



Article : NATIVE BACKGROUND OF URBAN SECONDARY SCHOOL TEACHERS

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ABSTRACT :

Teachers and other sections of this society are changing their residence from one specific location to another, due to various reasons. Regional identity is affecting the teachers life and social environment. With the intention to study the native background and migration of the teacher's sample questionnaires have been administered and the interviews were arranged. The data represents that the teachers come mostly from urban background. For identifying their native background, the teachers' oral and written expressions were noted down. Name of the district place, taluka or village according to their interest and affinity about the place. Above 20% teachers were residing in Mumbai since last 16 to 20 years. It also appears from the study that the teachers are highly mobile compared to their city population. The continuous residence of Secondary school teachers in Mumbai metropolitan city is also the matter of examination with reference to mother tongue and region of origin of teacher sample.

INTRODUCTION :

The spatial aspects of migration is an important stream of thinking in social sciences. The analytical study of migration can be undertaken with reference to regions extents and meaning in population adjustment. The social scientists are not merely interested in numerical gains and losses due to migration and their demographic, social and economic effects but also environmental influences upon migration, streams and consequences of departure and destination (Clarke-1965).

Generally the people from different regions of the country are attracted towards the metropolation cities and get absorbed in the different professions. Some people are born in a particular place but the parents of the same category are from other regions.(Bopegamage, Raghavan 1967).

Objectives of the Study :

[1]To focus the place of birth among Secondary school teacher in Mumbai city.

[2] To examine the number of years of continuous residence among the school teachers in Mumbai city.

Methods of Data Collection :

In the present study questionnaire completion and arrangement of interviews were undertaken for data collection. The items in the tools of research were based on the Socio-Geographic factors of the Secondary school teachers in the Mumbai Metropolitan city. The data obtained by administering the tools were containing items having relevance with residential history and native background of Secondary school teachers. In order to bring the objectivity in the study, the questions in the questionnaires were supplemented with alternatives. The open responses were also noted which were extended by the Secondary school teachers at the time of interview.

Out of 1139 schools 350 teachers from 114 schools had responded properly for the questionnaire and interviews. There are three Educational Inspectorate Regions in the Mumbai Metropolitan city. The respondent teachers were from, West, South and North Educational Inspectorate regions, the responded teachers were 120, 115 and 115 from three Inspectorate regions respectively.

Analysis and Interpretation of Data :

The data on place of birth was categorized by using combinations of the following: village, city, district, state, and country (Table 1). A city name was most frequently given as place of birth. A city name combined with the state name was the second most frequently used place name category. The teachers came primarily from urban backgrounds.

In some parts of India there is a stigma attached to village origins and village living. This is particularly true of areas where villages are poor and lack amenities such as electricity, telephone, drinking water etc. On the other hand, in Kerala there is less stigma attached to village origins and village living. Kerala's villages have very dense populations, a dispersed settlement pattern, and a high level of education which sometimes make it difficult to distinguish them from neighbouring cities and towns. In some instances where cities and districts shared

the same name it was difficult to tell whether the place of birth was the city or the district. Some teachers may have replaced a village origin by one in a nearby city.

It was not determined whether the teachers who named only the state or country of birth were born in urban or rural locations. Only 89 (25.43%) teachers specifically mentioned a village and/or the district from which they came.

Altogether 16.86% of the teachers (59) were born in the town: 18% in Mumbai and 61% elsewhere. Out of the total sample 31.71% was borne in Mumbai. The urban back-ground of the teachers is uncharacteristic of India where approximately 75% of the population resides in rural areas.

The figures show the teachers were a highly mobile group compared to the city population. There is considerable mobility among middle and higher income professionals in India. In Mumbai the mobility among these groups is particularly high as many are government employees who are frequently transferred throughout the country. In the 1991 sample about 34% of the teachers were migrants to Mumbai. According to the 1981 census, 48% of Mumbai population were migrants.

In recent years the perception of Mumbai has begun to change as the second generation of post-Independence and post-Partition Mumbai born residents. A new, sizable population of diverse regional origins from the middle and higher income groups has planted its roots in Mumbai. Most Indians perceive Mumbai as a city with a transient middle and higher income population of civil servants and bureaucrats. When asked, "Where are you from?", the middle income, Mumbai born Indian encounters incredulous looks when he answers, "Mumbai" "Nobody" Is from "Mumbai".

Some of the teachers are Gujarathi and Hindi-speaking moved to Mumbai at the time of calamities at native place. At the time of the survey, they had been residents of Mumbai for 20 to 25 years. The Malayali and Tamil women who had resided in Mumbai for 15 years or more are relatives of Central Government employees who migrated to the city at the time of Independence. Approximately a fifth of the migrant teachers had resided in Mumbai 16 to 20 years. The number of migrants living in the city for longer periods of time progressively decreases although there is a notable increase in the number of people living in Mumbai for a

period of 21 to 26 years. About a third of this group are life-time residents of the city.

The pattern of female migration indicates that most married female teachers moved to Mumbai after their marriage rather than with their parents or as single unmarried women. The pattern of male migration indicates differences between men from North India and South India.

Most of the Malayali teachers' husbands were employed in the Central Government, whereas husbands of Tamil teachers were employed by a variety of government and business concerns. Female teachers from all language groups tended to migrate to Mumbai after marriage. Differences in the length of residence in Mumbai were noted among regional groups. Marathi, Gujarathi and Konkani married women were more recent migrants whereas Malayali and Tamil married women had resided five years or more in Mumbai.

The Christian lived alone, one Goan with her sister, and the remainder in quarters at their school or the YWCA. Twelve of the 64 single female teachers migrated to Mumbai by themselves, which is a rare phenomenon in India. Five were Christians who, with one exception, were over 30, three Goans, Konkani speaking Hindus and a Hindi-speaking Christian.

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TABLE-1

PLACE NAME CATEGORIES FOR PLACE OF BIRTH

Place of Birth	Mumbai	District place	Taluka place	Village	Total
Mumbai	111				111
Andhra Pradesh		6	2	2	10
Bihar			2	1	3
Goa		3		2	5
Gujarath		25	5	28	58
Hariyana		2	1	1	4
Himachal Pradesh			1		1
Kamatata		10	15	5	30

Kerala		4	2		6
Madhya Pradesh		7	9	2	18
Maharashtra		22	20	35	77
Punjab		1		1	2
Rajastan		1	2	1	4
Tamilnadu		1		2	3
Uttar Pradesh		4		5	9
Delhi		5		4	9
Total	111	91	59	89	35
Percentage	31.71	26.00	16.86	25.43	100.

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**NUMBER OF YEARS OF CONTINEOUS RESIDENCE IN MUMBAI
AMONG TEACHER SAMPLE**

Mother tongue	Number of Years								Total
	1-5	6-10	11-15	16-20	21-25	26-30	31-35	35+	
1	2	3	4	5	6	7	8	9	10
Marathi									119
Maharashtra	10	13	8	10	14	3	3	2	
Karnataka	4	5	4	3	2	2			
Andhra Pradesh			3	2		2			
Madhya Pradesh			4	4	2	2	3	1	
Mumbai			4	3	3	2	1		
Gujarathi									98
Mumbai		5	6	7	4	4	2	2	
Gujarath		10	10	14	4	10	10		
Maharashtra			2			2			
Madhya Pradesh					1				
Delhi			2		2		1		
Hindi									30
Mumbai		2	4	4	2				
Uttar Pradesh		1		2	1				
Rajasthan			2			2			

Hariyana			2		2				
Maharashtra		1		1					
Himachal Pradesh				1					
Bihar		1	2						
Urdu									20
Mumbai	2	1	4	3	2	2			
Uttar Pradesh			1		1				
Delhi		1	1	1	1				
Kannada									14
Karnataka		2			2	3	2		
Maharashtra			1	1	2				
Kerala				1					
Konkani									12
Maharashtra	1								
Mumbai	1	1	1	1	1	1			
Goa	1	1	1	1		1			

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1	2	3	4	5	6	7	8	9	10
Punjabi									6
Mumbai	1	1	1	1					
Punjab	1	1							
Tamil									11
Tamilnadu	1	1	1						
Mumbai	1	1	1	1	2				
Maharashtra		1	1						
Telgu									14
Mumbai	2	2	2	2	1	1	2		
Andhra Pradesh			1		1				
Malayalam									13
Kerala	1	1	1	1	1				

Karnataka			1						
Mumbai	2	2	2	1					
Other									13
Uttar Pradesh	1	1		1					
Madhya Pradesh			1						
Maharashtra			1						
Mumbai	2	2		3					
Andhra Pradesh				1					
Total	31	57	75	70	51	37	24	5	350
Percentage	8.86	16.28	21.43	20.00	14.58	10.57	6.86	1.42	100

Among the sub-groups that comprise the Christian population in India, the Goans and Mangalorians are the most westernized, and eight of the twelve single female migrants belonged to one of these two groups. While it is rare for single women to migrate, the fact that most of such women in the sample were Christians is consistent with the impression that among the various ethnic groups in India, Christian women enjoy greater geographic mobility than women in other groups. Except for a man who had moved to Mumbai 21 years prior to the survey, the South Indian men had lived in Mumbai five years or less. Eight of the South Indian male teachers taught in schools managed by their church or language community. South Indian religious and linguistic communities are well established in Mumbai and afford South Indian migrants a competitive advantage in securing teaching jobs in the city. As for male migration, North Indian men generally held several jobs in their state of birth before moving to Mumbai. On the other hand, the fourteen South Indian men either moved directly to Mumbai upon completion of their college degrees or held one job in their home state before moving. The teachers taught in a variety of English medium schools; more than a quarter taught in schools operated by their religious or linguistic community. The teachers were largely a heterogeneous set of mostly female middle class urban migrants to Mumbai from different parts of India.

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