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## **TRIBAL MOTHER TONGUE PLAY VITAL ROLE THEIRS PRIMARY EDUCATION**

**Dr. KONDRU SUBBA RAO**

Principal, University College of Education, Dean Faculty of Education  
Chairman, Board of Studies in Education,  
Adhi Kavi Nannaya University, Rajamundri

**Dr.R.S.VARAHALA DORA**

Assistant Professor, University College of Education,  
Adhi Kavi Nannaya University, Rajamundri

Andhra Pradesh occupies a unique position in the tribal map of India. The 30 groups declared as scheduled tribes in the Presidential Order of 1956 constitute, 1977 including in three groups (Lanbady, yanadhi and yerukula) of Scheduled Tribes of Andhra Pradesh. Recently including 34<sup>th</sup> group Nakkala, Kurvikaran , 35<sup>th</sup> group Dhulia, Paiko, Putiya (in the districts of Vishakhapatnam and Vijayanagaram ) of the Andhra Pradesh state . So total 35 Tribal groups in Andhra Pradesh and 7.8% of the population of the State without 34<sup>th</sup> and 35<sup>th</sup> group of the population. The majority of the Scheduled Tribes live in sparsely populated habitations in the interior and in inaccessible hilly and forest areas of the Andhra Pradesh state.

### **Primary education**

The Indian government lays emphasis to primary education up to the age of fourteen years (referred to as Elementary Education in India. The Indian government has also banned child labour in order to ensure that the children do not enter unsafe working conditions. However, both free education and the ban on child labour are difficult to enforce due to economic disparity and social conditions. 80% of all recognized schools at the Elementary Stage are government run or supported, making it the largest provider of education in the Country. Extending the system of primary education into tribal areas and reserving places for tribal children in middle and high schools and higher education institutions are central to government policy, but efforts to improve a tribe's educational status have had mixed results. Recruitment of qualified teachers and determination of the appropriate language of instruction also remain troublesome. Commission after commission on the "language question" has called for instruction, at least at the primary level, in the students' native tongue. In some regions,



tribal children entering school must begin by learning the official regional language, often one completely unrelated to their tribal tongue. Many tribal schools are plagued by high dropout rates due to language problem is there.

### **Literacy Rate in India:**

**Literacy in India** is key for socio-economic progress, and the Indian literacy rate grew to 74.04% in 2011 from 12% at the end of British rule in 1947. Although this was a greater than six-fold improvement, the level is well below the world average literacy rate of 84%, and India currently has the largest illiterate population of any nation on earth. Despite government programs, India's literacy rate increased only "sluggishly," and a 1990 study estimated that it would take until 2060 for India to achieve universal literacy at then-current rate of progress. The 2011 census, however, indicated a 2001-2011 decadal literacy growth of 9.2%, which is the slower than the growth seen during the previous decade. There is a wide gender disparity in the literacy rate in India: effective literacy rates (age 7 and above) in 2011 were 82.14% for men and 65.46% for women. The low female literacy rate has had a dramatically negative impact on family planning and population stabilization efforts in India. Studies have indicated that female literacy is a strong predictor of the use of contraception among married Indian couples, even when women do not otherwise have economic independence. The census provided a positive indication that growth in female literacy rates (11.8%) was substantially faster than in male literacy rates (6.9%) in the 2001-2011 decadal period, which means the gender gap appears to be narrowing.

### **National Language Policy in India**

It is in Part XVII of the Constitution entitled "Official Languages", that the issue of language is mentioned. These provisions are found in Articles 343-351. Article 343 lays down that Hindi in the Devanagiri script is the Official Language of the Union. Clause 2 of the same Article states that English shall continue to be used for such purposes as might be specified by law up to 1965. The Constitution has also specified in its VIII th Schedule, the various languages in the country to be used for purposes specified in Article 345 of the Constitution. It has today recognized 18 languages in the VIIIth Schedule namely Assamese, Bengali, Gujarati , Hindi, Kannada, Kashmiri , Malayalam , Marathi, Oriya, Punjabi, Sanskrit, Tamil, Telugu and Urdu. Sindhi was added in 1967, Nepali , Konkani and Manipuri were added in 1992. It is the special responsibility of the Centre to safeguard the cultural interests of the minorities and to see that they have adequate facilities for



receiving at least the primary education in their mother tongue.(Article 350 A). Not only this, Articles 29 and 30 confer broader rights upon linguistic minorities to preserve their distinct language, script and culture (Article 29), and to establish and to administer educational institutions of their choice (Article 30). In each state, there are groups who speak languages other than the dominant regional language and consider themselves as linguistic minorities. For example, the dominant regional language of West Bengal is Bengali and 86% of the population speaks Bengali. The Nepalis residing in the Darjeeling District consider themselves as a linguistic minority. This paper has made an attempt to see how the Lepchas , an ethnic minority group in the Darjeeling Hills , who in spite of being the original inhabitants of Darjeeling Himalayas have now been claimed as a “vanishing tribe” but are now becoming ethnically conscious and are now trying to revive their Lepcha language. Language rights and access to education in one’s mother tongue is an important aspect, all the more when the languages and the communities who speak them are under threat.

### **The Tribal language barrier:**

With a population of 84.3 million, the Scheduled Tribes<sup>1</sup> (STs) constitute 8.2% of the population of India. The 623 tribal communities speak 218 languages out of which 159 are exclusive to them (Singh 2002). Most of the tribal languages do not have a script<sup>2</sup> and are written in the script of either the dominant regional language or another major language; but some tribal languages, such as Santali,<sup>3</sup> have developed their own writing system. The *Sixth All India Educational Survey* of the National Council of Educational Research and Training (NCERT 1999) shows that, out of 41 languages used in schools<sup>4</sup> (grades 1–10) as languages of teaching or the medium of instruction (MoI) and as school subjects, only 13 are tribal languages, all but one (Nicobaree) from the North-Eastern States which have a much higher concentration of tribal population compared to the rest of India. Further, only three to four of these 13 tribal languages are used regularly as MoI (Jhingran 2005) whereas the others are taught as school subjects or used as MoI in occasional special programmes. Less than 1% of the tribal children have any real opportunity for education in the medium of their mother tongues. Exclusion of tribal languages in school education is problematic since a very large number of classrooms throughout the country have a sizable proportion of tribal children (see Jhingran 2009, this volume).

Eighteen Tribal communities have own mother tongue out of thirty five tribal communities of Andhra Pradesh. Records collected in schools in the tribal areas indicate continuing high “dropout” rates among tribal



children. A major reason for this is that in most districts the medium of instruction is the regional language. Most tribal children do not understand the textbooks, which are generally in the regional language. The appointment of non-tribal teachers in tribal children's schools is another problem the teachers do not know the language the children speak and children do not understand the teacher's language. The issue of language is being debated in the context of tribal education. While some researchers argue for a uniform policy with respect to language use in schools, others perceive it as a constraint in the process of schooling. The medium of instruction in government schools in tribal areas and meeting the needs of sound education of tribal children in terms of the posting of teachers, development of textbooks and curricula, training of teachers, etc. As a child's first exposure to education, there is debate around the language used for instruction and communication. Tribal children have limited contact with the state language, and tend to speak in their own local dialect. Government schools use the state language for teaching and communication, which is most often not familiar to a tribal child at the pre-primary and primary levels. They are thus unable to fully comprehend classroom teaching and activities, read in the state language or understand the texts properly.

### **Importance of language:**

The importance of the tribal language as the foundation of a child in the early years, and the underlying benefits of increasing achievement/learning levels by granting familiarity, cannot be over-emphasized. In a multilingual society geared towards the default state language, reliance on the local tribal dialect solely can entrench the differentiation between the tribal and non-tribal community – hindering the process of mainstreaming. Using the tribal dialect as a medium to transact the state curriculum, particularly for the first few years, and introducing the state language gradually as the child becomes comfortable in the school environment, can yield positive results. Languages are a privileged means of social, economic and political mobility.

In multilingual countries, like India, they are functionally distributed and the relationship among the different language categories, viz. official language, mother tongue, etc., is hierarchical. Mother tongue languages evoke strong emotions. However, socially less prestigious mother tongues are often discarded in favour of languages useful for social and economic advancement. The language shifts at home, school and other spheres are determined by the social, cultural and political contexts.



## Some of the tribal languages died in Andhra Pradesh.

Many tribal languages of Andhra Pradesh are already dead. Many are on the process of dying. Tribal languages can survive only when its speakers want to retain the language. As many accultured tribals are switching over to Telugu and English, the future of the tribal languages seems to pose certain threats for survival. This paper aims to study the attitude of the tribal students towards their own mother tongue. Example, Bagatha tribal mother tongue.

### TRIBAL LANGUAGES IN ANDRA PRADESH

S.No.	Name of the Tribe	Sub-groups	Mother tongue
1	Yanadi	4.Groups Endogamous	Telugu
2.	Chenchu (P.T.G)	Exogamous	Telugu
3.	Bagata	Unilateral, Agnatic king groups	Telugu
4.	Porja (P.T.G)	7.Groups	Dialect/ Telugu/Adivasi Oria
5.	Kolam	4.Groups	Dialect
6.	Gond	4.Groups	Dialect
7.	Gadaba (P.T.G)	7. Groups	Dialect/ Telugu
8.	Koya (P.T.G)	5. Groups	Dialect/ Adapted Telugu
9.	Kotia	4. Groups. Endogamous	Adivasi Oria/ Telugu
10.	Valimiki	Exogamous	Adivasi Oria/Telugu/Kupia
11.	Yerukala	Endogamous	Dialect/ Kurru Language
12.	Konda Dora	Savaral Groups	Dialect/ Kui
13.	Savara (P.T.G)	-	Savara
14.	Lambada	5. Groups	Dialect
15.	Konda reddy (P.T.G)	Savaral Groups	Telugu
16.	Andh	2. Groups Exogamous	Marati
17.	Bhil		
18.	Goud	12. Groups Endogamous	Telugu



19.	Jatapu		kuvi/Telugu
20.	Kammara		
21.	Pangi		
22.	Kattu nayakan		
23.	Konda kapu		
24.	Khond (P.T.G)	5. Groups	Dialect/Kuiga
25.	Kulia	Exogamous	Oria/Telugu
26.	Mali	7. Groups	Oria
27.	Manne dora	Exogamous	Telugu
28.	Nukha dora	Exogamous	Telugu/ Adivasi Oria
29.	Naik	Exogamous	Telugu
30.	Pardhan		Marati
31.	Reddy dora	Exogamous Endogamous	Telugu
32.	Rona	---	Oria
33.	Thoti (P.T.G)	4. Groups	Gondi
34.	Nakkala, Kurvikaran	Endogamous	Telugu
35.	Dhulia, Paiko, Putiya	Exogamous	Telugu

### Conclusion:

Education is widely accepted as the essential tool for the attainment of the developmental goals and leads to political consciousness, awareness of rights and duties among the people of a nation and it is the most important instrument for human resource development and has a great significance in the context of developing countries. Education depending on Language, without language we can't move and can't do anything, so language is play vital role in education and daily life. That's why we try to teach through mother tongue in primary level. The languages spoken by tribal's - tribal languages - are treated as unscheduled languages. In the wake of changing educational scenario, many of the tribal languages are facing the threat of extinction. The loss of language may adversely affect tribal culture, especially their folklore. Need at preserving and documenting tribal languages. Education in the mother tongue at the primary level needs be encouraged. Books and other publications in tribal languages will be promoted.



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