CHAPTER - III

REVIEW OF RELATED STUDIES AND LITERATURE

STUDIES ABROAD
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A review of related literature is very important step, not only in identifying a problem, but also in the formulation of hypotheses and in the selection of methods and tools to be employed. Besides, it is essential to the development of a problem and to the derivation of an effective approach to this solution.

Explaining the importance of related literature, Best\(^1\) says, “Practically all human knowledge can be found in books and libraries. Unlike other animals that must start anew with each generation, man builds upon the accumulated and recorded knowledge of the past”.

According to Sukhia\(^2\), “Every investigator must know what sources are available in this field of enquiry, which of them he is likely to use and where and how to find them”.

Good and Scates\(^3\) analyse the purpose of related literature as: (1) To show whether evidence already available solves the problem adequately without further investigation, and then to avoid the risk of duplication. (2) To provide ideas, theories, explanations or hypotheses to the problem. (3) To locate comparative data useful in the interpretation of results. (4) To contribute to general scholarship of the investigator.

The success of a investigator’s effort will depend on a large measure, on the extent to which he/she capitalises on the advances, both empirical and theoretical, made by previous researchers. The availability and utilisation of adequate sources or related information enables the investigator to put into practice his work successfully. Therefore, an attempt has been made here to review the literature and studies, which are related to the topic under study.

All the studies have looked into the factors, which account for lingering educational backwardness of tribes folk. A few studies have pointed out that tribe folk are apathetic and indifferent to education and they lack required motivation.
the present work studies on tribal education is classified into three categories: studies abroad, studies conducted in other states and studies pertaining to Kerala.

STUDIES ABROAD

As tribal education is mainly the concern of Asian African countries, much studies were not available for review. Majority of the studies available were related to sociological aspects considering education only as a minor part.

**Mead, Margaret** (1931). In her study *Sex and Temperament in three primitive societies* studied the problem, the conditioning of social personalities of two sexes. It is a fascinating and brilliant sociological study of the intimate lives of three primitive peoples from infancy to adulthood. In it Margaret Mead, world famous anthropologist, suggests that many so called masculine and feminine characteristics are not based on fundamental sex differences, but reflect the cultural conditioning of different societies. To support her theory, Mead introduces us to the three primitive tribes in New Guinea: the gentle, mountain-dwelling Arapesh, the fierce, cannibalistic Mundugumor and the graceful head hunters of Tehembuli.

We are forced to conclude that human nature is almost unbelievably malleable, responding accurately and contrastingly to cultural conditions. The difference between individuals who are members of different cultures, are almost entirely to be laid to differences in conditioning, especially during early childhood, the form of this condition is culturally determined.

Margaret Mead through her pioneering studies in New Guinea (1931) and Samoa (1954) gave the lead for work in the area of tribal education by studying the sociological and psychological traits of tribal youth.

**Theodore Benfey** (1956) and Emmanuel Consquin (1878) championed the Indianist or Diffusionist studies and traced the course of Indian stories both eastern and western literature and advanced the theory that folktales had originated in India and spread westward into Europe by diffusion through migration of people.

Mair (1957), Halsey, Floud and Anderson (1961), Jules Henry (1970), Becker (1961) carried the work further and their studies showed the interrelationships of
culture and educational pattern in respect of Negroes. These studies, however, were not empirical in nature and consequently did not throw much light on the aspect of formal education of primitive communities.

Thomson \(^{11}\) (1962) study the problems in achievement of adequate educational opportunity in negro education in America. It probed into the problems and revealed that the differentials in the provision of educational facilities result in educational gaps in various communities.

In the United States of America, several research studies conducted on disadvantaged children indicate that children from lower social classes always remained backward in their intellectual attainment in comparison to those who came from the higher sections of the society. This backwardness is due to cultural factors.

Coleman’s\(^{12}\) (1966) study clearly indicates that the differential effects of schools on students are due largely to the factors existing outside the school. Coleman’s study created an academic interest and a few other studies were conducted in the same area. These studies prepared a fertile ground for further research on the educational problems of the socially handicapped children.

Similar studies were also taken up in other countries including Britain. Mention may be made of some notable studies like the one by Taylor and Ayers\(^{13}\) (1969) titled ‘Born and Bred Unequal’. Taylor and Ayers studies the complex interaction of the provision of educational resources, the socio-economic environment of the family and the attitude towards education in primitive societies in Great Britain and they significantly establish that educational attainment of children depend on a number of non education factors.

Reimer, William.L\(^{14}\), 1988) conducted a study on the effects of tribes programmes on self-esteem and academic achievement. The purpose of the study was to measure the effects of tribes programme and elementary school children, their self esteem and academic achievement in a sub-urban district in north west Ohio and was an experimental project. The result of the programme showed that tribes programme had an effect on the self-esteem scores of children. Tribes also motivated some students towards greater academic achievements. It also had significant effect on the reading achievement scores of boys.
STUDIES CONDUCTED IN OTHER STATES OF INDIA

The first contribution to the study of the educational problems of scheduled tribes in India was made as early as 1944 by Farer-Haimendorf. He has described the outlines of educational schemes he had drawn up for the Gonds of Adilabad district in the then Nizam’s Dominion of Hyderabad. This was the first time it was pointed out that an educational programme for tribals has to be in consonance with their habitat, economy and culture.

Directive principles of the State Policy embody in the Constitution of India, an emphasis on the promotion of educational interests of the scheduled castes and scheduled tribes. This has been made the specific responsibility of the centre and the State Governments. During 58 years of Independence some efforts have been made to achieve this objective. In (1964), the Government of India, in the Ministry of Home Affairs established a tribal education unit. Later on, the Ministry of Education also set up a Tribal Education Unit in the National Council of Educational Research and Training (NCERT). The NCERT conducted studies on the problems of tribal education from time to time. The objective was to co-ordinate researches on tribal education conducted by other institutions and universities in the country and also undertake special studies at the initiative of the Government of India and State Governments.

In the sector of school education and the tribal children, special references were made either by various commissions appointed by the Government from time to time or by academicians who were interested in the education of tribal children. These studies have been complied by Shrivastava\(^{15}\) (1967) under the title ‘An Annotated Bibliography on Tribal Education in India’. He has given abstracts of 274 studies on tribal education including articles, research papers and reports published till 1966.

Many more studies have appeared in literature after 1966. Ambasht\(^{16}\) (1970) in his publication, ‘A Critical Study of Tribal Education points out that formal education has changed the attitude of people towards the tribal way of life.

Pandey\(^{17}\) (1979) conducted a study on the education and social mobility among scheduled tribe with the objectives of analysing the influence of education on social mobility among the ST.
The major findings were (1) The growth of modern education and changing socio-economic status among the ST were closely related to each other. (2) Among the educated, there was strong reluctance to the traditional social conditions and occupational structure. (3) The emergence of elites among ST, in government jobs and power, was another adaptive change.

Joshi S.T\textsuperscript{18} (1980) conducted a study on the educational problems of the SC/ST of Baroda. The major objectives of the study were: (1) To study their levels of aspirations and their perception of the school and school task. (2) To study the attitude of parents and teachers towards their education. The major findings were: (i) The parents had a positive attitude towards education. (ii) More than 65 percent of parents had a poor assessment of the capability of their children to benefit from education. (iii) Parents did not show much interest in the day-to-day schoolwork of their children because of their educational level being very low. (iv) The children had no facilities for study at home. (v) The teacher did not have a specialised training for working in backward areas.

Phande and Shukla\textsuperscript{19} (1980) studied about the dropout among ST college students in Vyasa Arts and Science College in Gujarat University. The major findings of the study was that the percentage of dropouts among ST students was 53.48 per cent of which 59.23 per cent belong to Tribal male and 60.46 per cent females. The rate of dropouts among the non-tribal students both male and female in the arts and the commerce faculties were lower than those among tribal students.

Sachadeva\textsuperscript{20} (1980) conducted a study on Spatial Analysis of the socio-economic structure of Tribal communities in Maharashtra addressed itself to the influence of social and demographic variables like urbanisation, literacy and population size on participation rate and pattern of economic participation in different industrial categories. The results showed that it is poverty that compels both tribal male and female to work for a livelihood throughout the year.

Pandey\textsuperscript{21} (1981) identified the following factors, which led to low academic achievement on the part of scheduled tribe students. (1) The tribal students were not
able to avail properly of educational opportunities provided by the formal educational set up due to their socio-cultural backwardness and the gap between school environment and family background. (2) Their poor economic condition forced them to do manual labour. (3) The bitter and negative interaction pattern between non-tribal and tribal students. (4) Teachers showed indifference to tribal students.

Nambissan 22 (1983) observed the educational and occupational mobility among the Bhils of Rajasthan. The objectives of the study was to understand the nature and magnitude of inequality of educational opportunities between tribal and non-tribals (Bhils and Brahmins)

The findings of the study were: (1) The tribal household were educationally backward as compared to Brahmin households. (2) The ability of household to send one or more children to school appeared to vary with the size of the household. (3) The economic status of the household appeared to be crucial factor behind inequalities of educational opportunity. (4) The spread of occupational opportunities among the tribal households were relatively narrow. The tribal respondents revealed extremely positive attitude towards education.

Koul 23 (1983) conducted case studies about failure of students belonging to scheduled tribes and arrived at the implication that teachers working in the tribal areas of the state should be trained to identify tribal children with low intelligence and low creative thinking to form subgroups which are homogenous with respect to cognitive abilities and to make use of instructional materials which have been found to be effective in the development of combining thought process underlying intellectual development.

His other recommendations were (1) School curriculum should be related to cultural needs and aspirations of tribal communities in order to prevent alienation through the process of education, (2) More incentives in the form of stipends, scholarships, free books, cloths and mid-day meals need to be extended to tribal children for their retention in schools for longer duration by reducing the burden as parents and resisting the temptation to them to avail of the services of their children at home during school hours. (3) Efforts should be made to establish community
education centres in the tribal areas with facilities of radio, television and newspaper along with reading materials to compensate for poor home environment.

**Pande** (1983) made an empirical study on education of Tribals in Orissa to understand the usefulness of education in Tribal life and to find out the nature of impediments and hurdles for all educational programmes meant for tribal people.

Some of the findings were that a majority of teachers felt that the syllabus was not suitable to the daily use of tribal children. Teachers participating in workshops, seminars etc., were very poor. There was no regular inspection and supervision of school teaching for schools managed by Harijan and Tribal Welfare Department, which created a lot of hindrance in the smooth management. Both teachers and students were of the opinion that the amount of stipend was very low and should be enhanced keeping in view the present condition of the society.

**Thara Patel** conducted an important study on ‘development of education among Tribal women’. The study focussed on Gujarat. In this study Patel examined about fifty published as well as unpublished studies, which deal with education among the Tribals in Gujarat. She had given a brief historical perspective to understand the problem better. She had examined the problem of wastage and stagnation among tribal children. This study is more a compilation of documented studies rather than an independent study conducted. But this should be helpful to the persons who wanted to pursue research on Tribal education.

**Chand** (1985) conducted a study on self-perception, socio-economic status, vocational and educational aspirations and academic achievements of various Naga-tribal pupil – Angami, Ao, and Sema Tribes.

The major finding showed that (i) socio-economic status did not influence the vocational choice of Angami pupils. (ii) While the educational aspirations of Ao pupils were found to be significantly different from those of Sema pupils, they were found similar to those of Angan pupils. (iii) The educational aspirations of boys belonging to Angani, Ao, and Sema Tribes differ significantly from those of girls of respective tribes. (iv) Boys belonging to these three tribes found to have similar educational
aspirations and (v) The educational aspirations of ‘Ao’ tribes belonging to the high socio-economic status group were found to be significantly different from those pupils at middle and low-socio-economic status group.

Choudhary (1985) conducted a study on the education and social change among scheduled tribes of North Bengal to analyse the impact of education on the scheduled tribes belonging to different economic strata.

The findings showed that: (1) The indigenous ST were generally far advanced than the migrant ST, both plantation workers and village settlers in the fields of literacy and gainful occupation. (2) Migrant ST at the village were alarmingly backward in education in relation to migrant scheduled tribes in the tea estates and indigenous ST in the village. (3) Educated ST of all categories by and large, show little or no association with and participation in organisation activities under political patronage, not did they aspire for leadership violating the norms of ethnic tradition.

Lekheba (1986) attempted to identify the structural variables, which impede the spread of formal education among Scheduled Tribes and also studied the educational problems of tribal children.

A sample of 404 tribal students was drawn through stratified random sampling techniques from junior high schools and secondary schools. He found that tribal girls faced more difficulties than boys in doing their homework but were found to be more adjusted with teachers as compared to their male counterparts. The low achievement of tribal students was attributed to factors like educational backwardness, unfavourable attitude of parents towards education and lack of motivation.

Aswathi (1987) in his study on the relationship between education of scheduled tribes and their socio-economic mobility selected the sample from Munda, Oraon and Khalia tribes of the Ranchi and Gumla districts of Bihar. He found that the socio-economic mobility in scheduled tribe increases with the spread of education.

Purandase (1987) conducted a study on the progress and problems of Ashram schools of Thana district. The objectives of the study were: (1) To study the availability of educational facilities for scheduled tribe students. (2) To study the
utilisation of grants in government and non-government ashram schools. (3) To study the educational, administrational, financial and social problems of Ashram schools. (4) To study the programmes of Ashram schools

The findings of the study were: (1) State and Central government provide financial assistance to the schools. These schools extended to VIII, IX and X grades. (2) High school and hostel facilities were available for scheduled tribe students and they were provided books, school uniforms and meals along with an allowance for boarding and loading in the hostel. All the equipments, books and uniforms were given to the students in the month of June every year.

Dr. Shyamilal\textsuperscript{31} (1987), Conducted a systematic and authentic study of two tribal blocks on Banswara district of Rajasthan. The main purpose of the study is examining education facilities available in the district and extension of formal education among the socially disadvantaged group. Fieldwork and survey techniques are used for collection of data. Major findings are (1) Socio-economic variables have their impact on the educability of children. (2) During summer and non-agricultural seasons tribal students have neither work in the field nor education at school. (3) Low level of motivation and aspirations act as constraints for spread of tribal education. (4) Geographical isolation and inadequate educational facilities constrain the extension of education among tribal communities.

Hemlata's study\textsuperscript{32} (1988) was on "Tribals and Education-A quest for integration in the mainstream". The study aimed at analysing the role of modern education in integrating tribals with the mainstream and also attempted to identify the regional level area in which integration of various tribal groups in Rajasthan is required. The study very rightly suggests that there is a need to suggest an alternative model for tribal education, which should on the one hand help the tribals to preserve their ethnicity, and on the other, speed up their integration with the regional society. Special courses oriented to technology rather than agricultural and a co-curricular package of activities should be made available to tribal students. The methodology of education in this context requires a wide structural transformation.
Rehman (1989) conducted a study on some aspects of the primary and secondary education of the Mishing Tribe of Assam. The study addressed itself to issues of enrolment and dropout and relationship between the appointment of teachers and teacher student ratio. A sample of 500 families was selected from nine villages randomly and the head of each family was interviewed. The study revealed that poverty, lack of infrastructure and illiteracy among parents are the main causes of low enrolment among the tribal children. Many students from the tribal community dropped out between the primary and secondary levels and between secondary and college levels.

Bhatnagar (1989) conducted a study of Home Background and Selected Psychological, Vocational Planning Variable of Tribal High School Students in and around Shillong. It was the only study available in the area of educational and career guidance for tribal population. A sample of 338, class XI tribal and non-tribal students, both boys and girls from rural and urban areas, was selected for the purpose of the study. The study did not indicate much difference between tribal and non-tribal students of Meghalaya in terms of background and vocational planning characteristics. But on general mental ability, socio-economic status and academic achievements, tribal students were slightly inferior to their non-tribal counterparts. As compared to non-tribal girls and boys, tribal boys and tribal girls were found to be more independent in their job values. The basic reason lay in the nature of their society being a matriarchal society. The parents and sibling of such children play a significant role in their educational and vocational planning.

Beena (1989) explored the educational problems of tribal students and also studied their educational aspirations and achievement motivation. The sample comprised 221 tribal students and 116 non-tribal students of classes VI-XII in Chemboli district. She found that senior basic level tribal students of general schools had more adjustment problems with their teachers as compared to their tribal counterparts. The rate of wastage and stagnation was significantly higher in the tribal group. The facilities in the special tribal schools were also better than those in general schools. One significant finding was that the scholarship money received by
the students was being spent by parents on their higher studies. These finding should be taken into account while planning education for tribal children.

One of the two studies on educational facilities of the ST of Orissa was conducted by Bhargava (1989). It was a survey type of study which revealed that educational facilities were better in non-tribal districts than tribal districts in terms of school building, number of schools, size of classrooms, literacy facilities like libraries and physical facilities like blackboards.

Kumar (1989) conducted a survey of special facilities given by the government for educational uplift of tribal population, and it investigated the attitude of teachers and guardians towards this endeavour. The analysis of information showed that the special facilities provided by government do influence the educational development of tribal children. The teachers covered by the study felt that vocations if declared to coincide with harvesting season, will bring down the absenteeism in the schools. They also advocated training in self-employment for all tribal students and medical facilities for ailing tribal students.

Frafulla’s (1989) study was aimed at finding out “the differences between the personalities of school going Khasi children of working and non-working mothers”. The sample was 432 Khasi children out of which the mothers of 216 children were working and those of 216 were not working. No significant difference was found between personality structures of the children from two groups. Since families with working mothers were financially more comfortable, their children were found to be more independent and responsible.

Ramana (1989) for a case study of Ashram schools on the problems of education among tribal communities of Andhra Pradesh, draw a sample of 18 students from six tribal Ashram schools together with their parents and 31 teachers. The study points out that the infrastructure of Ashram school is poor, teaching-learning process not satisfactory, and the absenteeism, stagnation and wastage were high. But the researcher found a perceptible impact of the Ashram school on local communities.
Ekk⁴⁰, (1990) conducted a study on the development of tribal education in Orissa after independence. It was a descriptive study which concentrated on issues related to educational facilities, enrolment, and literacy, effectiveness of various welfare schemes and the overall educational development of tribals in Orissa. The study indicated heavy dropout (73.48%) at the primary and 84.1 percent dropout rate at the upper primary school stages; besides poor retention (12.44%) at the primary and at the upper primary (15.89%) and low literacy (13.50%). The researcher attributes the low level of education of tribals to their inability to derive benefit from various welfare measures planned for improving their education.

Another study conducted by Gaur ⁴¹ (1990), studied the difference between the facilities available and facilities utilised by scheduled tribes students in Rajasthan between 1984 and 1987. The study was conducted on a sample of 400 scheduled tribe students of class VI who belonged to Mina, Bhil, Grassia, Damor tribes. The researcher noticed that the enrolment in the initial classes was high but it was low in the subsequent classes. An important finding of the study was, 'the existence of hardly any relationship between the school curriculum and the traditional occupation and culture of tribal population'. Only 2/3 and 1/3 of the facilities provided were available to scheduled tribes boys and girls respectively.

Praphat ⁴² (1990) conducted a descriptive study on the educational and vocational interest patterns of tribal students and their relationship with intelligence, socio-economic status and educational achievement. Two hundred and thirty two tribal students studying in the high schools were selected as sample. The data collected through Educational and Vocational Inventory, Jalota's General Mental Ability Test and Kaul's (1985) Socio-Economic Status Scale showed that tribal children were more interested in commerce and medical stream and less interested in home science and the arts stream as compared to tribal girls. High intelligence students were found to be more interested to home science and less in commerce as compared to their counterpart in the low intelligence group.

The researcher noticed that high and low achievers did not differ significantly with regard to their educational interest patterns and also showed high scientific
vocational interest. When children coming from families with high and low socio-economic status were compared, children with high socio-economic status were found to score high in music and teaching and less in mechanical and clerical vocational interests. The study suggests that more courses including vocational courses should be started in schools situated in tribal areas, so that student could opt for subjects according to their interests. Vocational Guidance Bureau may also be opened in tribal areas to find out the interests of students so that they could be guided accordingly.

Bisolia\(^4^3\) (1991) conducted a study on the Need Based Ecologically Determined and Change Oriented System of Education for a Group of Tribals – the Gaddis of Himachal Pradesh. It is a probe into overall background of the search for alternative systems of education for tribal population in order to build the educational circle with concentric force applied on diversities for nation building. The study was carried out in the Clamba and Congra districts of Himachal Pradesh. It was observed that their culture was undergoing radical transformation under the impact of the dominant culture and media, and speed of change is rather fast. Agriculture was no more rewarding for them for many reasons; lack of tradition being one of them and the next generation was trying to move to the cities.

Biswal\(^4^4\) (1991) studied the needs and problems of tribal community. The study was an attempt to get information on the indigenous educational training practices available in the tribal community with respect to their nature, scope, objective and usefulness and also the effectiveness of the developmental programmes undertaken for tribal community.

The sample consisted of 50 students-110 parents and 20 officials and 225 housewives. The study identified various problem areas and suggested that educational development of the community needs to be emphasised, so that their socio-economic condition, culture, agriculture, health and life in general are enriched.

Madhuri\(^4^5\) (1991) compared the personality factors, academic achievement and scholastic achievement of socially high and low deprived tribal youth of
Rajasthan, but did not find any difference in the personalities and academic adjustment of these two groups.

The study by **Majew, Sister Julia Nayaran** (1991) attempted to ascertain the levels of education and other related factors including exploration of the differences between dropouts and non-dropouts among the tribals of Meghalaya. She found that enrolment was the highest at the primary level and went on decreasing at middle and high school levels. Though, at the primary level the enrolment of boys exceed that of girls, but it was higher at higher levels. The schools were perceived as being more conductive to realisation of their ambition by urban children boys and tribal children as compared to their counterparts, rural children, girls and non-tribal children.

**Das Achyut's** (1991) study on “Innovative Education in Remote Tribal Blocks: A search for contents and methods” is an innovation which has been carried out though Agragame in Orissa. It is an experiment in the development of education attempting a pattern of education in the tribal regions of Orissa with community ownership and participation. In these areas tribal children do not have any access to education and the literacy rate remains abnormally low. The study suggests that community involvement, inculcation of skills, co-curricular activities, local teachers, teacher-training programmes conducted on a regular basis and an effective supervision are helpful in promoting tribal education.

The study of **Santra** (1991) focused on Self-perception, Parental Aspiration, Ability and School Achievement of Santal Elemental School children studying in class I to V. Children studying in the lower classes differ significantly from their counterparts in the higher classes in respect of self-concept, achievement, orientation and intelligence; but the parental life and aspiration were not found to be closely related to these psychological attributes though the self-concept of children was found to be significantly and positively correlated with their achievement orientation. The study suggested that well designed enrichment programmes were needed to improve the level of school achievement Santhal children, which is otherwise low.
Mandal (1991) studied the impact of some psychological determinants of educational achievement of tribal students in West Bengal. The purpose of the study was to develop a standardised scale for measuring the academic motivation of tribal students and to determine the level of academic motivation of students belonging to high and low income groups of tribal people. The sample consisted of 570 tribal students of both sexes distributed over 12 schools of 3 districts in West Bengal.

Prabin Kumar (1991) conducted a comparative study of cognitive functioning, effective adjustment and academic achievement of scheduled tribe children attending special Ashram schools and integrated upper primary schools in Orissa. The study revealed that the tribal children in integrated schools showed a more field-independent cognitive style than the tribal children in tribal schools. No significant difference in terms of academic achievement was found among these groups. Various factors like occupation, income, education of family, housing facilities and reading time available were found to be positively related to conservation, cognitive style and academic achievement. This study has implications for educational planners as increasing number of Ashram schools are being proposed by the states to improve tribal education.

The study of Manju (1992) on the academic achievement of the tribal and non-tribal pupils of Ranchi city was aimed at exploring the relationship between secondary school curriculum and the pupils.

A sample of 400 respondents was drawn through the stratified random sampling method from 12 senior schools of Ranchi (The total number of senior schools in Ranchi was 24). The tribal group consisted of 100 boys and 100 girls and the non-tribal group also had the same composition. When compared, the two groups showed extra-culture and inter-culture variations in their scholastic achievement. An important finding of the study was that the operating factors behind the scholastic attainment were both cultural and school environment factors which were mutually exclusive.

Another study conducted by Kumar (1992) was a socio-anthropological survey conducted to study the functions, organisation and impact of tribal schools on
the community. The study has come out with a comprehensive profile of the tribals living in Koraput District in Orissa. The results showed that in spite of availability of various facilities like inexpensive hostels, provision of free text books, uniforms, stationary etc., these schools were not able to maintain a high retention rate and reduce the dropout rate. The infrastructure activities in these schools were found to be monotonous and teacher centred which resulted in poor student performance at class V level. Even the parents' responses to the functioning of school and its relevance to the community were not positive.

Malhotra's\(^{53}\) (1992) study examined the impact of modern education on the social, cultural, economic, political and religious life of the community, including its family structure and organisation. The sample was drawn from 15 villages of Car Nicobar Island; which evaluated both tribal and non-tribal teachers. The data collected through the questionnaire, interview, observation schedule, Likert's Attitude Scale and case studies showed that spread of education has brought about changes in the traditional occupations in the cultural life; in Naoburse language (dialect) and in their economy and political consciousness and has also made them more receptive to new ideas.

Kakoty's\(^{54}\) (1993) study was on the Educational Development of Bodo tribe during post independence period with particular reference to Northern region of Assam.

The objectives of the study were: (1) To assess the existing pattern of education and the educational facilities available to the Bodo Kacharias. (2) To examine the differential educational attainment of the Bodo Kacharias. (3) To identify the structural variable which become obstacles to education among Bodo Kacharias.

The findings were: (1) The favourable geographic conditions, educational levels and social status etc. affected the educability of children. (2) The indifferent attitude of parents towards the education of Bodo girls was another setback in the field of education of the tribes. (3) The prevailing school system in Assam did not satisfy the needs of Bodo Kachari children. (4) The incidence of dropout or wastage and absenteeism was found to be on a large scale among students. (5) It was
observed that the Bodo Kachari parents and their children were not motivated and has low educational aspirations. Most of the students liked to continue their study somehow up to the matriculation level only. (6) Extreme poverty was the main problem of backward community.

**N.N.G.Mathur**\(^55\) (1994) conducted a study on problems of tribal education (Past-Present-Future). The study encompasses secondary education of the tribal students in Udaipur district (a district saturated with tribals). It studied the educational problems of tribal students, teachers and social workers and also attitudes of parents teachers and social workers towards education. The study focuses on distinctions by students in academic and co-curricular activities. The study had been done in depth, and has come out with some useful practical, suggestions, which can pave way for future course of action to be taken in this direction.

**U.N.Dixit**\(^56\) (1996) conducted a study on the education of tribals in Rajasthan. It was an empirical study so portrays a correct picture of the field and tells a story far untold. It brings into light the pains and pangs of tribal life, the saga of people who have made sincere effort to bring succour to them, and also points out the ailing points in the educational system. It suggests pragmatic approach for solving unsolved riddle of so far un-attained educational targets. The study concluded that the most important need for the tribals was to provide them useful education, which could engender confidence in them and kindle aspiration for bright future through education.

**B.S.Nagi**\(^57\) (2000) conducted a study on educating tribals in India-A study of Ashram schools. The present research study was called out in eight states having largest concentration of tribal population. The study showed that about 64% of Ashram schools were housed in pucca buildings. About 40% of Ashram schools did not have toilet facilities. About 82% Ashram school do not have medical facilities. It was heartening to find that there was an upward trend in the number of admission of tribal students in the Ashram schools.
Atasi Mohanty (2001), The study investigated the performance characteristics of a difference between tribal and non-tribal subculture groups on reading, met linguistic and classroom achievement. The sample comprised of 250 Oriya medium primary school children from the state of Orissa studying in grade 2, 4 and 6. The findings revealed that non-tribal children performed better than their tribal counterparts in reading comprehension but the tribals did better on met linguistic tasks. The difference in the performance was attributed to difference in the home environment and exposure to various opportunities for both the groups.

STUDIES ON TRIBAL EDUCATION IN KERALA

The interest in the tribal situation of Kerala began as early as in the closing decades of 19th century. Historians, sociologists and anthropologists undertook the earlier studies. Enquiries, especially on the living conditions of tribes, began after independence. Problems of educational development of tribe folk received attention only still later.

Earlier studies before the formation of Kerala state:

Among earlier studies, the important one was the study conducted by Thurston Edgar (1897), regarding 'The Paniyans of Malabar'. According to him, the intrusion of plainsmen into settlements of Paniyans had begin in 1850s. The plainsmen were purchasing land together with Paniyans as chattels to be used as slaves on their cultivable land.

Thurston also conducted another study later on 1907, on the traditions, beliefs, systems, customs, and religious practices of various tribal communities.

The anthropological studies made by Ayyappan on various tribal communities such as Nayadis and aboriginals of Malabar were also well known (Ayyappan, 1937 and 1948). Ayyappan has referred to the lack of educational facilities in Wayanad and the aversion of Paniyans and Kurichians in the area to send their children to school. Iyer's (1937) study on the tribes of Cochin and Travancore had discussed in detail the socio-cultural dimensions of tribal life. Another study on similar lines was the one on Kadars of Cochin, which also gave attention to the educational problems of the community (Ehernfels, 1952).
Report of government Agencies on Tribal Education:

Government appointed a committee to during the mid 1950s enquire into the living conditions and economic travails of the tribal folk of Travancore and Cochin. The committee came up with recommendations for developmental schemes for Muthuvans, Hill Pulayan and Kadars of Cochin. Educational development schemes, particularly development of vocational education, received specific attention among its recommendation. Government of Travancore –Cochin 1946-47

After the formulation of Kerala in 1956, the educational problems of tribes folk has received greater attention of the government, as is evidenced by the appointment of various Commissions and Committees. The Evaluation Committee on the Welfare of Backward Communities brought out a report in 1963 which made several suggestions for school and college education of children of these communities including a hike in fee concessions (Government of Kerala, 1963). The Nettoor Commission and Kumara Pillai Commissions were concerned with the question of reservation of jobs for backward communities in Kerala. These commissions recommended inter alia provision of larger educational facilities to children of the concerned communities (Government of Kerala, 1965; Government of Kerala, 1970). Unemployment including unemployment of the educated was found rampant among the tribes folk. It was observed that among them, educational levels were very low; non-utilisation of educational concessions was high, aversion to technical and job oriented courses was severe, and awareness about job opportunities was low (Government of Kerala, 1983)

Studies on Socio-Economic status of Tribals in Kerala:

Apart from the governmental agencies, a few individual scholars also have looked into socio-economic and educational problems of tribe folk in Kerala in recent years. Some of these studies have looked into educational performance of tribal students at the high school stage (Nayar, and Ashok, 1989) and at the college level (George, 1975). Others have looked into the reasons for backwardness and identified lack of educational facilities as one of the major reasons (Rajendran, 1978). Some others trace the historical roots of the present day problems of tribe folk, such as land-use, alienation, labour bondage, and indebtedness, (Mathur, 1972)
1977). At least one scholar pointed out that tribes folk in south Kerala were more developed than their counterpart in north Kerala. (Kunheman\textsuperscript{75}, 1980) and that the difference arose primarily from the differences in the patronage extended by the rulers of these two areas during the British period (Kunheman\textsuperscript{74}, 1982). Kurian\textsuperscript{75} (1983) investigated certain factors related to mathematics achievements of scheduled castes and scheduled tribe students in schools. The study reveals that like facilities for study at home, parental involvement in children’s studies, parent’s attitude to subjects, parental expectations regarding students future and socio-economic status were significantly related to achievement, inter community variations in socio-economic and educational status.

N.D.Joshi\textsuperscript{76} (1983) conducted a study on ‘socio-cultural and educational conditions of Adivasi’s in Kerala.’

The purpose of the study was to inquire into the socio-cultural and educational conditions of Adivasi’s in Kerala. The major objectives were (1) to ascertain the tribals rate of literacy, enrolment drop out etc and their knowledge of common words used in general Education and in day to day affairs in ordinary Keralite family. (2) to ascertain the facilities and hindrances, the tribal people experience with reference to formal education and the reasons for the high rate of illiteracy and dropping out among the tribals. (3) To determine the socio-economic positions, occupations, property etc of the tribes and the nature of dwelling places. etc..(4) To find out the habits clusters, beliefs, social systems worship, festivals, practices (Observances) and ceremonies etc.

Two interview schedules, a socio-economic status scale two rating scale and questionnaire were used as the tools of study.

The following were the major findings.(1) Tribal communities were most unfamiliar with the sophisticated words in text books and that are used in day to day life. (2) Tribal communities have their own folk songs, dances, observances medical treatment, calendar based on shades of sun, dam construction using bamboos, mathematics, astrology etc. (3) The present school syllabus should be changed to sit the real life situation of tribal pupils. (4) Special programmes were to be arranged to create an awareness of health, hygiene, agriculture, education and civic right etc. (5)
The tribal should be provided with opportunities to visit towns, cities, seas etc in order to create an awareness about the larger world.

**Moneyamma**\(^77\) (1983) conducted a study on the causes and cure of drop outs among SC/ST students in the schools of Thiruvananthapuram district. The findings were (1) In order to root of the evils of wastage and stagnation; the authorities must form the educational policies according to the caste and preference of pupils. (2) Adult education facilities and vocational training should be provided in school for SC/ST students and households.

**C.P.Sreekantan Nair**\(^78\) (1986) Conducted a critical study on the education of Tribals in Kerala with special reference to Wayanad area.

Objective of the study was mainly designed to scrutinise the progress in the education of tribals in Kerala, the education in the light of additional facilities available to them and to examine thoroughly the difficulties and constraints experienced by teachers, tribal parents and tribal pupils. Primary and Secondary sources of data were used in this study and the sample consist of 462 tribal pupils, 150 tribal parents and 30 social workers. Major findings were (1) tribal pupils were gradually picking up in the matter of education. (2) Scheduled tribe teachers were non-existent. (3) Tribal parents were agriculturist and coolies, illiterate and were prepared to receive adult education. (4) Socio-familial conditions were not conducive to their education. (5) Tribal pupils were found to do work after school hours etc.

**Balakrishnan**\(^79\), (1989) and gender differences in educational levels among tribes folks (Basheer\(^80\), 1994) have also come up for research integrated tribal development projects and the economic development of tribes with special reference Attapadi region.

**T.V.Thulasidharan**\(^81\) (1993) conducted a study on ‘ An enquiry into the extents and use of welfare measures available to the scheduled cast and scheduled tribe students and their influence on the educational attainment and levels of aspiration. Main objective of the study was to find out the various welfare measures available to the SC/ST students at post metric level and to examine the extent of utilisation of the schemes and attitude of students towards the scheme and awareness of the parents about the schemes and the attitude and opinions of...
principals and professors towards the scheme and their utilisation and facilities available in the SC/ST students in post metric hostels. Questionnaire was the main tool and the data were statistically analysed and the significance of difference, between means were calculated.

Major findings are (1) About thirty major welfare schemes were found to be available to the SC/ST students. (2) Male and female SC/ST students spent the financial assistance for different purposes according to their preferences. (3) The financial assistance were spend it for the purchase of study materials, dress materials, private tuition, educational expenses of their siblings, extra-curricular activities, excursions etc.. Relatively very few students made savings out of stipend and lump sum grant given to them.

Jalajakumari82 (1996) made a study on language problems of tribal primary school pupils in Idukki district, Kerala state. The major findings involved from the study were (1) Most of the tribal students were not familiar with many alphabets and unable to pronounce them properly. (2) Most of the students were very poor in communicating regional language. (3) Their reading skill was very poor. (4) They cannot understand clearly the ideas when taught in standard language.

Kunhaman83 (1998) has investigated the development of tribal economy of Kerala. The objective of the study was to examine the extent of inter-regional variations in the levels of socio-economic hill-tribes of Kerala and to understand the possible reason for such variations. An attempt has been made to understand the reasons for the inter-regional variations in the levels of socio-economic development among hill tribes of Kerala. He concluded that the economic evolution of the hill tribes of Kerala shows significant regional variations and it is due to the various socio-political and historical conditions prevailed in different areas i.e., Travancore – Cochin and Madras.

Kunhaman has concluded that as one moves from the south to the north through the various districts of Kerala, one finds that important socio-economic indications such as literacy, average area of land per household, degree of market participation, wage rate, per capita income etc. decline among scheduled tribes. The intra-regional differences within Kerala, which emerged in the course of earlier
historical evolution of hill tribes, have been perpetuated and possibly even aggregated.

Krishnan\textsuperscript{84} (1998) conducted a study on the awareness and utilisation of Educational Development schemes by Tribals of Wayanad. He concluded that Kerala is one of the states in India, which had introduced several tribal education programmes right from the conception of development plans. Still, tribal literacy was the lowest in Kerala when compared to other sections of the population. Compared to the general literacy rate of 89.81 percent, the literacy rate among the tribal was 57.22 percent while that of scheduled caste was 79.66 percent. He concluded that Kerala has achieved envious position with regard to various aspects of literacy. But, with respect to tribal literacy, Kerala has only 5\textsuperscript{th} position. This is a point to be taken into account seriously.

Krishnan also concluded that in spite of the commendable enrolment rate among the tribals, their dropout rate is a matter of great concern. Thus the major issue with regard to tribal education in the next century is their retention in schools. He suggested that more planned and imaginative policies were called for to settle these problems.

Manisha\textsuperscript{85} (2001) conducted a study on self-concept and academic achievement of scheduled Tribe students in secondary schools of Waynad district. The sample consisted of 200 scheduled tribe students from VIII, IX and X from secondary schools of Waynad district. A self-concept Inventory was used along with the academic achievement scores collected from school records. The following conclusions are drawn- (1) There is high positive relationship between self-concept and academic achievement of secondary school tribe students. There is high positive and substantial relationship between various dimensions of self-concept like physical, social, temperamental and educational self concept of tribal students and academic achievements.

Literature

The Dhebar Commission\textsuperscript{86} 1961 and the Education Commission 1964-66\textsuperscript{87} have also suggested vocational education for tribals. It has also been suggested that the art and craft in tribal areas be fully developed to bring excellence in them. So
right from primary education course may be started which could be of terminal nature, which could lead to vocational efficiency in them.

The Dhebar commission and Kothari commission both have recommended planning the vocations and holidays to suit the tribal areas, but it is a pity that in spite of the recommendations these august commissions nothing has been done. In 1964, a tribal education unit came into being at the National Council of Educational Research and Training. It was instrumental in promoting research in this area and holding seminars and training programmes.

Papers presented in different aspects of Tribal education were compiled and edited in the book 'Tribal Education in Gujarat'. In this book five aspects of tribal education have been dealt with education among tribal women, social stratification, social class awareness, educational attainments and a profile of tribal education. Some of the conclusions were important as the educational attainment of tribal is very low, very few boys and girls attend the school.

The mid term appraisal of 9th plan (Oct-2000) by the planning commission regrets when it states, the greatest failing has been in education in tribal schools. The stated tribal policy of integration and enabling tribal communities to develop according to their own genius would appear to have been entirely forgotten and the main stream school curricula are imposed whole sale on tribal schools. This is especially true in Kerala with 35 tribal communities each have its own customs and way of living and different level of socio-economic and educational status.

Sharma (1985), in his book Educational life and style of Tribal students gave an integrated account of the tribal students perception of education, educational and occupational aspirations, his attitude towards education and self concept.

Shamlal's (1987) Book, ‘Education among Tribals’ is a systematic and authentic study of two tribal blocks in Banswara District of Rajasthan. The author tried to supplement this exercise by incorporating a brief historical perspective of the traditional development of tribals, a broad narrative of their socio-economic condition and a detailed analysis of available data regarding literacy level of educational attainment and enrolment. So it is handy source of reference materials as well as a monograph useful to educational planners and researchers working in this area.
Wagmare\(^2\) (1988) is famous for his sacrifice and encourages to serve the cause of extension education. In his book ‘Teaching tribals’ he highlights the importance of voluntary agencies along with government agencies to come forward for the development of tribals in a big way. Bulsar and Dang districts of Gujarat constitute a kanority of tribal population which are the focus of this book. The text book has two parts: first deals with the teaching of Gramasevak in transfer of technology for tribal development and second highlights the teaching of voluntary agency engaged in tribal development. This book attempt to highlight the teaching by government agency vis-à-vis voluntary agency for tribal upliftment. Services of both agencies are commendable. This book serve as a mirror to government and voluntary teaching and provides an excellent material for tribal development.

Mathur N.N.G\(^3\) (1994), in his book problems of Tribal education past present and future revealed that the educational problems of the tribal students and teachers and also studies the expectations and attitude of parents, teachers and social workers for tribal education. The author believed that his work will prove much useful in the field of tribal development as the expectations are the tools which bridge the gap between the available resources and their applicability, between present backwardness and future possibilities of growth, between success and failure and between the present and future requirements.

Dixit U.N\(^4\) (1996) in his book which is an outcome of a research work in Rajasthan on the education of tribals. It is an empirical study. So it portrays a correct picture of the field and tells a story so far untold. It brings into light the pains and pangs of tribal life, the saga of people who have made sincere efforts to bring succour to help them and also points out the ailing points in the education system. It suggests pragmatic approach for solving the unsolved riddle of so far un-attained educational targets. This book will be useful to those who want to further continue with this thread and to those who want to find out the ways to enhance the education of the tribals, by not cornering the ethos of tribal life, but by honouring these and planning the education system in them.

Panda.B.N\(^5\) (1996), discuss different aspects of Tribal Education in his Book and Mishra BC\(^6\) (1996) also revealed the problems of Education of Tribal children in their books.
Sugan Sharma\textsuperscript{97} (1996), in her book ‘Education Opportunities and Tribal children’ urban, rural and tribal attempted to find out to what extent did the educational opportunity an essential precondition for the economic survival, personal well being and social advancement of rural and urban children exist in rural tribal areas and how best it was utilised. She also listed the polices, programmes and strategies that can be undertaken to improve the situation.

B.S.Nagi\textsuperscript{98} (2000), in his book studied and presented the role of Ashram schools as an effective institutions to meet the educational needs of the tribes living in the interior. These schools are residential in which free boarding and lodging along with other facilities and incentives are offered to students. The concept of Ashram schools originated in 1922. Thakka Bappa, a social reformer initiated an experiment of Ashram schools in Pachamahal hills of Gujarat for the benefit of tribal children. He was successful in this experiment. Objectives of the study is to assess whether the operation and performance of the Ashram schools are in congruence with philosophy and goals set for such schools. It is heartening to find that there is an upward trend in the number of admissions of tribal students in the Ashram schools.

Mohanty’s\textsuperscript{99} (2002) Work on the Development of primitive tribal groups in India’ is a comprehensive report of primitive Tribal groups in India with main thrust on Ladhas of West Bengal and Orissa, Chencheus of Andhra Pradesh and Totos of West Bengal. The author has given a rare map showing tribal population, several welfare programmes in different states, literacy rates in India, sex ratio, displacement of tribals, bonded labour and tribes in below poverty line. All these information would be useful for researchers and readers.

Bhowmick P.K\textsuperscript{100} (2002), in his book ‘Customary law of Austric speaking tribes’ shows gradual changing condition of the customary law of the Austric speaking tribal people of frontier Bengal. It is time that due to socio-political changes their customary laws are expected to change. All these factors have been critically explained including the ethnographic account of tribal communities namely Santal, Munda, Kharia, Mahali, Lodhas and Birhor.

Sachindra Narayan\textsuperscript{101} (2002), an eminent author of more than 20 books is an expert in the filed of visual anthropology and is associated with organisations of the
development of tribes, women, dalits, youth and children. His book, 'The Dynamics of Tribal Development, issues and challenges', is a collection of articles written and presented in different seminars and symposium during 1997-98. It discusses the nature process and topology of development in general and with special reference to tribals and displaced persons. Author claims that the newly created states like Jharkhand and Chattisgarh can take a cue from this work for the development of their people.

Raghu Ramdas\textsuperscript{102} (2002), Compiled and published a book in People's College, Mitraniketan by the title non-formal education for tribal youth. It contains different papers and articles and recommendations presented by different experts in the field of tribal education regarding their training and education through non-formal methods. Discussion groups in the seminar gave different recommendations regarding the curriculum pedagogy and institutionalisation and concluded that a unique model for non-formal tribal education is not workable and it should be different for communities and it should be based on ideas and needs of tribal people.

Innovative schooling\textsuperscript{103} (2003) – A publication of Multi Grade Learning Centres of Kerala (MGLCs) District Primary Education Programme revealed an interesting picture of tribes in different districts of Kerala and their peculiar customs, rituals and practices among them, experiences of MGLC instructors in their life with the tribals children in initiating them to learning.

Sharma K.R\textsuperscript{104}.(1983) viewed in his article 'Teaching the Tribal Children' that tribal children come from different socio-economic living conditions where there is limited parental attention and excessive in appropriate stimuli. The parents of Tribal children themselves lack formal education. They are also under employed of low paid and are engaged in unskilled jobs. These conditions are further perpetuated in these children. Discipline in home is often of a physical nature, authoritative, inconsistent and immediate to alleviate the present situation as possible. The tribal children are relatively slow in performing intellectual tasks. This slow pace is an important feature of mental style and needs to be carefully evaluated.

Patnaik.T, Mohanty.B.B and Nayak P.K\textsuperscript{105} in their article, 'The Dongria Kondh Youth Dormitory –An agent of development explains the educational functions of
youth dormitories and its limitations and disadvantages in the journal of Adivasis Vol.No:42 and 43,( 2002 – 03)

The investigator reviewed a number of studies and literature related to the problems of tribal students in education. This process helped to identify the different problems faced by tribal students. Majority of studies conducted in Kerala highlighted the following points.

1. Socio-economic status of tribal students.
2. Utilisation of educational development scheme.
3. Enrolment and drop out of tribals
4. Language problems faced by tribal students.
5. Extent and use of welfare measures available to ST students.
6. Socio-cultural-Educational conditions of tribals.

Studies in other parts of the country also touched more or less the same problems like.

1. Problems of adjustment with teachers, homework, curriculum.
2. Poor attendance and High wastage.
3. Economic conditions and sources of livelihood.
4. Educational background of tribal students.
5. Hostel facilities for Tribal students
6. Midday meal facility, etc.

A number of studies have indicated that development among different tribal communities has not been taking place at a uniform pace. Some of the more advanced and are enjoying most of the benefits provided for this community where as others are not even aware of these programmes and schemes.

The survey of related literature also helped the investigator in arriving at appropriate methodology for present study, selection of right type of tools and techniques for the present study. It also provided insights in developing right type of approaches for collection and analysis of data. In brief the survey of related literature served as a strong foundation for the total organisation of the study.
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