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“ATTITUDE OF TEACHER TRAINEES TOWARDS SOCIAL INCLUSION OF TRIBES”

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ABSTRACT:

Indian society is a complete solution from various disciplines. But sometimes these lifetimes lead to the illusion that some people are older in ability, power and intelligence. People should behave in the following way. This is also because some people in the society want to keep the maximum share of benefits and women themselves. It is necessary that an inclusive society should be treated with dignity and respect to the people in the margins. Inclusive development and social inclusion tribes are related to each other. While there is an all-encompassing distribution of benefits in inclusive development, the “in-person”



of social inclusion tribes society should be given the same stamp as the “first person”. The first is political, social, economic, cultural development, the second is separate from society. There are many such groups in India, such as India, which are not treated equally. It is not because they have not been able to earn the qualification for this, but it is because they have already taken away the right to be developed by others for it. These classes need to be equal, but the biggest hurdle in this has been the imposition of “public qualifications” on the tradition, social stereotypes and foundations of social laws and extreme religious bonds. Refutation of these is not only retaliating, but is considered to be anti-religious, illegal and malicious.

KEYWORDS: Attitude, Teacher trainees, social inclusion tribes.

INTRODUCTION:

In India, the constitutional provisions related to the education of tribes are primarily outlined in Article 15(4) and Article 46 of the Indian Constitution. These provisions aim to promote the educational and economic interests of Scheduled Tribes (STs) and other socially and educationally backward classes. Article 15(4): This article allows the state to make special provisions for the advancement of socially and educationally backward classes, including Scheduled Tribes. It empowers the state to make reservations in educational institutions for these groups to ensure their adequate representation. Article 46: This article specifically focuses on the promotion of educational and economic interests of Scheduled Castes (SCs), Scheduled Tribes (STs), and other weaker sections. It states that the state shall promote with special care the educational and economic interests of the weaker sections of the people and, in particular, of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation. Apart from these constitutional provisions, various policies and programs have been implemented by the government of India to address the educational needs of tribal communities. The Tribal Sub-Plan (TSP) and the Scheduled Tribes Component (STC) under various central and state government schemes are examples of such initiatives that focus on the educational

development of tribal communities in India. These programs aim to improve infrastructure, provide scholarships, and enhance the overall educational opportunities for tribal students.

Indian society is a complete solution from various disciplines. But sometimes these lifetimes lead to the illusion that some people are older in ability, power and intelligence. People should behave in the following way. This is also because some people in the society want to keep the maximum share of benefits and women themselves. It is necessary that an inclusive society should be treated with dignity and respect to the people in the margins. Inclusive development and social inclusion tribes are related to each other. While there is an all-encompassing distribution of benefits in inclusive development, the "in-person" of social inclusion tribes society should be given the same stamp as the "first person". The first is political, social, economic, cultural development, the second is separate from society. There are many such groups in India, such as India, which are not treated equally. It is not because they have not been able to earn the qualification for this, but it is because they have already taken away the right to be developed by others for it. These classes need to be equal, but the biggest hurdle in this has been the imposition of "public qualifications" on the tradition, social stereotypes and foundations of social laws and extreme religious bonds. Refutation of these is not only retaliate, but is considered to be anti-religious, illegal and malicious.

School or College as a social unit facilitates the applicability of the democratic values that are social inclusion tribes and equality. Education is the most influential agent for accomplishing social inclusion tribes and equality. To combat with the inequalities through education and to provide education to all the sections of all society, the system of free and compulsory education is developed in public schools by the Governments all over the world. India has also given political recognition and legal identity to the universalization of elementary education's legitimate demand. This has been established in the 86th Constitutional Amendment (2002) which made education for children between the age of 6-14 years compulsory and a fundamental right. Derived from this amendment, the Right to Education Act, 2009 seeks to mandate proactive action on the part of the states vise every child of the country in the 6-14 age group. Education is the most effective way of achieving equality and social inclusion tribes and this has reaffirmed through the implementation of Right to Education Act, 2009 in India.

Education as an agency helps in promoting social inclusion tribes. Education facilitates the socialization of children and at the same time inculcates the life skills into them. Social disparities and cultural diversities are well accepted and valued through the process of social inclusion tribes. In India, social exclusion is largely based on caste, religion and gender. Both exclusion and discrimination' are closely and intriguingly related with both caste and race. In the Indian context, marginalized, socially excluded groups include the Scheduled Castes (SCs), the Scheduled Tribes (STs), the Other Backward Castes (OBCs) and the Muslims.

Social inclusion tribes can be described as a condition where the differences of the members of the society are well accepted, appreciated and channels of living a dignified life are equally distributed. When the members of the society can participate fully in the activities of life which are considered as normal, the society can be described as socially inclusive society. (UNICEF, 2003)

Social inclusion tribes is a life-long process and it is not an end in itself. Social inclusion tribes covers all walks of life. It may consist of accessibility to quality education, freedom from caste, class and gender bias, availability of equal chances of leading dignified life etc. (UNESCO, 2005)

Teacher Education play a biggest role in social inclusion tribes. The teacher trainees are study with different cast, gender, religion, socio-economic status classmate and they teach different areas students. The teacher trainees of different castes together impart education to students of different castes, than the pace of social inclusion tribes intensifies.

Human are a social animal. They live in society according to societies rules. People in the society are divided into several classes and castes. This division has led to inequality in the society. Social inclusion tribes are needed to remove this inequality. In present study researcher wants to know the attitude of teacher trainees toward social inclusion tribes that's consist 5 dimension as social environment, social acceptance, social relation, social adjustment, and social isolation.

Definition of key words is follow-

Attitude- Attitude is defining as the way of think, feel, or behave. It is also known angle of vision towards a particular subject, thinks, person, or behavior.

Teacher trainees- Teacher trainees is define as the students who pursuing B.Ed. or B.T.C.

Social inclusion tribes- Social inclusion tribes is define as the process of improving the term on which individuals and groups take part in society-improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity.

Sreeja S. 2017 "Social inclusion tribes of differently able students and their educational attainments: a case study of visually impaired" education for all children with visual impairment is a global campaign and program of international council of education of people with visual impairment (ICEVI) acting is partnership with the world blind union to ensure that all girls and boys with blindness and low vision enjoy the right to education. The visually impaired child within 0-5 years develops right type of concepts, skills, mobility, imitations of tasks etc. the visually impaired child non vocal communications techniques such as hand language, eye language, smile language and facial expressions are limited. They can acquire these skills only upon mediated learning. This awareness should be given to mothers, siblings and relatives. Otherwise these children will be deprived of emotional, social, intellectual and physical growth; ultimately loss of the potential and capability. Suman Rani 2016, "Social exclusion: Impact on dalits in India". Conclusion is development of the marginalized communities and disintegrating people into mainstream of development, with a series of institutionalized social systems. The most affected population is Dalits who lag in all spheres of developmental activities. The impact of exclusion has made the Dalits as vulnerable community since from the Vedic time and dependable on the others so called upper communities. In the contemporary scenario due to the Impact of exclusion on Dalits they are subjected to social, economically and politically exclusion.

B.K.Mahakul 2015, "Social exclusion, Inclusive Growth and other backward CLASS in INDIA:- Some reflections". Inclusive growth has remained a prime concern for the government of India as a way to reduce poverty and disparities. In this sense the title of the Approach Paper on the 11th Five Year Plan. "Towards Faster and More Inclusive Growth" reflects the need to make growth "more inclusive" in terms of benefits flowing through more employment and income to those sections of society which have been by passed by higher rates of economic growth witnessed in recent years. The recognition of the need for more inclusive growth by our planners is a welcome shift in emphasis from mere increase in growth rates to improvement in standards of living of poor people through increase in employment opportunities as well as better delivery systems to ensure access to intended benefits by intended beneficiaries. SMarijia Veniute and Dainius Puras (2015) "Attitudes towards social inclusion tribes of people with mental disabilities in Lithuania in 2006 and 2015" conclusion is that Lithuania a stigmatizing and rather paternalistic approach towards social inclusion tribes of PMD was observed in 2006. Changes in attitudes will be presented after analyzing data of 2015 survey hypothesizing that implementation of mental health and social care policies on social inclusion tribes in Lithuania for the last decade have had a positive impact on changing public attitudes towards social inclusion tribes on PMD. Pradeep. B. Kadun, and Prof. Ravindra. D. Gadkar 2014, "Social Exclusion -Its types and impact on Dalits in India". the concept of social exclusion is a process of blocking the development of the marginalized communities disintegrating people and communities in to mainstream of development, with a series of institutionalized social systems. The most affected population is Dalits who lag in all spheres of developmental activities. Dr. Ambedkar therefore with his visionary mission provided a comprehensive framework for development of people in general and Dalits in particular. Archana kanugo (2013) "Social exclusion of women in India- A step towards social inclusion tribes of women". She describe that Despite gender equality in Indian society, rich evidence of discrimination in the context of gender inequality is past, in the complexity of "social exclusion of women", these differences were debated for centuries in many forums, often "women" and " Men "Complaints and accusations about what and how are the same, should and should be. Many initiatives have been taken to bring social inclusion tribes in the society, yet women are facing social exclusion in various walks of

life, be it social, political, economy, social exclusion of women in mines and mineral industries. There is no exception in the context of exclusion.

Objective-

1. To Compare the Attitude of Girls and Boys Teacher trainees towards social inclusion of tribes.
2. To Compare the Attitude of General and Reserved category Teacher trainees towards social inclusion of tribes.

Hypothesis-

1. There is no significant Difference between Attitude of Girls and Boys Teacher trainees towards social inclusion of tribes.
2. There is no significant Difference between Attitude of Unreserved and Reserved category Teacher trainees towards social inclusion of tribes.

Research Methodology-

In this study field survey method was used covering empirical studies. Population of the present study consists of all the teacher trainees of Lucknow University. Sample is 50 Teacher Trainees in which 25 Boys and 25 Girls Teacher Trainees. In 50 Sample size 25 Unreserved and 25 reserved category Teacher Trainees are included. To measure the Attitude of social inclusion tribes, an Attitude scale was developed by researchers. Scale consists Yes/No type 20 item. The researcher applied mean, standard deviation and T-test type statistical technique for the analysis of data.

Analysis of data-

Table 1- Mean SD and T-value of male and female teachers of teacher trainees.

S.N.	Group	Number	Mean	S.D.	T-value	df- 48 S.L.- 0.05 T.V.- 2.01
1.	Male	25	16.5	3.6	1.97	Insignificant
2.	Female	25	18.6	3.5		

Table 2- Mean SD and T-value of Unreserved and reserved teacher trainees.

S.N.	Group	Number	Mean	S.D.	T-value	df- 48 S.L.- 0.05 T.V.- 2.01
1.	Unreserved	25	15.25	4.71	1.34	Insignificant
2.	Reserved	25	16.85	3.85		

Findings-

1. The calculated t-value 1.97 is lower than the tabulated value 2.01 for the degree of freedom 48, so it is not significant at 0.05 level of significance. Thus the null hypothesis is accepted. It means that there is no significant Difference between Attitude of Girls and Boys Teacher trainees towards social inclusion of tribes.
2. The calculated t-value 1.34 is lower than the tabulated value 2.01 for the degree of freedom 48, so it is not significant at 0.05 level of significance. Thus the null hypothesis is accepted. It means that there is no significant Difference between Attitude of Unreserved and Reserved category Teacher trainees towards social inclusion of tribes.

CONCLUSION-

In present study there is little difference in mean of male and female teacher trainees and also Unreserved and reserved teacher trainees of Lucknow University but there is no significant Difference

between Attitude of Girls and Boys Teacher trainees and also Unreserved and Reserved category Teacher trainees towards social inclusion tribes. The attitude of teacher trainees towards social inclusion tribes is not affected from their gender and category.

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