



Critical pedagogy: Essential of tribal education

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Abstract

Critical pedagogy, a philosophy of education and social movement has developed and applied theories from critical approach and allied traditions to the field of education and the cultural and economics of studies in education. According to the critical pedagogist teaching and learning are considered purely a political action and they reject the neutrality of knowledge, social justice and democracy are directly linked for built a new horizon of knowledge based cultural reaction critical pedagogy is a theoretical base for liberation from depression through an awakening of the critical consciousness. Encourages change in their society work as Social critique for political action for social changes. Critical analysis and socio-economic redesigning is essential for educational development. Critical pedagogy is purely a theory for analyse the social order and process of oppression tookplace in history. So evaluation of cultural criticism is also part of critical pedagogy.

Tribes are considered downtrodden section in our society. They basically need education for their socio-cultural and economic upliftment marginalization in the conscious result of marginalized efforts from ruling sects from centuries. In the light of critical pedagogy we can analyse the cause and effect of tribal deprivation qualitative and secondary data source is used for the collection of information.

Keywords: critical, pedagogy, essential, need, tribal, education

Introduction

Tribes and Education

Ethnographics written in the 'idiom' of 'eternal present' regarded these population groups as non - changing. In due course of time anthropologists and sociologists enlisted a vast group of people into 'primitive' and 'preliterate'. Tribes were regarded as those that were isolated and distantly located in relatively non-accessible geographical areas.

Characteristics of tribe

1. Primitive traits
2. Distinctive Culture
3. Geographical isolation
4. Shyness of contact
5. Backwardness

Need and Significances

Society like ours, in a crisis to function the education as well. Multi-cultural nature of our society is in one way a blessing and in another way it is a curse. So many type of Sociolinguistic and religious groups and their educational issues are varied from one way to another way.

Historically our society is caste oriented or dominated by upper castes. Because of that the marginalized groups, education is now a days also a problem. Curriculum designers and policy makers are not so much aware about the aboriginals education. Conventional system of education only targeted on the main stream education, but they do not gave too much importance on subaltern studies.

Educational experts and intellectuals oriented towards the

mainstream education. Test books, content, curriculum syllabus and even examination system also dominated by these wings. Teaching learning strategies also dominated by these type of one-sided experts; that is why the number of marginalized increase by day by day. Aboriginals are the people who are throneout to margins from economy education and society, their issues are not seriously addressed by the rule's or policy makers.

The apostle of 'Pedagogy of Oppressed' Paulo Friere ardently argued that education for liberation or liberation only through education. One illiterate educated means one family liberate from darkness and this light leads to the society. Education is helpful to liberate generations and generations from darkness. That is why the investigator try to analyses this problems.

Knowledge is inherent in man, no knowledge comes from outside life building, man making and character making assimilation of ideas.

The constitution of India, has not been defined the term 'Tribe' –under its previous, the president specifies from time to time various tribes in the states and the union territories as Scheduled Tribes. Aboriginals -are thought to be the earliest settlers in the original inhabitants of the Indian peninsula. Aboriginals basically depend for their livelihood on forest. Caste dominated Indian society and policies of pre-independent ruling sects, are compelled them to a culture of marginalization. Aboriginals in our country walked through a critical path they are compelled to give up age old customs and at the same time they were not able to assimilate the modern culture. Deforestation, urbanization new economic policies were the main obstacles in their path of development.

Objectives

1. Review the concept Critical Pedagogy
2. Interrelate Critical Pedagogy and educational upliftment of tribes.
3. Theoretical constructs and practical feedback in education.
4. To analyse socio-linguistic causes on tribal education
5. Chalk out novel solutions for tribal liberation.

Traditional pedagogy and Tribes

Pedagogy is the base of all type of education system. In this base all the educational activities designed and built up in accordance with the needs and aspirations of society. Due to the technological exposure pedagogy also is compelled to change the style of functioning. Designing of pedagogy is one of the crucial effort in the education.

Our existing education system is purely the product of existing social cultural process around us. Education is for modernization but some of our educationist are against the modernization education. Consider the Indian system with the emergence of renaissance and reformation the modernization starts and it would speedup by the rule of colonial emperors. Caste oriented Indian society is the cause which marginalizes the aboriginals. Modern india is the product of all educational Endeavour by governmental and non-governmental organizations.

Curriculum and transaction strategies are very important tools in education system. System of education is functioning on the curriculum, it include all dimensions of need and aspirations of society or in other way society is running on the planning of education system, But we consider the existing curriculum in general it neglects the aspirational and intellectual level of tribe students. Studies on tribal education shows that the existing curriculum in general, whether it is language, science or mathematics it is not suited to the level of tribal students. Aboriginal people's aspirations and intellectual level is entirely differed from that of our general group.

Our general group of the upper – caste are blessed with the educational opportunities around five thousand years. But in the case of aboriginals it is very critic one that is they only started their education from the rule of imperial governments, or really it started from post independent period. That variation not measured or counted by the policy builders or planning experts in the field of education. Education is considered as a tool of social change no doubt, but how can we change these downtrodden groups from their social boundness.

Panulo Friere and Pedagogical Concepts

Pedagogy of the Oppressed (1970) is, no doubt a great dream and theoretical construct for marginalized ones education. Education is for liberation otherwise education for liberation.

In Indian context pedagogy of the oppresses is a revaluation and a revolt against existing system of upper caste dominated education. Tribes are first generation in formal systems of education because of easily accessible strategies are essential for attract them to the world of knowledge. Henry Giroux's, Theory and resistance in education ;toward a pedagogy for the oppositions (1983). It in a systematic analysis of our theoretically inspired practice in urban education, that is, we

have developed a text that challenges and reconsiders critical Pedagogy of teaching in urban context through the examination of actual practice with urban youth critical pedagogy practice in traditional institutionalized settings, such as between the efforts to disrupt oppressive structures successfully, and offer guidance for teaching, for a more socially just world. The focus point of pedagogy of the oppressed is the social and economic inequities that confront urban youth. More attention to the development and implementation of pedagogy and curricula-that address the conditions of urban life and develop a sense of agency among students for altering those conditions. Louis Moll(2000) has referred to those context as a students "funds of Knowledge"; that is rather than presenting the community as a place to rise above, schools must equip themselves to draw from the knowledge that students bring with them to school – knowledge that is often not in their textbooks but is acquired from the streets, family, cultural, traditions –culture and the media. Pedagogy develops necessary skills among individuals within a context of social critique and struggle for social change. Critical Pedagogy sees the recognition of the conditions of in quality and the desire to overturn those conditions for oneself and for all suffering communities as the starting point and motivator to the urban student.

Recommendations

- Critically evaluate socioeconomic causes for tribal deprivation
- Re-design the curricular objectives in accordance with tribal aspirations
- Inter relate tribal culture with modernization efforts
- Accelerate Governmental efforts in tribal education
- Critical awareness and social consciousness is an essential need.
- Interpret the linguistic issues in the light of critical analyses of existing languages contradictions.
- Review the existing school curriculum for liberation of deprived group.

Conclusion

New perspectives of education is in a crisis among aboriginals. Theoretical Constructs and curricular approaches in education proves that modern education an inaccessible goal for deprived groups. Education is not only for more knowledge walking but also for liberate the deprived group from their intellectual boundness. Our countries long education and modern education consciously isolate aboriginals. These primitive peoples, Issues of isolation and segregation do not be addressed in right way by the experts or policy builders. So this is the Prime need to evaluate aboriginal issues in the modern way of Critical Pedagogy.

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