.5 Data Interpretations of Traditions & Values

Table 6.25

Significance of mean differences of various values among tribal parents & their children

Values	Name of Values	Sample Group	Nos.	Mean	SD	SEd	t-value	Level of Significance
1	Knowledge & Science	Parents	42	3.28	16.57	2.56	2.18	S
		Students	457	8.87	2.18			
2	Aesthetic	Parents	42	3.12	13.44	2.08	1.50	N.S.
		Students	457	6.24	2.44			
3	Religious	Parents	42	3.93	20.28	3.13	1.57	N.S.
		Students	457	8.85	1.95			
4	Economic	Parents	42	2.67	13.86	2.14	1.39	N.S.
		Students	457	5.65	2.06			
5	Social	Parents	42	3.62	18.34	2.83	1.68	N.S.
		Students	457	8.38	2.10			
6	National & Political	Parents	42	3.43	14.17	2.19	1.66	N.S.
		Students	457	7.06	1.92			
Total		Parents	42	3.35	38.78	5.98	0.70	N.S.
		Students	457	7.51	2.47			

* S. = Significance, N.S. = Not Significance.

From the table 6.25, it is observed that $t_{cal} = (2.18)$ of the value of Knowledge & Science is more than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the values of Knowledge & Science". The examined t-value is 2.18. Therefore, the t-value is significant. So, the null hypothesis constructed by the researcher is rejected. It is interpreted that the traditional values of Knowledge & Science of tribal families are inherited in their children.

From the table 6.25, it is observed that $t_{cal} = (1.50)$ of the Aesthetic value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the aesthetic values". The examined t-value is 1.50. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional aesthetic values of tribal families are not inherited in their children.

From the table 6.25, it is observed that $t_{cal} = (1.57)$ of the Religious value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the religious values ". The examined t-value is 1.57. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional Religious values of tribal families are not inherited in their children.

From the table 6.25, it is observed that $t_{cal} = (1.39)$ of the Economic value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the economic values". The examined t-value is 1.39. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional Economic values of tribal families are not inherited in their children.

From the table 6.25, it is observed that $t_{cal} = (1.68)$ of the Social value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the social values". The examined t-value is 1.68. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional Social values of tribal families are not inherited in their children.

From the table 6.25, it is observed that $t_{cal} = (1.66)$ of the National & Political value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the national and political values". The examined t-value is 1.66. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional National & Political values of tribal families are not inherited in their children.

From the table 6.25, it is observed that $t_{cal} = (0.70)$ of the prescribed values is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the prescribed values". The examined t-value is

0.70. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that except the value of Knowledge & Science, all the prescribed values of tribal families are not inherited in their children.

Table 6.26

Significance of mean differences of prescribed values among teachers & students

Values	Name of Values	Sample Group	Nos.	Mean	SD	SEd	t-value	Level of Significance
1	Knowledge & Science	Teachers	97	3.26	23.91	2.43	2.31	S.
		Students	457	8.87	2.18			
2	Aesthetic	Teachers	97	3.21	22.51	2.29	1.33	N.S.
		Students	457	6.24	2.44			
3	Religious	Teachers	97	4.07	33.01	3.35	1.42	N.S.
		Students	457	8.85	1.95			
4	Economic	Teachers	97	2.69	21.67	2.20	1.35	N.S.
		Students	457	5.65	2.06			
5	Social	Teachers	97	3.70	28.21	2.87	1.63	N.S.
		Students	457	8.38	2.10			
6	National & Political	Teachers	97	3.55	23.14	2.35	1.49	N.S.
		Students	457	7.06	1.92			
Total		Teachers	97	3.41	60.19	6.11	0.67	N.S.
		Students	457	7.51	2.47			

* S. = Significance, N.S. = Not Significance.

From the table 6.26, it is observed that $t_{cal} = (2.31)$ of the Knowledge & Science value is more than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the values of Knowledge & Science". The examined t-value is 2.31. Therefore, the t-value is significant. So, the null hypothesis constructed by the researcher is rejected. It is interpreted that the traditional values of Knowledge & Science of tribal families are inherited in their children.

From the table 6.26, it is observed that $t_{cal} = (1.33)$ of the Aesthetic value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the aesthetic values". The examined t-value is 1.33. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional aesthetic values of tribal families are not inherited in their children.

From the table 6.26, it is observed that $t_{cal} = (1.42)$ of the Religious value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the religious values". The examined t-value is 1.42. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional Religious values of tribal families are not inherited in their children.

From the table 6.26, it is observed that $t_{cal} = (1.35)$ of the Economic value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the economic values". The examined t-value is 1.35. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional Economic values of tribal families are not inherited in their children.

From the table 6.26, it is observed that $t_{cal} = (1.63)$ of the Social value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the social values". The examined t-value is 1.63. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional Social values of tribal families are not inherited in their children.

From the table 6.26, it is observed that $t_{cal} = (1.49)$ of the National & Political value is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the national and political values". The examined t-value is 1.49. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that the traditional National & Political values of tribal families are not inherited in their children.

From the table 6.26, it is observed that $t_{cal} = (0.67)$ of the prescribed values is less than $t_{1.96(0.05)}$ & $t_{2.58(0.01)}$. The researcher framed null hypothesis "There will be no significant difference between the mean scores of teachers and students of Panchmahals & Dahod districts on the prescribed values". The examined t-value is

0.67. Therefore, the t-value is not significant. So, the null hypothesis constructed by the researcher is accepted. It is interpreted that except the value of Knowledge & Science, all the prescribed values of tribal families are not inherited in their children.

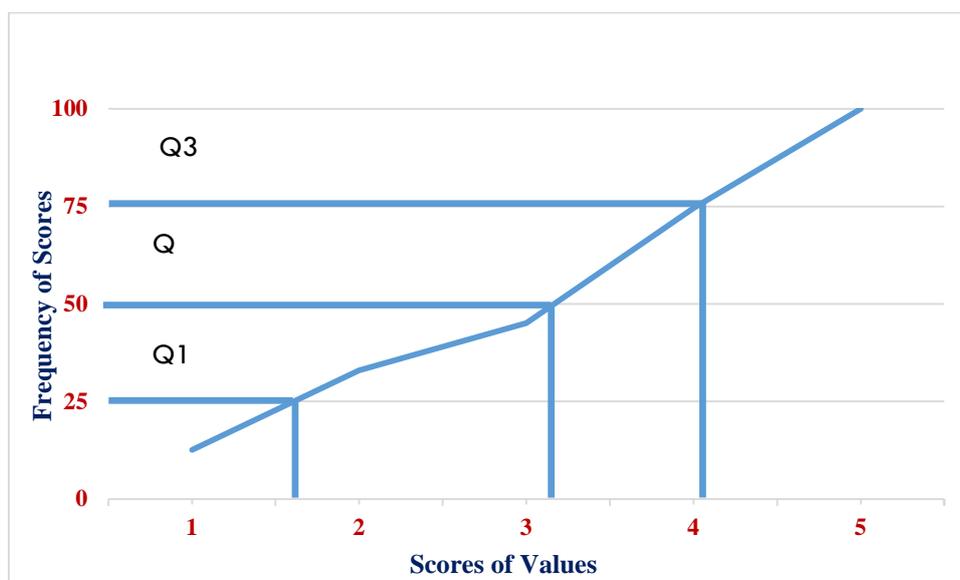


Figure 6.23

Cumulative Percentage Curve of Parents' Scores on Traditions

Table 6.27

Parents' Scores on Values at P₂₅, P₅₀ & P₇₅ Level

Level of value	Scores
Q1	1.2
Q	2.8
Q3	3.6

The cumulative percentage curve or ogive differs from the cumulative frequency graph. In it, frequencies are expressed as cumulative percent of N on the Y axis instead of as cumulative frequencies. Table 6.27 shows how cumulative frequencies can be turned into percentage of N. The distribution consists of scores made on "*Tribal Traditions Study Scale*" by 42 parents of the students of Std.8 & Std.9 of upper primary & secondary schools of Panchmahals & Dahod districts.

Scores obtained through "*Tribal Traditions Study Scale*" constructed by the researcher were used in frequency distribution as in Table 6.27. In frequency distribution, frequency was merged in cumulative percentage and the cumulative percentage curve was sketched as in Figure 6.23. Suggestive conclusions were gained after study of the figure. At first quarter (Q1) of the ogive, the level of value is 1.2 i.e., P₂₅=1.2. It is obvious from the consequence that 25% of parents' average values had

scores of 1.2 or less than that. Hence, 25% of the parents' average values were found to be developed at 1.2 scores level.

Another suggestive conclusion was gained after study of the Figure 6.23. At the quarter (Q) of the ogive, the level of value is 2.8 i.e., $P_{50}=2.8$. It is obvious from the consequence that 50% of parents' average values had scores of 2.8 or less than that. Hence, 50% of the parents' average values were found to be developed at 2.8 scores level.

One more suggestive conclusion was gained after study of the Figure 6.23. At the third quarter (Q3) of the ogive, the level of value is 3.6 i.e., $P_{75}=3.6$. It is obvious from the consequence that 75% of parents' average values had scores of 3.6 or less than that. Hence, 75% of the parents' average values were found to be developed at 3.6 scores level.

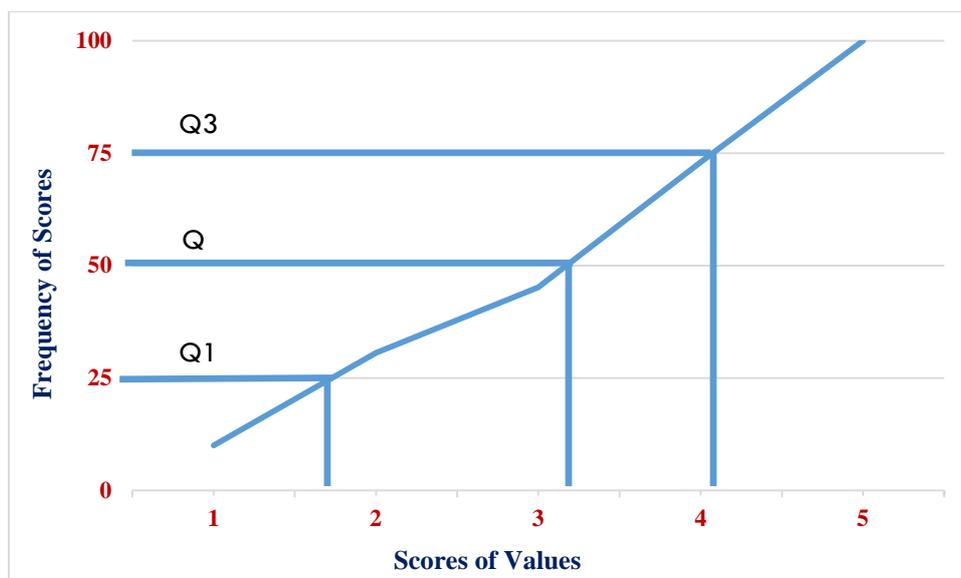


Figure 6.24
Cumulative Percentage Curve of teachers' scores on Traditions

Table 6.28
Teachers' Scores on Values at P_{25} , P_{50} & P_{75} Level

Level of value	Scores
Q1	1.3
Q	2.7
Q3	3.6

The cumulative percentage curve or ogive differs from the cumulative frequency graph. In it, frequencies are expressed as cumulative percent of N on the Y axis instead of as cumulative frequencies. Table 6.28 shows how cumulative frequencies can be turned into percentage of N. The distribution consists of scores made

on "Tribal Traditions Study Scale" by 97 teachers of tribal areas teaching in Std.8 & Std.9 of upper primary & secondary schools of Panchmahals & Dahod districts.

Scores obtained through "Tribal Traditions Study Scale" constructed by the researcher were used in frequency distribution as in Table 6.28. In frequency distribution, frequency was merged in cumulative percentage and the cumulative percentage curve was sketched as in Figure 6.24. Suggestive conclusions were gained after study of the figure. At first quarter (Q1) of the ogive, the level of value is 1.3 i.e., $P_{25}=1.3$. It is obvious from the consequence that 25% of parents' average values had scores of 1.3 or less than that. Hence, 25% of the teachers' average values were found to be developed at 1.3 scores level.

Another suggestive conclusion was gained after study of the Figure 6.24. At the quarter (Q) of the ogive, the level of value is 2.7 i.e., $P_{50}=2.7$. It is obvious from the consequence that 50% of teachers' average values had scores of 2.7 or less than that. Hence, 50% of the teachers' average values were found to be developed at 2.7 scores level.

One more suggestive conclusion was gained after study of the Figure 6.24. At the third quarter (Q3) of the ogive, the level of value is 3.6 i.e., $P_{75}=3.6$. It is obvious from the consequence that 75% of teachers' average values had scores of 3.6 or less than that. Hence, 75% of the teachers' average values were found to be developed at 3.6 scores level.

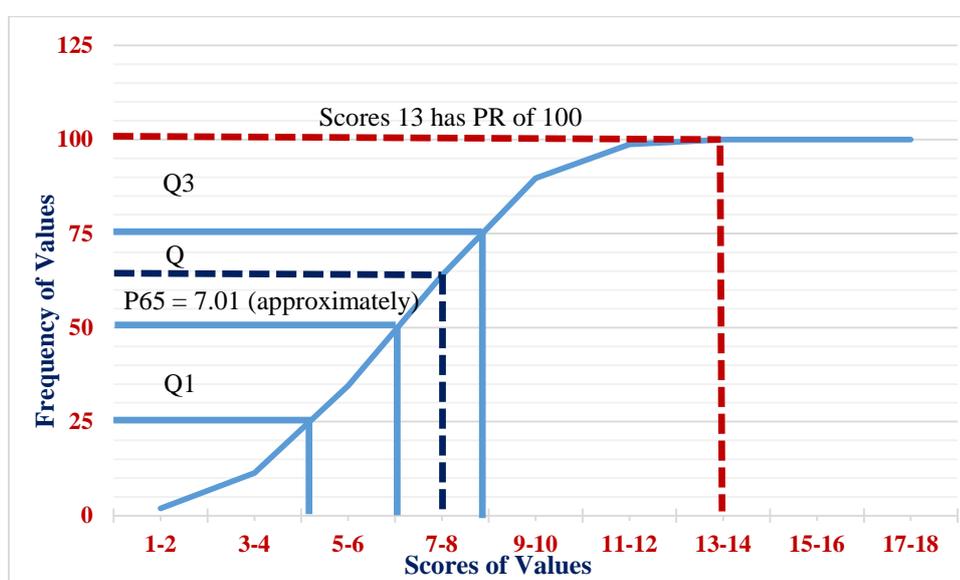


Figure 6.25
Cumulative Percentage Curve of Tribal Students' Scores on Values

Table 6.29
Tribal Students' Scores on Values at P₂₅, P₅₀ & P₇₅ Level

Level of value	Scores
Q1	4.1
Q	6.1
Q3	7.9

The cumulative percentage curve or ogive differs from the cumulative frequency graph. In it, frequencies are expressed as cumulative percent of N on the Y axis instead of as cumulative frequencies. Table 6.29 shows how cumulative frequencies can be turned into percentage of N. The distribution consists of scores made on "*Values Study Test*" by 457 tribal students studying in Std.8 & Std.9 of upper primary & secondary schools of Panchmahals & Dahod districts.

Scores obtained through "*Values Study Test*" constructed by the researcher were used in frequency distribution as in Table 6.29. In frequency distribution, frequency was merged in cumulative percentage and the cumulative percentage curve was sketched as in Figure 6.25. Suggestive conclusions were gained after study of the figure. At first quarter (Q1) of the ogive, the level of value is 4.1 i.e., $P_{25}=4.1$. It is obvious from the consequence that 25% of students' average values had scores of 4.1 or less than that. Hence, 25% of the students' average values were found to be developed at 4.1 scores level.

Another suggestive conclusion was gained after study of the Figure 6.25. At the quarter (Q) of the ogive, the level of value is 6.1 i.e., $P_{50}=6.1$. It is obvious from the consequence that 50% of teachers' average values had scores of 6.1 or less than that. Hence, 50% of the students' average values were found to be developed at 6.1 scores level.

One more suggestive conclusion was gained after study of the Figure 6.25. At the third quarter (Q3) of the ogive, the level of value is 7.9 i.e., $P_{75}=7.9$. It is obvious from the consequence that 75% of teachers' average values had scores of 7.9 or less than that. Hence, 75% of the students' average values were found to be developed at 7.9 scores level.

Study of the Figure 6.25 shows that $P_{100}=13$. It makes clear that 100% characters of the sample obtained scores of 13 or less than that. It specifies that at the level of 13 scores, traditional values of tribal families are developed in the tribal children. Data of

100% characters of the sample taken makes it obvious that value based scores shows 86.67% of values established in the children of the tribal families. Notable observation of the study of Cumulative Percentage curve of the scores of tribal students on values was that at P₆₅, the scores is 7.01. It indicates that 65% of children of tribal families secure scores of 7.01 or less than that.

Table 6.30

Mean Scores of all the Students, Parents & Teachers on all the Prescribed Values

Group	Aesthetic	Economic	Knowledge & Science	National & Political	Religious	Social
Students	6.24	5.65	8.87	7.06	8.85	8.38
Teachers	3.21	2.69	3.26	3.55	4.07	3.70
Parents	3.12	2.67	3.28	3.43	3.93	3.62

On the source of table 6.30, the doughnut diagram in Figure 6.30 shows the distribution of mean scores of all the prescribed values of all the Students, Parents & teachers on tribal traditions and values of tribal students residing in Panchmahals & Dahod districts.

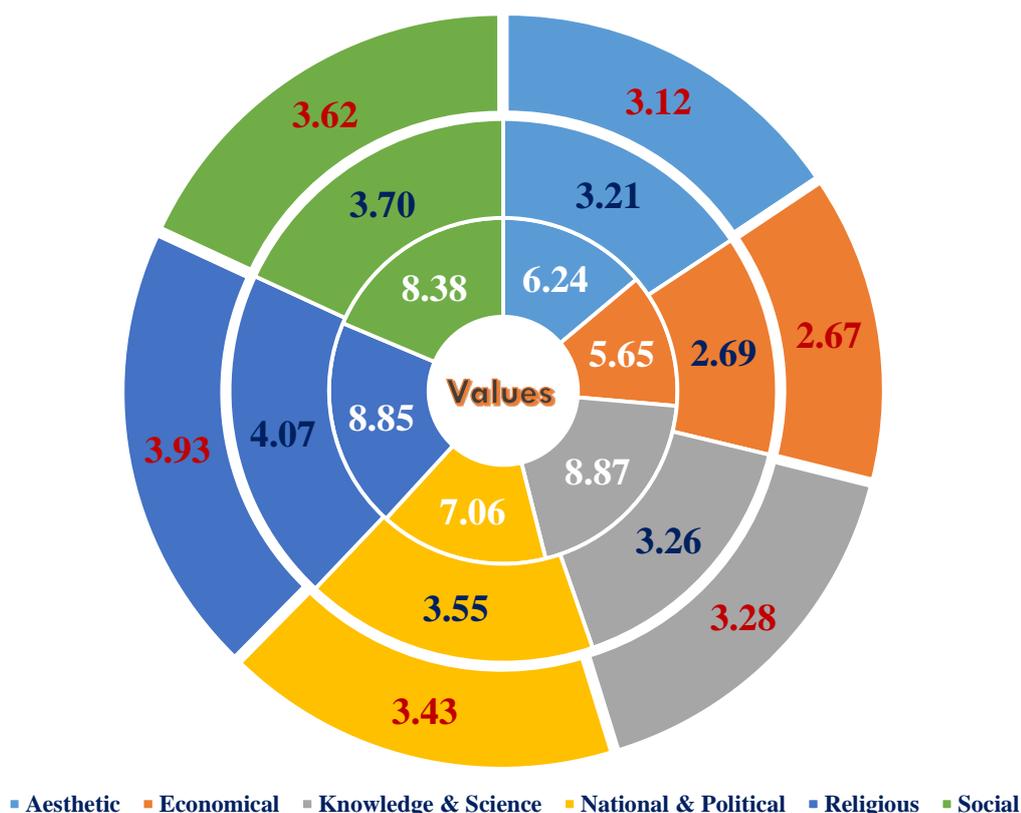


Figure 6.26

Distribution of Mean Scores of all the Values of Students, Parents & Teachers

The 1st circle from inside of doughnut diagram in Figure 6.26 indicates the mean scores of all the students on "Value Study Test" in 360° circle diagram. The 2nd circle of the diagram indicates the mean scores all the Teachers on "Tribal Traditions Study Scale" in 360° circle diagram. The 3rd circle from outside of the diagram indicates the mean scores of all the Parents on "Tribal Traditions Study Scale" in 360° circle diagram.

6.6 Conclusion

In this chapter the researcher analyzed the data of tradition & values. Furthermore, the data was interpreted by using various statistical technique in MS Excel 2013. In the next chapter is of findings & suggestions of the minor research project.

Do not believe in traditions because they have been handled down for many generations ...

... But after observation and analysis, when you find anything that agrees with reason;

And it conducive to the good and benefit of one and all then accept it and live up to it.

- Lord Buddha in *Anguttara Nikaya*, Vol - I, 188-193 P. T. S. Ed.

7.1 Introduction

The data analyzed and interpreted in Chapter V helps the investigator to decide on findings and conclusions. This is the final phase of the project which involves critical and logical thinking. The investigator produced the findings and suggestions with the help of the analyzed and interpreted data.

7.2 Findings of the Research Project Work

7.2.1 The null hypothesis of the project, "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the values of Knowledge & Science" is rejected. The traditional values of Knowledge & Science of tribal families are inherited in their children.

7.2.2 The null hypothesis of the project, "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the aesthetic values" is accepted. The aesthetic values of tribal families are not inherited in their children.

7.2.3 The null hypothesis of the project, "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the religious values" is accepted. The religious values of tribal families are not inherited in their children.

7.2.4 The null hypothesis of the project, "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the economic values" is accepted. The economic values of tribal families are not inherited in their children.

7.2.5 The null hypothesis of the project, "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the social values" is accepted. The social values of tribal families are not inherited in their children.

7.2.6 The null hypothesis of the project, "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the national and political values" is accepted. The national and political values of tribal families are not inherited in their children.

- 7.2.7 The null hypothesis of the project, "There will be no significant difference between the mean scores of parents & students of Panchmahals & Dahod districts on the prescribed values" is accepted. Except the value of Knowledge & Science, all the prescribed values of tribal families are not inherited in their children.
- 7.2.8 It is obvious from the consequence that 25% of parents' average values had score of 1.2 or less than that. Hence, 25% of the parents' average values were found to be developed at 1.2 score level.
- 7.2.9 It is obvious from the consequence that 50% of parents' average values had score of 2.8 or less than that. Hence, 50% of the parents' average values were found to be developed at 2.8 score level.
- 7.2.10 It is obvious from the consequence that 75% of parents' average values had score of 3.6 or less than that. Hence, 75% of the parents' average values were found to be developed at 3.6 score level.
- 7.2.11 It is obvious from the consequence that 25% of parents' average values had score of 1.3 or less than that. Hence, 25% of the teachers' average values were found to be developed at 1.3 score level.
- 7.2.12 It is obvious from the consequence that 50% of teachers' average values had score of 2.7 or less than that. Hence, 50% of the teachers' average values were found to be developed at 2.7 score level.
- 7.2.13 It is obvious from the consequence that 75% of teachers' average values had score of 3.6 or less than that. Hence, 75% of the teachers' average values were found to be developed at 3.6 score level.
- 7.2.14 It is obvious from the consequence that 25% of students' average values had score of 4.1 or less than that. Hence, 25% of the students' average values were found to be developed at 1.3 score level.
- 7.2.15 It is obvious from the consequence that 50% of teachers' average values had score of 6.1 or less than that. Hence, 50% of the students' average values were found to be developed at 6.1 score level.

7.2.16 It is obvious from the consequence that 75% of teachers' average values had score of 7.9 or less than that. Hence, 75% of the students' average values were found to be developed at 7.9 score level.

7.2.17 Data of 100% characters of the sample taken makes it obvious that value based score shows 86.67% of values established in the children of the tribal families. Notable observation of the study of Cumulative Percentage curve of the score of tribal students on values was that at P₆₅, the score is 7.01. It indicates that 65% of children of tribal families secure score of 7.01 or less than that.

7.3 Summary & Suggestions

This minor research project analyzes whether the Adivasis have been able to maintain the aspects of their traditions that they value the most and been able to impart those values in their children while experiencing changes in every aspects of their life. In order to achieve this goal, the impact of specific changes in the life style of the Adivasis and its influence on the value pattern of their children is considered. Then, methods to smoothen their transition to more fruitful traditional activities in a manner that allows them to preserve the precious aspects of their traditions are considered. As presented in the study and based on the findings, it is concluded that the some of the values of the Adivasis are still valuable not only for them but for all the human beings. Some of the values the Adivasis still adhered become hindrance their uplift in every face of their life. Lack of awareness regarding the importance of education for life interrupts their development and the development of their children for the future life. The Adivasis of Panchmahals and Dahod districts have some of the common features regarding their values and attitudes towards lifestyle and the lifestyle of their children. Some of the well-educated families of the Adivasis care for their children but they do not care for their values and preservation of some core values of the Adivasis.

Adivasis' social customs demand large expenditures on weddings and rituals call for liquor, so debt persists. In the forest joint, communal life has folklore and folk song parties with men and women dancing. The women have a secure position and enjoy economic and social equality from childhood. A cock or chicken is used for ceremonial and sacrificial rites for Tribals Gods and Goddesses and at Holi, Tribal Gatherings, Marriages, and Death. Occupied with agricultural activity, they sell products at weekly Haats. They believe in free sexual activity so marriage is inevitable and bride price is heavy.

Lifestyles are largely dependent on the forest and habits and beliefs have an irresistible charm because they have maintained time honoured and fascinating traditions. Tribals have an inborn resistance to modernization. While it retards progress, it keeps them nearer to nature and removed from life's ordinariness. Adivasis of Panchmahals and Dahod celebrate Akhatrij. Hindu festivals like Holi, Dussera and Diwali are celebrated. Adivasis believe that the soul returns after death to earth to fulfil unsatisfied desires. These simple folk enjoy festivals whole-heartedly. Adivasis and Hindus have lived together for over 3,000 years so the symbiosis encourages respect of culture and traditions of each community. Holi, Divaso, Navratri, Diwali are the major festivals celebrated by the Adivasis.

While some Adivasis have advanced due to sociocultural changes, many still face issues that need to be addressed to ensure a sustainable development process for the conservation of their appreciated values. Lacks in terms of adequate value care, particularly of Adivasis children, and a deficient education system are predominant among the Adivasis. Tremendously low awareness rates of their values among the Adivasis are a result of both inadequate education systems, including broken-down pattern of school syllabus and teachers' unawareness of importance of Adivasis family values, and a lack of interest on behalf of the Adivasis families, as can be demonstrated by higher level values.

Large expenses on ceremonies such as rituals, festivals, marriages and funeral prevents them from their economic uplift. Loss of farmland and forest rights, insufficient and irregular agricultural income, and poor education become the hindrances to sustain their core values and inculcate values of the modern world consciously and beneficially. Number of Adivasis are landless and all struggle with the issues of and loss of land due to permanent indebtedness to moneylenders. In is all due to their adherence to their old fashioned values. Mobile Culture and Social Medias are also responsible for the degradation of Adivasis values and their transformation in Adivasis children.

In order for the Adivasis to preserve what they value the most, the increasing vulnerability that the Adivasis face as they undergo such an identity shift needs to be addressed. Thus, significant efforts must be made to build reliable, convenient, continuous, and flexible formal financial institutions for low-income clients such as the

Adivasis. Finally, though the Adivasis are generally receptive to adopting many nontribal practices and beliefs, they are resistant to changes that affect their identity.

7.4 New areas of Research

The researcher would like to suggest the following areas for which further projects can be conducted.

This minor research project was done on the relationship of traditions observed by the tribal families and values of their children residing in the selected districts of Gujarat. The minor or major projects may also be done on all the Tribals of Gujarat of India. The projects can also be done on interrelations among the culture and traditions of different tribes of Gujarat of India.

7.5 Conclusion

The researcher has successfully completed the project which was to find the relationship between the traditions of tribal families of Panchmahals and Dahod districts and values of their children viewing the traditions in particular and the values in general and arrived at conclusions.

Try not to become a man of success, but rather try to become a man of value.

- Albert Einstein



The End is the Beginning !!!

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ICT Tools Used

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Words do not express thoughts very well. They always become a little different immediately as they are expressed, a little distorted, a little foolish. And yet it pleases me and seems right that what is of value and wisdom to one man seems nonsense to another.

- Herman Hesse *"Siddhartha"*

Appendix III

Analysis of Scores of Students, Parents and Teachers in Tables and Graphs

General Table A.1

Analysis of 457 Students' Value Study Test

Values	Std.8				Std.9			
	Rural		Urban		Rural		Urban	
	Male	Female	Male	Female	Male	Female	Male	Female
Knowledge & Science	330	410	151	111	1035	1653	201	70
Aesthetics	231	257	115	94	743	1031	116	48
Religious	350	385	167	121	1046	1670	184	85
Economical	185	245	108	68	674	1000	108	58
Social	320	376	137	121	1012	1516	176	67
National & Political	265	297	131	103	871	1280	155	54

Graph Table A.2

Area wise Values Study Analysis of Male and Female Students

Values	Rural Students		Urban Students	
	Male	Female	Male	Female
Values of Knowledge & Science	1365	2063	352	181
Aesthetic Values	974	1288	231	142
Religious	1396	2055	351	206
Economical	859	1245	216	126
Social	1332	1892	313	188
National & Political	1136	1577	286	157

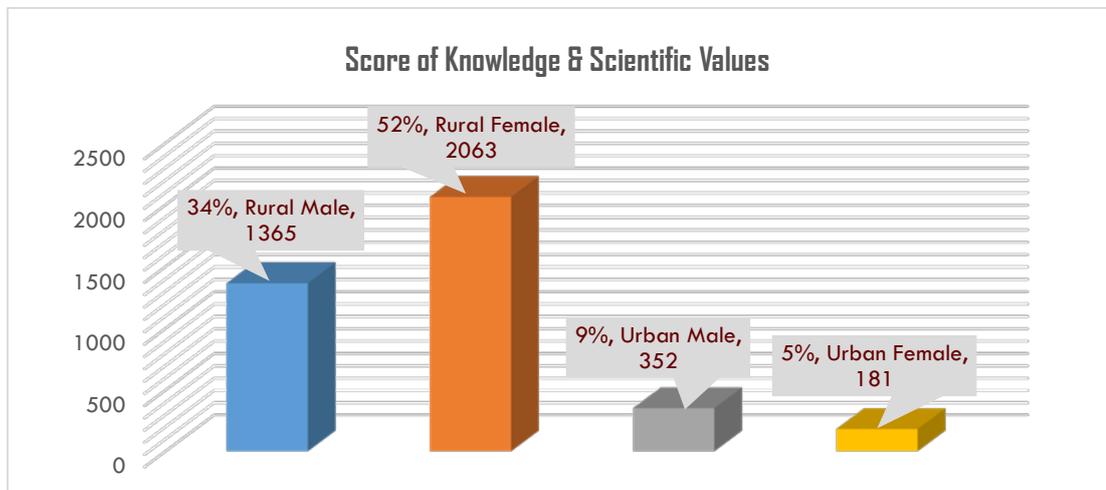


Figure : A.1

Students' Score on Knowledge and Scientific Values

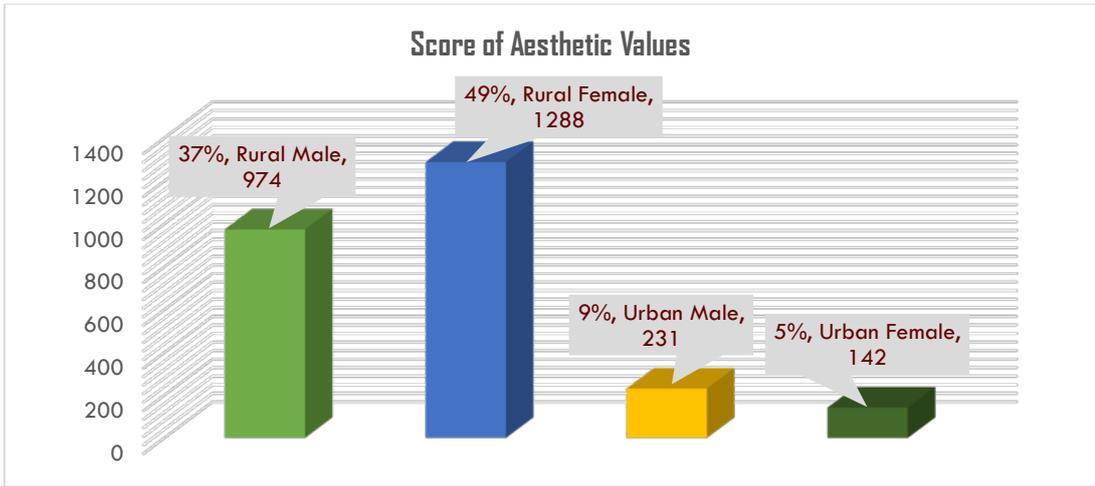


Figure : A.2

Students' Score on Aesthetic Values

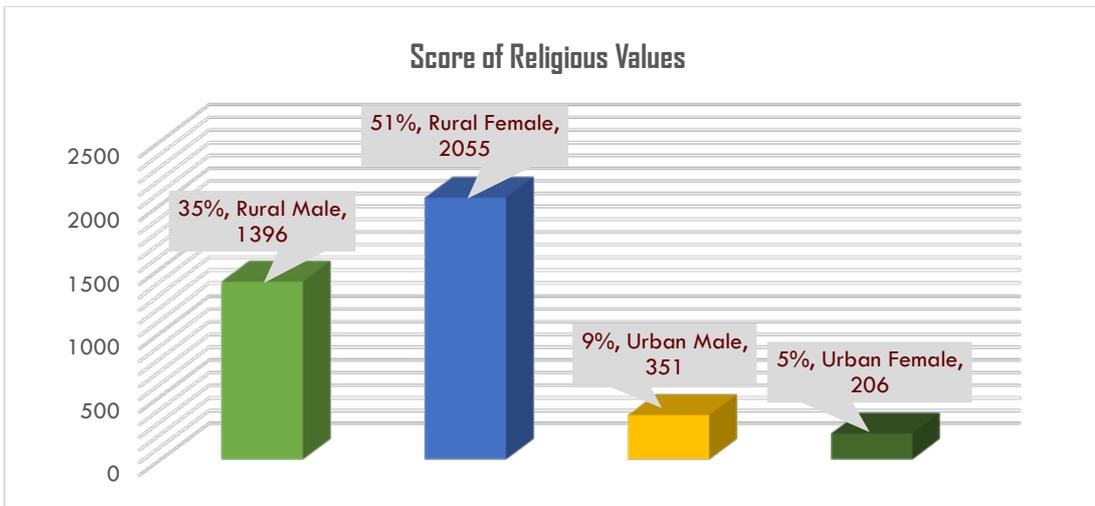


Figure : A.3

Students' Score on Religious Values

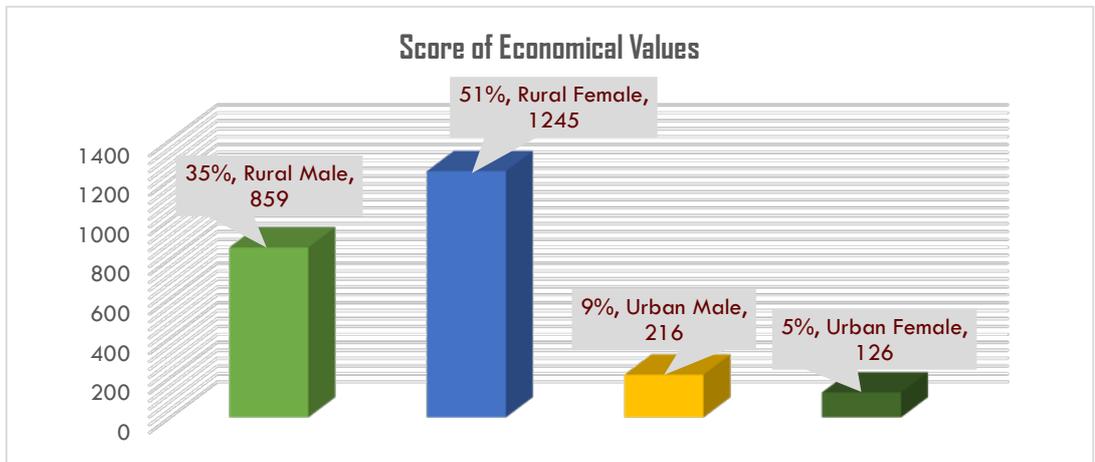


Figure : A.4

Students' Score on Economical Values

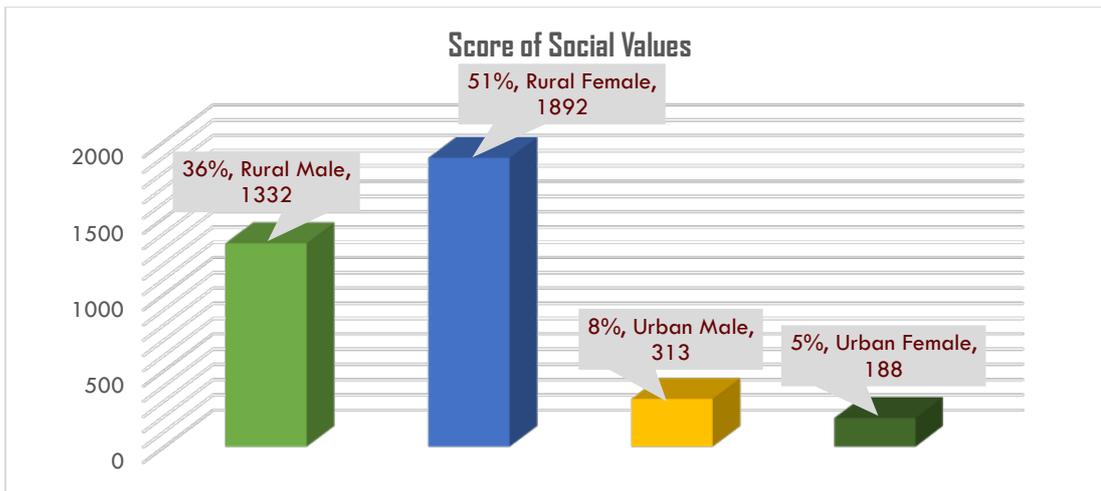


Figure : A.5

Students' Score on Social Values

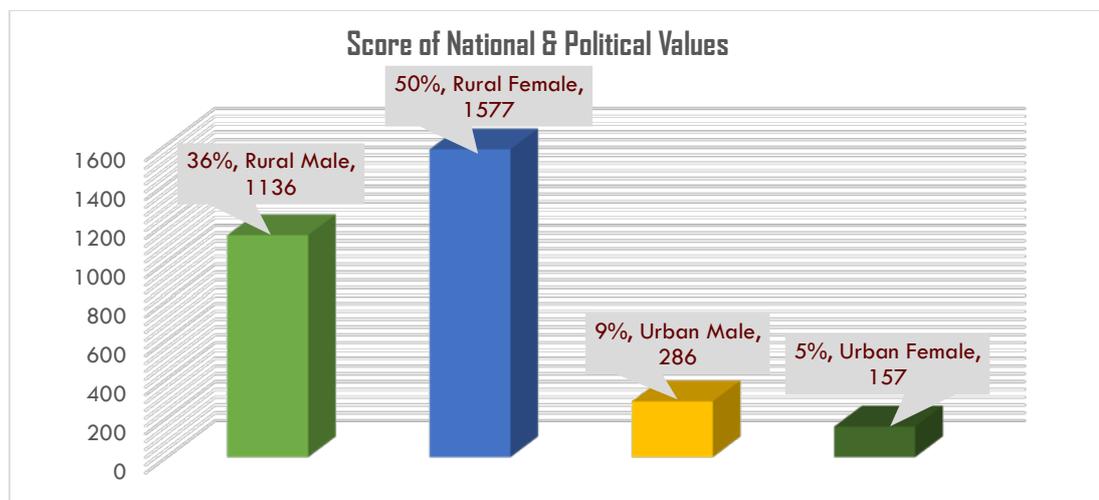


Figure : A.6

Students' Score on National & Political Values

Table : All.3

Standard wise Values Analysis of Male and Female Students

Values	Std.8		Std.9	
	Male	Female	Male	Female
Knowledge & Science	481	521	1236	1723
Aesthetics	346	351	859	1079
Religious	517	506	1230	1755
Economical	293	313	782	1058
Social	457	497	1188	1583
National & Political	396	400	1026	1334

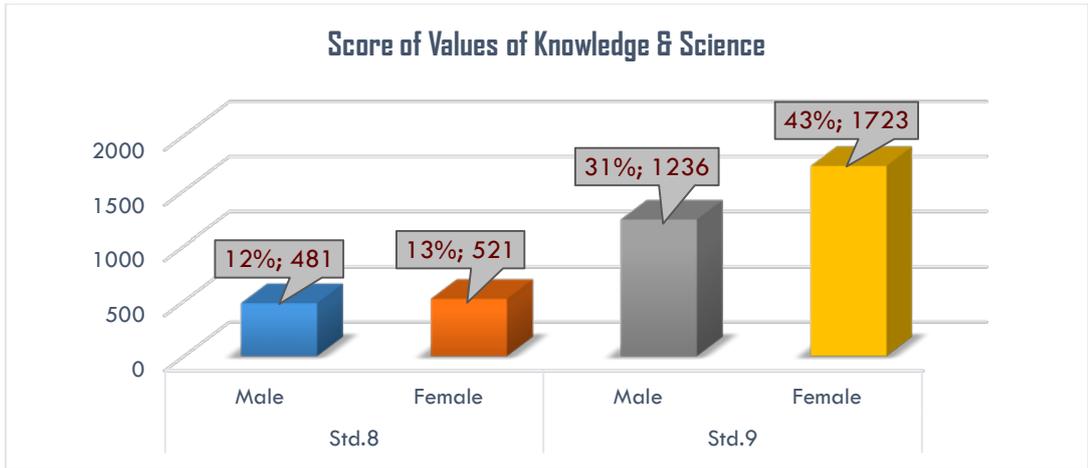


Figure : A.7

Students' Score on Knowledge and Scientific Values

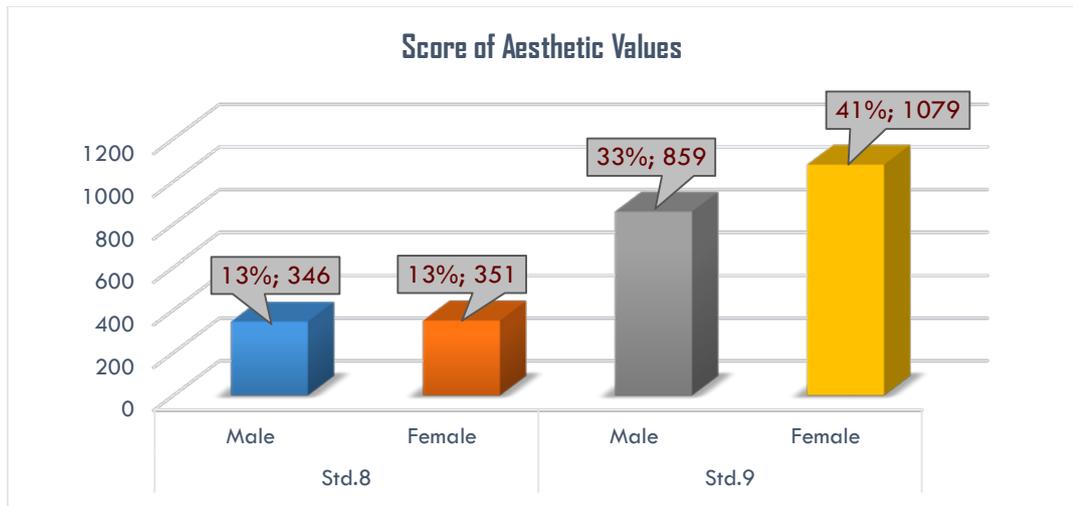


Figure : A.8

Students' Score on Aesthetic Values

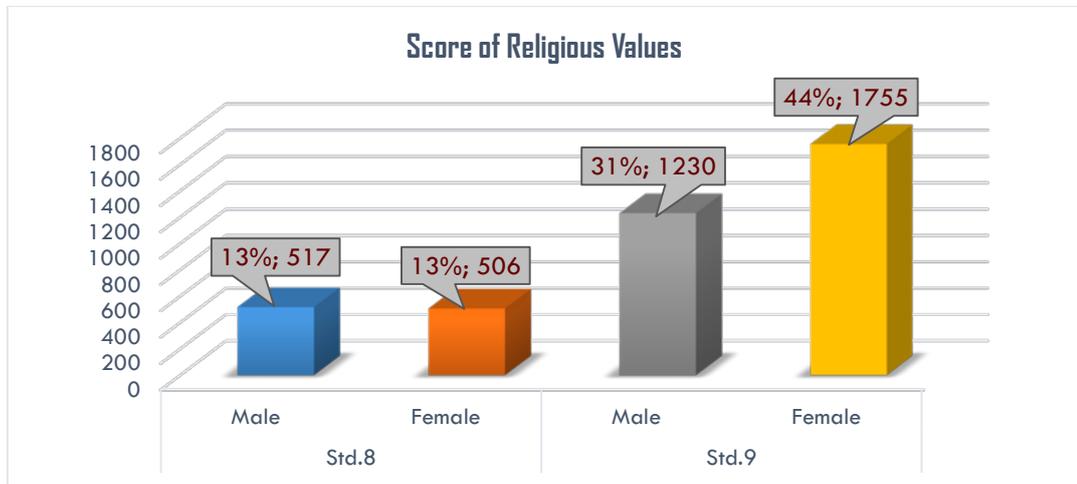


Figure : A.9

Students' Score on Religious Values

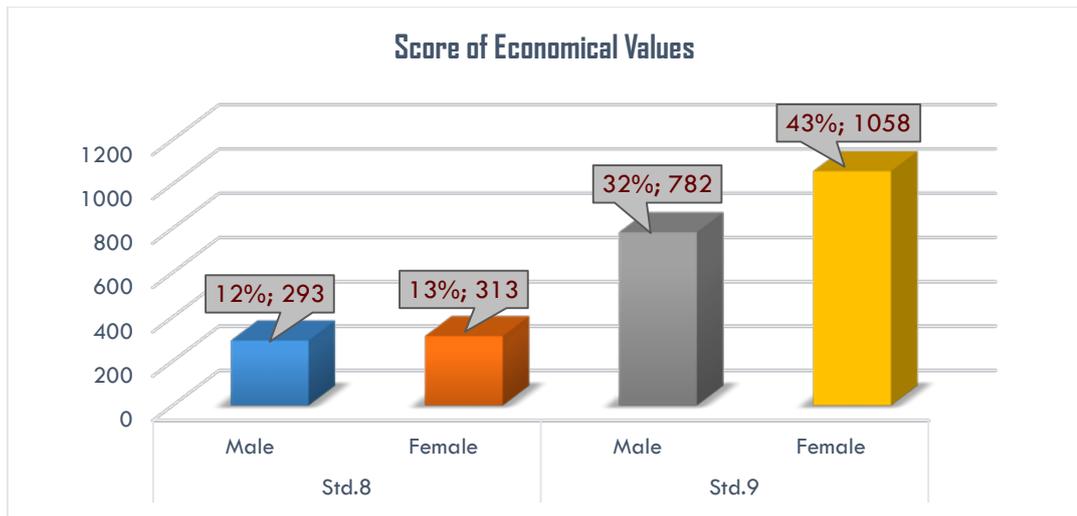


Figure : A.10
Students' Score on Economical Values

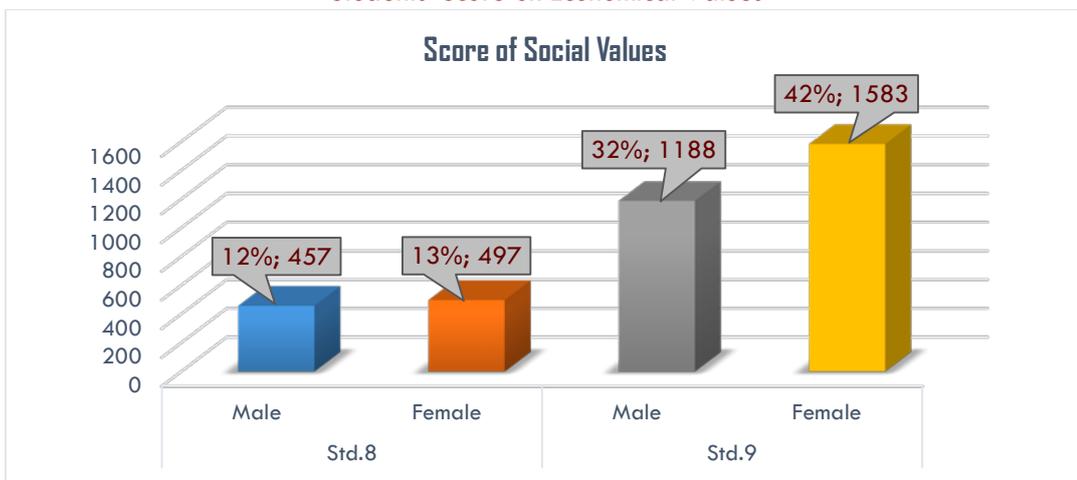


Figure : A.11
Students' Score on Social Values

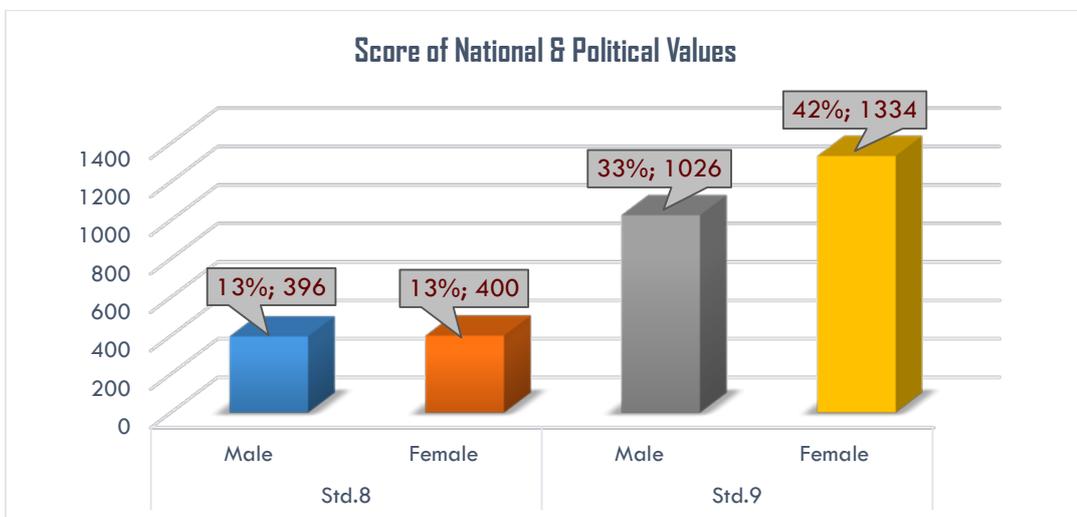


Figure : A.12
Students' Score on National & Political Values

Traditions Inventory Scale for Teachers

Category : 1. A=Aesthetic, 2. E=Economical, 3. K=Knowledge & Science, 4. N=National/Leadership, 5. R=Religion, 6. S=Social

No.	Statement	Cat.	Description	Score	
				Tr.	Pr.
1	The Adivasis worship Nature.	R	Religion	436	188
2	Social Media makes adivasis culture alive.	R	Modernism	373	140
3	Adivasis do have characteristics like purity, simplicity and truthfulness.	R	Cultural	409	184
4	Adivasis children do have traditional adivasis music in their blood.	A	Music	360	152
5	Adivasis children participate in their rituals, festivals and fairs.	R	Cultural	445	170
6	Simple food and hard work is compulsion for the adivasis.	K	Economics	195	84
7	Adivasis children are experts in skills like archery.	A	Cultural	403	158
8	Adivasis children are aware about local household craft and village trades.	E	Economics	317	130
9	Adivasis children visits their religious dwellings occasionally.	R	Religion	412	172
10	Adivasis culture can be nurtured through arranging their traditional sports and games.	A	Health	191	70
11	Adivasis are dominated superstitions, dogmas and witchery and wizard.	R	Superstition	398	166
12	Adivasis children forget their traditions and culture due to education.	S	Education	301	102
13	Adivasis children desire to join army to serve the nation.	N	Nationalism	360	162
14	Modernism and mass media has attacked the adivasis traditions and culture.	N	Modernism	277	110
15	Adivasis families get their earning for life from forest like timroo, mahuva.	E	Environment	375	166
16	Adivasis development rate is slow due to their bad habits of wine etc.	K	Science	389	170
17	Adivasis children are proud of their traditions and culture.	K	Cultural	431	192
18	Adivasis traditions are reflected and preserved in their customs, festivals and fairs.	R	Cultural	446	182
19	It is needed to motivate adivasis culture related activities.	N	Conservation	422	164
20	Adivasis traditional therapeutic treatments are still in existence.	K	Health	353	158
21	Adivasis solve their social problems in their social meetings (Punch).	S	Social	416	174
22	Adivasis traditions are entangled in their traditional music and dance.	A	Music	430	178
23	Cooperation and teamwork is reflected in adivasis society, economics, and culture.	S	Economical	392	176
24	Adivasis families expenses much money during marriage and death ritual.	K	Economical	203	92

No.	Statement	Cat.	Description	Score	
				Tr.	Pr.
25	New generation of adivasis do not follow their traditions.	R	Modernism	259	112
26	Adivasis families are not free from money moneylenders' control still today.	E	Economical	347	144
27	Adivasis families are still unaware of their rights and benefits from the govt.	E	Ignorance	220	82
28	Traditional Songs, Music and Dance are important for the adivasis social life.	A	Music/Art	437	176
29	Adivasis individuals play their traditional music instruments skilfully still today.	A	Music	172	84
30	Adivasis families make household furniture from trees like palm tree ("taad"), date ("khajoor"), etc.	E	Economics	211	90
31	Simple food and hardworking is the root of adivasis health.	N	Economics	436	180
32	Adivasis children lack scientific attitudes.	K	Science	361	156
33	Adivasis women do have prominent status in their families and society.	S	Woman	343	168
34	Adivasis women prefer to wear traditional ornaments on occasions.	A	Woman	184	62
35	Local bodies' interest is needed to conserve adivasis traditions and culture.	N	Social	381	166
36	Society is more important than the individuality in adivasis families.	S	Social	411	172
37	Adivasis songs depict and describe their costume, beliefs and ideals.	S	Art/Culture	423	182
38	Adivasis celebrate their cheerful or gloomy occasions traditionally.	N	Tradition	187	82
39	Adivasis treat birds, animals and trees as their intimate fellows.	S	Environment	381	152
40	Adivasis change their traditional dress code to be situated with outer world.	K	Modernism	200	96
41	Adivasis face child labour due to poverty and migration for earning money.	E	Economical	182	84
42	Adivasis change their life style as they interrelate with modern society.	S	Modernism	206	84
43	Use of liquor (alcohol), jaggery (juice of palm tree or "neero" or "taadi") is common in adivasis families.	K	Addiction	400	154
44	Adivasis traditions decline as they migrate for labour work in urban areas.	E	Economic	236	96
45	As poverty, and migration adivasis children lacking education.	E	Education	198	96

Questions wise Analysis of 97 Teachers' Scores on Traditions Inventory Scale

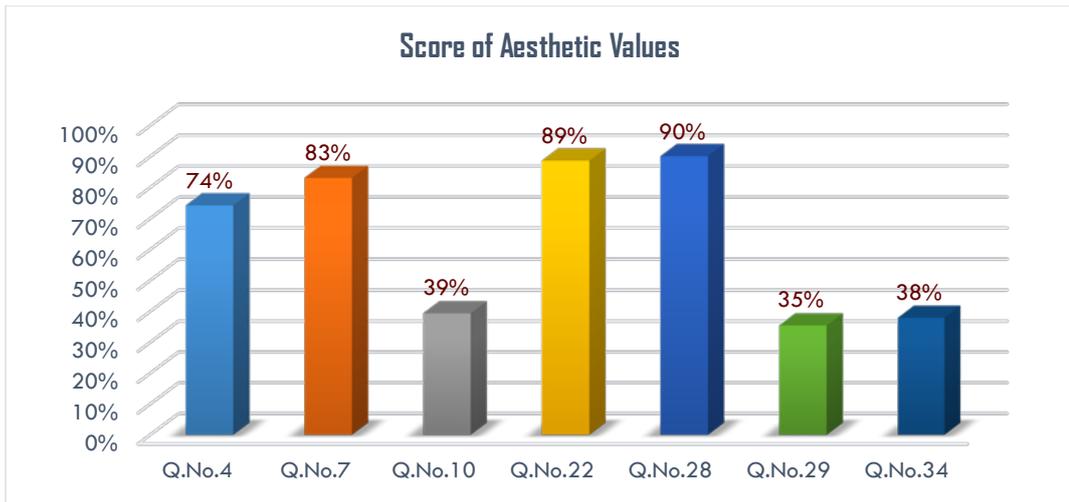


Figure : A.13
Teachers' Score on Aesthetic Values in Traditions Inventory Scale

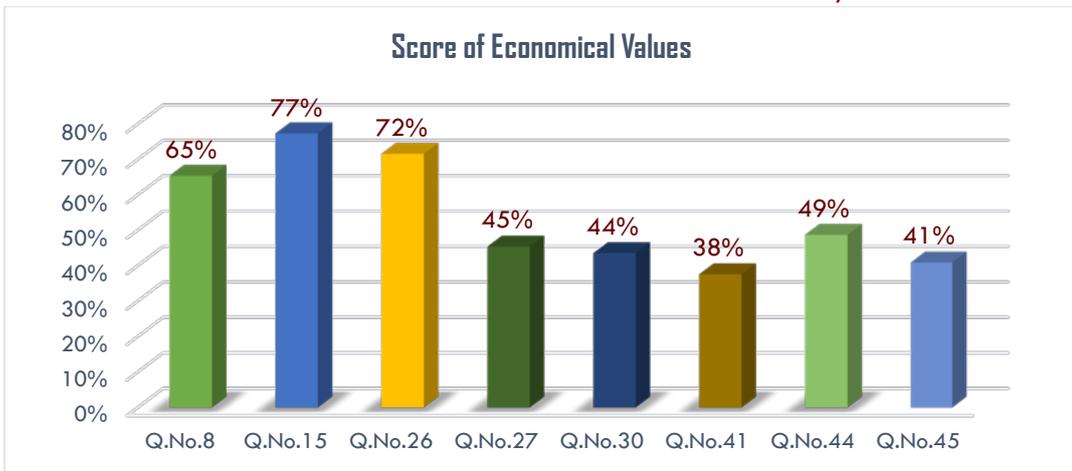


Figure : A.14
Teachers' Score on Economical Values in Traditions Inventory Scale

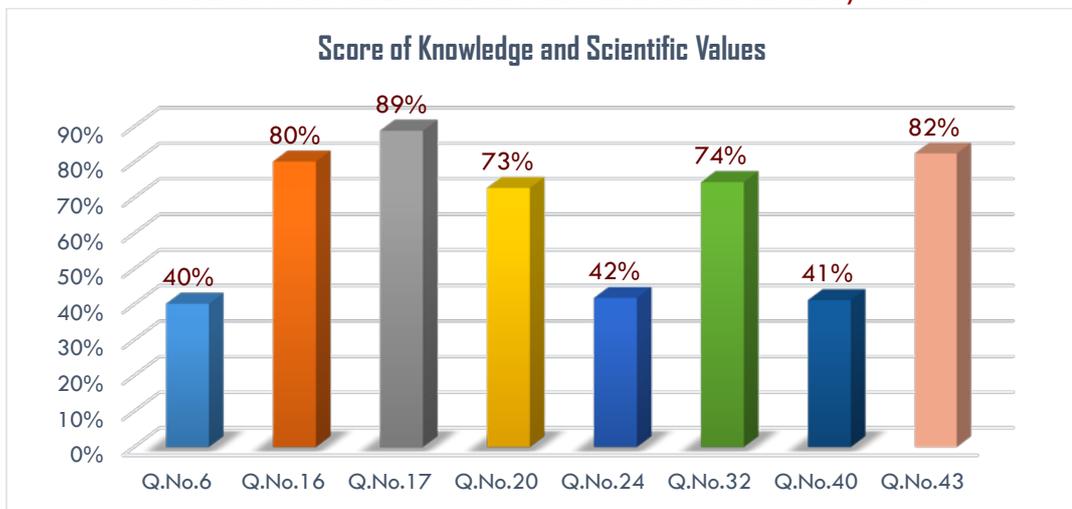


Figure : A.15
Teachers' Score on Knowledge & Scientific Values in Traditions Inventory Scale

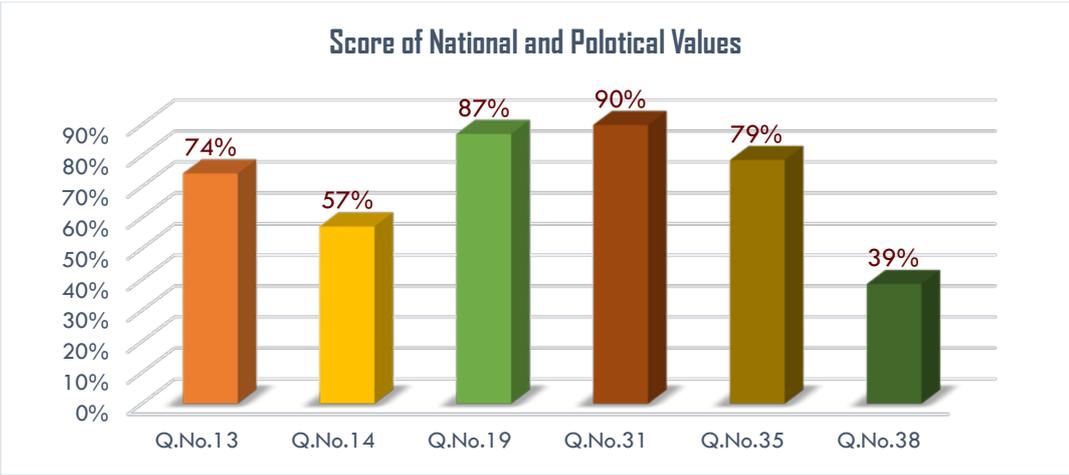


Figure : A.16
Teachers' Score on Natinal & Political Values in Traditions Inventory Scale

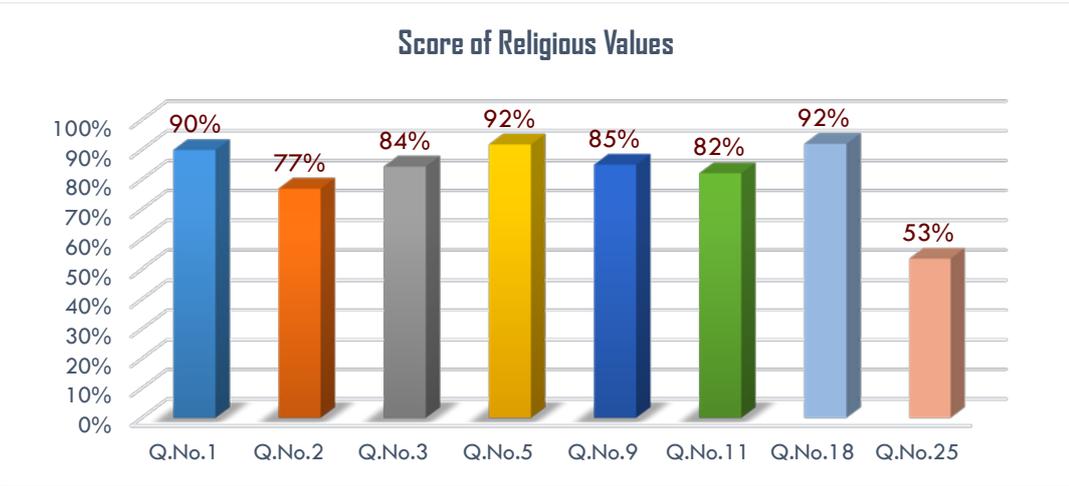


Figure : A.17
Teachers' Score on Religions Values in Traditions Inventory Scale

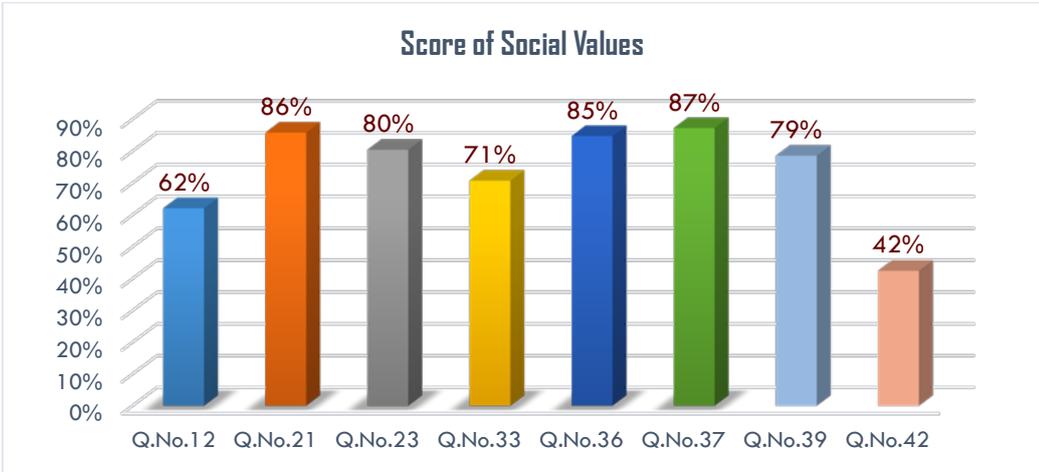


Figure : A.18
Teachers' Score on Social Values in Traditions Inventory Scale

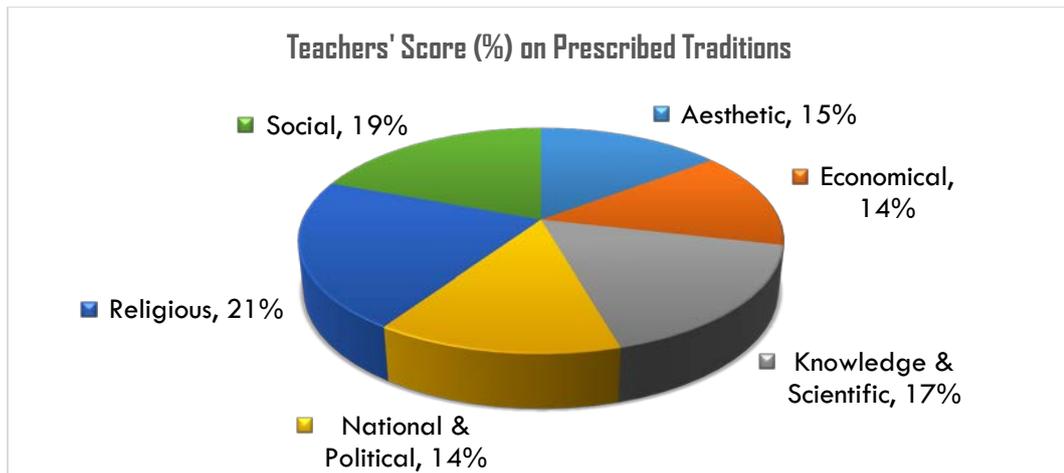


Figure : A.19
Teachers' Score on prescribed Traditions in Traditions Inventory Scale

Traditions Inventory Scale for Parents

Note : Traditions Inventory Scale for Teachers' and parents' was the same.

Questions wise Analysis of Parents' Scores on Traditions Inventory Scale

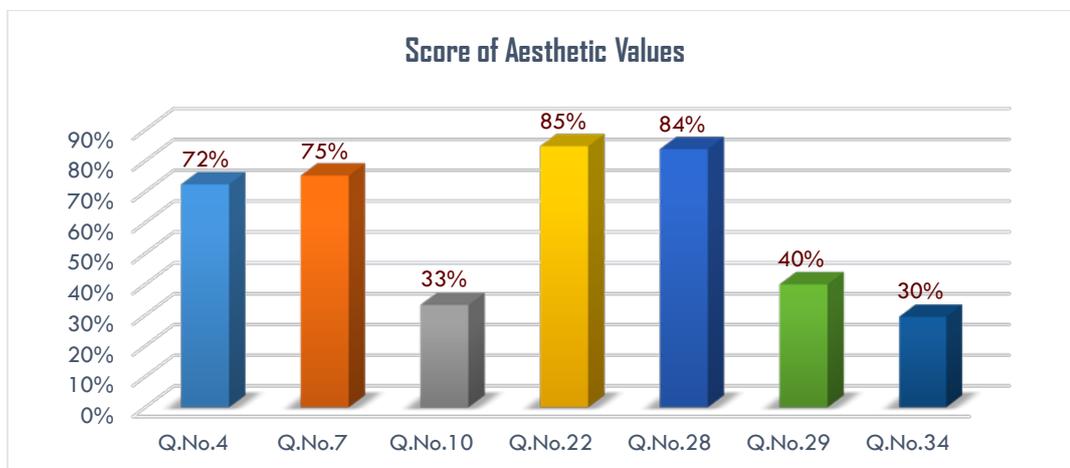


Figure : A.20
Parents' Score of Aesthetic Values

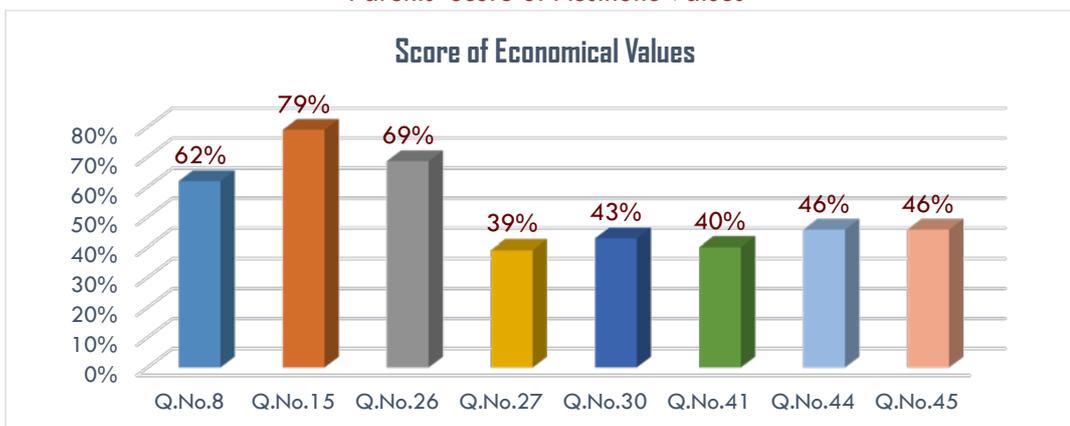


Figure : A.21
Parents' Score of Economical Values

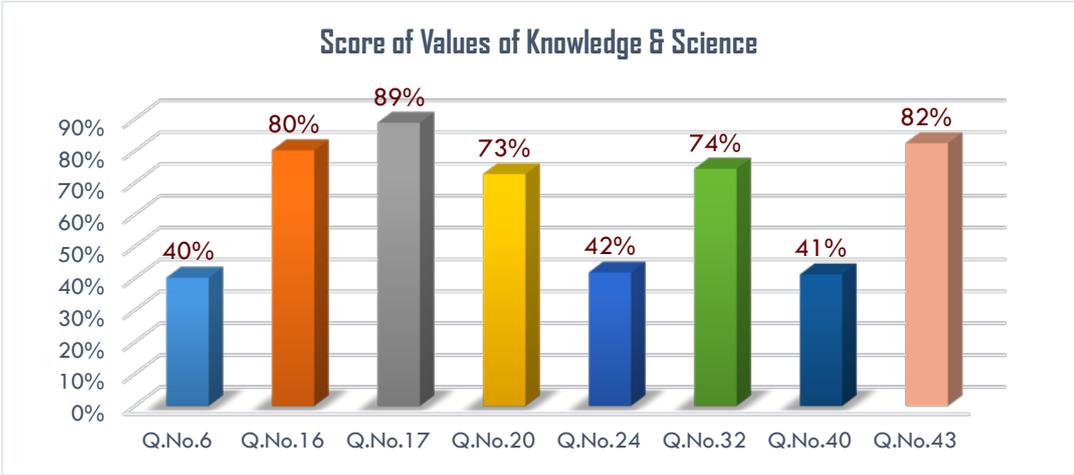


Figure : A.22
Parents' Score of Values of Knowledge & Science

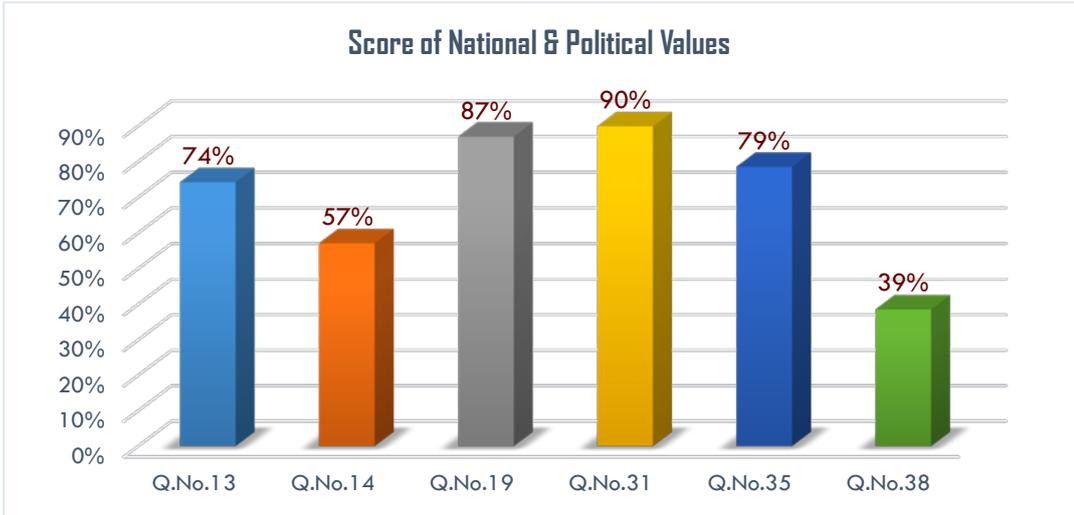


Figure : A.23
Parents' Score of National & Political Values

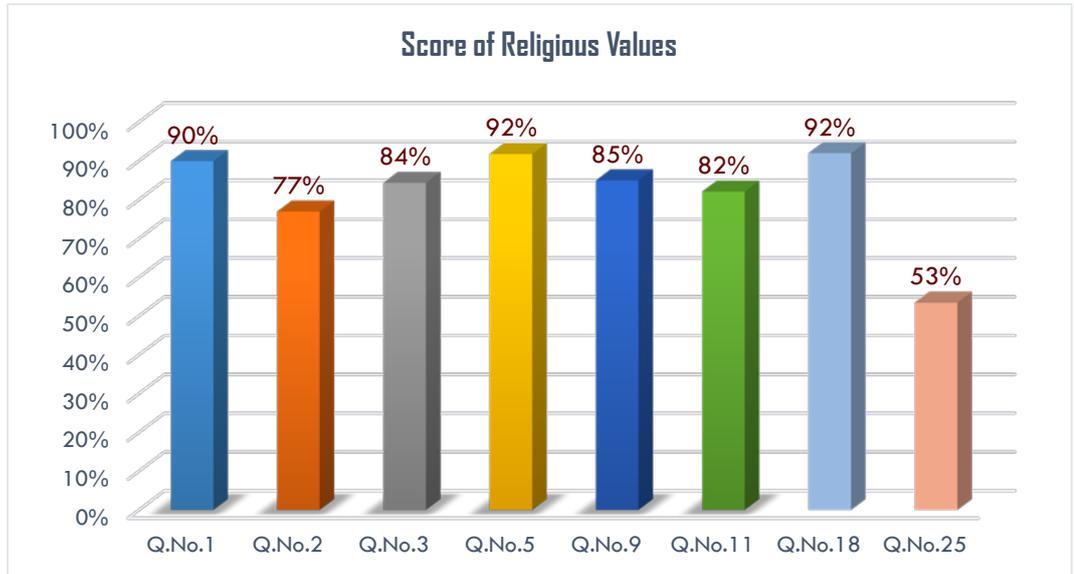


Figure : A.24
Parents' Score of Religious Values

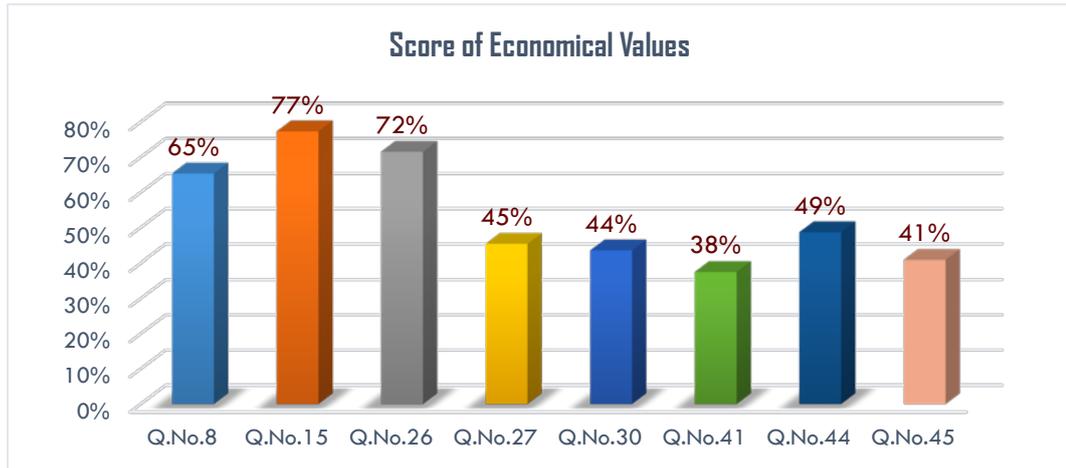


Figure : A.25
Parents' Score of Economical Values

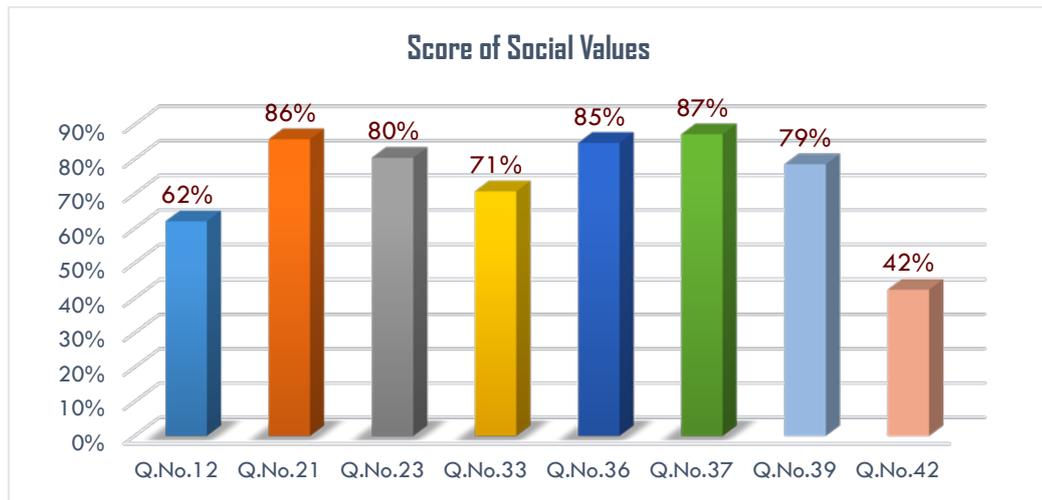


Figure : A.26
Parents' Score of Social Values

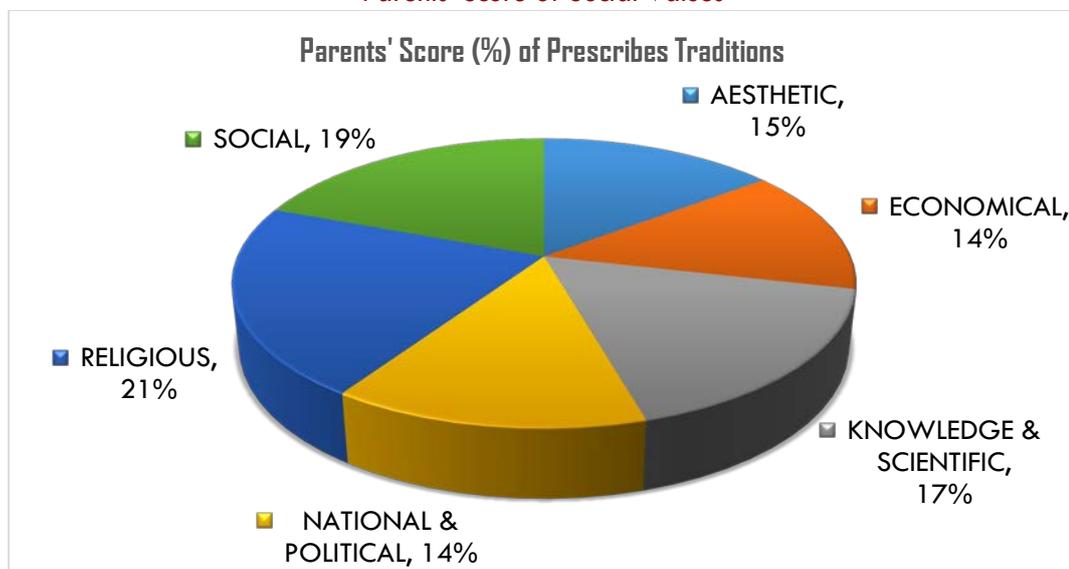


Figure : A.27
Parents' Score of Prescribed Traditions

Analysis of 97 Teachers' Score as per Groups of Values

Analysis of Score of Teachers as per Questions of Adivasis Traditions Inventory

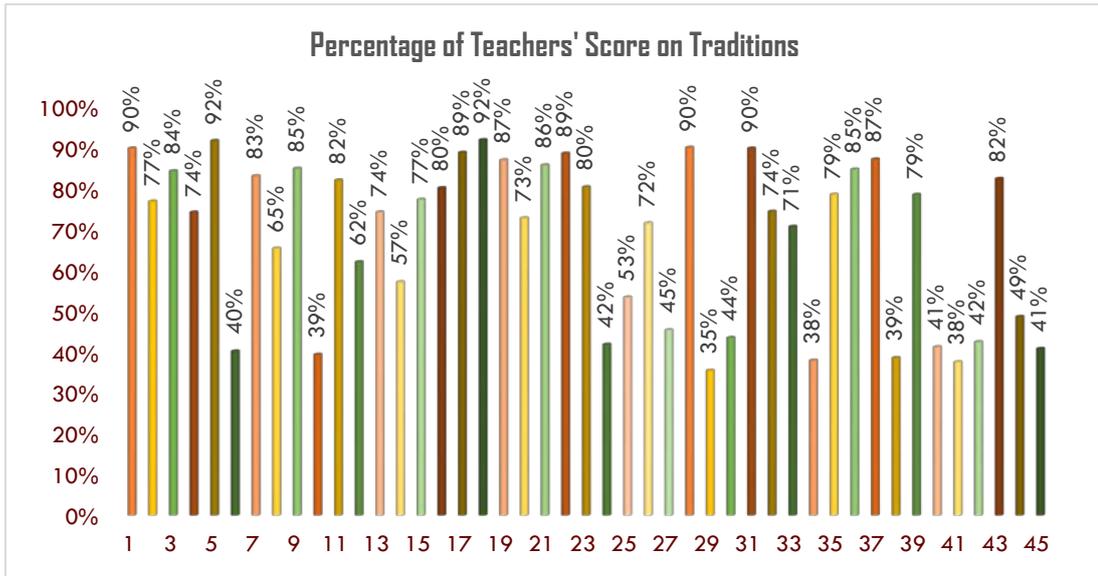


Figure : A.28
Teachers' Score of Prescribed Traditions

Analysis of 42 Parents' Score as per Groups of Values

Analysis of Score of Parents as per Questions of Adivasis Traditions Inventory

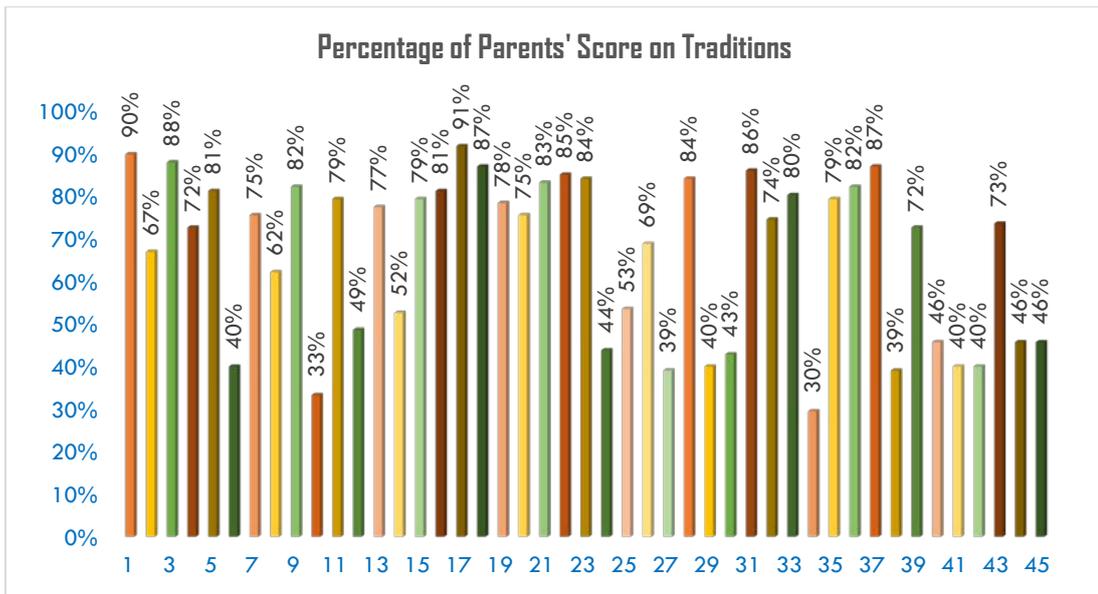


Figure : A.29
Parents' Score of Prescribed Traditions

ગુજરાત રાજ્યના પસંદિત જિલ્લાઓમાં વસતા આદિવાસી કુટુંબોની પરંપરાઓ
અને તેમનાં બાળકોનાં મૂલ્યોના સંબંધોનો અભ્યાસ

પ્રયોજક

ડૉ.આર.જી.પટેલ
શ્રી સાર્વજનિક કોલેજ ઓફ
એજ્યુકેશન, ગોધરા

વિદ્યાર્થી મિત્ર,

University Grants Commission ના સહયોગથી હાથ ધરવામાં આવેલ Minor Research Project માટે આ 'મૂલ્ય અધ્યયન'ની રચના કરવામાં આવેલ છે. જેનો ઉપયોગ સંશોધન કાર્ય કરવા માટે છે, સિદ્ધિમાપન કે મૂલ્યાંકન માટે નથી. તેના ઉત્તરપત્રમાં તમે આપેલ માહિતી સંશોધન કાર્ય માટે વાપરવામાં આવશે. તેથી તમારા સાચા જવાબો સંશોધનની યથાર્થતાનો આધાર છે. ઉત્તર આપવામાં નીચેનાં સૂચનો ધ્યાનમાં રાખવાં આવશ્યક છે.

સૂચનો :-

- મૂલ્ય અધ્યયન પત્રિકા પર કશું લખશો નહીં. તેનો ઉપયોગ સાચવીને કરશો અને ઉત્તરપત્ર સાથે પરત કરશો.
- મૂલ્ય અધ્યયન માટેના પ્રશ્નોના જવાબ અલગ ઉત્તરપત્રમાં આપશો.
- વિકલ્પોમાંથી એક જ વિકલ્પ પસંદ કરશો.
- અલગથી આપેલ ઉત્તરપત્રમાં પ્રશ્નક્રમાંકની સામે હરોળમાં અ () અને બ () લખેલ છે. મૂલ્ય અધ્યયનના પ્રશ્નો વાંચી વિચારી યોગ્ય લાગે તે વિકલ્પ પસંદ કરી ઉત્તરપત્રમાં પ્રશ્નના ક્રમની સામે 'અ' કે 'બ' વિકલ્પની બાજુના કૌંસ () માં '✓'ની નિશાની કરશો.
- પ્રશ્નમાં આપેલી પરિસ્થિતિમાં શું કરવું જોઈએ તેના બદલે તમે શું પસંદ કરો છો તે વિચારીને જવાબ આપશો.
- એક પણ પ્રશ્ન છોડશો નહીં, બધા જ પ્રશ્નોના ઉત્તર આપશો.
- આ કોઈ પરીક્ષા નથી, બધા જ ઉત્તર સાચા માનવામાં આવશે.

આપના સહકાર માટે આભાર...

સંશોધક

મૂલ્ય અધ્યયન

૧. સારા માણસમાં કયા ગુણોને તમે વધારે મહત્ત્વના અને ઈચ્છનીય ગણો છો ?
(અ) ઊંચા આદર્શો અને ભક્તિભાવ (બ) સેવા પરાયણતા અને સહાનુભૂતિ
૨. કોઈ ભવ્ય સમારંભમાં જાવ ત્યારે તમને શું વધારે ગમે છે ?
(અ) સંસ્થાના સિદ્ધાંતો અને કાર્યો (બ) સમારંભની શાનદાર સજાવટ અને રોનક
૩. આજના નેતાઓના કયા કાર્યને તમે મહત્ત્વનું ગણો છો ?
(અ) આર્થિક લક્ષ્યાંકોની પૂર્તિ (બ) સંગઠન મજબૂત કરી અન્યને પ્રભાવિત કરવું.
૪. તમારા મતે વિજ્ઞાનની શોધોનો ઉદ્દેશ શું હોવો જોઈએ ?
(અ) સત્યની શોધ (બ) વ્યાવહારિક ઉપયોગ
૫. જ્યારે કોઈ દેવસ્થાનમાં જાવ છો ત્યારે તમને શું વધુ પસંદ પડે છે ?
(અ) દેવસ્થાનની કલા-કારીગરી (બ) પૂજા-અર્ચના અને ભક્તિભાવના
૬. તમારી પાસે યોગ્યતા અને અનુકૂળતા હોય તો તમને શું બનવાનું ગમશે ?
(અ) વ્યાપારી (બ) રાજનેતા
૭. સમાજના વિકાસ માટે તમને કોનું કાર્ય મહત્ત્વપૂર્ણ લાગે છે ?
(અ) સ્વામી વિવેકાનંદ (બ) મહાત્મા ગાંધી
૮. દૈનિક સમાચારપત્રમાં સૌપ્રથમ તમે શું વાંચવું પસંદ કરશો ?
(અ) મોઘવારીની અસરો (બ) વર્તમાન સમાજમાં બનતા બનાવો
૯. આનંદપૂર્ણ જીવન માટે તમે કયા વિષયનું જ્ઞાન જરૂરી ગણો છો ?
(અ) વિજ્ઞાન (બ) ધર્મ
૧૦. પૂરતો સમય હોય તો તેનો ઉપયોગ તમે કયા કાર્ય માટે કરશો ?
(અ) તમારી આર્થિક સ્થિતિ સુધારવામાં (બ) સામાજિક સુધારણાનાં કાર્યોમાં
૧૧. કયા વિષય પર વ્યાખ્યાન સાંભળવું તમને વધારે ગમશે ?
(અ) શાંતિનો માર્ગ : ધ્યાન (બ) મારા સ્વપ્નનું ભારત
૧૨. તમે કોની આત્મકથા પ્રથમ વાંચવાનું પસંદ કરશો ?
(અ) એ.પી.જે.અબ્દુલ કલામ (બ) મહાત્મા ગાંધી
૧૩. સમાજમાં વ્યાપેલો ભ્રષ્ટાચાર રોકવા તમે કયો ઉપાય વધુ સારો ગણો છો ?
(અ) નૈતિક પ્રામાણિકતા (બ) કાયદા-કાનૂન
૧૪. તમારી પાસે ક્ષમતા હોય તો તમે કયાં પરિવર્તન લાવવાનું પસંદ કરશો ?
(અ) લોકોની વિચારસરણીમાં (બ) લોકોની રહેણીકરણીમાં
૧૫. તમને આજનું ભારત પ્રાચીન ભારતથી કયા ક્ષેત્રમાં વધારે આગળ લાગે છે ?
(અ) કલાકારીગરી ક્ષેત્ર (બ) ઔદ્યોગિક ક્ષેત્ર
૧૬. તમને કયા વિષય પર નિબંધ લખવાનું ગમશે ?
(અ) જો હું ઉદ્યોગપતિ હોઉં તો (બ) જો હું ભારતનો વડાપ્રધાન હોઉં તો
૧૭. નવા મકાનના બાંધકામ માટે તમે શું વધુ પસંદ કરશો ?
(અ) હવા ઉજાસનો વૈજ્ઞાનિક આધાર (બ) મકાનનું આધુનિક નકશીકામ
૧૮. તમારા વિચારોમાં શિક્ષણ શા માટે લેવું જોઈએ ?
(અ) વ્યાવસાયિક કાર્યકુશળતા માટે (બ) રાષ્ટ્રના વિકાસ માટે
૧૯. તમે રેડિયો પ્રસારણ પર કયો કાર્યક્રમ સાંભળવાનું વધુ પસંદ કરશો ?
(અ) બાગાયતી ખેતી દ્વારા દેશનો વિકાસ (બ) ઉદ્યોગો દ્વારા દેશનો વિકાસ
૨૦. તમારા મતે સરકારનો મુખ્ય ઉદ્દેશ શું હોવો જોઈએ ?
(અ) મોટા ઉદ્યોગોનો વિકાસ (બ) નાના ઉદ્યોગોનો વિકાસ
૨૧. કોઈ ફિલ્મ જુઓ ત્યારે તમને કઈ બાબત વધુ ગમે છે ?
(અ) ગીતો અને નૃત્ય (બ) સામાજિક દૃશ્યો
૨૨. વૃક્ષારોપણદિને તમે કયું વૃક્ષ રોપવાનું વધુ પસંદ કરશો ?
(અ) પીપળો (બ) મહુડો
૨૩. તમને મોટી રકમની લોટરી લાગે તો નાણાંનો ઉપયોગ કયાં કરશો ?

૨૪. (અ) શિક્ષણની સંસ્થામાં દાન આપીને તમે કેવા મિત્રો વધારે પસંદ કરશો ? (બ) ચૂંટણી માટી ફંડ આપીને
૨૫. (અ) ધાર્મિક અને પ્રામાણિક ધરના આંગણમાં તમને કયો છોડ રોપવાનું વધારે ગમશે ? (બ) પરિશ્રમી અને ધનવાન
૨૬. (અ) ગુલાબ (બ) તુલસી તમે સરકારશ્રીની કઈ યોજના સાથે વધારે સહમત છો ?
૨૭. (અ) મફત શિક્ષણ યોજના (બ) મફત આવાસ યોજના મિત્રો સાથે ચર્ચા માટે તમને કયો વિષય વધારે રસપ્રદ લાગે છે ?
૨૮. (અ) ધર્મ અને સુખી જીવન (બ) ગ્રામ પંચાયતના પ્રશ્નો રજાના દિવસે તમે કયું ઘરકામ કરવાનું પસંદ કરશો?
૨૯. (અ) માતાને ઘર સજાવટમાં મદદ કરવી (બ) માતાને ઘર સફાઈ કામમાં મદદ કરવી. તમારા મતે છોકરા-છોકરીનાં લગ્ન માટે વડીલોએ કઈ બાબતનું ધ્યાન રાખવું જોઈએ ?
૩૦. (અ) આર્થિક સદ્વરતા (બ) સામાજિક મોભો સુવિધા અને અનુકૂળતા મળે તો તમે કયા સ્થળે જવાનું વધારે પસંદ કરશો ?
૩૧. (અ) પુસ્તકમેળામાં (બ) આનંદનમેળામાં તમને કઈ બાબત વધારે નિંદનીય લાગે છે ?
૩૨. (અ) સ્વાર્થ માટે જૂઠું બોલવું (બ) જરૂરતમંદને મુશ્કેલીમાં મદદ ન કરવી ખૂબ મહેનત કરીને સારું ભણવાથી શું ફાયદો થશે તેમ તમે માનો છો ?
૩૩. (અ) જ્ઞાન દ્વારા સુખી જીવનની પ્રાપ્તિ (બ) ઊંચા હોદ્દાવાળી નોકરીની પ્રાપ્તિ તમારા મતે અનીતિ આચારનાર માણસને સૌથી વધુ ડર શાનો હોય છે ?
૩૪. (અ) સમાજમાં બદનામીનો ડર (બ) કાયદા-કાનૂનનો ડર તમે ધંધાના ક્ષેત્રમાં સફળતા માટે કઈ બાબત મહત્ત્વપૂર્ણ ગણો છો ?
૩૫. (અ) કામના મુખ્ય સિદ્ધાંતોનું પૂરતું જ્ઞાન (બ) સહકર્મચારીઓ પ્રત્યે પ્રેમપૂર્ણ વ્યવહાર તમારો મિત્ર તેના વધારાના પૈસાનો સદ્ઉપયોગ કરવા ઈચ્છે છે, તેને કયું ક્ષેત્ર સૂચવશો ?
૩૬. (અ) પુસ્તકાલય (બ) કલાકૃતિઓનું સંગ્રહાલય તમે કેવા માણસના સહવાસમાં રહેવાનું વધારે પસંદ કરો છો ?
૩૭. (અ) ગીત-સંગીતમાં નિપૂણ (બ) પ્રભાવશાળી ઈશ્વરની નજીક પહોંચવા તમે કયો માર્ગ પસંદ કરશો?
૩૮. (અ) ભક્તિભાવથી ધર્મસ્થાનોમાં જવું (બ) ગરીબ લોકોની સેવા કરવી તમે તમારા સમાજજીવનનું ભવિષ્ય કેવું ઈચ્છો છો ?
૩૯. (અ) કુદરતના ખોળે શાંતિવાળું (બ) ઉદ્યોગલક્ષી વિકાસવાળું સમાજમાં જોવા મળતી કઈ બાબત તમને પસંદ નથી ?
૪૦. (અ) અંધ વિશ્વાસ અને અંધશ્રદ્ધા (બ) નિષ્ઠાવાન નેતાગીરીનો અભાવ ઉનાળુ વેકેશન માણવા માટે તમે શું પસંદ કરશો ?
૪૧. (અ) પહાડો અને પ્રકૃતિનો આનંદ માણવો (બ) લગ્નો અને ઉત્સવોનો આનંદ માણવો તમે કયા સ્થળે નોકરી કરવાનું વધારે પસંદ કરો છો ?
૪૨. (અ) નવું શીખવા મળે ત્યાં (બ) વધુ આવક મળે ત્યાં તમે કોની સાથે મિત્રતા કેળવવાનું વધારે પસંદ કરશો ?
૪૩. (અ) જેને ચિત્રકળાનો શોખ હોય (બ) જેની પાસે કામ કરાવવાની આવડત હોય તમે સવારના સમયે કયું કામ કરવું વધુ પસંદ કરશો ?
૪૪. (અ) આધ્યાત્મિક પુસ્તકોનું વાચન (બ) ભગવાનની પૂજા-અર્ચના અભ્યાસની સાથે તમે શું કરવાનું વધારે પસંદ કરશો ?
૪૫. (અ) ઘરખર્ચ માટે માતાપિતાને મદદ કરવી (બ) નેતાગીરીના વર્ગોમાં તાલીમ લેવી તમારા જન્મદિવસે કઈ ભેટ આપવામાં આવે તો તમને આનંદ થાય ?
- (અ) કલાત્મક કૃતિ (બ) ઈશ્વરની પ્રતિમા

● મૂલ્ય અધ્યયન ઉત્તરપત્ર ●

વિદ્યાર્થી

શાળાનું નામ : _____ ગામ : _____
 વિદ્યાર્થીનું નામ : _____ ધોરણ : _____
 જાતિ : પુરુષ સ્ત્રી વિસ્તાર : ગ્રામ્ય શહેરી

પ્રશ્નક્રમ	૧	૨	૩	૪	૫	૬
૧.	—	—	અ ()	—	બ ()	—
૨.	અ ()	બ ()	—	—	—	—
૩.	—	—	—	અ ()	—	બ ()
૪.	અ ()	—	—	—	બ ()	—
૫.	—	અ ()	બ ()	—	—	—
૬.	—	—	—	અ ()	—	બ ()
૭.	—	—	અ ()	—	બ ()	—
૮.	—	—	—	અ ()	બ ()	—
૯.	અ ()	—	બ ()	—	—	—
૧૦.	—	—	—	અ ()	બ ()	—
૧૧.	—	—	અ ()	—	—	બ ()
૧૨.	અ ()	—	—	—	—	બ ()
૧૩.	—	—	અ ()	—	બ ()	—
૧૪.	અ ()	—	—	—	બ ()	—
૧૫.	—	અ ()	—	બ ()	—	—
૧૬.	—	—	—	અ ()	—	બ ()
૧૭.	અ ()	બ ()	—	—	—	—
૧૮.	—	—	—	અ ()	—	બ ()
૧૯.	—	અ ()	—	બ ()	—	—
૨૦.	—	—	—	અ ()	બ ()	—
૨૧.	—	અ ()	—	—	બ ()	—
૨૨.	—	—	અ ()	બ ()	—	—
૨૩.	અ ()	—	—	—	—	બ ()
૨૪.	—	—	અ ()	બ ()	—	—
૨૫.	—	અ ()	બ ()	—	—	—
૨૬.	અ ()	—	—	બ ()	—	—
૨૭.	—	—	અ ()	—	—	બ ()
૨૮.	—	અ ()	—	—	બ ()	—
૨૯.	—	—	—	અ ()	—	બ ()
૩૦.	અ ()	બ ()	—	—	—	—
૩૧.	—	—	અ ()	—	બ ()	—
૩૨.	અ ()	—	—	—	—	બ ()
૩૩.	—	—	અ ()	—	બ ()	—
૩૪.	અ ()	—	—	—	—	બ ()
૩૫.	અ ()	બ ()	—	—	—	—
૩૬.	—	—	—	—	—	—
૩૭.	—	—	—	—	—	—
૩૮.	અ ()	—	—	—	—	બ ()
૩૯.	—	—	—	—	—	—
૪૦.	—	અ ()	—	—	બ ()	—
૪૧.	અ ()	—	—	બ ()	—	—
૪૨.	—	અ ()	—	—	—	બ ()
૪૩.	અ ()	—	બ ()	—	—	—
૪૪.	—	—	—	—	અ ()	બ ()
૪૫.	—	અ ()	બ ()	—	—	—
કુલ						

ગુજરાત રાજ્યના પસંદિત જિલ્લાઓમાં વસતા આદિવાસી કુટુંબોની પરંપરાઓ
અને તેમનાં બાળકોનાં મૂલ્યોના સંબંધોનો અભ્યાસ

: પ્રયોજક :
ડૉ.આર.જી.પટેલ
શ્રી સાર્વજનિક કોલેજ
ઓફ એજ્યુકેશન, ગોધરા

સ્નેહી આત્મનૂશ્રી

University Grants Commission ના સહયોગથી ઉપરોક્ત વિષય પર હાથ ધરવામાં આવેલ Minor Research Project માટે પ્રસ્તુત 'આદિવાસી પરંપરા અધ્યયન પ્રશ્નાવલી અને માપદંડ'ની રચના કરવામાં આવેલ છે. આ પ્રશ્નાવલી અને માપદંડ માત્ર આદિવાસી બાળકો અને તેમનાં કુટુંબોની પરંપરાઓના અભ્યાસ માટે છે.

- સંશોધન કાર્યને સઘન બનાવવા ટૂંકજવાબી પ્રશ્નાવલીના બધા પ્રશ્નોના તટસ્થ ઉત્તર આપવા વિનંતી છે.
- આદિવાસી પરંપરા અધ્યયન માપદંડમાં આપેલા દરેક વિધાનના વિચારને તમે કેટલું મહત્ત્વ આપો છો તે તમારે દર્શાવવાનું છે. આ માટે દરેક વિધાન સામે પંચબિંદુ સ્કેલ આપેલ છે. દરેક વિધાન કાળજીપૂર્વક વાંચી કોઈ એક સ્કેલના ખાનામાં '✓' ની નિશાની કરવાની છે.

આ સિદ્ધિમાપન કે મૂલ્યાંકન નથી. તમે આપેલ માહિતી ગુપ્ત રહેશે અને તેનો ઉપયોગ સંશોધન માટે થશે. તમારા સાચા જવાબો સંશોધનનો આધાર છે તેથી, બધા પ્રશ્નોના ઉત્તર જરૂરી છે.

સહયોગ માટે આભાર સહ...

સંશોધક

શાળાનું નામ : _____ ગામ :

શિક્ષકનું નામ : _____ અનુભવ :

જાતિ : પુરૂષ સ્ત્રી વિસ્તાર : ગ્રામ્ય શહેરી

૧. આદિવાસી પ્રજાની સંસ્કૃતિની મુખ્ય ખાસિયતો કઈ કઈ છે ?
૨. આદિવાસી સંસ્કૃતિની કઈ પરંપરાઓ તેમના આચરણમાં જળવાઈ રહે એમ તમે માનો છો ?
૩. આદિવાસી પ્રજાનું મૂળગત આચરણ જળવાય તે માટે કયા પ્રયાસો કરી શકાય ?
૪. આદિવાસી પ્રજાની પરંપરાઓની જાળવણી માટે સરકારશ્રીએ શું કરવું જોઈએ એમ તમે ઈચ્છો છો ?
૫. આદિવાસીઓ કઈ બાબતને પોતાના જીવથી પણ વધારે મૂલ્યવાન ગણે છે ?
૬. સંદેશાવ્યવહારનાં માધ્યમોથી આદિવાસી પ્રજાની કઈ પરંપરાઓમાં પરિવર્તન આવ્યું છે ?
૭. વાહનવ્યવહારની સગવડોથી સ્થાનિક આદિવાસી કુટુંબ પરંપરા સામે કયાં જોખમો ઊભાં થયાં છે ?
૮. શિક્ષણના વ્યાપથી આદિવાસી પ્રજાની કઈ પરંપરાઓમાં પરિવર્તન જોવા મળે છે ?
૯. આદિવાસી પ્રજાની પરંપરાઓની જાળવણી માટે અગત્યની કોઈપણ બે બાબતો સામે '✓' ની નિશાની કરો.
 ૧. પાઠ ક્રમમાં પરંપરાઓને સ્થાન
 ૨. શાળામાં આદિવાસી પરંપરાલક્ષી પ્રવૃત્તિઓનું આયોજન
 ૩. આદિવાસી પરંપરા માટે અલગ તાસની ફાળવણી
 ૪. પ્રાર્થનાસભા અને સાંસ્કૃતિક કાર્યક્રમોમાં સ્થાન
 ૫. આદિવાસી સ્થાનકોની મુલાકાત અને પર્યટન
૧૦. આદિવાસી કુટુંબોમાં જોવા મળતાં મૂલ્યોની સામે '✓' ની નિશાની કરો.
 ૧. જ્ઞાનાત્મક
 ૨. સૌંદર્યબોધક
 ૩. ધાર્મિક અને આધ્યાત્મિક
 ૪. સામાજિક અને નૈતિક
 ૫. આર્થિક
 ૬. રાષ્ટ્રીય
 ૭. વૈજ્ઞાનિક
૧૧. પ્રાથમિક કક્ષાએ આદિવાસી બાળકોના વિકાસ માટે શાળામાં કયાં બે મૂલ્યો પર વધુ ભાર મૂકવો જોઈએ ?
૧૨. માધ્યમિક કક્ષાએ આદિવાસી બાળકોના વિકાસ માટે શાળામાં કયાં બે મૂલ્યો પર વધુ ભાર આપવો જોઈએ ?
૧૩. બાળકોનાં મૂલ્યો અને આદિવાસી પરંપરાઓનો સમન્વય થાય તે માટે આપનું સૌથી અગત્યનું સૂચન જણાવો.
૧૪. આપના તરફથી વિશેષ જાણકારી :

આદિવાસી પરંપરા અધ્યયન માપદંડ

શિક્ષક/વાલી માટે

શાળાનું નામ : _____ ગામ : _____
 શિક્ષકનું નામ : _____ અનુભવ : _____
 જાતિ : પુરૂષ સ્ત્રી વિસ્તાર : ગ્રામ્ય શહેરી

ક્રમ	વિધાન	હંમેશા	મોટે ભાગે	ક્યારેક	ભાગ્યે જ	કદી નહીં
૧.	આદિવાસીઓ પ્રકૃતિપૂજક પ્રજા છે.					
૨.	સમૂહમાધ્યમોએ આદિવાસી સંસ્કૃતિને પુનર્જીવિત કરી છે.					
૩.	આદિવાસીઓ નિર્મળતા, નિખાલસતા અને સચ્ચાઈ જેવા ગુણો ધરાવે છે.					
૪.	તેમનાં લોકવાદ્યો વગાડવા આદિવાસી બાળકોને તાલીમ લેવી પડતી નથી.					
૫.	આદિવાસી રીતરિવાજો, ઉત્સવો અને મેળાઓમાં બાળકો ભાગીદાર બને છે.					
૬.	સાદો આહાર અને સખત મહેનત આદિવાસીઓની મજબૂરી છે.					
૭.	આદિવાસી બાળકો તિરંદાજી, નિશાનબાજી જેવી કળાઓમાં કુશળ હોય છે.					
૮.	સ્થાનિક ગૃહઉદ્યોગો અને ગ્રામોદ્યોગોથી આદિવાસી બાળકો વાકેફ હોય છે.					
૯.	આદિવાસી બાળકો તેમનાં આસ્થાનાં દેવસ્થાનોની મુલાકાત લે છે.					
૧૦.	પરંપરાગત રમતોના આયોજનથી આદિવાસી સંસ્કૃતિનું જતન કરી શકાય.					
૧૧.	આદિવાસીઓમાં વહેમો, માન્યતાઓ અને ભૂવાબડવાઓનું પ્રભુત્વ છે.					
૧૨.	ભણતરના કારણે આદિવાસી બાળક તેની પરંપરાઓને ભૂલતો જાય છે.					
૧૩.	આદિવાસી બાળકો દેશભક્તિ માટે સૈન્યમાં જોડાવાની ઈચ્છા ધરાવે છે.					
૧૪.	યંત્રયુગ અને સમૂહમાધ્યમોએ આદિવાસી પરંપરાઓ પર આક્રમણ કર્યું છે.					
૧૫.	આદિવાસી કુટુંબો ટીમરૂ, મહુડા જેવાં જંગલી વૃક્ષોમાંથી આજીવિકા રળે છે.					
૧૬.	વિવિધ વ્યસનનો કારણે આદિવાસીઓનો વિકાસ રૂંધાય છે.					
૧૭.	આદિવાસી બાળકો તેમની પરંપરાઓ અને સંસ્કૃતિને પોતાનું ગૌરવ ગણે છે.					
૧૮.	રિવાજો, ઉત્સવો અને મેળાઓમાં આદિવાસીઓની પરંપરાઓ સચવાઈ છે.					
૧૯.	આદિવાસી સંસ્કૃતિને ઉજાગર કરતી પ્રવૃત્તિઓને પ્રોત્સાહન જરૂરી છે.					
૨૦.	આદિવાસીઓમાં પરંપરાગત દેશી તબીબી પદ્ધતિથી સારવાર પ્રચલિત છે.					
૨૧.	આદિવાસી કુટુંબોમાં સામાજિક પ્રશ્નોનો ઉકેલ પંચમાં લાવવાની પરંપરા છે.					
૨૨.	આદિવાસી લોકસંગીત અને લોકનૃત્યોમાં પરંપરાઓ વણાયેલી હોય છે.					
૨૩.	આદિવાસી સમાજ, અર્થતંત્ર અને સંસ્કૃતિમાં સમૂહભાવના જોવા મળે છે.					

ક્રમ	વિધાન	હંમેશા	મોટે ભાગે	ક્યારેક	ભાગ્યે જ	કદી નહીં
૨૪.	આદિવાસી કુટુંબો લગ્ન-મરણ પ્રસંગે જરૂરત કરતાં વધુ ખર્ચ કરે છે.					
૨૫.	આદિવાસી સમાજની નવી પેઢીમાં પરંપરાગત આચરણ જોવા મળતું નથી.					
૨૬.	આદિવાસી કુટુંબો આજે પણ શાહુકારોના શોષણથી મુક્ત નથી.					
૨૭.	આદિવાસી કુટુંબો પોતાના હક અને મળતા લાભોથી જાગ્રત હોતા નથી.					
૨૮.	આદિવાસી સમાજજીવન માટે તેમનાં ગીત-સંગીત-નૃત્ય મહત્વનાં છે.					
૨૯.	આદિવાસી સભ્યો પરંપરાગત વાર્જિત્રો આજે પણ કુશળતાથી વગાડે છે.					
૩૦.	આદિવાસી કુટુંબો તાડ-ખજૂરી વગેરેમાંથી ઘરેલુ ચીજવસ્તુઓ બનાવે છે.					
૩૧.	સાદો આહાર અને સખત મહેનત આદિવાસીઓની તંદુરસ્તીનું મૂળ છે.					
૩૨.	આદિવાસી બાળકોમાં વૈજ્ઞાનિક વલણોનો અભાવ જોવા મળે છે.					
૩૩.	આદિવાસી કુટુંબોમાં સ્ત્રીઓનો દરજ્જો ગણનાપાત્ર હોય છે.					
૩૪.	આદિવાસી સ્ત્રીઓ પરંપરાગત ઘરેણાં પહેરવાનું વધુ પસંદ કરે છે.					
૩૫.	આદિવાસી જાતિતત્ત્વોની જાળવણીમાં સ્થાનિક સંગઠનો રસ લે એ જરૂરી છે.					
૩૬.	આદિવાસી કુટુંબોમાં વ્યક્તિ કરતાં સમાજને વિશેષ મહત્વ અપાય છે.					
૩૭.	આદિવાસી ગીતો તેમના રીતરિવાજો, માન્યતાઓ, આદર્શો છતાં કરે છે.					
૩૮.	આદિવાસીઓ સારા-નરસા પ્રસંગો જૂના રિવાજો પ્રમાણે ઉજવે છે.					
૩૯.	આદિવાસીઓ વૃક્ષો અને પશુપક્ષીઓને પોતાનો પરિવાર ગણે છે.					
૪૦.	આદિવાસી કુટુંબોમાં પરંપરાગત પહેરવેશમાં બદલાવ આવ્યો છે.					
૪૧.	આદિવાસીઓમાં ગરીબી અને સ્થળાંતરના લીધે બાળમજૂરી વધી છે.					
૪૨.	આધુનિક સમાજના સંસર્ગથી આદિવાસી રહેણીકરણીમાં ફેરફાર થયો છે.					
૪૩.	આદિવાસી કુટુંબોમાં દારૂ-નીરો-તાડી જેવા મદ્યાર્કનો ઉપયોગ સહજ છે.					
૪૪.	રોજી માટે સ્થળાંતરણ કરતા હોઈ આદિવાસીઓની પરંપરાઓ તૂટી છે.					
૪૫.	આદિવાસીઓમાં ગરીબી અને સ્થળાંતરના લીધે શિક્ષણનું પ્રમાણ ઓછું છે.					
	કુલ					

આભાર...

