

**UNREVEALED BOOK IN THE HILLS:  
PERSPECTIVE ON EDUCATION IN KATTUKUDY AND  
KURATHYKUDY IN MUNNAR**



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**FEBRUARY 2019**

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PERSPECTIVE ON EDUCATION IN KATTUKUDY AND KURATHYKUDY IN MUNNAR**

Thesis submitted to St. Teresa's College (Autonomous), Ernakulam in *fulfillment of the requirements for the award of the degree of Bachelor of Arts in Sociology*

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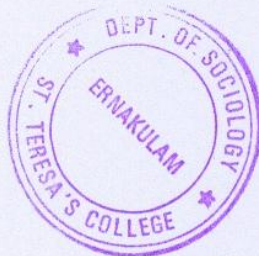
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## CERTIFICATE

I certify that the thesis entitled **“UNREVEALED BOOK IN THE HILLS: PERSPECTIVE ON EDUCATION IN KATTUKUDY AND KURATHYKUDY IN MUNNAR”** is a record of bonafide research work carried out by (Anjaly .K. Daison,), under my guidance and supervision. The thesis is worth submitting in fulfillment of the requirements for the award of the degree of Bachelor of Arts in Sociology.

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February 2019

## DECLARATION

I, ANJALY K DAISON, hereby declare that the thesis entitled “**UNREVEALED BOOK IN THE HILLS: PERSPECTIVE ON THE EDUCATION IN KATTUKUDY AND KURATHYKUDY IN MUNNAR**” is a bonafide record of independent research work carried out by us under the supervision and guidance of Dr. Leela P. U, I further declare that this thesis has not been previously submitted for the award of any degree, diploma, associateship or other similar title.

Place: Ernakulam

Date: February 2019

Name and signature of the students

Anjaly .K. Daison

A handwritten signature in blue ink, appearing to read 'Anjaly', with a long horizontal stroke extending to the right.



## **ACKNOWLEDGEMENT**

First and foremost, we praise and thank almighty for instilling us the ability and confidence to undertake this venture and for showering blessings on us for making our thesis a success.

I would like to express our sincere gratitude to our Director Rev. Sr. Vinitha CSST and our principal Dr. Sajimol Augustine M, for their continuous support. I have great pleasure in expressing our heartfelt gratitude to Dr. Sajitha Kurup, Head of Department of Sociology for her timely advice during course of study.

I am deeply indebted to Dr. Leela P.U, Assistant professor, who has constantly helped to bring the best of our ability. Her support, insight, suggestions, patience and encouragement has been greatly helpful in completing our thesis successfully. She has taken great pain in going through our manuscript, suggesting additions and alterations, without which our thesis would not have attained its perfect form.

I owe our sincere thanks to the librarians for the services rendered to carry out our thesis, and also our sincere thanks to other faculty members.

I would like to extend our sincere gratitude to our parents and our group members for their constant support and prayers on completing this thesis.

**ANJALY .K. DAISON**

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# **CHAPTER-I**

## INTRODUCTION

Education is the process of acquiring of the body of knowledge and skills that people are expected to have in your society. A good education develops a critical thought process in addition to learning accepted facts. It also encourage inter education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs and habits. Educational methods include storytelling, discussion, teaching, training, and directed research intellectual curiosity, which will lead to lifelong learning. All-round development aim of education: it also known as harmonious development of the physical, intellectual, emotional, spiritual, moral and aesthetic education gives us the knowledge of the world around us and changes it something better. It helps us build opinions and have points of view on the things of life. People debate over the subject of whether education is the only thing that gives knowledge ideas of human personality.

Education is a systematized process through which an individual acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society; Education is the only means. Its goal is to make an individual perfect. Each and every society gives importance to education because it is a panacea for all social evils. It is the key to solve the various problems of life.

Education is a continuous and lifelong process. It starts from the womb of the mother and continued till death. It is a lifelong process of development from infancy to maturity. It includes everything which influences human personality. Human behaviour is modified and developed through educational process. Human senses, mind, behaviour, activities, skills are trained in a constructive and socially desirable way. Life without education is meaningless and like the life of a beast. Every aspect and incident needs education for its sound development.

Education from elementary level to technical higher education can able to bring the world to a single platform where competency and individual potentiality give the worth of living. The Vision 2020 of India and the competitive challenges in globalization race of the world meet the platform of development. Human rights abuse is 'normal' in most of our countries. Many people have been killed, maimed and tortured. Peaceful demonstrations are stopped with guns by the authorities. Evidence abounds in most countries for everybody to see. The judicial system in most of our countries lacks the needed independence and fairness. Judges who do not kowtow to the whims and fancies of the government in power are either sacked or murdered under mysterious circumstances. Most suspects do not get fair trials in court and many unfortunate citizens are imprisoned even without trial. Political opponents are often they said victims of this abuse of human rights. Most governments in our part of the world have monopolized state press and electronic media, and deciding on which news item is to be published/aired or not. Most often the parties of the other side of the political divide are prevented from benefiting from these facilities without censorship. They are never seen as alternative future governments but as political enemies. Due to the high cost of education, poverty and lack of materials and (school) structures, our cities are full of street children, who end their day sleeping on verandahs and Kiosks, not knowing where the next meal will come from.

On the 50th anniversary, 10th December 1998, we resolved to treasure and uphold the tenets of the Universal Human Rights Declaration for the benefit of all and resist human rights violations of any kind wherever they may rear their ugly heads.



"You can only kill the messengers.

You cannot kill the message." Ken Saro-Wiwa

Failure to end the global crisis in education makes sustainable development impossible by denying nearly a billion people the ability to make informed choices about their lives, their families and their societies. The plan of Implementation for the World Summit on Sustainable Development recognizes that education is critical to sustainable development, and reiterates existing international commitments to the Education for All goals and strategies agreed in Jorntien in 1990 and again in Dakar in 2000 - including universal primary education by 2015.

However, the world leaders gathered in Johannesburg must do more than repeat old promises. Two years after Dakar, aid to education still languishes at pitifully low levels and 125 million children are still out of school (UNESCO report 2002, Bangkok). In order to ensure that all girls and boys can complete a full course of schooling, governments attending the summit must take decisive new steps to deliver on the promises they have already made. The Global Campaign for Education, a broad alliance of child rights activists, NGOs, and public sector and teachers unions, with members in more than 150 countries, demands that in World Conference, Johannesburg (14-18 April 2002):

## **EDUCATION**

As *NELSON MANDELA* says, "Education is the most powerful weapon which you can use to change the world." And in a knowledge economy is the new currency by which maintain economic competitiveness and global prosperity.

## **TRIBE**

The term 'Scheduled Tribes' first appeared in the constitution of India, Article 366(25) define scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purpose of this constitution". (*Tribal and Indian society, Sunil Kumar; 6*)

## **TRIBAL EDUCATION**

In all countries there are disadvantaged individuals and groups. These deprived section of the community have to struggle had for survival and development. Education has been acclaimed as the prime mover of development. It opens the doors to modernization. The development of disadvantaged groups like scheduled castes, scheduled tribes, the minority groups etc. cannot be achieved by simply by formulating welfare schemes for backward classes but it requires a multisectoral, multidepartmental approach. "Tribal school" means an institution with an educational program that has as its primary purpose provided education in any grade or grades from kindergarten to twelfth grade and that is controlled by the elected governing body of a federally recognized American Indian tribe in Idaho or by a tribal education.

Tribal students even while they are receiving their education must be trained to be dedicated to the service of their own people. They must help to develop their people's inner resolve to resist exploitation and to safeguard their own right.

## ISSUES OF TRIBAL EDUCATION

- Language is a barrier for the tribal children for their education process.
  - Tribal language is parochial and not recognized
  - Spoken language is limited to the community.
  - Tribal language is inferior to the regional language
  - Tribal girl's are slow in comprehension compared to boys

Training and capacity building has to be undertaken on a sustained basis to ensure continued motivation on the part of teachers. Studies suggest that teacher motivation contributes more to teaching\_ learning process than teacher competence. For maximum effectiveness, teacher training has to be an ongoing process and not on a time effort. In addition to tradition, capacity building of teachers on academic and petrology is needed. The following are the key elements of teacher training and petrology.

- Training on material use:
  - Orientation on local tribal dialects and use of material for TLM;
  - Development of resource training manuals to assist in class room teaching.
  - Tribal primer can be supported by picture dictionary, teacher's handbook, conversational chart and self learning materials for teachers.
  - Training in the use of interactive, child\_ centric and gender\_ sensitive methods of teaching in multi\_ grade class rooms.



- Community participation and ownership:

For the community to be involved in the education process, youth Tribal educators and tribal teachers from the community can act as the role models and work together inside and outside the classroom. At the same time, the local tribal community must be empowered as partners with a sense of true ownership of the initiative. New and comprehensive ways of engaging communities and /eliciting participation from communities have to be explored constantly, keeping in mind the changing needs of community. The following are the key elements for effective community participation:

- Obtain buy\_ in from local stakeholders: Gain trust of local, learn from and educate them, and build capacity of local tribal youths and community leaders.
- Assure community participation: local community can participate or can be involved in different activities, e.g. Planning exercise, construction of school building, documentation of local folklore, history, traditional medicine etc. interaction between the amongst the participants, through motivation.
- Instill sense of accountability and ownership among children and parents: Local community should contribute in term of cash, kind an labour for the promotion of educating their children; and own entire responsibilities of their school including repair of school building, management of mid\_ day meal programme, preparation of TLMS, promotion of enrollment, school supervision and monitoring.
- Empower communities: communities should be empowered to demand appropriate and quality education services from the government through a multi\_ pronged strategy.

## **BACKDROP OF TRIBAL EDUCATION**

- The Fifth Schedule of the constitution mainly states the provision to the administration and control of scheduled areas and scheduled tribes such as: Executive power of a State in Scheduled Areas; Role of Governor in the administration of Scheduled Areas; Constitution and function of Tribes Advisory Council; Law applicable to Scheduled Areas; and Amendment of the Schedule. The Sixth Schedule of the constitution, under Articles 244(2) and 275(1) of the constitution mainly states the "Provisions as to the Administration of Tribal Areas in the States of Assam, Meghalaya, Tripura and Mizoram", inter alia, with reference to: Autonomous districts and autonomous regions; constitution of District Councils and Regional Councils; Powers of the District Councils and Regional Councils to make laws; Administration of justice in autonomous districts and autonomous regions; Powers of the District Council to establish primary schools, etc.; Powers to assess and collect land revenue and to impose taxes; suspension of acts and resolutions of District and Regional Councils; Dissolution of a District or a Regional Council.

## **EDUCATION OF SCHEDULED TRIBAL CHILDREN**

- Scheduled tribes constitute the statutorily weaker section of society and form a distinct target group under the existing pattern of planning. Due to determined efforts of the government at the central and state levels, the Gross Enrolment Ratio(GER) of ST children has increased considerably at elementary levels of education, even more as compared to their non-tribal counterparts, e.g the (GER) of ST children at primary stage is 137 as against 116 of their non-tribal counterparts. The corresponding figures for Upper Primary stage are 88.9 as

against 85.5; and for elementary stage are 119.7 as against 104.3 (Statistics for School Education 2010 - 2011). Thus, the participation of these children is now more or less in proportion to their share in population at the elementary school level. Dropouts, though declining over years, are significantly large at this level: the dropout rate of ST children at primary school level is 35.6% as against 27% of their non-tribal counterparts.

## **EDUCATIONAL ISSUES AND CONCERNS**

- The situation of education of tribal children is related to the quality of education in general, and not solely to being tribal. Of course being a tribal also means that most of the time they are also poor; they live in areas where the provision of education is very weak. So the situation is not only because they are tribals but because of various inter-related issues. Empirical evidence suggests that tribal children possess the basic cognitive abilities and psychological dispositions for successful participation in schools; and their low achievement levels are attributed to school-related variables as would apply to non-tribal students (Gautam, 2003; Reported in Bagai and Nundy, 2009, p.11). Poor performance of tribal students and the below average situation of primary education in tribal areas is driven by inter-related factors, which can broadly be grouped into: (i) internal factors; and (ii) external factors.

### **(i) INTERNAL FACTORS:-**

Internal factors are intrinsic to the structure of the education system, e.g. content and pedagogy, teacher absenteeism and attitude, language of instruction, incentives, limited ownership of education by the community, and can be addressed through appropriate programs.



### ***1. Language of Instruction***

- Tribal children have limited contact with the state language, and tend to speak in their home language. Tribal children of Odisha have reported to face language related problems during initial years of schooling (class-1 and 11); they fail to understand and communicate in Regional language, which is their second language, with their classmates, inmates and teachers (Pradhan and Pattanaik, 2011). 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.
- Gradually introducing the state language can improve the child's potential in mainstream education systems. The use of the tribal language in the initial years can develop a sense of comfort for the tribal child. It must be the first language and taught as a means of acquiring knowledge of tribal culture, ethnicity, literature and the arts. The medium of instruction cannot only be the local language, because of practical constraints. It must, however, start with that. The study conducted by Pradhan and Pattanaik (2011) revealed that tribal students did not show interest to pursue formal education in their home language (s). They opined that education in the medium of their home languages (tribal languages) would not help them to expand the horizon of their knowledge. More importantly, class room transactions must be such that they show respect for the child's language, identity and social background.

### ***2. Curriculam Content - Local Adaptation of Methods and Materials***

- Educational content should be molded in the "relevant" culture of the community. Research in child development and pedagogy has indicated that a young child learns concepts better if these are embedded in contexts that are meaningful, i.e. contexts that are local and familiar. The words, terminologies, messages, topics reflected in the syllabus and textbooks are most often alien to tribals. The new

National Curriculum Framework, however, recommends a plurality of textbooks meant to create a theoretical space for local specificity. There is a growing focus on workbooks that supplement the learning process in various subjects, and can encourage children to undertake assignments outside the classroom (e.g. conduct science experiments at home with local materials). Other teaching aids to make learning more fun and creative include puppets, model making, singing and drama.

- Multi-grade Multi-level (MGML) Curriculum
- Approximately 80% of rural schools are multi-grade. Children that are drawn into class, irrespective of their abilities, often exhibit different learning levels, which need to be addressed via appropriate teaching methodologies. The curriculum being followed by the Rishi Valley Institute for Educational Resources (RIVER) is an excellent example of MGML curriculum

### ***3. Training and pedagogy***

Children in tribal/ scheduled areas are taught by the teachers who may not be from the tribal community. The presence of tribal teachers, especially from the same community, has shown and improved school participation of tribal children, as these teachers understand and respect the culture with great sensitivity. Assuming that tribal teachers are more natural fit, many states have appointed community teachers or para teachers. However, special training on both course materials as well as appropriate conduct with tribal students have to be undertaken even if the teacher has tribal origins.

There is a need for attitudinal training of teachers. In a discussion with the primary school teachers working in tribal areas of Odisha, Mishra (2007) noted the following reactions, which are widely applicable across the country;

- 1) Tribal children are docile.
- 2) Non-tribal children are good in mathematics.
- 3) Tribal language is not the language of power.
- 4) Tribal language is not spoken or used by others.

- 5) Tribal language is parochial, and not recognized.
- 6) Spoken language is limited to the community
- 7) Tribal language is inferior to the regional language.
- 8) Tribal girls are slow in comprehension compared to boy.

Training and capacity building has to be undertaken on a sustained basis to ensure continued motivation contributes more to the teaching-learning process than teacher competence. For maximum effectiveness, teacher training has to be an ongoing process, and not a onetime effort. In addition to training, capacity building of teachers on academic competence and pedagogy is needed. The following are the key element of teacher training and pedagogy.

#### ***Training on material use***

- Orientation on local tribal dialects and use of local material for TLM;
- Development of resource training, manuals to assist in classroom teaching.
- Tribal primers can be supported by picture dictionary, teacher's handbook, conversational chart and self learning materials for teachers.
- Training in the use of interactive, child-centric and gender-sensitive methods of teaching in multi- grade classrooms.

#### ***Changes in perception of teachers about tribal children***

- Sensitisation to cultural, cognitive and behavioural strengths of tribal children.
- Emphasis of attitudinal training of teachers.
- Increase motivation level of teachers can generate interest among the tribal children towards education.

#### ***Participatory method of teaching***



- Encourage students to ask questions learn through projects/ tours, involves student to complete activities prescribed in the syllabus.
- Adopt a process of continuous evaluation.
- Emphasize holistic education developing social, moral and spiritual values.

Development of appropriate curriculum is futile exercise in the absence of appropriate training in the use of materials. Research has shown that it is important to train the teachers in the use of dictionaries, flash cards and innovativeteaching, learning materials.

#### ***4. Community participation and ownership***

For the community to be involved in the education process, youth tribal educators and tribal teachers from the community can act as agents of change. They can serve as role models and work together inside and outside the classroom. At the same time, the local tribe community must be empowered, as partners, with a sense of true ownership of the initiative. New and comprehensive ways of engaging communities and /or eliciting participation from communities have to be explored constantly, keeping in mind the changing needs of the community. The following are key elements for effective community participation.

- Obtain Buy-in form Local Stakeholders: Gain trust of locals, learn from, and educate them, and build capacity of local tribal youths and community leaders.
- Assure Community Participation: Local community can participate and/or can be involved in the different activities, example planning exercise; construction of school building, documentation of local folklore, history, traditional medicines; interaction between and amongst the participants, through motivation
- Instill Sense of Accountability and Ownership among Children and Parents: local community should contribute in terms of cash, kind and labor, for the promotion of education of children and on the entire responsibilities of their school,

including repair of school building, management of mid-day meal program, preparation of TLMS, promotion of enrollment, supervision and monitoring.

- Empower Communities: Communities should be empowered to demand appropriate and quality education services from the government through a multi-pronged strategy.

### ***5. Incentives***

- The issues of incentives e.g. free school uniform, free textbooks and learning materials, mid-day meals, to increase school attendance, particularly among scheduled tribe children, has been debated over time. Incentives, whether to individual or to the school, may be necessary and useful in some situation (especially for first generation learners), but are not sufficient in themselves to enhance children's access to quality education (Ramachandran et.al. 2007). Sharma (1984), on the other hand, mentioned that introduction of different incentives like free uniforms, textbooks and boarding and lodging facilities resulted in higher enrolment of SC and ST students, including girls. Many NGOs provide individual incentives in the form of free food as well as health services to ensure a more integrated approach to development. Several education programs run by NGOs across the country provide free meals with a view to raise enrollment and help retention while providing much needed nutrition to poor children. However, it is important to ensure that education, are not free meals, is the motivation.
- Since 2002, NGOs in Maharashtra, Karnataka and Andhra Pradesh have withdrawn individual incentives and focused on school based and community level activities, e.g. teacher support and training, providing additional teachers, activating and motivating the school committees, remedial education (Ramachandran et.al.,2007). They work closely with the local education department officials and school teachers to ensure the proper functioning of the school. In addition, they support children's learning through remedial education

classes, school/ village library, pre-school education and children's clubs/ Balpanchayats.

## **(ii) EXTERNAL FACTORS**

External factors lie outside the education system, e.g. Difficult Geography, gender bias, migration of parents, and are the problems a program attempts to combat.

### ***1. Gender Bias***

Gender imbalance is seen as at levels of education, placing tribal girls at a disadvantage in terms of their participation. Gender disparity is an important issue that needs to be tackled via appropriate programs. Tribal girls have a higher tendency to dropout and lower tendency to enroll in school. An estimated 37 percentage of girls aged 7-14 belonging to low castes or tribe do not attend school, compared with 26 percentage of majority girls of the same age ( Lewis and Lockheed 2007) . In many tribal communities, parents give minimal importance to girl's education due to economic and social limitations, send them to school only occasionally, or keep the girl child secluded from the outside world. Most frequently are engaged in sibling care. They are often forcibly pulled out from schools, and become child laborers, never to return to education. For example, tribal girls constitute majority of the migrant child laborworking in cotton fields (Rajasekaran, 2008).

Both government and non government initiatives are attempting to readdress this disparity by providing life- oriented and gender sensitive education. Government schemes such as National Program for Education of Girls at Elementary Level (NPEGEL) and Kasturba Gandhi Balika Vidyalaya (KGBV) are aimed at improving quality of education, in terms of enrolment and retention, in tribal rich areas where girls' education needs attention. Some NGOs run motivational /

preparatory centres that are residential in nature and provide a stop-gap for girls looking to attend longer duration residential camps.

## **2. Access**

Physical access to schooling in tribal areas is often difficult mainly due to geographic conditions, sparse population, and remoteness of tribal village or migratory patterns of tribals. State has adopted interventions to address these issues in purely tribal or tribal-dominated habitation. The alternative schooling strategies under SSA have catered to out- of -school children in tribal areas and pockets.

In tribal areas, there is reliance on non-formal education which is perceived to be more useful than formal education, particularly to reach out to the hardest-to-reach group of children in remote areas. NFEs therefore target children who drop-outs from the formal system of education because of economic and cultural compulsion, or who have stayed out of the system, again for socio-economic reasons, or because they do not find primary schooling attractive or meaningful. A significant proportion of such out- of-school children are in areas where schooling facilities are available, and did not join the school system or left school before completing their schooling.

This non- formal method provides room for innovations and injects flexibility to rigid system in terms of organization, teaching method, content, target group of learners and evaluation procedures (Nair, 2007). It encompasses a strategy that develops competency levels of children as per their age through a condensed curriculum, in a short duration, at their own pace. NFEs enable learners to bridge the gap between them and their peers who have been attending school. The basic premise is non-permanence, and an NFE should cease to exist once the children are settled in a formal school.

### ***3. Migration***

Children of migrant workers are deprived of the basic child right. Seasonal migration has become a reality in many parts of the country, caused by drought and environmental degradation, and is particularly common in several tribal areas. It has been observed that migrant populations, comprising mainly the landless poor, who have hardly any other assets, skills or education, are mostly from tribal communities. Education of migrant children in tribal areas becomes huge hurdle, as a large number of poor rural families are forced to migrate out of their villages for several months every year in search of work, merely to survive. Children tend to accompany their parents, drop out of school and are forced into hard labor at work sites. For example, an estimated 100,000 children in the age group of 9 to 15 years from South Rajasthan migrate from Rajasthan to the Cotton fields in Gujarat (Kothai 2007).

Migration as a social and economic phenomenon is difficult to control. Talking migration as necessary for survival, innovative education support programs such as seasonal hostels as well as residential schools, mobile teachers, education training for migrant mothers can be undertaken to retain students back in the village, and ensure an interruption – free education. Also, collaborating with government schools or setting up a temporary non- formal education centre at the migratory destination is another innovative option. Any education initiative in migrant-prone areas should aim at preventing children to migrate with their parents.

Seasonal hostels are targeted at distracting children of migrants to migrate with their parents and continue schooling in the village. Other program initiatives include setting up of short term residential programs for children of migrants, provision of incentive like stationary , writing material, uniforms etc, setting up of Ashram/residential schools, provision of mobile teachers and seasonal camps for mobile communities . Some organization provides support for the children to link back to their home schools when the migration very season is over. For



example there are seasonal schools run by Gujarat-based Ganatar for children of salt pan workers in Kutchh and children working in the sugarcane areas of Navasari, Dangs and Surat. An NGO called Janarath runs Shakhshalas (sugar schools) for children of migrant labors who work for the sugar factories in Maharashtra, Andhra Pradesh provide educational services to children of brick workers at the factory sites.

## **TRIBAL EDUCATION IN INDIA**

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 student's native tongue. In some regions, tribal children entering school must begin by learning the official regional language, often one of the experiences of the *Gonds* of *Andhra Pradesh* provide an example. Primary schooling began there in the 1940s and 1950s. The government selected a group of *Gonds* who had managed to become semiliterate in Telugu and taught them the basics of written script. These individuals became teachers who taught in Gondi, and their efforts enjoyed a measure of success until the 1970s, when state policy demanded instruction in Telugu. The switch in the language of instruction both made the *Gond* teachers superfluous because they could not teach in Telugu also presented the government with problem of finding reasonably qualified teachers willing to teach outlying tribal schools.

The commitment of tribes to acquiring a formal education for their children varies greatly. Tribes were differing in the extent to which they view education positively. Gonds and Pardhans, two groups in the central hill region, are case in point. The *Gonds* are cultivator, and they frequently are reluctant to send their children to school, needing them, they say, to work in the fields. The *Pardhans* were traditionally bards and ritual specialists, and they have taken to education with enthusiasm. The effectiveness of educational policy likewise varies by region. In those parts of northeast where tribes have generally been spared the wholesale onslaught of outsiders, schooling has helped tribal people to secure political and economical benefits. The education system there has provided a corps of highly trained members in the professions and high-ranking administrative posts.

Many tribal schools are plagued by high dropout rates. Children attend for the first three to four years of primary school and gain a smattering of knowledge, only to lapse into literacy later. Few who enter continue up to the tenth grade; of those who do, few manage to finish high school. Therefore, very few are eligible to attend institutions of higher education, where the high rate of attrition continues.

## **TRIBAL EDUCATION IN KERALA**

The scheduled tribe communities in Kerala are heterogeneous in social customs, beliefs and practices. It is also possible to demarcate them on the basis of health, education and their physical quality of life. The analysis starts with the level of education of tribal communities belonging to Idukki, Palakkad and Wayanad. Here, each tribe is analyzed separately. Next, a comparison of tribes at district as well as state level is presented.

Focus is being given to education as it is an instrument not only to heighten the awareness levels but also enable the scheduled tribes to access better employment and human development. Education section interventions lays emphasis on improving functional literacy, minimizing school dropouts and enhancing academic proficiency of students. The overcrowding seen in our pre-metric and post-metric hostels is being addressed at once by creating adequate infrastructure facilities. A major area of concern is the dropout rate at the secondary, higher secondary, professional and technical levels. The gender relations and socio-economic aspects of the households are important factors. The dropout issue is being addressed through a multi-faceted program involving measures to solve language issues, training and recruitment of teachers with right aptitude, offering quality education to students, through concerted and focused effort by all concerned with a mission mode.

For providing pre-primary education to the tribal students living in very remote and inaccessible areas, there are 13 nursery schools, 10 Kindergartens, 4 Balavadies, 3 Balavijnanakendras and 1 Vikasvadi are running under the department. These students are given food, uniform, bag, umbrella etc.

## **TRIBES IN KERALA**

Tribals in Kerala (Adivasis of Kerala) are the indigenous population found in the southern Indian state of Kerala. Most of the tribal people of Kerala live in the forests and mountains of Western Ghats, bordering Karnataka and Tamil Nadu.

According to the 2001 census of India, the scheduled Tribe population in Kerala is 3, 64,189 (lunas-180,169 and felunas-184,020). Wayanad has the highest number of tribal's (1, 36,062). Iduki – (50973) and Palakkad (39665)

districts are the next two that make up the lion's share of the native tribal people groups in the state. The paniya (paniyar) are the largest of the 66 major tribes. There are other tribal communities in the Kasargood district in the state of Kerala known as Mavilan.

### **Major Tribes**

Tribals in Kerala are living on the hill ranges, mainly on the Western Ghat, bordering Karnataka and Tamil Nadu. As a natural border, the mountain has branches in Kerala as well as in Tamil Nadu and Karnataka. The tribals on the Kerala hills are only listed here.

- Adiyan
- Alar
- Arandan/ Ernadan
- Cholanaikkan
- Eravallan
- Malappulayan
- Irulan
- Kadar
- Kammara
- Kanikkar
- Kattunayakan
- Marati
- Muthan
- Mudugar
- Muduvan/ Muthuvan
- Paliyan, (Palleyan), (Palliyar), Paanan
- Paniyan, Parayan
- Ulladan

- Uraly
- Mavilan

It is estimated that there are about 4 lakh tribal people living in Kerala and about half of this population has made the interiors of Wayanad their home. The tribals were the original inhabitants of Wayanad region. But once the British era opened roads to this region and commercial plantations begin to sprout, there occurred a migration of settlers to this region and during the 1940's this migration enhanced tremendously displacing the aborigines or adivasis of the area. The tribes lost their land and dwindled in numbers and now they constitute only 20 % of the total population of the district.

The native adivasis of the district belong to various sects like Paniyas, Kurumas, Adiyars, Kurichyas, Ooralis, Kattunaikkans and UraaliKurumas. They are mostly physically distinguishable with darker skin and stout built physique. They often live in houses made of thatched roof, mud, bamboo and brick houses set in swampy valleys and plateaus. Though many of them said to be primitive tribes, all of them have a story of migration to the hills. It is likely to believe that these tribes were living there for several centuries! "The story of tribes on the Western Ghat mountainous ranges have is less than 300 years", says PhiliposeVaidyar who had visited and stayed with several of these tribal groups. Cholanaikkan is said to be the most primitive and a vanishing tribe. "Discussions with them and the history during the British times, the capture of local kings and their fights have much to reveal about their migration from the valley to the hills" he says. Read more about TippuSulthan and Pazhassi king and learn how some people were lost in the deep forests. The Irular people of Idukki districts complaint about the heavy taxes they had to pay to the kings which resulted in their exodus from the Kochi kingdom to that of an animal kingdom. History of British period approves this.



Idukki the 'spicy district' which has got its own territories with its natural Heritage and sceneries is the second largest and prominent place in Kerala were the most number of Scheduled Tribes and tribal ambiguities exist. This beautiful high range district is geographically known for its mountainous Hills and dense forests. Almost all the scheduled tribes are living in the extreme remote hilly banks and in the deep interiors of thickly growing forest of this communication district. Even though a state like Kerala is well known for its high literacy rate and cultured habit, in the interior corners of this state, may be the most uncivilized "Adivasis" with their own unique culture and religion-spiritual religious regulations and customs are abiding.

Among these tribals Muthuvans, Hillpulayan,, Mannan and Oorali are the most prominent tribes . Some Malapandaram and palian families are also found existing in this district with their apathy and reluctance for Socio developmental programme. But among these socially retarded tribes the Malayarayan and Unlevered factions are little more elevated groups. Until now they have been co-operating and trying to reach and join the socio beneficial program seriously. Their population seems to be substantial among the tribals. According to the 1991 Census in Idukki district around 11516 Scheduled tribal families are living in Thodupuzha, Ilandesam, Idukki, Adimali, Devikulam, azhutha, Nedumkandam, and Kattappana block panchayaths . Total population is approximately 50269. But a recent census (sample survey) in 1997 shows that a rise from 12241 to 21312 has been recorded in the number of Adivasi people. So a total of 50269 scheduled tribe people are found to be living in the Idukki district.

The following clans are found in the scheduled tribes:

- Malayarayan
- Mannan
- Muthuvan

- Oorali
- Pallyan
- Hillpulayan
- Malapandaram
- Ulladan
- Malayan

A detailed description of the life style and the customs of the above mentioned tribes are given below:

### **Malayarayan**

Among the scheduled tribes malayarans out class all the other factions in socio-economical and educational aspects. Renegades and traditional Hindus following the hereditary regulations and customs are included in this group. When an evolution in the education and employment prospect is taken it will be found that almost all the Government Servants and other employers are coming from the scheduled tribes. Their dwelling places and surrounding are showing the bright prospect of development and they have always been showing the tendency to dissolve with the then prevailing socio developmental programme.

### **Mannan**

Most of the Mannan families are staying in Adimali ,Kattappana, and Nedumkandam block panchayats. In some of the areas of azhutha, Devikulam and Idukki block panchayats are one could district their presence. There are a special type and particular type of tribals with unique customs and hereditary traditions. They have s king and they keep the honours of kingship preciously. They have been following the traditional regulations till now. They stay mainly in the forest

island and Government allowed plots. When the government banned the deforestation these families made a great exodus to the civilized places and were forced to restrict themselves in the allotted plots with very their own culture. In addition to their own cultivation in the allotted farm lands they collect products (wealth) doing manual labour and cattle as their occupations.

Their literacy rate is far below the national literacy average rate. One of the notable features of the tribal people is that they lend their farm and produce to the rich and they do manual labour in their own plots. Their economical stability and fundamental need for a nominal living are below average and it is found that the surrounding are very pitfuland degrading if we make an honest evaluation .It is shocking to see that the Mannan men and women are over-addicted to liquor and other intoxicants, and and the knowledge forest hygienic life is negligibly absent. Most of the Mannan families do not have a stable dwelling place on the needs for a good living.

### **Oorali**

Except in Devikulam and Thodupuzha block panchayats, the Ooralies are active in other places of Idukki district. They possess endemic customs and regulations but are very backward in educational aspects. Even then they have the third position among the tribes in literacy and basic educational realms. Agriculture is the main occupation .But they also engage in cattle breeding and collection of forest products.

### **Pallyan**

About 500 pallyan families are staying in azhutha and Kattappana block panchayaths in Idukki district. They have very little farms and lands most of them are engage in manual labour and in the collection of forest products. Even though they have their own slang and dialect their literacy rate and basic education prospect are considerably less.

### **Malapandaram**

A few Malapandaram families are staying in Azhutha and Kattapana block panchayats in Idukki District. Partially gypsy typed, they differ from other factions in language and custom. Collection of forest products and exchanging is their main occupation. It is important to provide them the basic necessities of life to ensure their improvement in socio-cultural and spiritual levels.

### **Ulladan**

Except in Devikulam, Azhutha and Kattapana block panchayats, Ulladans are found mixing and relating with other tribes and living in harmony. In socio-educational and cultural developments they are almost equal Ooralies in status. Like other scheduled tribe they also engage in agriculture and in the collection of forest produces. Some among them are even serving as Government employees. Those among them who stay in the plains are doing wood cutting and yacht making.

### **Malayan**

Edamalayar in Kuttanpuzhapanchayats is a place still in Adimali block panchayats (Idukki) but officially included in Ernakulam district is the only place where the Malayans exist. Bamboo-cutting, fishing, manual labor and forest wealth collection are their main jobs. They lease their farm lands and do manual labor in it. They are keeping an average rate in educational and cultural programs. They consume alcohol and tobacco lavishly. They are found to be very unhealthy due to their habits.

### **Hillpulayan**

They are the most backward type of tribes among the clans staying in the Marayoor and Kanthaloogrampanchayats of Devikulam block panchayat in Idukki district. Most among them do not have their own lands. They stay in small

huts in the banned secluded government plots and other forest areas. They do manual labor and collection of forest products is another means of their income. They speak Tamil and follow their own unique and hereditary customs and they have their own primitive arts. Their educational level is absolutely nil. Due to the lack of sanitation facilities and better life prospects most of them are unhealthy. They are keenly interested in knowing a learning modern developments and programs of the world they prefer to learn jobs which may help them to earn a better income. One section of the Hillpulaya is traditionally skilled in the art of weaving and their ability is being exploited often by the mediators in the barter.

### **Muthuvan**

They are a special tribe mainly living in the deep and dense forests inland of Devikulam, Adimali and Nedukandam block panchayats. They had been named by the mesmerism of nature and were forced to unite and cooperate with the natural phenomenons respectfully and living very secluded with their own heritage. They drink water from the deep forest streams (brooks), eating wild roots and living a simple life. They are exclusively different from the other factions of the tribes in many factors.

They are reluctant and afraid of being united with the other clans of the tribes and the civilized people. They like to live a secluded life fostering their own culture. Since they are in the deepest part of the forest, they are illiterate, ignorant and very superstitions. The lack of basic centers of health, education, and other facilities stop them to know about the necessities of life. Their economical, social and educational improvement is negligible and it has been a phenomenon for centuries. Almost 90 percentage of the population are living in bamboo huts. Their reluctance and refusal to social development has been little bit changed and they are being motivated continuously for a better life.

Their women are strictly prohibited from having any relationship with the outside world other than their bamboo huts. They are severely secluded in the huts, not allowed even to talk to other men. Literacy is a difficult term for them and the



knowledge for a good life is little that their present state in the latter half of the 20<sup>th</sup> century is not different from the fate of the first men. They begin consuming tobacco at an early age and moreover their men are too much addicted to liquor and other intoxicants. They cultivate ragi in their own farms. They have three to ten acres of forest lands for cultivation. But the unfortunate thing is that cardamom and other refined forest products, they collect are being devalued and Muthuvans are being exploited by the mediators superbly. Their ignorance in the modern farming methods and their inability to invest money for agriculture are being exploited. They have been continuously left to suffer even though they work and toil. Their huts are very much congested and stay close to one another. Their lack of awareness in sanitation and health programs put them in a battalion of infectious diseases and this leads to the untimely death of Muthuvans.

## **SIGNIFICANCE OF THE STUDY**

This project is relevant in the sense that the level of tribal education is very poor. This project also intent to give greater knowledge to the tribals; the importance, relevance, necessity of education in the present scenario. As compared to other sections of the Indian society, tribal population has the lowest human development index. Government planners see education as essential for helping tribal peoples cope with national integration. Education will also determine their prosperity, success and security in life. The tribes which remain either deprived of or negligence towards education suffers the result. Compared with the literacy rates of 29.34% for the general population, literacy among tribal peoples in India is almost 6%. This project focuses on the education of tribal children in Kattukudy and Kurathikudy in Munnar.

## **CHAPTER-II**

## **REVIEW OF LITERATURE**

The review of related studies implies “locating, reading and evaluating reports as well as reports of casual observation and opinion that are related to individuals planned research project”. (J. C. Aggarwal; 1966) a survey of related studies provides the investigator with an understanding of the work that has already been done in the field of enquiry. It also suggests the ways and means for the collection of relevant data and interpretation of test results.

Many studies have been conducted on the tribal education, impact of development on tribal population and many other studies conducted on tribal peoples.

### **Tribal Demography in India**

The tribals in India constitute 8.08. per cent of the total population. (Singh, et.Al, 1996: 16) The main demographic characteristics of tribals in India are – in some state and Union Territories they constitute an overwhelming majority; e.g. Mizoram (94.75%). Lakshadweep (93.15%), Nagaland (87.75%) and Meghalaya (85.53%). The States of Madhya Pradesh, Maharashtra, Orissa, Bihar, Gujarat, Rajasthan, Andhra Pradesh and West Bengal account for 13 per cent of the total tribal population.

In terms of geographical location, the distribution of tribal population is classified into the following zones:

- North-Eastern Region: Comprising Arunachal Pradesh, Assam, Manipur, Meghalaya,, Mizoram, Nagaland and Tripura.
- Eastern Region : Comprising Bihar, Orissa, Sikkim and West.

- Bengal Northern Region : Comprising Himachal Pradesh and Uttar Pradesh
- Central Region : Comprising Madhya Pradesh
- West Region : Comprising Dadra and Nagar Haveli, Gujarat, Goa, Daman and Diu, Maharashtra and Rajasthan
- Southern Region : Comprising Andhra Pradesh, Karnataka, Kerala and Tamil Nadu.
- Island Region : Comprising Andaman and Nicobar Islands and Lakshadweep

The tribes in India are derived from four racial genetic groups (Singh, 1994 : 4)

- The Negrito (the great Andamanese, the Onges and the Jarawas)
- Proto-Austroloid (the Munda, the Oraon and Gond)
- Mongoloid (the Tribes of the North – East)
- Caucasoid (the Toda, THE Rabari and Gujjar)

The tribals are predominantly rural. The literacy rate of the tribals is 23.63 per cent. This is lower than that of the general population (62.21%). The literacy rate of the rural tribal female is 12.74 per cent. The health status of the tribals is lower and inferior compared to that of the general population. It is so or it is because the attitude of the tribals towards health that disease is caused by supernatural powers and wrath of their deities and ancestral spirits and therefore, they can be cured by the pacification of these enraged supernatural powers by sacrifices of animals, religious rituals, sorcery and the witchcraft, Despite their supernatural beliefs the tribals have an indigenous medical system based on herbs. (Singh, et.Al., 1996: 15,16).

### **Education among the Tribes:**

Education is not only a means of adjustment into the society and all round development, but it is also an end in itself. Education affords perfection to life, and it is closely associated with socio-economic development. After a long

struggle when India gained independence, Government of India imbibed their commitment of mass education in the Constitution of India in article 45 of the directive principles. In this article, there is a “provision for free and compulsory education for children”. It directs that the state shall endeavour to provide, for free and compulsory education for all children until they complete the age of fourteen years.

For the promotion of educational interests of the Scheduled Tribes the constitution includes an article in the chapter relating to the Directive Principles of the State Policy stating that the “state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation” (Thakur, 1995 : 17). As a result of this, now there is at least a primary school in every remote corner of the tribal belts within their easy approach.

Literacy levels of the various tribal groups in India differ widely. There are tribal groups with zero literacy rates. The urban Nagas had literacy rates of 71 per cent, 61 per cent and 66 per cent for males, females and total population respectively in 1981. On the other hand, in several tribal groups the rural female literacy was about 1 percent; in Bhils of Rajasthan it was even less than 1 percent. In Santals, which is one of the large tribal groups, the rural female literacy rate was 4 to 5 per cent in Bihar, Orissa and West Bengal in 1991. Theruraltribals had a literacy rate 21.81 percent compared to 46.35 percent in the urban tribals.

According to anthropological Survey of India Report, 1994, in 1961 census the literacy rate among the Scheduled Tribes at the national level was 8.53 per cent, which increased to 11.30 per cent in 1971 and to 16.35 percent in 1981. Thus it is observed that during a period of two decades (1961-81) the literacy among the Scheduled Tribes has almost doubled. Similarly, the sex wise literacy rate during this period shows a positive trend. According to 1961 census 13.89 per cent of the males and 3.16 per cent of the females were literate. This number



increased to 17.63 per cent of the males and 4.85 per cent of the females in 1971, which further increased to 24.52 per cent of males and 8.04 per cent of females. Hence, this supports the findings that the girls are favoured in matter of education and there is no discrimination on ground of sex in matters of education. For the promotion of educational interests of the Scheduled Tribes, the number of educational institutions as well as teachers has been increased every year and today there are schools and colleges in every district town. There are special incentive schemes of scholarship and grant of books for scheduled tribe children to encourage the intelligent students to continue their education up to higher level. These facilities are provided by the Government and Christian Institutions. Hence, value of education is increasing day by day. The highest literacy rate of North-Earth tribe shows that they are very enthusiastic about education; they feel that without education their society as a whole cannot be advanced. Generally they know that educated children when grown up will get white collar jobs/will get Government jobs/other honourable professions, raise standard of living and have a secure life. The well to earn families hire tutor at home for coaching their children, and they also do not hesitate to send their boys and girls to different Universities. The State Government has provided a number of facilities as a part of the tribal education programme in the tribal areas. The rate of scholarship for girls is slightly higher.

The tribal affairs conference (1954) organized by the government of India brought out a report in which the welfare schemes including education of the tribes. In different state government were described. Problems related to script, medium of instruction dialect, etc... are cited. Conference recommended vocational education, and suggested grant to non-official agencies, planned tours for pupils and choice of right type of teachers.

The type of education to be given to Tribal's and the problems in imparting vocationally based education are discussed by Biswas (1954). In another paper

(1955) emphasizing the need for tribal education, the same author suggested the introduction of basic education.

Kar (1957) pleaded for a psychological approach to tribal education. He described the various steps through which tribal pupils were trained and the methods content and the agencies of education. He suggested that the educative value of the traditional dormitories of the tribes should also be taken into consideration.

According to Singh (1997), “The Tribal in India is the most adversely affected ethnic group due to development in post-Independence India. The new economic policy is likely to worsen their conditions. The efforts can be made to salvage and improve their socio-economic conditions within the possibilities and constraints of their existential realities which inter alia, include rural, illiteracy, poverty, ill-health and unproductive agriculture”. In general, there has been a situation, where the government’s efforts of tribal welfare with protective and developmental measures don not make any remarkable impact on tribal development. The tribal development has been a challenge for government in the area of Economic, Education, Social, Political and human backwardness and exploitation of tribal. Hence, the present study intends to find impact of welfare measures on tribal, exploitations and underdevelopment.

While studying the impact of modernization on the education of the tribal student of Sambalpur town of Orissa most of the parents of the students did not show any interest in the studies of their children. The dress and the foot wear of the tribal student had under gone complete change under the impact of education and urban environment. Folk dance and folk songs were on the declain among the tribal students (Mishra, 1997).

Mehta (2001) feared that *adivasi* communities in the coming millennium will be subjected to unwarranted humiliation and violence. Increased competition, limited resources scare opportunities and overflowing population would further marginalize people who were living harmoniously with nature. These facilities despite all hardship were not able to provide modern education and comfort to

their children to enable them to enact the benefits of reservations in jobs and higher institution of learning.

A study conducted to know the role of education in social mobility of scheduled tribes of two villages of Assam namely Banghapana and Nimuna. Banghapana was slightly higher in the pace of mobility in comparison to Nimuna in respect of the tribal occupational pattern, social contact with the general people and adoption of modern life style as well as in means of transportation (Kaki, 2003).

Intodia (1990) studied the factors responsible for low literacy among tribal of Dungarpur district of Rajasthan and found that the low literacy among boys was due to their assistance to parents in farming activity. In case of girls, it was economic reasons involved in sending girls to school. Other reasons include lack of government efforts and unfavorable attitude of the political and local leaders followed by social reasons were responsible for low literacy among them.

Pandey (1990) found improvement of Literacy among the tribal children of Madhya Pradesh overtime. The dropout cases were higher among the tribal children particularly among the females after the class five. The children particularly female children of literate father were more likely to go to school.

Mandal (1991) had given the statistics about literacy among scheduled tribes in Bihar. It has showed that male literacy among tribes' was 26 percent and 8 percent in case of female.

A study on achievement motivation among tribal of Himachal Pradesh by Chauhan (1989) revealed that the scheduled tribe boys and girls did not differ significantly with regard to their motivation. However, students from nuclear families had significantly higher achievement motivation than those from the joint families.

One of the challenges in providing education to tribal children relates to setting up school facilities in small scattered and remote tribal habitations, the majority of the interior, inaccessible hilly and forest areas of the country. Nearly 22 percent of

the tribal habitation of less than 100 while more than 40 percent have population of 100 to 300 and the rest of 38 percent of tribal habitations have population of 300 to 500 (Sujatha, 2000).

The tribals of Mizoram started embracing Christianity through missionary work. With the help of new converts the missionaries opened the first formal school in 1903 after 1950 the school was taken over by the government. Before the arrival of missionaries the literacy level was very low in Mizoram. School education was discouraged for girls. But under the gradual impact of Christianity it has been changed tremendously (C. Nunthara).

The situation of the tribes in the Chottanagpur region includes the culture area extending from the present-day state of Jharkhand. When the adivasi embraced Christianity, from the point of view of their culture, there look place a chain of reflection, accommodation, adaption, acceptance, rejection and integration. Christianity met their needs spiritual, never one or the other alone. Concretely, Christianity met their deepest felt needs and brought them hope for a better social, cultural, economic, political and religious life. The urban based syllabus and the use of the state or regional language as medium of instruction instead of tribal language as medium of instruction instead of the tribal language become a hurdle for tribal children. These factors not only hamper their creativity, but also damage their self-esteem and self-confidence, leading to inferiority complex (Dr. AgapitTurkey S. J).

According to the global presentation of the Tribal Scene in India Today by “Dr. VirginiusXaxa” of the department of Sociology, Delhi University says that, there are 461 “scheduled tribes” in the country and they number around 80 million. In term of literacy and education, tribals in general are far behind the rest(1991: tribal literacy 29% as against the national average of 52.2%), though some groups, especially those in the North East, are far more advanced than many non-tribals in the rest of the country. Often, the tribals have not been able to take full

advantage of the protective discrimination envisaged by the Constitution. In many areas, the quota allowed to them remains unfilled.

Mrs. Charlotte Momin, Joint Director Elementary and Mass Education, Meghalaya, writes about the Garos from one of the main tribal groups of the state. They are also a matrilineal society and hence inheritance of property is through the female line. Usually the youngest daughter inherits the parental property. The British plays a major role in the field of education, they introduced education among Garos they also give a new religion Christianity.

Over last two decades Tripura has been witnessing large scale changes on livelihood pattern of tribal farmers. Especially, from shifting (JHUM) cultivation to rubber cultivation or other farm activities. Among the Kuki Tribes, after changing the livelihood pattern monthly income of respondents has been significantly increased along with overall living standard. The regression analysis found rubber cultivation and livestock rearing emerged as popular sources of livelihood as compare to jhum cultivation (MrinaliniKanti Deb)

There was a high drop-out rate among tribal children. A large proportion (16%) reported a combined reason of low standard of government school and financial difficulties. Another combined reason was religious rituals restraining education and low quality of government schools (2%). Most of the tribal children study in government schools which are of poor quality, and tribal schools has low facilities. And they are not capable of sending their children to private school due to financial difficulties. A major problem among tribals was lack of education (Aerthayil, 2008).

Satchidanandana (1972) briefly mentioned the educational and employment situation of the Scheduled Tribes in Bihar. According to him, most of the tribals who are at the secondary schools and at universities do not go back to work in their villages, but look for employment outside. Consequently the number of tribals in government services or in professions like teaching, medicine and law, has been rapidly increasing year after year. With the growth of education,

unemployment among the educated tribals has been mounting fast. The growth of education also leads to the emergence of middle class among the tribals of Bihar.

The problems faced in developing tribal literacy in Andhra Pradesh were varied and many times. Reddy (1990) found low level of academic achievement among tribal, low level of motivation and aspiration, irrelevant or inappropriate curriculum content, medium of instruction through unknown language, lack of facilities in the institution, uninterested and less motivated teachers and social distance between teachers and students. Low parental attitude towards education, early marriage, lack of text book in the mother tongue of learners, low socio-economic status of parents, lack of coordination, cooperation among different departments working for tribal children and inadequate community support and encouragement.

Panda (1988) studied the barrier the educational development in tribal areas. Sending a child to school entailed dislocation in the traditional patterns of division of labour, while dilapidated schools gave a worse impression. Language and culture were the bias and the seasonal engagements of the tribals conflicted with the school time table.

Reporting educational background of Paniya, Nilagiri tribe, Chandra (1990) found that their children showed promising results with regard to learning, but the educational facilities in the area were inadequate. Among the Nilagiri tribe, Paniyatribals were the least educated due to their inaccessibility to schools.

Rathnayya (1994) in a study of structural constraints in tribal education in Andhra Pradesh found that geographical situation and inadequate school and hostel facilities as barrier in tribal education in teachers lack of orientation in tribal language.

Naidu and Pradhan (1973) in their study on 'Elementary education in tribal development block' found that the average pupil strength in the government managed school was 42 as against 103 of the missionary schools. The missionary

schools had more teachers per school than the government managed schools. There was more interest in education among the Christianized tribals than among others. Female education was found to have a low priority in the rural and tribal areas. Majority of the teachers were non-tribals in the government managed schools. Most of the teachers in missionary schools were Christian tribals. The Christian teachers employed in the government managed schools evinced less interest in the education of the non-Christian students. In contrast the Christian teachers in the missionary schools were involved and devoted to the education of the Christian students in their schools.

Solanki (1997) in a study of tribals in primary and secondary school textbooks made an attempt to find out the extent to which tribal life style and culture were reflected in textbooks of Gujarat and found that textbook for mathematics, science, crafts and other activities did not contain anything directly related to tribals, but it could be found in geography textbook. The textbooks presented vivid description of tribal picture, customs and life. Contents of some text created wrong impression that even among the tribals only educated were to be considered civilized. The textbooks did not properly reflect the special needs of tribal children.

Mohapatra (1967) in this line of thought has given some basic assumption related to curricula, methods and textbooks in tribal education. He advocated for a science oriented education, though the curricula may be culture based. The tribal children could be introduced to the history of science and slow development of mankind in technology and economy and social living by a graduated course of instruction on the lines proposed by Chatopadhyay (1953) who had compiled a primer for Bengali students based on a collection of vocabularies current at the age of three or four.

Khurana (1978) in his book 'Tribal Development – the Concept and Frame' revealed that tribal development cannot be met by merely devising a formula or a

general scheme. It should be a concept with goals to achieve. He argued that education is a must for enabling them to understand the new context.

Bapat (1994) studied about tribal education and a well planned system of education for tribals was suggested by to remove the ignorance prevalent among tribals. After analyzing the reasons for the slow progress in tribal education and to remove increased drop out among tribal children, the author suggested the type of education for the tribal children and the adults. The educational system for them should be based on the current cultural history of the tribals. At the end a few suggestions are put forward for the improvement of tribal education by the author for focusing mainly on tribal culture. Authorities should focus mainly on their culture.

Tapse (1995) enumerating the difficulties likely to be experienced in the field of higher education among the tribal students recommended the remedial measures by which these difficulties should be overcome. He pleaded that the tribal education must conserve and develop the aboriginal culture and religion.

Srivastava (1996) the author's argument was that when the percentage of literacy among the tribal communities increased when they attained sufficiently high levels of educational development and when they properly understood their rights and privileges, the integration would automatically be achieved if proper arrangement for tribal development would be taken.

Burman (1996) has gives the figures relating to tribal literacy and has revealed the then existing state of affairs in the field of education with regard to literacy. The author find out that inadequate use of tribal language always lead them to make a wrong view about tribal education. Difficulty in the use of tribal language will force the students to drop their course at every stage of their education.

The National Council of Educational Research and Training made substantial contribution to the area of tribal education. A seminar on tribal education in India (1993) organized by National council of educational research and training



discussed the various aspects of tribal education like the facilities available, coverage, wastage and stagnation of financial assistance, basic problem of tribal education, socio-economic problems, curriculum, methods and text books and the relative role of government and voluntary agencies in the education of tribal people. The seminar altogether has suggested a new revised curriculum for tribal education. Familiarity in tribal language by the teachers also is essential for the improvement in tribal educational attainment.

The first major educational experiment launched among any tribal community of Andhra Pradesh was the Gond education Scheme in Adilabad District. It was realized that no advance could be maintained unless it was accompanied by the emergence of at least a small number of literate tribals. The Gond children did not speak any other language. Hence there was no other solution to the problem of than to produce Gondi speaking teachers before any schools for Gond children could be established. And the shortage of efficient teachers, as well as inadequate facilities in most schools, few boys and girls pass the tenth grade (Haimendorf, 1989).

The reason for the low education in the tribals, they tell that they are too young and the children grow a little older their services were utilized for economic pursuit. This shows the parental incapability or their indifference and neglect towards education are the contributing factor of school dropouts. (Leelakrishnan, 1985)

Singh and Ohri (1993) opined in their study that the educational status of tribals should be improved. The study suggested that as a result of modernization, education and social change among tribals have improved better. Further improvement can be made on the basis of data related to education available from various sources; identifying tribal groups for initiating innovative educational programmes at the micro level conducting state wise and district wise surveys of causes of non-enrolment of girl child in communities in order to achieve the goal of universalisation of elementary education, studying the problems of drop-outs,

wastage and stagnation among tribal girls in school and examining their occupational mobility. The role of mass media also needs to be assessed in the educational development of tribals.

Jayaswal, et.al, (2003) examined the role of parental support on academic achievement of tribal school students. The study selected a sample of 10 schools of Ranchi town having classes I, VI and XI randomly making a total of 300 children. The parents of 30 high achievers and 30 low achievers were selected as the parental sample. The tools used in the study were personal data questionnaire, academic achievement test, and parental support scale. The study found that the parents of high achievers exerted significantly more support in their children's studies than the parents of low achievers students. The parents of high achievers had greater work commitment concern with the quality of performance and inclination to learn lessons from others, more interest in children's educational success and were liberal. On the other hand the parents of low achievers were not strongly ambitious of children's upward mobility and were more fatalistic, lacking a role model and having low self confidence and initiative for guiding their children.

Vijayalakshmi (2003) conducted a study to identify the problems of tribal students in secondary schools. The sample consisted of 240 students from VIII, IX and X classes who were selected from Andhra Pradesh Tribal Welfare Residential Schools, Ashram Schools and ZillaParishad High Schools at random. The findings of the study revealed that the tribal students had more problems with regard to their family followed by personal, infrastructural and facilities; academic and teachers related. The individual problems faced by students were low social status of their parent, illiteracy of parents, and cultural backwardness of the family, low educational levels of academic help from the teachers, non-availability of teachers, insect bites in the school premises, inconvenient school timings and absence of teachers in this school.

(Karwande, 2015) In his study he said that the government provides complete security to scheduled tribes section of Indian society. But in reality, insecurity persists in many subtle ways. As a result, the given opportunities were not utilized fully; sometimes they were opposed by their own caste people, which resulted in conflicts, problems and tensions. He also pointed that education of a women brings out change of the entire family Scheduled caste and Scheduled tribes. Girl's education should be taken up on a war footing if the unnatural protective discrimination has to come to an end within short period of time.

Dinesh Sharna in his book Education and socialization among the Tribes has studied the educational system of the Gujjars of Kashmir. His sample includes 121 households from 6 villages in the district of Kathua. His Findings revealed that educational facility is available to only a small section of the Gujjars in the form of mobile primary schools. Enrolment among the gujjars is also very low. Moreover, the girls are not sent to school because there is no separate school for girls, and the schools are usually located far away from their settlements. The participation of children in the household activities and the apathetic attitude of the parents towards education are found to be the root cause of low enrolment among the Gujjars.

Agarwal (1972) gave a survey report on the problems of wastage and stagnation in the Mahendragarh Tribal Development Block of Madhya Pradesh. The survey includes 736 Scheduled Caste and Tribe students from all the schools in the Mahendragarh T. O. Block. His findings showed that the wastage rate was above 98% in primary stage in the government schools and the Tribal Welfare Department Schools. The main reasons found to be responsible for the high rate of wastage were- the poor economic condition of the tribes, the apathetic attitudes of the parents towards education, lack of interest in education on the part of the students, the students are needed at home to look after the youngsters, etc. A similar problem is also found among the tribal communities of Gujarat by Masavi (1976) and among the Kannikkars of Trivandrum district in Kerala by Joshi(1981).

Another important finding in the literature on tribal education is the unequal spread of education among the Scheduled Tribes. Shah and Patel (1985) revealed considerable inter-tribal variations in the educational development of the Scheduled Tribes residing in the Tribal sub-plan area of Gujarat. Their analysis is based on the interview data collected from 884 heads of household's from 64 villages in the Tribal sub-plan area. They found that tribes like the Dhodias and Chaudharies are far above the average level, while Varlis, Rathwas, Dublas and the Katwalis are far below the average level of educational development of tribal in general. They also examined the social context of tribal education and found that various factors- such as type of community of residence and the facilities of education in it, social class background, occupational status of the household head regarding the available facilities and assistance for education and his perception of the importance of acquiring education- has greatly affected the educational attainments of the tribals.

Naik (1969) also revealed the unequal spread of education among the Bhil society. Working on data from the Dhar and Jhabua districts of Madhya Pradesh, Naik found that the children of the upper crust of the Bhil society have also been able to go to school and take advantage of the scholarships or hostel facilities made available by the government. Whereas, the poorer sections of the Bhil society find it difficult to spare a child for education as their service is required at home.

Rathnaih (1976) showed that exposure to outside forces facilitates the enrolment of tribal children. Enrolment is higher in the villages with hostel facilities than in the villages without hostel facilities. He also pointed out that the enrolment of children from salaried employees and petty businessmen is more than from higher income groups is also found to be higher than those of the middle and lower income groups. He also pointed out that the single teacher schools, medium of instruction, textbooks and contents were other constraints on the educational development of the tribal.

KusumPremi and others (1989) analyzed the regional disparities in education among the different groups of Scheduled Tribes. The analysis was made at four levels; inter- zonal differences (eastern zone and central zone), inter-state differences, inter- tribe differences within the same tribe. Their finding indicate that great disparities exist across space and among different tribal groups in the same state in general, females in rural areas were found to be at a very low level of educational development. Male tribes in urban areas, in most of the cases, have a very high literacy rate and compare favorably with non-tribes. Within the same state, the performance of tribes differs significantly in terms of rural urban residence and male-female distribution.

Patel made a comparative study of the educational development of the tribal women with that of the scheduled caste women, non- ST /SC women have the lowest literacy rate among these groups. In terms of enrolment too, the tribal women are in a much lower position than the tribal men. The co-efficient of equality for tribal women starts declining as they move up towards higher level of education. This indicate a higher dropout rate among tribal girls than among tribal girls.

Singh also pointed out the poor representation of tribal women in the educational institutions of rajasthan. He describes the distribution of education among tribal men in rajasthan as alarmingly disproportionate.

According to Shah and Patel the main factors hindering the education of tribal girls are that- the girls in tribal society are required to help their family in its occupational and household activities; the poor economic condition of the tribals could not afford the expense of education; and the tradition of not sending girls to school.

State –wise studies of the Scheduled Tribe School and college students by the Indian Council of Social Science and Research throws some light on their social background and on their educational and occupational aspirations. The study was conducted in the early seventies and covered fifteen different states. The

findings indicate that the tribal students and particularly college students come from a fairly literate background when compared to the literacy rate of the general population of the Scheduled Tribes. It is also found that a majority of students are from poor financial background. Another important finding is that there is a high concentration of students in Arts courses. The students have high educational aspirations. Majority of them wanted to obtain- graduate degrees.

Toppo's analyzed the various aspects of Oraon education from the primitive Dhumkuria stage to the modern stage of University. She discussed the effects of modern education on joint family, village community, kinship relations, on their dance and songs, on marriage and on material culture. According to her, "education has certainly enabled the Oraons in changing their lives for the better. It has granted them better social status and opened flood gates of aspirations for their children".

Ambhasht discussed the cultural setting of the Bihar tribes, their traditional system of education, agencies of modern education, the village schools and the impact of education on the life and culture of the tribals. He found that the introduction of modern education among the tribals has brought a number of changes in the educational and material aspects of their culture. The use of modern amenities, knowledge and dress are some of the indicators of change in the tribal life.

Padke and Shukla examined the impact of higher education on the tribal students of Vyara College and found that education has affected the self-interest of the tribal students. The selection of subjects, adding more qualifications, and appearing at various competitive examinations were some instances not only of realizing self-interest but also of developing self-confidence. Due to interaction with the non-tribal students, the tribal students have developed a sense of responsibility and a sense of consciousness of justice and propriety.

Fr. John Felix S.J (1990) has stated in his article that The Impact of Globalization on Tribal Culture and Economy, "that the tribal way of life is very much dictated

by the forest, right from birth to death. He says in his article that, it is ironical that the poorest people of India are living in the area of richest natural resources. Historically tribals have been pushed to a corner owing to economic interest of various dominant groups”.

The project submitted by Dr. Pravash Chandra Manna to Ministry of Culture, Govt. Of India, is of the view that the tribal development department of the central government has some exact strategies for rehabilitation and growth of the tribal societies. But there was no comparability between what the tribal development department offered and what the tribal community needed, opined M. A. Uday Kumar at the 7th international conference of the International Society for Third Sector Research (ISTR), held at Bangkok during 09-12 July, 2006.

According to Verma (2011), “All tribal communities deserve more and special treatment, especially the young generation, “If the youth do not have higher education and communication, how can we think of real and fast development of tribes.”

“The worldview of the tribal groups in India is not a static picture of their universe nor is it a closed system; it incorporates the world which, in turn, guides their day-to-day life and culture Saraswati (1991), so the changing perceptions and tastes of the people in the tribal areas are changing the surroundings”.

Ghurey (1959) says “the tribes as backward Hindus as according to him, the tribes of central India are neither isolated from the Hindu caste of the plains in the terms distribution and tradition, nor are they true autochthonous in their present habitat”. the amount which they spent on recreation has been raised rapidly high in the form of television and other electronic media of entertainment; even if they live in such interior and remote villages.

Beck and Mishra (2010) stated that, “Displaced from their natural forest habitats, their economic, social and psychological poverty is steadily increasing. It is in this

context, it is essential to look at the quality of life led by the different tribal communities.”

According to the research study done by Tirpude College of Social Work, Civil Lines, Sadar. On the topic “A Research Study on Migrant Tribal Women Girls in Ten Cities: A Study of Their Socio-Cultural and Economic Reference to Social Intervention”. Thousands of tribal women and girls migrate from their hinterlands in tribal areas to urban city centres mainly in search of employment. They are new to the city life style and environment and find it difficult to make adjustment with the changed situation and environment. They have to face a number of problems in the cities they get migrated. Moreover, they are exploited both financially and sexually by the non-tribals in the cities. With a view to examine the socio-economic conditions of these migrant tribal women and girls in the cities and to study the problems faced by them it was proposed to conduct a research study. Accordingly, a research study proposal was submitted to Planning Commission, Government of India which was approved on 16-06-2003.

The main objectives of the study were as under -

1. To study the socio- economic status of migrant tribal women ad girls in 10 cities in India.
2. To examine the nature and characteristics of socio-cultural conflicts faced by the tribal women and girls in these cities.
3. To analyse the dynamics of social adjustment the tribal women and girls in the cities have to make in relation to employment and residential facilities.
4. To evaluate the extent to which tribal women and girls adjust themselves in the new social milieu.
5. To elucidate the impact of social and cultural conflicts the tribal women and girls face in their social milieu and the resultant socio-cultural consequences of such conflict.



6. To discuss and understand the ramifications of exploitation of tribal women and girls in the cities.
7. To elucidate the extent of sexual and financial exploitation of tribal women and girls in cities.
8. To verify the effectiveness of the intervention methods in the context of dealing with alienation and conflict of tribal women and girls.
9. To develop a system of help and rehabilitation of migrant tribal women and girls so that they can achieve the goals of their life.
10. To suggest remedial measures of discouraging tribal migration to cities.

The present study was conducted in 10 major cities in India i.e. Delhi, Kolkata, Mumbai, Hyderabad, Nagpur, Pune, Ranchi, Bhopal, Bhubaneswar and Raipur. A sample of 3000 respondents (1500 migrant tribal women and 1500 migrant tribal girls) was drawn from the universe. In the first instance the study was planned to be completed within a period of 6 months and final report submitted to the Planning Commission

The major findings of the study are, the tribal women and girls migrated to 10 cities covered by the study found to have migrated from different tribal areas far away from the cities in which they have settled. It is observed that in the process of migration of tribal and girls to cities the 'Push – Pull' factors have played an important role. The significant push factors located during investigation were very low rates wages, unemployment and land alienation along with poverty and indebtedness as found to be the single most important reason for migration of female members of tribal communities. Migration of Tribal Girls to big cities for education is very limited and hence negligible. Only about 0.8 percent females migrate to big cities for education. It is, therefore, very clear that in spite of the facilities like free hostel facilities the tribal girls are not coming to big cities for higher education in sufficient number.

The in-depth analysis of reasons for migration disclosed that out of a total of 1500 migrant tribal women and 1500 migrant tribal girls a majority of about 36 percent of the women and about 45 percent of the girls migrated to big cities reported lack of employment opportunities in the native place. Marriage was the main reason for migration to big cities as reported by 45 percent of the migrant women. Other reasons reported included acquisition of land/house for development projects, repeated natural calamities like floods and famines, attraction of city life and education.

Fordham (1998) suggest that because language is a vessel of culture, so its loss can be harmful to the cultural heritage if it is continued. Language loss compromises tribal uniqueness and sovereignty. Moreover, their cultural heritage and identity also gets separated from their children, preventing them from communicating with elders and from participating in their language community.

Acknowledging the contribution of modernity and its evils effects, Longchar (2012) submits that, “Modernity in spite of its positive contributions in many areas of life has created restlessness and identity crisis among the tribals”.

Louis (2000) is of the opinion that the indigenous people’s myth, stories, tales, and songs replicate their social, political and cultural organization. Nature, environment and ecology play the most important roles in their lives. They have developed their religious beliefs and practices around these life-giving forces. But ‘modern and literate’ society terms their religious ‘animistic’ a derogative term that looks down upon the tribal religious way of life.

According to Stapp and Bурney (2002), “Cultural properties should be maintained because they are in danger of destruction. The most important threat according to him is development, looting, erosion, and inadvertent impact from recreationist”.

“The pressure of modernization, cultural flow and market forces, most of the traditional practices, as adopted by these tribal communities are still gifted with certain beliefs, values, norms and institutional mechanisms” (Kala 2005, 2009).

Malyadri (2012) is of the opinion that a major problem lies in the fact even though the tribal readily acknowledge the impact of modernization and the demands of time, but they are not coming forward to bring reforms in their educational status and in their economic standards.

Revishankar and Selvam (1996) are of the view that their knowledge of seed selection, their traditional methods of conserving seeds and grains in eco-traditional granaries and their communities’ participation in maintaining plant protection methods provide important insights to global efforts aimed at genetic conservation.

The impact of Christianity is very obvious in numerous forms with the receiving of education as a tool to progress. The religious/ sacred values have also undergone a tremendous transformation, with less belief in spirits (Kalyani, 2008).

Vimal Shah (1969) studied the tribal economy of Gujarat based on the All India Rural Development and Investment Survey of the RBI (1969-62) and the study undertaken by the Gujarat state. Shah selected a sample of 1120 rural households selected from 28 villages this study has very effectively brought out the tribal economy in Gujarat. He points out that, there is very little diversification in occupation. Agriculture continues to be the main stay of tribal population, very little investment is made to modernize it, very few inputs are made to increase the productivity of land, and many people mostly depend upon traditional agencies for their credit requirements. All these are obviously, the characteristics of a subsistence economy.

L.P Vidyarthi (1970), attempted to examine the impact of urbanization on tribal culture. He studied the impact of the emergence of heavy engineering complex in

a tribal belt of Chottanagpur, and by analyzing the pattern of socio-economic changes that occurred in this region owing to large scale industrialization.

Dean Joros (1973), in his study, presents his views on the relation between political socialization of the tribals and integration process or the effect of tribal welfare programmes on their socialization. He reveals that by analyzing the political socialization. This view is also explained by P.R.G Mathur (1997).

No retrospective observational study from the year 2000, aimed at current health care delivery model tribal population in Dharmapuri district, concluded that the base tribal hospital is important in administering primary and secondary health care and health education for continuous confidence in allopathic medicine. This study was necessitated in the light of the inadequate health infrastructure for the tribal population in Dharmapuri district (HariPrabhakar et al., 2005 b).

“Most of the tribal population is desperately poor, backward generally uneducated and lead a very hard and miserable life” (Thankur et al. 1991).

A study on tribals in different parts of the country by the Ministry of Tribal Affairs (2007a) suggests that there is no adequate reach of health care services non tribal areas. Infant mortality, under-5 child mortality and per 2 of children under – weight in respect of Tribes are higher than that of the overall population as well as of others disadvantaged socio economic groups”.

Das et al. (2000) on the viability of a tribal communities health programme in Gujarat cited understaffing of primary health care centres, exploitation of migrant labourers, and inadequate supplies of medicine as primary cause of underdeveloped and poor health outcomes. The widespread illiteracy, malnutrition, absence of safe drinking water and Sanitary living conditions, poor maternal and child health services and ineffective coverage of national health and nutritional services have been identified in several studies as possible contributing factors to dismal health conditions prevailing among the tribal population in India. In this article, the author focuses on certain factors like infant mortality rate, life

expectancy, genetic disorder, sexually transmitted disease, nutritional status forest ecology, child health and health care practices which generally responsible for determining the health status and health behaviour of tribal communities(Dimensions of Tribal Health 2000).

The tribals originally depended on their native herbal medicines for cure of their illnesses. Availing the modern health care system itself is a new life style for them. It is a new life style for them. It is an accepted fact in India that for some diseases like jaundice even an urbanite resort to herbal cure. Therefore it is not surprising that tribals have evolved some successful cures out of their own ecosystem / biosphere. Use of herbal medicine in their day – two-day life is an inherent part of the tribal life.

A survey on delivery of health care services in poor areas suggested that public health care services for the poor often involve a lot of non- financial cost such as waiting time, lack of access and inadequate facilities such as hospital beds, equipment and medicine(( Economic Survey 2006-2007).

Dr M .B.Bhiradi and S. C. Biradar (2002) pointed out that 103 taluks in Karnataka needed 11 types of basic infrastructure development”.

“The ratio of hospital beds to population in rural areas is fifteen times lower than that for urban areas. The ratio of doctors to population in rural areas is almost six times lower than that in the urban population” (Central Bureau of Health Intelligence 2001).

According to the Ministry of Tribal Affairs (2007b) lack of data is a constraint when it comes tracking the health indicators of the tribal population. Data on health does not contain information disaggregated by social group on a regular basis.

A report on human development in Karnataka which was published in status of Scheduled Tribes in Karnataka 2005, indicate that the degree of effectiveness in term of programmes implementation is poor and is evident in the three critical

areas of health, education and poverty reduction. The magnitude of the problem is so far great that a large percentage of Scheduled Tribes families is still poor and lack access to resources that would improve their education and health status. Human development status of Scheduled Tribes is more than a decade behind than of the rest of the population of the state and they are the poorest and the most deprived of all sub-populations in the state (Tribes in Karnataka 2005).

Inability to reach health care centre for medical services due to distance and inadequate infrastructure have led to poor delivery of health care benefits for tribals. A study among a tribal population of Gujarat cited the major breakdown in active surveillance coupled with the inaccessibility of health agencies near affected villages as the cause of the outbreak of malaria (Srivastava et al. 2003).

There are many studies related to the high prevalence of diseases among tribals. While conducting a morbidity study among the Kondha tribe of Phulbani district, Orissa, Swain (1990) found syphilis (10 percent) in Desia Kondha, whereas it was not diagnosed among the primitive Kurian Kondha tribal group. The presence of sexually transmitted diseases was also reported from Andamanese, tribal groups of Madhya Pradesh, Rajasthan, Mysore, etc (Swain et al 1990).

A study has shown that over 55 percent of Kondha consumed food providing less than 2000 calories per day and most of them as little as 1700 calories, compared to the ICMR (Indian Council Medical Council) stipulated requirement of 2400 calories (Patel, 1985).

A survey conducted by Ministry of Tribal Affairs (2007c) reveals that the health status of the tribal population is not on par with the rest of the state's population. Most of the health indicators show deterioration in the health of women and children.

There exists a definite relation between forest and nutrition of Tribal. It has been noted by many that tribals living in remote areas have a better overall status and eat a more balanced diet than tribals living in less remote, forest free areas. The

mode of utilization of available natural resources often determines the long term impact on the health (Basic, 1993).

Inadequate data on tribal health care had led to improper planning. The health status is the outcome of a combination of both infrastructure and delivery of health care services.

David et al (2001) observed that India needs to set its sights on developing a more efficient and equitable health financing. This means a financing system that has compulsory membership, a socially acceptable and affordable package of benefits, pre- payment, and risk pooling for people with different income and health status. The main questions are when and how to get there.

A study on health care delivery in Sittilingi tribal area showed that, taking into consideration the ability of an allopathic health care delivery system to provide health service to a relatively small tribal population, a bias does arise when using hospital based data to reflect the health status of the tribal population in general, given that persons who avail of hospital services are (1) those individuals who are sick, and (2) those who have confidence in allopathic interventions (HariPrabhakar et al.2005 ).

In the absence of statistical information on the qualitative aspect of health care provision, quantitative indicators of available health facilities are likely to provide imprecise measures of the services actually supplied. Also the relationship between health care provision and child mortality may be hard to identify.

A good example would be the Onges. If tribal are not given good health coverage it would be disastrous. For example, the Onges, who once occupied the whole island of Little Andaman, were reduced to be mere handful. Their population is declining fast and they are on the verge of extinction. The problems faced by the Onges are similar to that of the Andamanese. Their habitat, which once occupied the whole island, has been reduced to two small settlements. There is a primary

health centre at Dugong Creek exclusively for the Onges, whose population is a little over one hundred (ICMR).

The centre has carried out some studies on the health and nutritional problems and the demography of the Onge population. The population of the Onges over the last 100 years is shown below. It observed that there has been a precipitous fall in their population strength from 1901 to 1950 followed by a gradual decrease in their number until 1990. This decline was attributed to wars, epidemic diseases, high mortality exceeding that of fertility and incompatible pairing of marriage partners leading to unproductive marriages. There is now a marginal increase in their number to 105.

It has been necessary to scan through the various work carried out in connection with the proposed study. This effort necessitated perusal of studies carried out by a range of luminaries whose work is connected directly and indirectly with the proposed work. This review is only a panoramic view of the entire spectrum of the studies done so far. The attempt here is to cull the findings of these outstanding luminaries. Different research' views have been taken into account to bring about a clarity and precision and to make the present work plausible and credible. In a way it is a journey backward to establish that the study is worth the research.

The tribals are a segment of population in India. Indian has the largest concentration of tribals next only to Africa in the world (PreranaVaish 1988). By and large their living depends on agriculture and forest hunting so they earn just enough for their subsistence. Although there is a special provision guaranteed by the constitution, health care facilities for the tribals need much improvement.

The Indian government identifies communities as scheduled tribes based on a community's "primitive traits, distinctive culture, shyness with the public at large, geographical isolation and social and economic backwardness" (India Ministry of Tribal Affairs 2004)



“While “scheduled tribes” is an administrative term adopted by the Government of India, the term “Adivasis” (meaning “original inhabitants” in Sanskrit) is often used to describe communities that belong to scheduled tribes. The Adivasis are thought to be the earliest settlers in, and the original inhabitants of, the Indian peninsula, with their presence dating back to before the Aryan colonization” (Thapar 1990)

Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those Communities who are scheduled in accordance with article 342 of the Constitution. The article states that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending act of Parliament will be considered to be Scheduled Tribes.

According to Article 342 Of Indian Constitution the President of India notifies tribal communities. They are traditionally referred to as Tribes as they form minority ethnic groups with reference to their different languages customs, religious practices, economic backwardness, etc.

“ Indigenous status in the context of India was operationanalised through the Indian government’s category of scheduled tribes ,or Adivasis, which refers to people living in tribal communities characterized by distinctive social, cultural, historical, and geographical circumstances” ( S. V. Subramanian et all).

“The concentration of scheduled tribes varies substantially between the Indian states” (Census, 2001).

Tribals have their share of contribution to enrich our cultural heritage by virtue of their distinctive identity (Naik 1990)

The essential characteristics, first laid down by the Lokur Committee, for a community to be identified as Scheduled Tribes, are-

- Primitive traits;

- Distinctive culture;
- Shyness of contact with the community at large
- Geographical isolation
- Backwardness-social and economic

A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory (Chandrasekhar et al 1990)).

They are often considered to be tribal people in the sense that they belong to small-scale pre – industrial societies that live in comparative isolation and manage their own affairs without the centralised authority of a state (Maybury -Lewis D 2002).

Tribal communities Clive in about 15percent of the country's area, in various ecological and geo-climatic condition ranging from plains and forests to hills and inaccessible areas. Tribal group are at different stages of social, economic educational development. Some tribal communities have adopted a main stream way of life. At other end of the spectrum ,there are certain scheduled tribes(75 in number) known Primitive Tribal Groups(PTGs),who are characterized by:

- A pre-agriculture level of technology;
- A stagnant or declining population;
- Extremely low literacy; and
- A subsistence level of economy.

(Ministry of Tribal Affairs 2006-2007)

There are more than 400 tribal communities in our country. Among these, 74 tribal groups have been identified by the Government of India as Primitive (PTGs) in 15 states and unions territories (NeetiMahanti 1991).

However ,the Government of India has resisted the use of the term “ indigenous” when referring to the scheduled tribes on the grounds that is a practical

impossibility to decide indigenous after centuries of migration , absorption, and differentiation as reflected in ‘ the National policy on Tribals' draft. A formal recognition of the indigenesness of the scheduled tribes is also interpreted as contradictory to the overall spirit underlying the recognition of the tribal populations, which is to facilitate “assimilation” of the tribal population into the country’s mainstream. Indigenous population are similar to those seen within the non-indigenous population” (The National Tribal Policy 2004)

Enormous wealth of literature on Tribal Health is available but it is impossible to trawl through everything. Although there are numerous studies done at national and regional level, a close look suggests that there are hardly any studies done on health care management its delivery in tribal areas.

In order to make the study more systematic, a number of articles and studies were considered to review the Health Care Delivery in tribal areas. It is a fact and a matter of concern that, even after six decades following the independence of our country, the tribal deprived of basic health care benefits. Since the study deals with inadequate health care system and poor management of its delivery in tribal areas, work, observation and research works from important studies both at national and international level have been considered. In the present study an attempt has been made to review the available literature on health among tribal population to include their existing health status and to identify the gaps to suggest a practical plan of action besides pointing out the debatable issues.

The Ministry of Tribal Affairs is the nodal ministry for the overall policy, planning and coordination of programmes for the development of Scheduled Tribes. The programmes and scheme of the ministry are intended to support and supplement, through financial assistance, the efforts of other centre ministries, the state government and voluntary organization, and to fill critical gaps taking into account the present situation of the tribals. Though the primary responsibility for the promotion of interest of Scheduled Tribes rests with all the Central Ministries, the Ministry of Tribal Affairs compliments their effort by way of various

developmental interventions in critical sectors through specially tailored scheme (Ministry of Tribal Affairs Annual Report 2007)

Dr. Ganesh. N. Devy, the founder trustee of Bhasha Research and Publication Centre in Baroda, wrote in the periodical dated 23 May 2005, "The earliest expression of their (tribal) agony could be traced in the report of a reform committee headed by Antrolikar on the eve of independence. But the issue had to wait till early eighties. Number matters in democracies even for a small measure to be effective and mainly because with a weak fabric of social justice b holding it together."

L.C Mohanthy (1989) has reminded us of the urgent necessity of evaluating how far tribals have been integrated into the larger Indian society. He believes that giving tribals full freedom to manifest their genius will help their integration.

Nirmal Sengupta (1990) maintains the process of rapid industrialization since independence has added dimension to the problem of the tribals, as the majority of the tribal concentration in the country are in the areas endowed with rich natural resources. The establishment of resource-based industries in such areas has inevitably led to the displacement of the tribals.

S.G Deogaonkar (1994) traces the origin and growth of the efforts for the development of tribal population in India. Apart from examining various approaches to tribal development, it enumerates the administrative structures and organizational strategies adopted during the last many years of planning, the outlay on tribal development during the plans and priorities adopted have also been indicated. The Tribal Sub-Plan strategy and implementation has been examined elaborately. The personal policy adopted in tribal development finds a special and critical treatment.

Anantha Krishna Iyer has published 'The Travancore Tribes Castes' in three volumes. Iyer concentrated his study on the hill tribes which were fast dying out or were deteriorated. In the first volume (1937), he had discussed seven hill tribes,

namely the Kanikkaran, the Mala Kurumbans, the Malapandaram, Malapulaya, the Malavetan, the Malayarayan and the Maison. The second and the third volumes (1961) deals with the accounts of the tribes of Travancore. In a later study (1961) he described the hill tribes of Kerala as pre-draavidian. Iyer also undertook the ethnographic survey of the hill and jungle tribes of Cochin and published its result in four volumes. The first volume of his work 'Cochin Tribes and Caste' (1909) includes description of the tribes like Kadar, the Malayan, the Nayadi, the Ulladon, Paniya and others.

Ayyappan (1965) made several systematic studies on the various tribes of Kerala, 'Nayadis of Malabar' (1937) and 'Erulas of Kerala' (1944) are the important studies. Later he conducted a subsequent study on Erulas in 1965 and the results were published which gives an insight into the socio-economic changes that took place in the Erula community.

P.Sudhakara Reddy (1955) in his comprehensive study, discusses the process and problems of displacement, rehabilitation and socio-cultural changes occurred among the displaced Scheduled Tribes, Yanadis of the Shriharikota Island in Andhra Pradesh where the rocket launching station was established by Indian Space Research Organisation, government of India. The author also tries to portray the traditional social and cultural fabric and adaptation of the Yanadi Islanders prior to their displacement, which serves as the basis for understanding the continuity and change in the environment, society and culture. He analyzes the rehabilitation programmes and the resultant factors and the forces behind the system of forced migration and adaptation of the Yanadis to the new environment, outside the rehabilitation centers. He also describes the pattern and processes of continuity and change on the socio-cultural set up of Yanadi Islanders.

Nirmal Kumar Bose (1977) gives some insight into the tribe's social life. "Tribes differ from others in their social system. They have retained their own marriage regulation. Almost all marry their restricted local group, and are sometimes

guided by their own elders or political chief in internal and external affairs. In other words, they form socially distinct communities who have been designated as tribes and listed in the Schedule for they can come within the mainstream of political and economic life of India”.

Poverty has a great role to play in deprivation of Healthcare benefit. “ a child in the childhood in the ‘ low standard of living' economic growth is almost four times more likely to die in childhood than a child in the ' High Standard of Living,' group. Child born in the tribal belt is one and half times more likely to die before the 5<sup>th</sup> birthday than children of other groups. Female child is 1.5 Times more likely to die before reaching her 5<sup>th</sup> birthday as compared to a male child” (NFHS-India 1998-99)

A large number of poor are deprived of protein and essential vitamins in therefor, which is an essential promoter of body depends to fight infection. Poor nutrition could return the growth of children and cause anaemia in tribal women.

According to United Nations report, good nutrition was requirement throughout life and was vital to women in terms of their health and work. Nutritional anaemia was a major problem for women in India and more store in the rural and tribal belt. In developing countries, it was estimated that at least half of the non pregnant and two third of the pregnant women were anaemic (United Nation Report 1984).

Studies carried out the National Institute of Nutrition (1971) and Planning Commission of India (six five year plan ,Government of India) on the diets of South Indian tribes reported high protein calorie malnutrition along the rice eating belts. Therefore alleviation of poverty is a cornerstone through employment in rural, which alone can improve nutritional status of the tribal. Government should allocate resources towards this.

Malnutrition was common and greatly affected the ability to resist, infection leading to chronic illness and, in the post -weaning period to permanent brain impairments. The outcome indicators of health (mortality, morbidity and life expectancy) are all directly influenced by the standard of living of a given population. Moreover it is not the absolute deprivation of income that matters, but relative distribution of income (Wilkinson 1992.).

Poor and inadequate health care for tribals is a concern in many parts of the world. According to the International Institute of population science, a tribal female child is 1.5 times more likely to die before reaching her 5<sup>th</sup> birthday as compared to a male child. "A tribal mother is over 12 times less likely to be delivered by a medically trained person tribal women is one and a half times more likely to suffer the consequences of chronic malnutrition as compared to women from other social categories" (NFHS India 1998).

Privatisation process does undoubtedly bring a divide between "the Haves" and "the Have-nots". The poor will again suffer a disadvantage. "There is an undisputed association between social equality, social integration and health. The effect of social integration on health is conclusively documented in the theory of 'social support' (Cassel, 1976).

Colonization in some parts of the world has lured the indigenous population into consumption of alcohol and excess usage of tobacco. At times, indigenous youth considered this usage as a symbol of prestige and so that, in using them, they would be considered as belonging to the "evolved modern generation" in society. There are a good number of studies on this subject.

"The excess use of tobacco and alcohol among indigenous groups observed in this study is important in its own right as well as in terms of its contribution to accounting for the excess mortality, do in the study were unable to examine the later directly since information on tobacco and alcohol consumption was not ascertained for the diseases household members. The excess use of tobacco and

alcohol in some indigenous population has been shown to be linked to the process of colonization and increased aping of Western culture”(Seale JP et al2002).

It has been necessary to scan through the various work carried out in connection with the proposed study. This effort necessitated perusal of studies carried out by a range of luminaries whose work is connected directly and indirectly with the proposed work. This review is only a panoramic view of the entire spectrum of the studies done so far. The attempt here is to cull the finding of these outstanding luminaries. Different research' views have been taken into account to bring about a clarity and precision and to make the present work plausible and credible. In a way it is a journey backward to establish that the study is worth the research.

A study conducted by Dr. Nirmala Murthy (2006) based on data from four districts of Karnataka and Rajasthan had interesting observations. In this study the researcher interviewed about 900 poor and non-poor women who had experienced various reproductive healthproblems. The main objective of the study was to find out differences in their experiences in the quality of care they received and the treatment effectiveness of the treatment. It was observed that poor women preferred government services for pre-natal care and family planning not because those services were free but because these women felt the services were good. The researcher supposed that the reason was that the government workers had targets to fulfil and therefore they treated women with respect because they were helping to fulfil the targets set by the government.

On the other hand, for the childbirth, women preferred homes were a convenient but also because many women feared that they would be forced to undergo unnecessary caesarean operation at hospitals to extract money from them. Poor women often expressed doubts about the quality of medicines they received or the doctor's diagnosis.

This study clearly brings out the fact the good incentives in rural areas can bring about quality service delivery in the health care sector. Yet another factor is the impression that the rural poor have about the business-like attitude of the health



care professionals. Their past experience has led to their belief that there is over commercialization of health care a service.

In a similar study by Basu (1993), it was found that the main causes of maternal mortality were found to be unhygienic and primitive practices for parturition. For example, it was observed that among the kutiakondhtribals, the delivery was conducted by the mother herself in a half squatting position holding a rope hanging down from the pole of the hut. This helped her in applying pressure to deliver the child. In complicated labour, this often led to maternal as well as child mortality.

Taneja et al. (1997) conducted a survey among the Bhil tribe of Jhabua district and observed that lack of health care facility was a major cause of death among neonates. Some of these deaths which were preventable were due to tetanus, diarrhoea, measles, acute respiratory infections and fever.

In a nutritional and demographic study (Prema et al. 1992) of kannikar tribal women of Trivandrum district, Kerala, normal and physiological conditions like pregnancy and lactation were studied. Important sources of protein like pulses, milk and milk products and other animal foods were lacking in their diets. Average calorie consumption was found to be below the recommended level for normal, pregnant as well as lactating women's detailed clinical examination of the kannikar tribal women showed that 90 percent had Vitamin A deficiency (30 percent) and niacin deficiency (10 percent) were prevalent among them. The morbidity status of the tribal women revealed the prevalence of pyrexia, respiratory complaints gastro-intestinal diseases and rheumatic diseases. Among the adult women they gynaecological complaints and deficiency diseases were common (Basu 1993).

Shah (1989) conducted a study on quality of health services in rural India and observed, "The availability of health care services can reasonably be expected to have a negative impact on child mortality. However it should be remembered that the functioning of health services can be as important as their availability. Many

studies have demonstrated the poor functioning of health services in large parts of the rural India.

Sukhatme (1993) Padma Bhushan stressed on the restructure on health care delivery system. In his supplementary note on a report of the expert group on estimation of proportion and number of poor. He wrote, “Actual examination of stools confirms that one out of every two episodes is bacterial in origin thereby pointing to the annual prevalence of diarrhoea of the order of 40 to 50%. The high prevalence of morbidity. A child with infection will not grow. It is not therefore so much the intake the determines work capacity it is the control of disease that matters. I fear that continuing food intervention under these conditions will be to waste our resources. Clearly our programme needs to be restructured and that too very soon”.

According to Singh et al. (2001), tribal areas are inaccessible high immunization rates among tribal children may be achieved through targeting illiterate mothers in inaccessible areas. These first – contact primary interventions in turn, may also lessen the increasing rates of youth mortality seen among tribals.

Basu et al. (1993) while conducting research investigation on 481 households among the januaris of januarisbawar, Dehradun, found a crude birth rate of 42.67 per thousand and infant mortality rate of 79.64 per thousand live births.

Studies of tribal communities in Orissa conducted by Ali (1992) found that an ecological imbalance caused by rapid deforestation had resulted not only in depleting food resources, but also in prolonged droughts adding to hunger and starvation.

Changing et al.(2003) opined that for the poor, Apart from the financial burden, there were the effects of all health too. If left untreated or partially treated, the disease in question would get aggravated resulting in death or disability. On the other hand, self-esteem medication, which was often practised, resulted in incorrect self-diagnosis and inappropriate dosage, thereby inducing side effects.

Most of the tribal population is deprived of the benefits of modern health care system. A study done on health care among kunabi tribe of Karnataka revealed that traditional healers are present in certain villages and over 45 species of plants are still used in the area to treat a wide range of ailments such as fever, cough, skin, diseases, rheumatism, snake-bite, jaundice and dysentery (Hebbar et al. 2002).

Maternal and child health care practices were found to be largely neglected in various tribal groups, namely, baster tribal groups, kutiakondhs of Orissa, santals, janusaris, kharias etc... Expectant mothers to a large extent were not circulated against tetanus. From the inception of pregnancy to its termination women consumed no specific nutritious diet. On the other hand, some pregnant tribal women (I.e. Dudhkharias, santals) reduced their food intake because of the fear of recurrent vomiting and also to ensure that the baby remains small, so that the delivery may be easier. The consumption of iron, calcium and vitamins. During pregnancy was poor. The habit of taking alcohol during pregnancy was found to be common among the tribal women. And almost of them continued their regular activities, including hard labour, even during advanced pregnancy. More than 90 percent of the deliveries were conducted at home attended by elderly ladies of the household. No specific precautions were observed at the time of conducting deliveries, which resulted in increased mortality.

Kamat et al,(2008) focused on the issues of school access and educational equity of scheduled caste and scheduled tribe. Social marginalization and oppression are causing for lower literacy of Scheduled caste and scheduled tribe. Even educated scheduled caste and scheduled tribe are not getting sufficient jobs and facing ill-equipped problem. Thus there is uneven progress in the education among scheduled caste and scheduled tribe. So the government has to take a special attention to educate the same categories.

Shweta et al,(2009) focused on issues of tribal education. Tribal education is lagged behind because of their internal and external factors. These should be

recognition of tribal culture, context and learning ability of tribal children then only a suitable policies could be framed by the government.

Kabita Kumari (2014) examined challenging issues of tribal education in India with the help of literacy rate, enrolment ratio and drop-out rates. Study reveals that there is increasing tendency of tribal literacy rates from 1961 to 2011 (8.54 per cent to 63 per cent). There is increase in the Gross enrolment for the classes from I to V but there is slow increase in the girls enrolment ratios. This suggests that, appointment of sufficient teaching faculty, awakening the tribal parents, focusing on female education and giving importance for higher education will serve objectives of tribal education.

Haseena (2014) focused on problems of tribal education and causes for drop-outs. Tribal literacy is lagged behind because of their economic backwardness, social customs, lack of awareness about education, cultural ethos and distance between home and schools etc... Thus the policy makers have to focus on long term strategy which should enhance the educational status of the tribal children.

Saraswati (2016) analyzed the educational status of tribal community with the help of literacy rate. The paper highlighted the challenging issues of tribal education in Odisha. The central and state governments are initiated various education supportive measures like establishment of Ashram schools, Ekalavya, Model Residential schools and pre matric and post matric scholarships etc... If these facilities fully available to needy tribal students, then there will be increase in the educational status of tribal children.

# **CHAPTER-III**

# **METHODOLOGY**

Research methodology is the specific procedures or techniques used to identify, select, process and analyze information about a topic. In a research paper, the methodology section allows the reader to critically evaluate a study's overall validity and reliability. The methodology section answers two main questions: How was the data collected or generated? How was it analyzed?

<https://www.scribd.com/document/397502729/Research-Methodology-is-the-Specific-Procedures-or-Techniques-Used-to-Identity>

## **GENERAL OBJECTIVE**

- To study about the educational background of children in Kattukudy and Kurathikudy in Munnar.

## **SPECIFIC OBJECTIVE**

- To find socio-economic profile of Kattukudy and Kurathikudy in Munnar
- To get a brief history of educational background of both kudy's.
- To examine to what extent the school infrastructure affect the schooling of children from the opinion of parents.
- To understand whether boys or girls is getting educated and understand the reason behind it.
- To find the level of moral support from family and teacher extended to the children.
- To find the reason why the children are discontinuing their education.
- To understand the attitude of teachers towards the children.

## **CLARIFICATION OF CONCEPTS**

### **THEORETICAL DEFINITION**

TRIBE: According to Risely a tribe is defined as “a collection of families or groups of families, bearing a common name which, as a rule, does not denote any specific occupation, generally claiming common decent from a mythical or historical ancestor”.

EDUCATION: According to Mahatma Gandhi “by education, mean an all-round drawing out of the best in the child and man body, mind and spirit”.

### **OPERATIONAL DEFINITION**

TRIBE: In this study we used the term tribe as a collection of families or groups of families bearing a common name, Muthuvan as a rule, does not denote any specific occupation, generally claiming common decent from a mythical or historical ancestor in Kattukudy and Kurathikudy in Munnar.

EDUCATION: In this study we used the term education to “find the educational background of tribal students in Kattukudy and Kurathikudy in Munnar.

## **IDENTIFICATION OF VARIABLES**

DEPENDENT VARIABLE:

- Education

## INDEPENDENT VARIABLES:

- Income
- Gender
- Occupation
- Age
- Religion
- Social status

## RESEARCH DESIGN

The research is descriptive and exploratory in nature. The research is designed to know the educational background of tribal students in Kattukudy and Kurathikudy in Munnar.

## UNIVERSE

The universe of the study includes the parent's of tribal students and their teachers. The universe of the study is consisting of 37 children and 2 teachers. And we are using survey method to collect data.

## TOOLS FOR DATA COLLECTION

The interview schedule and interview was used to collect data. It includes questions to pertaining to the personal data of people in tribal kudy in Munnar and the various issues faced by them related to education.



## **PRE TEST**

After the preparation of tool pre-test was conducted based on the feedback, modification and changes were made questionnaire was finalized.

## **DATA COLLECTION**

In this study we use both primary and secondary data. The secondary data were collected from different sources like books, journals, and websites. The primary data was collected directly from the respondents through the interview schedule, interview.

## **ANALYSIS AND INTERPRETATION**

The present study focused on education of tribal children in Kattukudy and Kurathikudy in Munnar. The data collected was edited, classified and tabulated and finally analyzed and interpret and logically explained by the using SPSS.

## **LIMITATIONS OF THE STUDY**

- Travel expense
- Less facilities
- We cannot stay after noon because the tribal consume drug and alchahol and it became very dangerous.
- Invasion of wild animals
- We cannot spent as much time there to done field study

# **CHAPTER-IV**

## DATA ANALYSIS AND INTERPRETATION

The purpose of collection and interpretation is to acquire useful and usable information and to make the most informed decisions possible. It provides limitless benefits for a wide range of institutions and individuals. It includes data identification and explanation, comparing and contrasting of data, identification of data outliers, future predictions. It helps improve and identify problems.

TABLE NO: 4.1

TABLE SHOWING AGE OF THE STUDENTS

AGE	NO OF STUDENT	PERCENTAGE
5-10	25	68
10-15	9	24
15-20	2	5
20-25	1	3
TOTAL	37	100

Out of the total students, 68% fall under the age group of 5-10, 24% fall under the age group of 10-15, 5% fall under the age group of 15-20, and 3% fall under the age group of 20-25. From this we can understand that the majority of the students fall under the age group of 5-10 that is 68%.

TABLE NO: 4.2

TABLE SHOWING CLASS DISTINGUISHEN OF STUDENTS

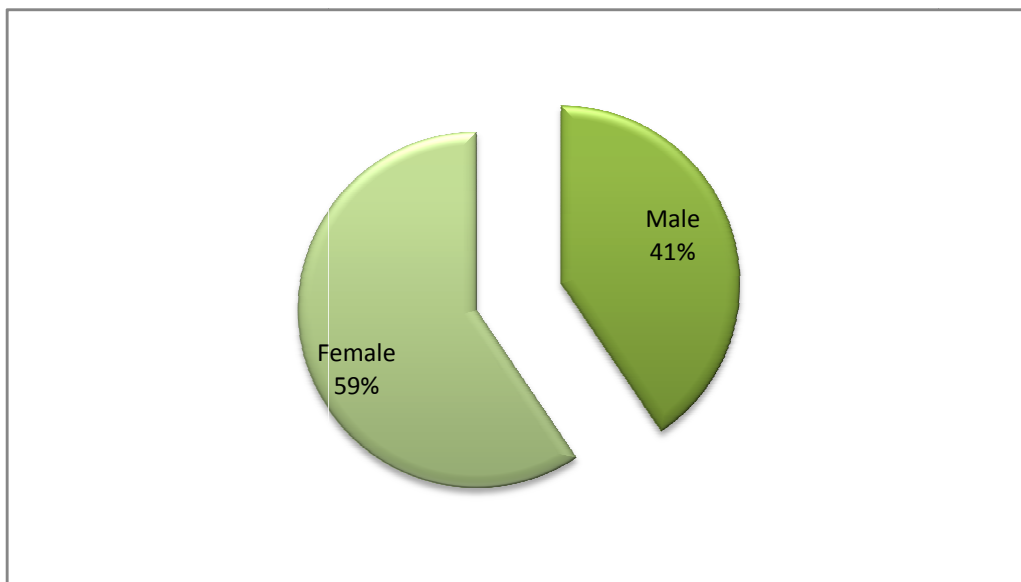
CLASS	NO:OF STUDENTS	PERCENTAGE
Nursery-2	18	49
2-4	7	19
4-6	5	13
6-8	1	3
8-10	2	4
10-12	1	3
Discontinued	3	8
Total	37	100

The above table shows the class differentiation of students in this 49% of the students are studied in nursery-2<sup>nd</sup> standard, 19% of students are studied in 2-4<sup>th</sup> standard, 13% of the students are studied in 4-6<sup>th</sup> standard, 3% of the students are

studied in 6-8<sup>th</sup> standard, 4% of them are belong to 8-10, 3% of them are 10-12, and the rest of the children who are discontinued the education.

FIGURE NO: 4.1

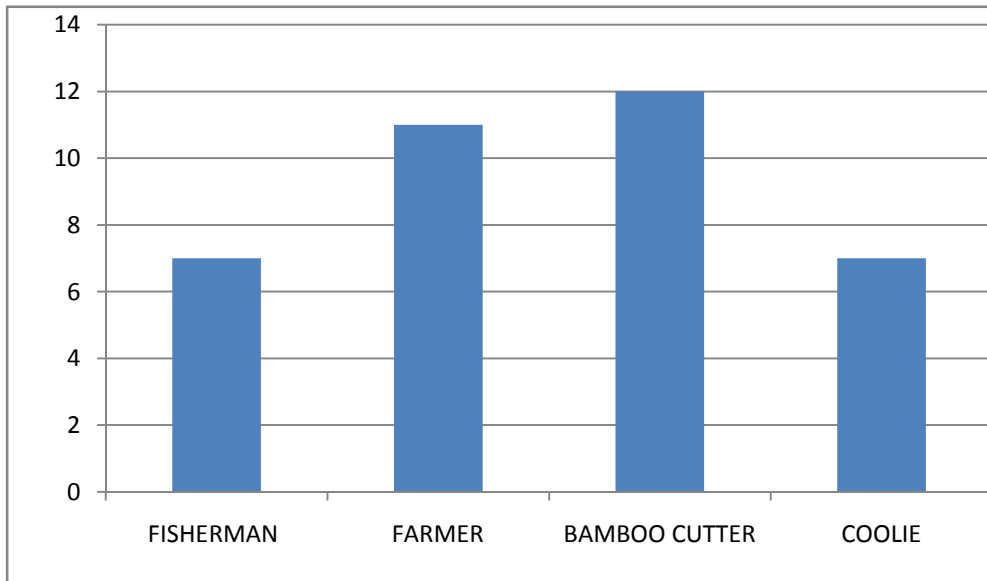
FIGURE SHOWING GENDER COMPARISON OF STUDENTS



In this above figure 59% of the students are female and 41% of the students are males. And majority of the students who studied from the tribe is females. The reason for female was majority in number; the boys are engaged in jobs at the very young age. And also they not gave much importance to education than the females.

FIGURE NO: 4.2

FIGURE SHOWING OCCUPATIONAL STATUS OF PARENTS



In this above figure majority of the students parents are engaged in bamboo cutting that is 32%, and 30% were farmers and engaged in agriculture, and the remaining 14% are fisherman and coolie.

Table NO: 4.3

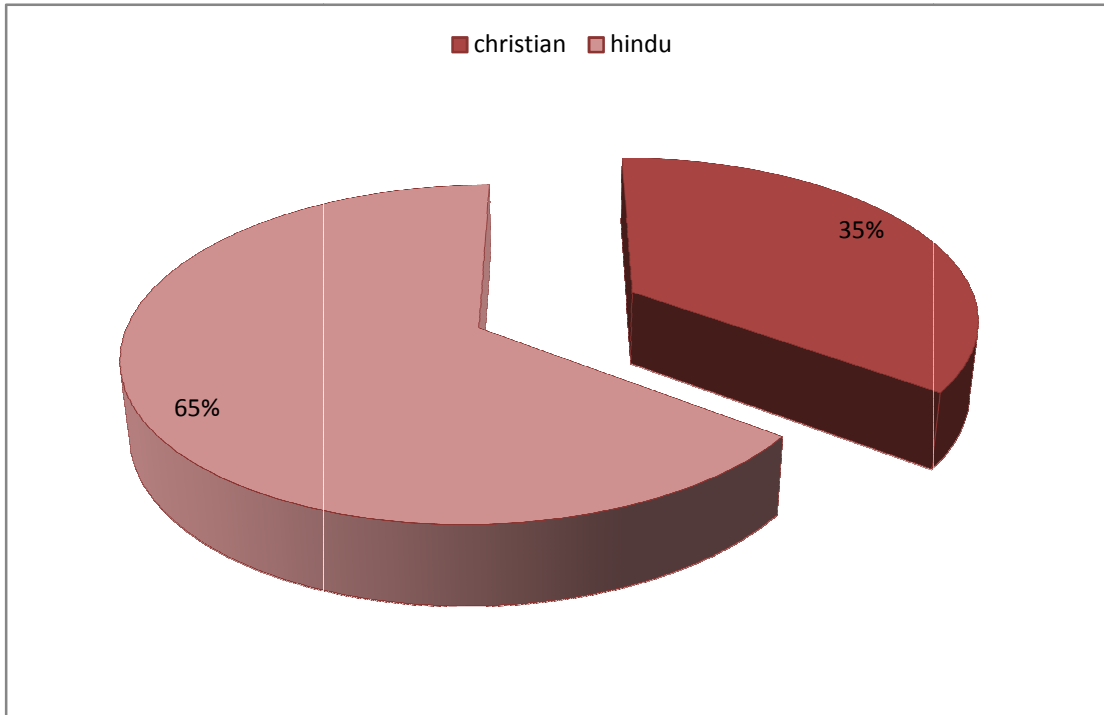
TABLE SHOWING MONTHLY INCOME OF PARENTS

INCOME	NO OF PARENTS	PERCENTAGE
500-1000	3	8
1000-1500	14	38
1500-2000	19	51
2000-2500	1	3
Total	37	100

In this table majority of the students parents have income 1500 to 2000 (51%).

FIGURE NO: 4.3

FIGURE SHOWING THE RELIGION OF RESPONDENTS

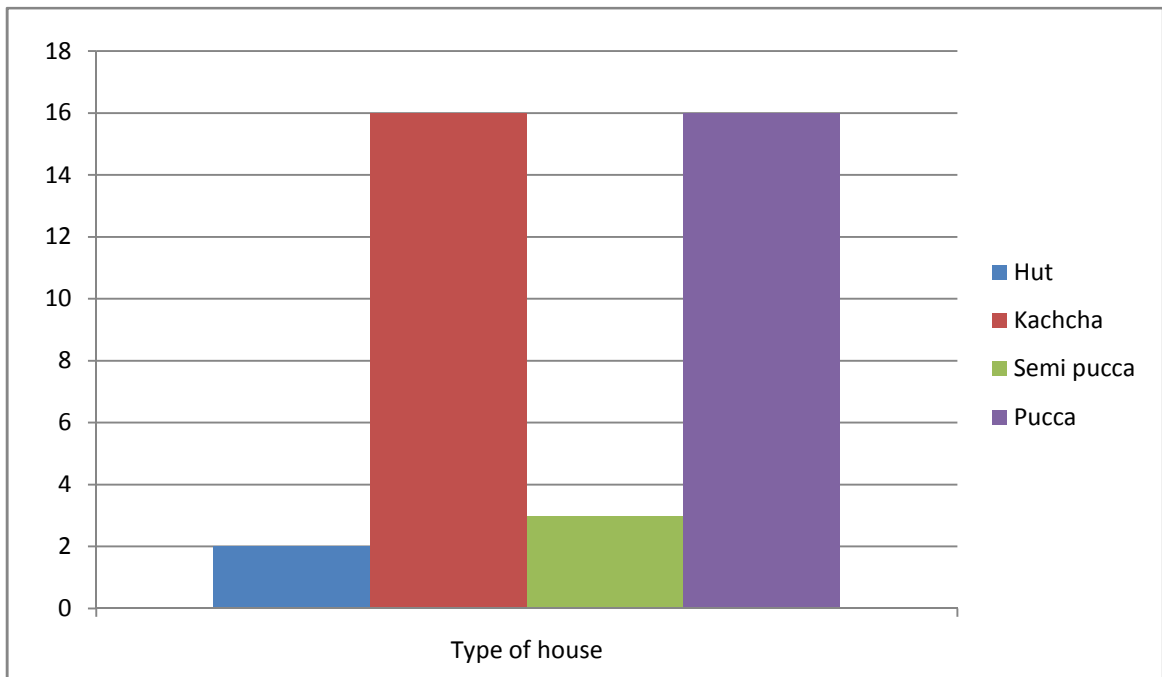


From the above figure we can understand that majority of the respondents are Hindu's (65%) and the 35% are Christians.



FIGURE NO: 4.4

FIGURE SHOWING TYPE OF HOUSE OF RESPONDENT



The above figure shows that majority of the respondents are live in Kachcha and Pucca house.

TABLE 4.4

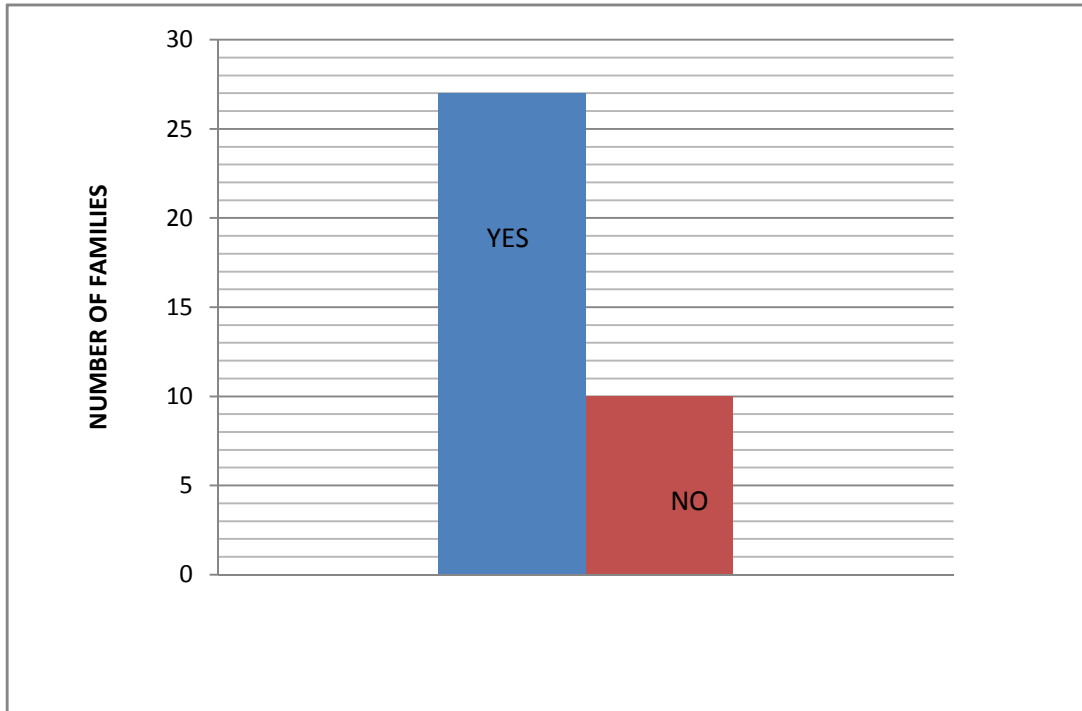
TABLE SHOWING NUMBER OF ROOMS OF RESPONDENTS

Rooms	Number of rooms
1	5
2	13
3	16
4	3

The majority of the respondents have 3 rooms in the house.

FIGURE NO: 4.5

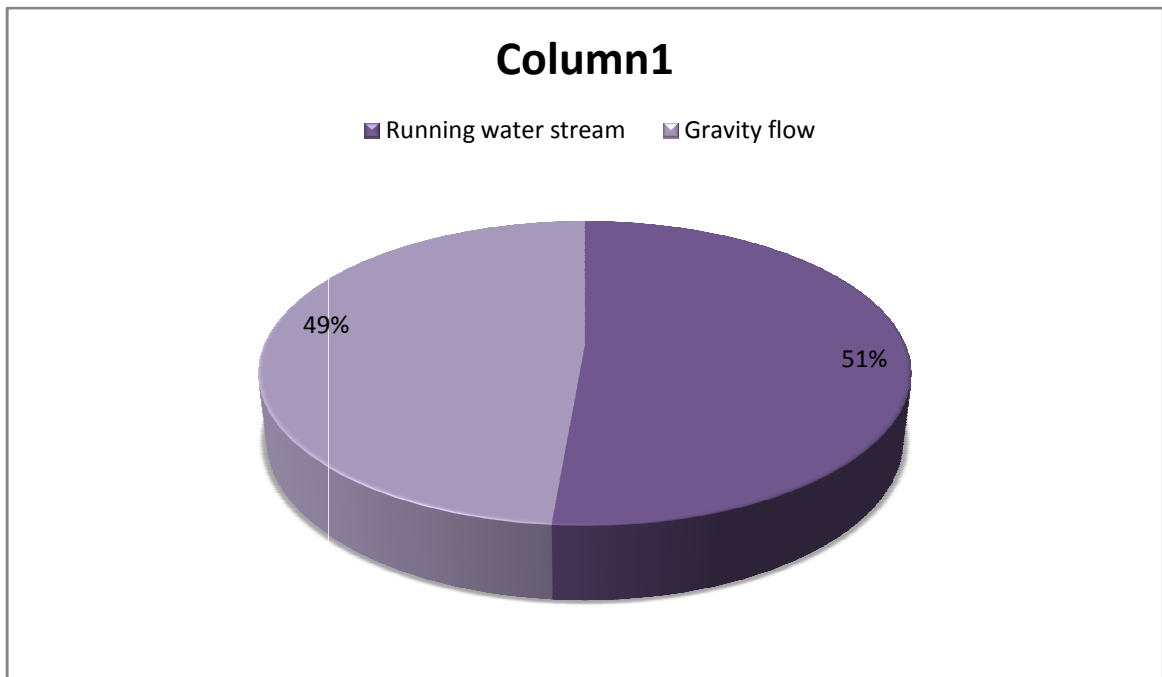
FIGURE SHOWING SANITATION FACILITIES OF RESPONDENTS



From the above figure we can understand that majority of the respondents have sufficient sanitation facilities in their house. But also there are families did not have proper and no sanitation facilities in their house.

FIGURE NO: 4.6

FIGURE SHOWING DRINKING WATER FACILITY OF RESPONDENTS



The above figure shows that the respondents have drinking water facilities in the place. And 51% of the families are using running water stream for drinking water and remaining 49% of the families are used gravity flow for drinking water.

## **INFRASTRUCTURE**

Coming to the infrastructure section we come to the conclusion that there are no facilities available in the tribal school as compared to the other government schools. There are only two classrooms available for 30 students belonging to different grades till 4<sup>th</sup> grade. There is no electricity. The only main source of drinking water in the school is running water. There is only little toilet facilities available in the school. There is no separate toilet for boys and girls. There is only a common toilet. The school has chair and desk, blackboard and playground is available but there is lack of necessities like library, computer, fan etc... Like every school here also the mid-day programmes and also the cook is available in the school. The first language used for instruction in school is Malayalam. The government provides free books, free uniforms and scholarships for students.

## **HISTORY OF EDUCATIONAL INSTITUTION**

From the history of the education institution, we understood that the education institution has become established in 2000. It has been 18years till now. It was initiated by government for the uplift the tribals. The reaction of the tribal people towards the education system was good. The kind of educational school setup in the tribal area was by government. Till now private or other recognized institutions has not established in the tribal area. There is only classes' up to 4<sup>th</sup> grade and there is no high school available for achieving education. So obviously children from the tribe found difficult to achieve higher education. But facing all the hurdles and crossing all the boundaries there are two graduation holders from their tribe in 2017. They pursue their graduation from outside the tribal area, they are studying in cities. Other than government the CSC church authorities initiated tuition classes for tribal children in small setup with available facilities. It is run by Christian missionaries they do this as a service for uplifting and improvement of the education of the tribal children.

## **GENDER COMPARISON**

In the gender comparison analyzation we came to a conclusion that the schooling given to the boys and girls is co-educational. Girls get more education as compared to boys. Since boys are engaged in the occupation, which is the traditional skillful job of tribe that is, bamboo cutting, fishing. Because they have to take care of the families so they become earning members of the family from the young age itself. Parents also don't give importance to education and they drag their boys to engage in bamboo cutting and ask them to combine with their father in work. But in case of girls they gave education till 10<sup>th</sup> grade. There are also two female graduation holders from this tribe. They are the only the graduation holders from the tribe.

## **REASONS FOR DISCONTINUATION**

Among 30 students, 3-4 students are attending the class regularly but all the students get attendance in the school record. Students from 1-4<sup>th</sup> standard are being taught together. Basic alphabet and numerals are being taught up to 4<sup>th</sup> standard kid's altogether. The teacher from the tribe itself does not have sufficient qualification for teaching. Students are not properly benefited by the teachers both academically and morally. The students are not even fluent on writing and reading Malayalam. The commonly use their local tribal language called 'Muthuvan'. After 4<sup>th</sup> standard the students have to look outside of tribe for further studies. Because of this they have to stay in hostels. But many students find it difficult to interact with other students and hostel facilities. And they find difficulty in all their academic subjects especially, in English and Hindi. Lack of transportation facilities is also one of the reasons behind the discontinuation of students from their academics. Jeep is the only transportation which is available in the tribal area to go outside. This is very expensive. It costs 2500 for one trip from tribal area to outside and vice versa. The students are not serious about education or the parents

are not forcing their kids for education. Not only in studies but also they are lagging in many extracurricular activities. Even though they get scholarship they are not willing to attend school. Many students are not going back to hostel after vacation, due to less interest in studies. It is not the income of the family, is the barrier to the study of the students but their interest towards studies is causing them less educated. Instead of attending classes the children are accompanying their parents for earning a salary. They go for bamboo cutting and fishing.

They are also following child marriage in the present scenario. At the month of November 2018 14 years old girl got married. These issues are hidden among this tribal group itself. The issues are not exposed to the outside world. No one from the tribe had settled outside.

## **MORAL SUPPORT OF PARENTS AND TEACHERS**

The students are not properly benefited by the moral support from parents and teachers. No classes were conducting for the improvement of the children's abilities, capabilities and skills. At the same time students are not serious about their education there are only two teachers in the school. One belongs to the tribe and the other is from outside. So there is no kind of difficulties in communication between teacher and students. Teachers are not properly following the state syllabus. So there is no cordial relation between the students and teachers only 3 to 4 students are regularly attending classes. The students are only attending the school for getting the mid day meals. The teacher from outside the tribe made an effort to conduct parent teachers association. Because of illiterate parents they are not aware of the importance of the education, so they were not sent their children to pursue education.

# **CHAPTER- V**



## **FINDINGS AND CONCLUSION**

### **FINDINGS**

In this study the universe is taken from the tribal settlement (kudy's) of Munnar. The kudy's are Kattukudy and Kurathikudy. We had taken collected data from 37 respondents. Half of them were from Kurathikudy and the other half is from Kattukudy tribal settlement. 30% of the population are children below the age group of 16. And we study the children, who studying in the government school within the tribal settlement and those who are going out of the tribal settlements for higher studies and also who had discontinued their education for many reasons.

- While studying the educational condition in the tribal settlement, we find that neither the parents nor the students are serious or interested in the studies. Parents are not aware of the value of education. Because of it they are not forcing their children's to achieving education.
- The both kudy's (Kurathikudy and Kattukudy) have only one school and it is only consisted of classes up to 4<sup>th</sup> grade. And there are no sufficient facilities for learning and also for teaching. There is no basic infrastructure like tables, chairs, bench, desk, blackboards. And the main issue is that there are only 2 classrooms in the school. There are no separate toilets for girls and boys. There is only one public toilet
- The students from 1<sup>st</sup> grade to 4<sup>th</sup> grade are taught together within the classrooms. They were not following the proper text books or syllabus. Instead of it the teachers teach alphabets, numerical, adding etc... only the basic things are taught up to 4<sup>th</sup> standard. And the children are not fluent in either in English or in Malayalam.

- Their tribal language is called ‘Muthuvan’, which is a combination of both the Tamil and Malayalam language. So it seems to difficult to communicate with outsiders and also children are struggling to communicate with the teacher and also when children go for higher education outside the tribal settlement they face hardship in their studies as well as in the interaction with others also. And the students from the tribal settlement only know basics; they face many hurdles to understanding the things so they cannot score higher marks in the exams.
- The children are facing lagging in the studies along with it they are also far away from extracurricular activities. They are not conducting any kind of extracurricular activities for the improvement and upliftment of the children’s abilities and capabilities. Because of this the children cannot improve or extend their abilities and skills.
- The students are also facing psychological problems. They are facing many hardships. They are facing the hurdles from the outside world, blaming of the companions are also a reason for causing depression. And also these problems create lack of confidence and self-esteem in the children.
- Even though the students are getting scholarships and grants, they are not showing interest in studies. The children are lazy to attend the school. They are not aware of the importance and necessity of education in the present scenario. They don’t like to go outside from the tribal areas and interact with the outside world.
- Those students who are studying in the cities were not going back to the school after vacation because of less interest in studying. We identified it during the field study. Even the parents were also supporting the children.
- The main reason for the low level of education in this tribal group is the illiteracy of the parents. The parents are not aware of the necessity of education. They are not compelling the students in studies.
- We find out that the tribals are still conducting child marriages. One 14year old girl got married in the month of September, 2018. They register marriages only after the girl reaches 18year. They follow a weird ritual of getting married. If a guy had liked a girl then he will go to her home and marry her and he will take

her to his house. They don't give importance to the opinion of the girl. These issues are not exposed to outside of the tribal settlement. They were not following Legal Marriage Registration Act.

- The ST promoters are providing outside help like registration of ration cards etc... there are so many people in the kudy's those who haven't seen the outside world. The men are going outside for the purchase of necessary things. They brought the materials as bulk because the transportation is very expensive.
- The Christianity had become prevailed here in 1990s. Because of the influence of the missionaries the tribals had changed into Christians. But they didn't get a religious certificate which proves that they are Christians.
- In the case of the Hindus and as well as Christians they didn't have get a legal certificate which proves their religion. The procedure of it is undergoing.
- Along with the government, the Christian church C.S.I, of East Kerala diocese has also been established tuition centre's at small scale for the upliftment and improvement of the tribal children in the field of education and also in their health. The tuition centre's were runner by the missionaries. They had also been conducting awareness classes for the parents and also for the children. But almost all the tribals are not attending the awareness classes conducted by them. C.S.I East Kerala diocese of the child development centre initiated the programme called 'Light the Candle'. Through this programme they provide tuition and foods twice a day for the children. They also had established a community hall for women and children at Kurathikudy.
- In the tribe there is only classes up to 4<sup>th</sup> grade after the completion of it they have to go to outside the tribe for their higher studies. The transportation is the main issue for the children's. Because the only means of transportation is jeep and which is very expensive. It costs 2500 per a trip. Because of it they have to stay in hostels. They feel difficulty to adapt to that environment and they are not enough fluent in alphabets and numbers. So they feel difficulty to adapt to that situation.
- There are two teachers in the tribal school. One is from outside the tribe and the other is from the tribe itself. The former have TTC qualification. And the teacher from the tribe has no enough educational qualification for teaching. She only had

studied up to 10<sup>th</sup> grade. She is not even familiar with the English words and it's pronunciations. The teacher from outside is putting efforts for the upliftment of students. She had created parents-teachers association and also handling the students well. But they are not conducting any extracurricular activities in school. But there is no cordial relationship between the students and the teachers. Even the teacher had initiated and conducted PTA meetings the response from the parents is not as much as good.

- There are total 30 students in the school. But only 3 or 4 students are regularly attending the classes because they get food from the school. But all the students get attendance. There is no kind of audit or inspection happening in the school. There are many manipulations happening in the attendance of the students. They even get attendance if they are on leave. The children's go with their parents for bamboo cutting in the forest. The parents and students are not taking the matter seriously.

## **SUGGESTIONS**

- The authorities should conduct proper inspections or audits to check whether the students are attending class, and also they have to check if the school are following the proper syllabus or curriculum
- Provide awareness classes for both children and parents. The parents should have to know about the value and necessity of education in the present scenario. They should know that till an extent education is very important. Thus only the parents will be able to force the students for studying.
- According to Special Marriage Act of 1959 all have to register the marriage is applicable to all citizens of India irrespective of their religion. Authorities should check whether they are registering the marriage. According to the law there are

age restrictions on marriage. The abolition of child marriage has to be strictly enforced by the law and order in the tribal settlement.

- According to 'Right of Children to Free and Compulsory Education Act of 2009'. The children's underage of 14 should get compulsory and free education. The authorities have to check whether the law is enforced and whether the people are following it. And they should confirm that whether the grants and scholarships are reaching in the hands of the needed.
- Strict actions should be taken against the child labour. The labour has abolished from the country. But it is existing in this area. So the authorities have to find out it and they should try to stop this.
- Abolition of child marriage has to be strictly enforced by the law and order. And the right to decision making should be given to both. Should give importance for the opinion of women also.
- The basic infrastructures have to be implemented for the smooth functioning of the school. The electricity connection, bench, chair, desk, separate toilets should be provided for the students.
- The school has to follow the syllabus and curriculum instead of teaching the basics as alphabets and numerals for the whole. The authorities have to give free textbooks for the students.
- New technologies have to be implemented. By implementing new technologies like computer, library, play grounds etc... will gain the attention of the students as well. By using smart class rooms, visuals, audios videos the attention of the students should be acquired and thus it makes the class more active. And the students will understand more from it. Implementation of new technologies will help them to study more easily.
- The teachers should be enough qualified for teaching. They should need to know to write, read and proper pronunciation of the words. It's the duty of the authorities to check whether they have enough qualification.

- Provision of study materials in local languages- Basic level of education is given priority and at this stage , if education is impacted in tribal dialect they will understand teaching in better way.
- Tribal related learning arrangements- The schools should provide learning materials like cloths, notebooks, stationaries bedding etc...
- Motivation programmes- Parents and children are should be provided motivational programmes by experts in various field. The value of education should teach to tribal parents.
- Stipends and various scholarships- scholarships will help the students to purchase study related materially and thus present scholarship norm should be revised and rupees should be increased.
- In a broader level an important steps are taken in the field of tribal, education like, parents motivation, provision of study materials, buildings of school buildings, residential schools, flexible teachers etc...

## CONCLUSION

The quality of education of the tribal children in kudy is poor. It has been existed in 2000 but still there is no progress in educational development. So they are not entering into the mainstream. Even primary level of education is not given to children in proper manner. The government provides scholarship, free uniforms and text books for the educational attainment of the tribal children but they are not even following the syllabus. From 1-4<sup>th</sup> standard the teachers were teaching them basic alphabets and numerical. Because of that when they are entering to high schools and also outside they facing difficulties both in studies and interactions. So they drop out the school and entering into job and females are getting married at young age. The parents are not given importance to education; also they are not aware of the necessity. The church was made an effort to improve the education of tribal children. The reasons for drop outs are mainly the difficulties in communication problems, early marriage, less interest of parents because of their illiteracy. Only when the present generation of the tribals became educated, then the future generation becomes educated. From this study we can understand that the different problems and barriers face by the tribals in this area. Education is the key for tribal development in India. But tribal children have low level participating in the field of education. Though the tribal development is taking place in India but the increasing rate is very slow. If the government will not take this problem seriously, the tribal education will become distress and despair. So it is the time to think seriously that the tribal education and inclusive growth. Thus there is an urgent need of thinkers, planners and policy makers to put efforts to address the problem and allocate more funds from central and state budget for tribal education. Easy access and more opportunities should be given to tribal children in order to bring them to the main stream of economic development.

# **APPENDIX**

## **INTERVIEW SCHEDULE**

### **PART-A SOCIO-ECONOMIC PROFILE**

1. Name of student:
2. Age:
3. Class:
4. Gender:
5. DOB:
6. Name of father:
7. Father's occupation:
8. Name of mother:
9. Mother's occupation:
10. Name of guardian:
11. Family Income:
12. Address:
13. Religion:(Hindu/Christian /Muslim/Others)
14. Name of Tribe:
15. Type of house:(Kachcha /Pucca /Semi-pucca /Hut/other)
16. Number of rooms:
17. Sanitation facility in house: yes      No



18. Facility of drinking water: Yes No

a) if yes: tap water/hand pump/other

19. Rural Urban

20. District :**PART-B INFRASTRUCTURE**

21. How many classrooms does the school have:

22. Do any classes meet outside because of lack of classrooms:

23. Does the school have electricity:

24. What is the school's main source of water for drinking:( piped/hand pump/open well/covered well/pond/other: )

25. Is this water source is inside the compound: Yes No

26. Does the school have toilet facility for the children: Yes No

27. Do girls and boys have separate toilet facilities: Yes No

28. Does the school have

a) chair and desk for all students: Yes No

b) black board in every classroom:

Yes No

c) library : Yes No

d) computer that students use: Yes No

e) fan: YesNo

f) play ground: YesNo

g) kitchen for cooked meals: YesNo

h) cook: YesNo

29. Do children's get a free mid day meal or free food: YesNo

30. What is the first language of instruction in the school:(Malayalam/  
English/Hindi/others:                    )

31. Does the school provide free book for all students: YesNo

32. Does the school provide free uniform for all students:Yes      No

33. Does the school provide free scholarship for all students: Yes      No

### **PART-C HISTORY OF EDUCATIONAL INSTITUTION**

34. How long the education institution had been existed:

35. Who initiated it:

36. How does the people react to it:

**37.** What kind of school is this: (government/private/recognized/others: )

### **PART-D GENDER COMPARISON**

38. Is this school is for:(all boys/all girls/co-educational)

39. Boys or girls who get more education:( if girls, specify:      if boys, specify)

### **PART-E REASONS FOR DISCONTINUATION**

40. In which age you should take proposal for your child:

41. In which age the child get into job:

42. What are the reasons for discontinue of education:(marriage/job/financial and  
family problem/diseases/others:                    )

43. Does the children are going for higher studies: yes      No

44. If yes where:                    if no why:

45. Does they do job according to their studies or not:

**46.** Does there is anyone who has settled in abroad:

**PART-F MORAL SUPPORT OF PARENTS AND TEACHERS**

47. Does this school have any of these extracurricular activities: (sports/girls scouts/singing/dancing/art/other:        )
48. Does they participate in competitions like youth festival:
49. Do the parent support children in participation:
50. Do the teachers support children in participation:
51. Does there are any classes were conducting in schools for the upliftment of the child's abilities and capabilities:
52. Does the teacher work in the school voluntarily or not:
53. Does there is any kind of difficulty in communication between students and teachers:
54. Does there is a cordial relation between the students and teachers:
55. Does the teachers provide psychological support for students:
56. How many teachers are currently working at the school:
57. Is there any teacher from the tribe itself:
58. Does the school have meetings of parent-teachers association: Yes        No

## SEMI-STRUCTURED INTERVIEW

1. Name:
2. Age:
3. Salary:
4. Educational qualification:
5. Are you doing this job voluntarily or involuntarily:
6. Do any classes meet outside because of lack of classrooms:
7. How many classrooms does the school have:
8. Does the school have electricity:
9. What is the school's main source of water for drinking:( piped/hand pump/open well/covered well/pond/other:        )
10. Is this water source is inside the compound:
11. Does the school have toilet facility for the children:
12. Do girls and boys have separate toilet facilities:
13. Does the school have
  - a) chair and desk for all students:
  - b) black board in every classroom:
  - c) library :
  - d) computer that students use:
  - e) fan:
  - f) play ground
  - g) kitchen for cooked meals:
  - h) cook:
14. Do children's get a free mid-day meal or free food:
15. What is the first language of instruction in the school: (Malayalam/English/Hindi/others:        )
16. Does the school provide free book for all students:
17. Does the school provide free uniform for all students:

18. Does the school provide free scholarship for all students:
19. Does this school have any of these extracurricular activities: (sports/girls scouts/singing/dancing/art/other:        )
20. Does they participate in competitions like youth festival:
21. Do the parent support children in participation:
22. Do the teachers support children in participation:
23. Does there are any classes were conducting in schools for the upliftment of the child's abilities and capabilities:
24. Does the teacher work in the school voluntarily or not:
25. Does there is any kind of difficulty in communication between students and teachers:
26. Does there is a cordial relation between the students and teachers:
27. Does the teachers provide psychological support for students:
28. How many teachers are currently working at the school:
29. Is there any teacher from the tribe itself:
30. Does the school have meetings of parent-teachers association:

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