CHAPTER – I
INTRODUCTION

India has been rightly described as a “melting point” of races and tribes, considering the enormity, magnitude and complexity of the problem. It is a very difficult task for the historian and anthropologist to arrange the people and cultures of India in the chronological sequence of their appearance on this sub-continent. In a country marked by a spaghetti bowl of languages, castes, religions and ideas; cementing indigenous values while embracing modernity, is a progressive phenomenon. Within the context of the education of marginalized communities such as tribals, a fine balance between these two ends of the spectrum is necessary to yield results that have an impact, are sustainable, and underpin a holistic education effort.

1.1 CONTEXT, NEED AND IMPORTANCE OF STUDY

Education is the most important invention of mankind. It surpasses his other invention such as tools, machines, space craft, medicine, weapons and even as language too was the product of his Education. True to the dictum “Vidya Vehina Pasu”, man without education would still be living just like an animal. It is education which transforms man from a mere “two legged animal” into human. It helps him soar heights of excellener through rational thinking and attain supremacy and nobility, making him the roaf and crown of all creations.

Education thus has a very important role in human life. According to Aristotle, “Educated men are as much superior to uneducated men as the living are to the dead”. The word education has a very wide connotation and as such it is
very difficult to define it precisely. According to the educationists, the word “Education” has been derived from the Latin word “educare” or “educere” which means “to bring up”, “to nourish”, “to lead out” or “to draw out”.

The synonym words of education are “pedagogy”, “Shiksha”, “Vidya” and so an. The word pedagogy is often used in place of education. It means to guide. Therefore, Pedagogy is the science of guiding the pupils.

A few important views regarding education given by great thinkers are

**Rig Veda:** “Education which makes a man self relation and selfless”.

**Panini:** “Human Education means the training which one gets from nature”.

**Shankaracharya:** “Education is the realization of the self”.

**Swami Vivekananda:** “Education is the manifestation of divine perfection already existing in man”.

**Sri Aurobindo:** Education is helping the growing to draw out that is in itself”.

**Gandhiji:** “By Education, I mean an all round drawing out of the best in child and man body, mind and spirit”.

**John Dewey:** “Education is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities”.

We have seen that all definitions of education tend to converge at a point that Education is an activity which aims at the fullest personal growth of an individual making him an allrounder. The modern concept of Education is based on the development of personality, making it a continuous process of modification of human behaviour.
The word education is like a diamond which appears to be of a different colour when seen from different angles. Education of man does not begin at school, but it begins at birth itself. It ends not when he graduates from the university but at his death. It starts in womb and ends in tomb. Hence education is a lifelong process. “Any modification brought about in the behaviour of an individual as a result of his interaction with the environment constitutes learning”. So the need of education in this modern era is of profound importance. It is as basic to civilization, to social survival as reproduction and nutrition are essential to biological evolution.

The need of Education is a prime because it takes care of the development of all aspects of human personality. It helps us to know one self, which makes a man of good character and useful for the world. Education humanizes the personality of the man by making him a useful social member of society and an ideal citizen of the country. Education is not a static but a dynamic process. It helps a person always towards progress. Education changes according to the changing condition of time, place and needs of the society. It helps in developing the innate capacities among the individuals. Education definitely helps in the behavioural changes.

Education is a process of individual adjustment. Education helps the individual in making adjustment with his own self and members of the society. It helps in bringing about a change in society. Economic, moral, cultural, social, scientific, spiritual and global change is possible only through education. So education is a powerful instrument of social reconstruction.
Modern society gives due importance to education like other needs viz., food, clothing and shelter. The modern age is a scientific age, education is based on scientific attitude but it keeps in mind the fixed facts, and helps in preserving the trends and traditions. The whole life of man, school, college and university is the laboratory of education. In short, “Life is Education and Education is Life”.

The National Policy for children recognizes children as Nation supreme asset and declares that the nation is responsible of their nurture. The Declaration of Independence proclaimed the ‘self evident truth’ that “all men are created equal and endowed with certain inalienable rights to life, liberty and pursuit of happiness”. The country also proposes to lend a tremendous boost to pre-school education in order to achieve the optimum psycho-social development of children.

“Reaching the deprived child was the general theme of the International Year of the Child”. It includes the children of scheduled castes, scheduled tribes and those of poverty groups located in the urban slums and rural areas. ‘Deprived’ and ‘Disadvantaged’ children, we owe them a better deal and a long standing debt to give opportunities to develop their full potential. There will be many really gained ones among the deprived and disadvantaged. Failure to develop their potential will certainly be the Nation’s loss. So there is an urgent need to recognise and boost up their potentials.

In the words of Tagore the great poet, “Every child comes into this world with a message that God is not yet discouraged of man”. So it is our duty to allow the children to come to the Sore front of natural arena irrespective of their caste and locality. Hence the need for a more realistic approach to the socio-economic upliftment of tribal children cannot be neglected.
In this present research study, as an Investigator, it is a sincere effort to find out the background, status, progress and drawbacks of Tribal Education among secondary school children in Chamarajanagar District.

1.2 TRIBES

Prior to the introduction of the caste system during Brahminic age, people were divided into various tribes. A tribe was homogenous and self contained without any hierarchical discrimination. Each tribe enjoyed equal status. Each tribe had its own system of administration. There was decentralization of authority among the tribes. The traditional tribal institutions were vested with legislative, judicial and executive powers.

India has been rightly described as a “Country trying to bring Unity in Diversity” among races and tribes. India is the seventh largest country in terms of area and has the second largest concentration of tribal population in the world. From time immemorial the tribes are considered to be autochthonous people of the land who are believed to be the earliest settlers in the Indian peninsula. They are generally called the “adivasis” or “vanbasis”, implying original inhabitants.

The term tribe is derived from a Latin word “Tribes”, earlier it was used to designate the poor people. The tribes have been described differently by different schools.

Oxford dictionary defines “A Tribe is a group of people in a primitive or barbarious stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor”.

G.P. Mardock describes “Tribe is a social group in which there are many classes, nomadic bands, villages or other sub-groups which usually have a definite,
geographical area, a separate language, a singular and distinct culture and common political organization”.

Ralph Linton defines “Tribe is a group of bonds occupying a contiguous, territory and having feeling of unity”.

Lucy Mai defines “The tribe is independent political division of population with a common culture”.

Bogardus defines “The tribal group is based on the strength of a common religion”.

D.N. Majumdar describes “A tribe is a social group with territorial affiliation endogamous with no specialization of functions, ruled by tribal officers, hereditary or otherwise united in language or dialect, recognizing social distance with other tribes or caste without any social obligation to them, as it does in the caste structure, following tribal radiations, belief and customs, liberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration”.

Tribes live near to forest. The culture of them is related to the daily life, where the forest plays a predominant role. They have a great reverence for trees and believe that it is a sin to cut trees. When they are forced to cut a tree, they perform a ritual of prostrating in front of the cut tree and keep a small stone on it as a testimony to the throbbing life of the tree. They feel the presence of God in forest, in every blade of grass. As far as education is concerned, the forest is the place of learning, where the tribal children learn the art of collection of honey and traditional cultivation. Their knowledge of the flora and fauna is outstanding. It has been observed during the investigation that a 12 year old tribal could identify
as many as 260 plants and trees. The tribes are largely rural based which has a higher female participation in work.

The social life of the tribal involves methods of grouping and grading people for the effective condition of the various activities for common existence by sharing in common activates under the bonds of relationship. They have their own structure and organization. As the tribes form a small community of their own in a particular territory, their relation and group cohesiveness are direct and intimate.

The word tribe can generally be understood as a group of families bound together by kinship, usually descending from a mythical or legendary ancestor, living in a common region, speaking a common dialect and having a common historical past.

Tribal beliefs subsume ‘animism’ and ‘polytheism’, the myths and legends provide them with sanctions; they worship all types of spirits benevolent or malevolent. The religious festivals are eagerly awaited by the tribes. It is also observed that the tribes have blended their beliefs and rituals with their faith.

A very few have adopted Hinduism from their close neighbours, associates and role model for centuries. Observance of different rituals, mainly on the occasion of birth, marriage and death, are significant part of the tribal life. The parents, elders and friends help him in acquiring a mate and a marriage rite is performed. The marriage songs and dances inspire them to the new conjugal life. The visits of relations on the occasion, bind him in a close kinship relation, when the parents reach old age and due this, too, are taken as the spirits wish, and the death rites are performed to satisfy the deceased for the benefit of the living
members of the family. The mythology behind the different rites and gods and deities give tribal a psychological sanction to lead the life as required by the norms of his community.

The economy of the tribes in the recent past depended on forests and hills. The forests provided them forest produces and wood besides game for hunting. The hills protected them from the invaders. The forests and hills thus encapsulated the tribal society for centuries. It provided them two major attributes: isolation from the mainline region society and subsistence economy. These twin aspects of the tribal social conditioning have provided a discrete ethos to the tribal society. It is this historically which is responsible for providing them the protective discrimination for their development. The tribal economy has also suffered continuous down-ward mobility in the initial periods of history. It depended on forests and forest produce. At the later stage some of them migrated to plains. It was the first historical opportunity for the tribes to witness social stratification.

Most of the tribal communities inhabit the places in forest and familiarise with the environment. From the primeval times, they have been depending on forests as a perennial source of natural resources. Till 1952, the tribal people enjoyed the freedom to use the forest and this has given them a feeling that the forests belong to them. In 1894, the forest policy of the colonial government did not affect the tribal people much because forest cover was vast and population was less. After independence forest policy was redefined in 1952: and as per this the traditional rights of forest-dwelling tribes were considered for certain concessions.

The old policy had i. scope for releasing forest land for cultivation by tribal people ii. provision for meeting the need of the villagers from the outlying areas in
the reserved forests iii. no state control over the private forests of tribal people and
iv. No restriction on free grazing in forests. However, the new policy did not
prescribe coercive and authoritarian approach to curb the practise of shifting
cultivation. The new policy turned the lords of the forests to subjects with certain
concessions. The new policy restricted the rights of the tribal people in the
reserved forests.

Forest departments inducted contractors into the forests to realize
maximum revenue and there after contractors became a source of uncontrolled
exploitation of the tribal people. There is a constant false propaganda that tribal
people are destroying the forest. The allegation is strange and false. How can they
indulge in this nefarious activity? They always had an intimate relationship with
the forests. The forest is a perennial source of food, water, and various other
materials for them, and their economy is built around the forest. This fact has been
totally ignored by the government.

A very large number of tribal communities inhabit forests and hilly
ecosystems and have lost command over forest resources and forest and as a result
of the commercialized forest policy. They have been deprived of their traditional
common property resources which include both the forest and land, not
withstanding the private forests in some parts of north eastern India. Many
primitive tribal groups now live in degraded habitats, without any regular source
of livelihood, except marginally depending on collection of minor forests produce.

‘Social forestry’ or ‘Community forestry’ or ‘Village forestry’ can play a
vital role in providing economic support to poor tribal families. It can meet their
requirements of domestic needs, although it cannot ensure a wide and pervasive
resource base like a natural forest. For dwelling tribal communities, forest is a complete and comprehensive resource base, which can sustain them with the basic needs of food; water, medicine, clothing and shelter. The forest dwelling tribal people are conspicuously marginalized now. In view of this, how can one think of quality of life by any parameter, in respect of the asset less forest dwelling tribal communities, particularly the hunter gatherers and the landless unskilled ones when they are deprived of the minimum basic necessities of life.

There are apparent cultural differences between the life styles of the tribal and non-tribal members, but historically, there is a basic unity in thought and philosophy, among these people, born and brought up in environment of diversity throughout the length and breadth of the country.

**Constraints in Tribal Development**

There are innumerable constraints responsible for lower pace of tribal development process than desired. Some of the major constraints are:

**i. Destruction of forests:** The forests are not only the source of livelihood for tribals but there exists an intricate relationship between tribals and forests in forest Eco-systems. The depleting forest resources are threatening imminent food security for a good portion of the tribal population.

**ii. Lack of awareness:** There exists lack of awareness among tribal population about various developmental programmes launched by the Government of India and States, resulting in their exploitation.

**iii. Protection of Tribal Rights and Concessions:** The Tribals have been given numerous rights and concessions under various statutes of central as well as State Governments but they remain deprived of the benefits arising out of such statutory provisions due to their ignorance and apathy of enforcing agencies.
1.3 TRIBAL EDUCATION

Education as a means of advancement of capacity, well-being and opportunity is uncontested, and more so among communities on the periphery. Marked improvements in access and to some extent in quality of primary education in tribal areas have occurred, and stem from government and non-government initiatives. However, the number of out-of-school children continues to be several millions, mainly due to a lack of interest and parental motivation, inability to understand the medium of instruction (viz. state language), teacher absenteeism and attitude, opportunity cost of time spent in school (particularly for girls), large seasonal migration etc. Low literacy rates in tribal communities continue to indicate a need for overarching support that tackles issues from health to attitudes of non-tribal populations. Recognizing that the education system is currently designed for the dominant group, there needs to be investment in creating support mechanisms that supplement the assimilation of tribal children into the formal education system.

Dasra has conducted several interviews with tribal communities, site visits to tribal villages and discussions with NGO (non-governmental organization) practitioners. Based on these interactions, there has been a clear indication that education support programs need to build on the strengths of the tribal community, value their culture and history, and at the same time, establish programs which enable, more or less seamless, integration into mainstream education systems.

This balancing act between preserving tribal cultural identity and mainstreaming for economic prosperity can be better achieved through creating stronger community cultural wealth by developing a tribal child as an individual.
Educational content must encompass building life skills that can help integration with the mainstream system.

“The history of tribals during the last 66 years is filled with stories of forced displacement, land alienation and increasing marginalization, eruption of violence and the counter-violence by the State. Going by any parameters of development, the tribals always figure at the tail end. The situation of the communities that have been pastoral or nomadic has been even worse”. (Ganesh Devy, Founder, Bhasha)

The U.N. General assembly has declared, “The mankind owes to the child the best it has to give”. So to create and maintain a day of joy and peace of playing, learning and doing, to guarantee a future shaped in harmony and co-operation, to mould leaders who are physically healthy, intellectually competent, spiritually mature, morally upright, psychologically integrated, socially acceptable and who are ever open to growth, one must work for children without considering whether they are rich or poor urban or rural or tribal. In India one could see the co-existence of various social, ethnic and racial groups. An unequal sharing of the fruits of development is also evident among these distinct groups. Some groups become privileged and some others become disadvantaged because of the inequality of opportunities. Tribes are one such disadvantaged group. Tribes in India even today are a neglected and vastly discriminated lot. Perhaps there may not exist any other section of the Indian population than the tribes about whom so much ignorance prejudices and myths exist.
Even after sixty six years of independence, in India with all its natural resources and best brains, a mass of people are still being treated as untouchables-away from the touch of modern technology, amities and facilities.

Being a naturally secluded group of people from the society, the tribes fall an easy prey to the vile tactics of the non-tribes. Although many tribal welfare programmes were and are being implemented by the government, many social and environmental factors still restrict their progress. Even now the tribal pre-school children have not become a focal point for the scientific studies. The tribes gathered in small thatched huts which are exposed to the vagaries of climate, situated next to cowsheds or hay stacks present an extremely distressing picture. The dark hutments wanting for fresh air make one feel suffocated. The tribes remain as one of the tender saplings that grow in wildness with immense potentialities hidden in them, but which at times cannot attain full growth due to the lack of essentials for their existence.

Pandit Nehru once said “In the tribal people, I have found many qualities which I miss in the people of plains, cities and other parts of India”. So they can be considered as second to none nobody can keep them as museum specimens. These children are in many ways the embodiments of Gray’s immortal lines “Full many a gem of purest ray serene the dark Unfathomed caves of ocean bear full many a flower is born OK flush unseen and waste its sweetness in the desert air”.

It is in this transitory situation that the tribal societies of our country are caught up and the need of the hour is to draw up a suitable educational programme that can give the necessary capabilities to reap the benefits of technological innovations ushered in the wake of planned development.
For a long time, these tribal communities managed to live in isolation, away from civilization and maintained their cultural uniqueness but owing to the advancement in transportation, communications and rapid industrialization not only of the country at large but also of the total belts. It has become difficult for these tribal communities to isolate themselves any longer and avoid cultural contacts.

Sociologists have observed that culture-contacts, without proper education and preparation, have been harmful to the tribes and created many adjustment problems.

The tribal groups of India, who are so numerous and differ in language, culture and are at different levels in the ladder of civilization, are to be integrated, though politically it has already been done psychological, social and economic integration had yet to be achieved, so that they may feel in their hearts that they are Indians first and tribes next. Their good qualities are to be encouraged, preserved and enriched, where many of their evil practices and superstitions are to be carefully rooted out. Though, the problem may appear to be purely a socio-political one, it is only education that can’t provide the necessary background against which socio-political change can be planned and brought about.

1.3.1 Informal Approach to Tribal Education

Our constitution gives privileged status to the disadvantaged groups, viz. scheduled tribes and scheduled castes. This status has been assigned because of some historical reasons. The content and orientation of tribal education has to be geared up according to the social conditioning in which the tribes live. One of the
foremost conditioning of the tribes in the country has been their pattern of habitation.

Therefore, education for the tribes has to be analysed in terms of the social conditioning of the people in the past. The point which requires attention is that if we look at the problem of tribal education within the ‘shadow’ of these non-tribal prejudices and stereotype latitudes, our scientific analysis of these people is likely to be obsessed. We therefore can only look at the tribal educational situation as is found faddy in the context of the historical social conditioning, viz. subsistence economy, isolation in hills and forests, feudalism exploitation and the stereotype attitude developed by the non-tribal people.

Prior to schools and formal systems of education, tribal societies had their own informal system of imparting education to their children. In that system, learning from the habitat, family and kin group was dominant. This type of transmission of cultural learning from one generation to another has three components:-

a. Post-Figurative Culture: In which children are essentially educated by their parents.

b. Con-Figurative Culture: which children and parents learn from their peers.

c. Figurative Culture: In which adults also learn from their children.

As Herskovits quoted education is to be thought of as that part of the enculturative experience that, through the learning process, equips an individual to take his place as an adult member of his society. In tribal communities, this process is carried on till the onset of puberty in girls and slightly later for boys.
When we look at all these examples of systems of non-formal teaching handed down from generation to generation through village elders and community institutions, we might think of the following points:

1. The main objective of these traditional tribal institutions have always been to educate or train their children in economic pursuits or make them skilled in traditional occupations followed by specific tribes.

2. Since many of the tribal communities have only a dialect and not always a written language, most of the training and education were conducted through non-literacy or non-reading methods.

3. The vocation and craft needed information regarding designs and techniques, which had to be disseminated orally and memorized by the trainees or students.

4. In spite of the disadvantages of not having a written medium, this probably was the only available mode of continuing with a certain socio-cultural and socio-economic form of education and training in an interior and isolated community.

In spite of the differences, isolation, problems and the tribal attitude of apathy towards literacy and education due to subsistence and continuation of regular tribal training or educational institutions in the tribal areas. The institutions may be non-formal or existing only at the village level for a particular tribe, but nevertheless every tribe found its own form of imparting essential knowledge to their children.
1.3.2 Formal Approach to Tribal Education

The traces of education among tribes can be seen in the early efforts of the Christian missionaries. As early as the 18th century, the missionaries came to India and began to spread their religions message. In the beginning they started work with the goal of spreading the message of Christ; but they soon realized that other complementary activities, such as spread of education and helping the people in other small ways, were necessary to reach their main goal. They, therefore, started work for the welfare of poor. In the beginning they started working among the untouchables, but later on they concentrated their efforts for spreading education also among the aborigines or tribes residing in isolated hilly and forest areas. The quality of their work and its impact varied from region to region. Hence there was no uniform awakening or spread of education even at a tribal level.

In spite of certain facilities such as establishment of special schools, free schooling, award of scholarships to tribal children etc. The progress in the field of tribal education, till the beginning of the 20th century was not impressive. Thus, up to the end of the 19th century the spread of education among the tribal people was very significant and that too only at the primary level. Later on, the missionaries with the support of the government continued their efforts. While most native states did not make any significant contribution towards the welfare of the aborigines, some of the advanced native states, such as Baroda, opened a new vista in the area of tribal education and welfare.

The quinquennale review of the progress of education in India, 1917-1922 mentions that, only little progress, mostly at the primary level was made in the education of the tribal. In absence of relevant data regarding education among
it is not possible to obtain a comprehensive picture of their education until independence. However, it must be noted that due to the efforts of the missionaries, social workers, some progressive native rulers and with some support from the government, spread of education among tribes was gathering a slow but gradual momentum. None the less it will be appropriate to state that development of education among tribals was the least among all the sections of the population.

1.3.3 Community Development Approach and Multipurpose Tribal Development Projects

During the early fifties, some important structural changes in the administrative system of the country as the planned economic projects were adopted as the national policy of India. During the first five year plan, the ‘community development’ approach was adopted. It was a comprehensive policy that includes development of agriculture, animal husbandry, education, health, communication, social services, etc., as a whole. The tribal community like all other constituent groups in the country was expected to equally partake in the development process under the community development approach. Allocations and benefits under the community development programs were usually concerned by the upper cast of the rural people, who are articulate and politically dominant class. As a result of it, the benefit of the community development program class did not trickle down to the most disadvantaged groups like tribal particularly the spread of formal education.

Moreover, the community development approach, which applies to one and all, did not take into account the specificities of tribal situation. The task in tribal areas was however more difficult as they comprises of hilly and forest areas and areas was however more difficult as they comprises of hilly and forest areas and
sparsely populated with poor communication and institutional infrastructure. Therefore, the routine norms and rules followed by the administration hindered the provision of educational facilities.

More importantly the entire tribal population cannot be covered by with a single model community development approach. The tribal societies are generally heterogeneous and exhibit wide variations in socio-economic and cultural life apart from levels of their exposure to modernity. The felt needs of the tribal communities vary across the groups and area. Since the tribal areas are backward and lack infrastructural development, their absorbing capacity was also very low.

After a close examination of policies and programmes adopted in successive five year plans a new concept of tribal sub-plan came into existence. A major break-through in tribal development policy in the form of the introduction of tribal sub-plan approach was achieved from the fifth five year plan.

The distinct feature of sub-plan approach for tribal development was that it aimed to reduce the gap in levels of development between tribal population and others and to improve the quality of life of tribal. The tribal sub-plan concept was evolved realising the facts that tribal are not homogeneous as they vary in the social, political, economic and cultural milieu. Secondly their demographic distribution reveals their concentration in some states and dispersed in other besides the primitive tribes are live in secluded areas. Thus for the first time the broad approach to tribal development was related to level of development of tribal under the tribal plan approach.
The salient features of the tribal sub-plan approach include pooling finance from all the sectors of development, substantial provision of centrally sponsored schemes, adopting areas specific integrated planning with single line administration. In other words the tribal sub-plan approach has implications at three levels, which is financial, administrative and planning methodology.

1.4 CONSTITUTIONAL PROVISIONS FOR TRIBAL EDUCATION

Tribal education has been a problem in the country, since it was taken up as one of the developmental programmes. Nowhere in the country, is the programme an absolute success. In view of the poor-socio-economic conditions obtaining among the scheduled tribes, Government has launched special programmes for the all-round development of tribes. To achieve this objective, government has laid special emphasis on development of Education among the scheduled tribes by way of incorporating necessary provisions in the Indian constitution.

The Indian constitution assigns special status to the scheduled tribes (STs) traditionally referred to as adivasis, vanabasis, tribes or tribals. The term tribe or tribal is not defined anywhere in the constitution although according to the Article 342, ST represents the tribe or tribal communities that are notified by the president. Tribes are not part of the traditional Hindu cast structure. STs in India are more like the “indigenous” or “native people” in other parts of the world. Tribes are not homogenous groups. There are at least four groups of schedule tribes: hunting gathering groups, agricultural groups, irrigation agricultural group and industrial wage group.
Mishra (2002) defines scheduled tribes as people who:

1. claim themselves as indigenous to the soil;
2. generally in habit forest and hilly regions;
3. largely pursue a subsistence level economy;
4. have great regard for traditional religious and cultural practices;
5. believe in common ancestry and;
6. have strong group ties.

However, all characteristics do not apply to all tribal communities.

The framers of our constitution have given certain special safeties and securities to the tribes. The safeties and securities provide some protective discrimination to the tribes against the non-tribes.

Some important constitutional provisions are

**Article 15:** Obeys education for all.

**Article 16(4):** Reservation of posts in services.

**Article 23:** Prohibition of Traffic in Human Beings and Forced Labour

**Article 26:** of the universal declaration of human rights states “every one has the right to education …”

**Article 29:** “Guarantees educational and cultural rights to all citizens”.

**Article 29(2):** Derives from Article 15(4).

**Article 45:** of the constitution is more specific regarding obligation of the state. It directs the state: “To strive to provide with a period of 10 years from the commencement of the constitution free and compulsory education up to the age of 14 years”.

21
**Article 46:** of the constitution directs:-

“To promote with special care the education and economic interests of the weaker sections of the society and in particular scheduled castes and scheduled tribes. Besides the constitution, the main bases of educational policy in India are several commissions and committees” appointed from time to time to suggest reforms in the educational system so as to meet adequately the new demand of the country.

The Constitution also directs to protect the tribes from social injustice and all forms of the exploitations.

**Article 164:** Minister in-charge of Tribal Welfare in the states of Bihar, Orissa and Madhya Pradesh

The Constitution of India, Article 366 has defined the scheduled tribes as such of those tribes or tribal communities which have been so declared by the constitutional order under article 342 for the purpose of the constitution.

Constitutional order 1950 declared 212 tribes located in different states as scheduled tribes. They have been previously described as “aboriginals”, ‘aborigines’, “primitives”, “adivasis”, “vanyajathis”, etc. Special provisions have been made in articles 46, 275, 330, 332, 328, 335, 340, etc., to safeguard the interests of the scheduled tribes and to protect them from social injustice and exploitation. Our late Prime Minister, Pandit Nehru has a strong sympathy and love for the tribes and has given serious warning of the dangers of the “assimilation approach”. “I am getting a little alarmed” he said, “when I see not only in country, but in other great countries, - how people are anxious and keen to
make others according to their own image or likeness and impose this way of living or that way of living”.

It has already been mentioned that in the tribal culture there are many good values and the great problems is how to develop the synthesis without destroying the precious values of tribal life. This will lead us to the principle of integration.

**Article 371(a,b,c):** Special provisions with respect to Tribal Areas and Hill areas of Nagaland, Assam and Manipur

### 1.5 EDUCATION COMMISSION REPORTS ON TRIBAL EDUCATION

Even after 66 years of independence, tribes remain as the most backward, especially in education and social development. They are very particular in keeping their identity and culture. Keeping their traditional pattern of life, they continue their traditional occupation life; like collecting minor forest produce and many of them prefer to live in or near to the forest. Their tribal cultural background and bondage prevent them from going to general schools. As their settlements are in remote forest areas far away from schools, it results in the problem of inaccessibility to schools.

Pandey M.R. in his study of social aspects of academic achievement and aspirations of scheduled tribe children (1981) observed that the better and negative interaction between non-tribal and tribal students and teacher’s indifference towards tribal students in normal schools to their low achievement. They are not able to avail properly the educational opportunities due to their socio-cultural backwardness.

In this context, several commissions and organization have recommended various measures for enabling the tribal-people in overcoming their disadvantages.
The education commissions include University Education Commission (1949), Secondary Education Commission (1952-53), Kothari Commission (1964-66), latest among the Government documents on education is National policy on Education NPE (1986), and there is a strong bearing of the New Education Policy on the scheduled tribes.

The Kothari Commission observes in terms of scheduled castes and tribes; “In regard to tribal education, provision of facilities at the primary stage should be improved and Ashram schools should be established in spreadly populated areas. The medium of instruction for the first two years of the school should be the tribal language and during this period of the children should be given oral instruction in the regional language and by the third year the regional language should become the medium of instruction”.

Despite the breakthrough made by modern transport facilities, a large number of tribal areas remain unapproachable during rainy days, whereas the non-tribes normally avoid such a situation. The Kothari Commission recommended that it has been rightly pointed out in the report of the Education commission (1964-66) “The destiny of India is being shaped in her class room”. Teachers should be provided better pay scales and adequate housing facilities to take up the task of teaching in tribal areas, teachers working in tribal areas should know the language and culture of the tribes.

A large number of policy decisions made in the national policy on education (1986); programme of action include recommendations of National Policy resolution 1968. Article 4 of the National Policy on Education suggests;
National Policy on Education (NPE), 1986 which specified among other things the following:

- Priority will be accorded to opening primary schools in tribal areas.
- There is a need to develop curriculum and devise instructional material in tribal language at the initial stages with arrangements for switch over to regional languages.
- Scheduled tribes youths will be encouraged to take up teaching in tribal areas.
- Ashram schools/residential schools will be established on a large scale in tribal areas.
- Incentive schemes will be formulated for the scheduled tribes, keeping in view their special needs and life style.

NPE, 1986 and Programme of Action (POA), 1992 recognized the heterogeneity and diversity of the tribal areas, besides underlining the importance of instruction through the mother tongue and the need for preparing teaching/learning material in the tribal languages.

Working group on Elementary Education for 10th five year plan (2002-07) emphasized the need to improve the quality of education of tribal children and ensuring equity, besides further improving the success.

It is in this context and constitutional safeguards, more and more educational schemes are being implemented by the state and central government for the educational development of the tribes; but unfortunately position of tribal education and literacy is still poor in India.
1.6 TRIBES OF INDIA

The history says that India was the abode of various tribal groups since the commencement period of Indian history.

Although terms such as atavika (in Sanskrit-forest dwellers), vanavasi or girijan (hill people) are also used for the tribes of India, adivasi carries the specific meaning of being the original and autochthonous inhabitants of given region.

“Adivasi” or “Tribes” is an umbrella term for a heterogeneous set of ethnic and tribal groups claimed to be the aboriginal population of India. They comprise a substantial indigenous minority of the population of India.

Tribal societies are particularly present in the Indian states of Kerala, Orissa, Madhya Pradesh, Chhattisgarh, Rajasthan, Gujarat, Maharashtra, Andhra Pradesh, Bihar, Jharkhand, West Bengal, Mizoram and other north eastern states, Andaman and Nicobar islands, whereas in Haryana, Punjab, Delhi, Pondicherry and Chandigarh no community has been notified as a specific tribal group.

Many smaller tribal groups are quite sensitive to ecological degradation caused by modernization. Both commercial foreshore and intensive agriculture have proved destructive to the forests that had endured Sweden agriculture for many centuries.

Different scholars employing different criteria carried out the classification of tribes of India. Some of the classifications are given hereunder.

Elwin speaks about four categories of tribes. Tribal characteristics and Hindu faith formed the basis of this classification. These are:

a. Purest of pure tribal groups
b. Groups in contact with the plains but still retaining the tribal model of living
c. Groups forming the lower rungs of Hindu Society and
d. Groups adapted to the Hindu faith and living in modern style.

On the basis of the mode of livelihood, Bose classified tribes under
a. Hunters, Fishers and gatherers
b. Shifting cultivators
c. Settled agriculturists
d. Nomadic cattle keepers, agricultural labourers and
e. Plantation and industrial workers.

The eminent anthropologist Roy Burman classified the tribes of India on
the basis of their affinity to Hindu Society. They are:
a. Those incorporated to Hindu Society.
b. Those positively oriented to Hindu Society
c. Those negatively oriented and
d. Those indifferent to Hindu Society.

The criteria used for determining whether a group was tribe or not
according to Beteille included.
a. A small population
b. Pre-literate people
c. Pre-agricultural society
d. Geographical isolation and cultural backwardness.

Dubey gives a list of the following characteristics to distinguish a tribe
from other groups.
a. Their roots in the soil dates back to a very early period. If they are not the
original inhabitants they are at least some of the oldest inhabitants of the land.
b. They live in the relative isolation of the hills and the forests.

c. Their sense of history is shallow, which is more often than not a conflation of myth, fiction and a modicum of truth.

d. They have a low level of techno economic development

e. In terms of their cultural ethos, language, institutions, beliefs and customs, they stand out from the other sections of the society.

f. If they are not egalitarian, they are at least non-hierarchic and undifferentiated. Thus a tribe is an ethnic category defined by real or putative descent and characterized by a corporate identity and a wide range of commonly shared traits of culture.

The officers in charge of the census operations of India were perplexed by the difficulties of distinguishing the religion of the tribes from that of the lower strata of Hindu Society. Keeping these views in mind Ghurye observed that the so-called aborigins who formed the bulk of the scheduled tribes had been best described as backward Hindus.

The tribes in India are derived from all four racial stocks, the Negrito, Proto-austroloid, the Mongoloid and the Caucasoid. B.S. Guha identified four types among the aboriginals of India:-

i) Short, with a long and moderately high head, often with strongly marked brow ridges, a short and broad face, the mouth slightly inclined forwards and a small flat nose with alae extended. The hair varies from wavy to curly.

ii) A dark pigmy strain, with spirally curled hair, remnants of which are still found among the kodars and the pullayans of the Perembiculam hills.
iii) The Brach cephalic mongoloid type, with a short stature and a short flat nose mainly inhabit Assam and north Burma and

iv) A second mongoloid strain characterized by a medium stature, a longish head and a medium sized nose, but also exhibiting the after typical mongoloid facial features.

Another classification based on the geographical distribution of the tribal communities in India is distributed in most parts of the Country. Broadly, the tribes are concentrated in the following regions of India.

1. **North Eastern Region:** In the mountain Valleys and other areas of North Eastern India covering the eight states, viz. Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura live tribes like the Abor, Garo, Khasi, Kuki, Mismi, Nishi, Naga, etc. who mostly belong to Mangolian racial stock.

2. **Himalayan region:** In the sub Himalayan regions covering parts of North Bengal, Uttar Pradesh and Himachal Pradesh live tribes like Lepcha, Rabha etc. Mostly, these tribes belong to Mangolian racial group.

3. **Central India region:** In the older hills and Chotanagpur plateau, along the dividing lines between peninsular India and the Indo-Gangetic basin, live many tribal communities like the Bhumji, Gond, Ho, Oraon, Munda, Santal etc, covering the states of Bihar, Orissa, Madhya Pradesh and West Bengal and mostly belonging to proto-Australoid racial stock.

4. **Western India region:** In the regions like Rajasthan, Maharashtra, Gujarat, Goa, Dadra and Nagar Haveli live a number of tribal communities the most
important of them being the Bhil racially belonging to the Proto-Australoid group.

5. **Southern India region**: Covering the states of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala, in the Nilgiri Hills and covering lines of the Ghats live the Chenchu, Irula, Kadar, Kota, Kurumba, Toda having Negrito, Caucasoid, Proto-Australoid or mixed physical features.

6. **Island region**: Covering Andaman, Nicobar and Lakshadweep islands live a number of small tribes liked the Andamanese, Onge, Sentinelize, etc.

**1.6.1 Tribal Population in India**

Indian tribal people play a major part in constructing the cultural heritage of India. The tribal people are scattered in different parts of India and they form a considerable number of the population of India.

A large tribal population viz., according to the 2011 census 104 million, where 95 million people leaving in the rural areas while only 9 million people is leaving in the urban areas. Tribal people constitute 8.6% of the nation’s total population. There are about 705 tribes spread out in the different parts of the country having their own languages different from one mostly spoken in the state where they live. There is more than 270 such language in India. The tribal people in India inhabit at all climatic zones. However about 52.4% of them live in the areas of moderate climate. They also live in extreme warm climate. About 63.4% of the tribal communities live in hilly terrains.
Table 1: State-wise scheduled tribe population

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>States</th>
<th>ST Population</th>
<th>Sl. No.</th>
<th>States</th>
<th>ST Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Andhra Pradesh</td>
<td>5,918,073</td>
<td>19</td>
<td>Nagaland</td>
<td>1,710,973</td>
</tr>
<tr>
<td>2.</td>
<td>Arunachal Pradesh</td>
<td>951,821</td>
<td>20</td>
<td>Orissa</td>
<td>9,590,756</td>
</tr>
<tr>
<td>3.</td>
<td>Assam</td>
<td>3,884,371</td>
<td>21</td>
<td>Punjab</td>
<td>-</td>
</tr>
<tr>
<td>4.</td>
<td>Bihar</td>
<td>1,336,573</td>
<td>22</td>
<td>Rajasthan</td>
<td>9,238,534</td>
</tr>
<tr>
<td>5.</td>
<td>Chhattisgarh</td>
<td>7,822,902</td>
<td>23</td>
<td>Sikkim</td>
<td>206,360</td>
</tr>
<tr>
<td>6.</td>
<td>Goa</td>
<td>149,275</td>
<td>24</td>
<td>Tamil Nadu</td>
<td>794,697</td>
</tr>
<tr>
<td>7.</td>
<td>Gujarat</td>
<td>8,917,174</td>
<td>25</td>
<td>Tripura</td>
<td>1,166,813</td>
</tr>
<tr>
<td>8.</td>
<td>Haryana</td>
<td>-</td>
<td>26</td>
<td>Uttar Pradesh</td>
<td>1,134,273</td>
</tr>
<tr>
<td>9.</td>
<td>Himachal Pradesh</td>
<td>392,126</td>
<td>27</td>
<td>Uttarakhand</td>
<td>291,903</td>
</tr>
<tr>
<td>10.</td>
<td>Jammu &amp; Kashmir</td>
<td>1,493,299</td>
<td>28</td>
<td>West Bengal</td>
<td>5,296,953</td>
</tr>
<tr>
<td>11.</td>
<td>Jharkhand</td>
<td>8,645,042</td>
<td>29</td>
<td>A &amp; N Islands #</td>
<td>28,530</td>
</tr>
<tr>
<td>12.</td>
<td>Karnataka</td>
<td>4,248,987</td>
<td>30</td>
<td>Chandigarh #</td>
<td>-</td>
</tr>
<tr>
<td>13.</td>
<td>Kerala</td>
<td>484,839</td>
<td>31</td>
<td>D &amp; N Haveli #</td>
<td>178,564</td>
</tr>
<tr>
<td>14.</td>
<td>Madhya Pradesh</td>
<td>15,316,784</td>
<td>32</td>
<td>Daman &amp; Diu #</td>
<td>15,363</td>
</tr>
<tr>
<td>15.</td>
<td>Maharashtra</td>
<td>10,510,213</td>
<td>33</td>
<td>Delhi #</td>
<td>-</td>
</tr>
<tr>
<td>16.</td>
<td>Manipur</td>
<td>902,740</td>
<td>34</td>
<td>Lakshadweep #</td>
<td>61,120</td>
</tr>
<tr>
<td>17.</td>
<td>Meghalaya</td>
<td>2,555,861</td>
<td>35</td>
<td>Pondicherry #</td>
<td>-</td>
</tr>
<tr>
<td>18.</td>
<td>Mizoram</td>
<td>1,036,115</td>
<td>-</td>
<td>All India</td>
<td>104,281,034</td>
</tr>
</tbody>
</table>

Source: Census 2011

As per censuses 2011 total population of tribes in the country is 104,281,034 state-wise tribal population given at the table 1.

There is a substantial list of scheduled tribes in India recognized as tribal under the Constitution of India. The scheduled tribe groups who were identified as
more backward communities among the tribal population groups have been
categorized as “primitive tribal groups” by the government of India in 1975. So far
seventy-five tribal communities have been identified as “primitive tribal groups”
in different states of India.

One concentration lives in a belt along the Himalayas stretching through
Jammu and Kashmir, Himachal Pradesh, and Uttarakhand in the west and Assam,
Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur and Nagaland in the
north east. In the north eastern states of Arunachal Pradesh, Meghalaya, Mizoram,
and Nagaland more than 90% of the population is tribal. However the remaining
northeast states of Assam, Manipur, Sikkim and Tripura tribal peoples between
20% and 30% of the population.

Another concentration lives in the hilly areas of central India (Chhattisgarh,
Madhya Pradesh, Orissa and to a lesser extent, Andhra Pradesh); in this belt,
which is bounded by the Narmada river to the north and the Godavari river to the
south east, tribal people occupy the slopes of the mountain regions. Other tribes,
including the sandals, live in Jharkhand and West Bengal, central Indian states
have the country’s largest tribes and taken as a whole, roughly 75% of the tribal
population live there, although the tribal population their accounts for only around
10% of the regions total population.

There are smaller numbers of tribal people in Karnataka, Tamil Nadu and
Kerala in south India, in western India in Gujarat and Rajasthan, and in the union
territories of Lakshadweep and the Andaman islands and Nicobar islands, about
the percent of the populations of Kerala and Tamil Nadu are tribe were as about
six percent in Andhra Pradesh and Karnataka are members of tribes.
Figure 1: Census of India 2011 – Percentage of Scheduled Tribe Population
1.6.2 Distribution of Tribal Population in India

The above map clearly shows the distribution of different tribal communities scattered all over India. In the north eastern part of India, there is a concentration of a number of tribes, Meghalaya is the abode of a number of tribal communities, who have settled down in large numbers. The Garo tribal community occupies a major part of tribal communities of Meghalaya. Some of the important tribes of Mizoram are Chakina, Pawi, Ralte tribes Manipur houses quite number of tribes. The tribes of Manipur are as follows Aimol, Anal, Chiru, Ganegte, Kacha Naga, Mao, Maram, Sema, Zou, etc. The largest population in Assam is that of the Tibeto-Burmese descent known as the Bodo tribe and missing tribe.

North India also encompasses many tribes. Tribes of Jammu and Kashmir have strictly descended from the indo-Aryan group of people, which can be credited for the sublime beauty of this exceptional north Indian tribe. Tribes of Uttar Pradesh and Uttarakhand compose a colossal portion under the north Indian tribal section, with variety speaking out from every section and every sphere of daily life.

Tribes in Haryana basically consisted of nomadic and semi-nomadic individuals, with a somewhat decaying condition of their social and economic condition. There are approximately twenty-five nomadic tribes, with their total count exceeding 15 lakh. Tribes of Himachal Pradesh can be singled out for their looks, good conduct and religious behaviour towards every kind of situations places.
East Indian tribes come to a significant count under the vast section of Indian tribes. The tribes of west Bengal with their incredible talents and improvisations have elevated Bengali tribes into a prestigious hold. Just like customary Bengal tradition, festivals and ceremonies are an integral part of this East Indian tribe. Tribes of Orissa reflect an unusualness right from the infantry stage known to have deep rooted faith in their aboriginal God and animation, tribal people of Orissa have their own set of faiths when it comes to marriage and holy union.

Tribes of west India, comprising the states of Rajasthan, Gujarat, Maharashtra and Goa house sufficient section of Indian tribes. Tribes of Gujarat today have been divided themselves into several places of dwelling by the sea, Admist the Western Ghats and the plains. Agriculture and harvesting seem to be Gujarat tribe’s basic occupations since olden times. Tribes of Rajasthan have been involved with rest of the Rajasthan population since ancient times, with their unique customs and culture spreading each other day. Tribes of Maharashtra are primarily classified in the groups of nomadic tribes and scheduled tribes.

Tribes of central India is an excellent instance of the blending of rural and urbanity. Central Indian tribes can bravely designate with their exquisite stretch of flora and fauna, which is always coupled with ancient redness in cultural heritage. Tribes of Madhya Pradesh is basically classified under the group of scheduled tribes, with other sub-groups of tribes also making their presence felt cultivating and farming being a basic tribal occupation the men and women from Madhya Pradesh like to concentrate wholly upon their festivities and celebrations. Tribes of Chhattisgarh primarily consist of a significant number that even surpasses the
urban population. Central Indian tribes amount to an overwhelming number, with prestigious lineage and trying to govern them in a strict aboriginal manner.

The numbers of south India tribes are perhaps unlimited with their miscellaneous existence, which has now gained popularity throughout the country. The tribes of Tamil Nadu compose significant number of population ranging from dwindling to massive. These tribes are engaged in intellectual activity like tea or coffee cultivation or mass milk production.

Tribes of Karnataka are outstandingly enormous in number, with the count exceeding a bare minimum. With the Hinduism being most prevalent religion, other religions are also seen to have their existence. Tribes of Kerala are perhaps the most unique among all south Indian tribes discussed. Residing basically in the mountainous terrains of the state, they have been striving to uphold their indigenous traditions and customs from any foreign influence.

The interesting and novel mode of life style that such Indian tribal people lead, accounts for a vast section of Indian travelogue. Be it in the sphere of much retold Indian tribes or yet-to-be-known tribes, various styles of eating, drinking, working, singing, dancing, clothing or religious customs, and Indian tribal people lead a life of their own. This distinctness is as if encased and enveloped within a protective covering, that at times receives massive public coverage.

1.6.3 Tribes: Before and After Independence in Our Country

1.6.3.1 Pre-independent era

During the British period tribal communities in India remained fully or partially isolated from others in the country, and consequently they remained backward and suffered from poverty, malnutrition, disease, exploitation and
ignorance in varying degrees. The colonial Government too did not pay any attention for the development of tribal communities. Because, it mainly aimed at regulatory functions such as maintenance of law and order, and collection of revenue. It enacted the scheduled district act in 1874 and kept large tracts of tribal areas outside the jurisdiction of normal administration. In 1935 the colonial Government introduced the excluded and partially excluded areas act in order to make non-applicable the legislations of provincial governments to tribal areas.

However, the British policy of isolation increases the misery of the tribal communities, and they were exposed to unhindered exploitation. Their plight was heightened by the introduction of the national forest policy in 1894. This curbed their traditional rights on the forests. The forest policy led to the induction of contractors, traders and non-tribal labour to forest areas in substantial members and other consequences of the commercialization of the forests were continued depletion of forest cover, soil erosion and decline of fertility in the soil. This further widened the socio-economic gulf between the tribal communities and non-tribal communities.

1.6.3.2 Post-independent era

After independence the national government decided to provide constitutional safeguards to the tribal communities and enshrined them in the Constitution of India, which came into force on 26th January, 1950. The fifth schedule contains provisions as to the administration and control of scheduled areas and scheduled tribes in the states other than the north-eastern ones, whereas the sixth schedule contains provisions as to the administration of tribal areas in the north-eastern states.
This welfare and development of the tribal communities have been the national goal and special responsibility of the central and various state governments.

The socio-economic status of various tribal communities is not uniform. They continue to be at various levels of the techno-economic parameter. The disabilities to which the tribes have been subject over the centuries include-poverty, malnutrition, disease, ill-treatment, exploitation, illiteracy and marginalization, centuries of social repression have engendered in them a feeling of inferiority and it is not surprising that they have lost all confidence in themselves. However, planned development effort initiated soon after the country became independent, all over country has undoubtedly contributed to aggregate economic growth and thus development has been a great success. But there is a great imbalance in development. It is now generally recognized that there is also marked imbalance in the development among tribal communities themselves.

1.7 STATUS OF TRIBAL EDUCATION IN INDIA

The spread of education among the weaker sections of our society is vital as education is a prime requisite for socio-economic development. The policy to promote educational interests of the weaker sections of the people, especially scheduled tribe has been enshrined in our constitution as a directive state policy. In olden days tribal people had a well organized system of education. The child learnt at home and at ‘dormitories’ and this training related to various activities of tribal life. But with the advent of Christian missionaries modern schools camp up in tribal areas.

Homogeneity is the main characteristic of a tribe; but this character has been dealt a death blow due to the impact of modernity. An implicit stratification
system is emerging within the tribal society on the basis of education, income, status and power. On the one hand a few privileged people are reaping all the benefits and on the other hand the vast bulk of tribes are wallowing in poverty and privation. This has led to a situation where the majority of the tribes have evoked a negative attitude towards education. With modern education modern values may come, which have clashed with the age-old traditional values of tribal society; this has also led to the tribes being antagonistic to modern education.

The Constitution of India recognizes the importance of education and accepts the ideals of free and compulsory primary education; primary education is accepted as a responsibility of the state. The government has recognized the role of education in the upliftment of tribal communities. The primary concern of the government was to establish a school in every village. In tribal areas schools are started even in comparatively smaller habitations and grants are given for construction of school buildings and hostels. Teachers willing to work in such areas are granted several concessions.

Extending 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 mixed results. Recruitment of qualified teachers and determination of the appropriate language of construction also remain troublesome. In some regions, tribal children entering school must begin by learning the official regional language, often one completely unrelated to their tribal tongue.

Many tribal schools are plagued by high dropout rates. Children attend for the first three to four years of primary school and gain smattering of knowledge,
only to lapse into illiteracy 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 attained institutions of higher education, where the high rate of attrition continues. Members of agrarian tribes are reluctant to say their children to school, needing them; they say to work in the fields. On the other hand, in those parts of the north-east where tribes have generally been spread the whole sale on sought of outsides, schools has helped tribal people to secure political and economic benefits. The education system there has provided a corps of highly trained tribal members in the professions and high ranking administrative posts.

Tribal children, like several marginalized groups of children in India, are trapped in an intergenerational vicious cycle of poverty, illiteracy and deprivation. This is evident in extremely poor adult literacy rates which are reproduced as low education levels among the children from scheduled tribe communities.

**1.7.1 Tribal Literacy in Our Country**

There are nearly 21 million schedule tribe children among them 13.87 million children comes under 6-11 years and 7.13 million children comes under 11-14 years, as on 2011 census, out of the total child population of about 263 million in the age group of 6 to 14 year in the country.

The literacy rate for tribes has gone up from 8.5% (male-13.8%, female-3.2%) in 1961 to 29.6% (male-40.6%, female-18.2%) in 1991 to 40% (male-59%, female-37%) in 2001 and to 53% (65.4% male and 40.6% female) in 2011 census. The literacy rate of scheduled tribe is abysmally low at around 53% as against the national average of 66%. A review of literacy rates among tribal population in comparison with that of the general population indicates a growing gap between literacy rates of these two communities.
In the context of tribal women in India illiteracy is so highly prevalent that their engagement with the mainstream society is seriously limited. While more than three-quarters of ST women are illiterate. Seventy-seven districts in India have tribal female literacy rate of 10% and 14 districts have less than 3% tribal female literacy rate. An interstate difference in literacy rates of tribal population is evident with tribes from north eastern states of India showing high literacy rates. The highest literacy among tribes in Mizoram viz., 89.53% is attributed to a spread of Christian missionary educational institutions and a strong matrilineal family system among the Khasi and Garo tribes belonging to the state. Low literacy rates are seen among the tribes from Madhya Pradesh 31.54% and Orissa 32.31%.

Table 2: Schedule tribe students studying at different level of education in India (2004-05)

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ph.D.</td>
<td>793</td>
<td>544</td>
<td>1337</td>
</tr>
<tr>
<td>M.A.</td>
<td>14271</td>
<td>8808</td>
<td>23079</td>
</tr>
<tr>
<td>M.Sc.</td>
<td>3324</td>
<td>2160</td>
<td>5484</td>
</tr>
<tr>
<td>M.Com.</td>
<td>2296</td>
<td>8808</td>
<td>23079</td>
</tr>
<tr>
<td>B.A./B.A. (Hons)</td>
<td>124645</td>
<td>71533</td>
<td>196178</td>
</tr>
<tr>
<td>B.Sc./B.Sc. (Hons)</td>
<td>33142</td>
<td>16620</td>
<td>49762</td>
</tr>
<tr>
<td>B.Com./B.Com. (Hons)</td>
<td>31353</td>
<td>17018</td>
<td>48371</td>
</tr>
<tr>
<td>Others (not included in specified faculty)</td>
<td>38754</td>
<td>27445</td>
<td>66199</td>
</tr>
</tbody>
</table>


The survey shows that the grass enrolment ratio for classes 1-5 and classes 1-8 had declined from 1990-91 to 1999-2000 for the total population, but in the case of tribal population it has decreased for classes 1-5 (except for girls) but has improved for classes 1-8. But there still remains an almost 5% point gap between
the enrolment of ST girls and non-ST girls. Where in less than half of ST girls are not even enrolled in schools yet this large scale enrolment of ST children in schools has been on account of wide scale government efforts to universalize education and growing danced among the tribal communities to access formal education system. Perhaps as a means to achieve inclusion in the main stream however, the school atmosphere has not always become conducive to accept and retain their children in schools.

**Table 3: Literacy rates of scheduled tribes (STs) by gender and urban/rural (1961 to 2011)**

<table>
<thead>
<tr>
<th>Year</th>
<th>Rural/Urban</th>
<th>Male</th>
<th>Female</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>13.37</td>
<td>2.90</td>
<td>8.16</td>
<td></td>
</tr>
<tr>
<td></td>
<td>30.43</td>
<td>13.45</td>
<td>22.41</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13.83</td>
<td>3.16</td>
<td>8.53</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Urban</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1971</td>
<td>16.92</td>
<td>4.36</td>
<td>10.68</td>
<td></td>
</tr>
<tr>
<td></td>
<td>37.09</td>
<td>19.64</td>
<td>28.84</td>
<td></td>
</tr>
<tr>
<td></td>
<td>17.63</td>
<td>4.85</td>
<td>11.30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1981</td>
<td>22.94</td>
<td>6.81</td>
<td>14.92</td>
<td></td>
</tr>
<tr>
<td></td>
<td>47.60</td>
<td>27.32</td>
<td>37.93</td>
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<tr>
<td></td>
<td>24.52</td>
<td>8.04</td>
<td>16.35</td>
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<tr>
<td></td>
<td>Urban</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1991</td>
<td>38.45</td>
<td>16.02</td>
<td>27.38</td>
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<td>59.17</td>
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<td>67.38</td>
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*Source: Internet Selected Educational Statistics, Government of India, Ministry of Human Resources, and Statistics Division 2010-11*
The problem of dropout persist all categories of children in India. However, in the context of children of tribes, the reduction in the dropouts rates could be because of various incentive schemes run by the state governments for education of tribal children such those providing free books, uniforms and scholarships in government schools.

1.7.2 Retarding Factors of Tribal Education in Our Country

At school, the experiences of tribal children range from discrimination to a sense of complete alienation. Students from tribal communities encounter a series of obstacles including community long distances to school in hostile environmental conditions, abuses and discrimination from the teachers and fellow students from non-tribal backgrounds, difficulty in comprehending the language of instruction and negotiating space for themselves which was denied historically.

Children denominational identities have always affected their school experiences. Ideally, the school teacher must play a vital role in supporting the struggles of first generation learners. Research shows that tribal children are often subject to over discrimination by the non-tribal upper caste school teachers who view them as ‘slow learners’ unable to learn despite several repetitions; as ‘unclean’ and therefore given tasks of sweeping and swabbing the schools, unlike non-tribal upper caste children who may be asked to fetch water or lock the school. Teachers were also demon towards tribal children by calling their parents as “drunken”, with no interest in schools and Education. Untouchability is also found to prevail in schools and even play activities and school transactions are sometimes segregated on the basis of these identities.

Since the tribal languages are distinctly different from the medium of instruction in schools, tribal children often find it extremely difficult to cope with
their studies and home work. This lack of language skills acts as a serious impediment when the teacher is a non-tribal and makes no effort to link the two linguistic experiences for the child. Aspirations among tribal children are also low considering that there are not many formally educated persons in such communities.

Lack of social mobility and the problem of inter-cultural communication are major retarding factors in tribal education. As the teacher and learner in the tribal areas belong to different cultures the communication barrier becomes almost insurmountable. Most of the teachers appointed in tribal areas are a disinterested lot due to various problems faced by them such as lack of proper residential facility, good salary, communication facility and the social distance from the tribal people.

Thus the teacher feels isolated and unhappy. A disgruntled teacher is, certainly, not the best communicator of modern ideas and messages to tribal children. So even though the government has come up in recent times with various plans and programmes to improve the education status of the tribes. This should change and instead there might be some percentage of reservation of seats for tribes in a general hostel and tribal students should be encouraged to take active part in various activities. Only then they could be brought into the main stream. If all these problems are to be tackled successfully, the government has to bring about a change in the basic orientation in tribal education.

Realising all these aspects tribes are one of the most deprived and marginalized groups with respect to education, a host of programmes and measures were intimated ever since the independence. Education is the area of priority in the tribal sup-plans from the 5th five year plan. Education of tribal
children is considered important, not only because of the constitutional obligation but also as a crucial input for total development of tribal communities.

1.7.3 Incentives for Tribal Education

Recognizing the disadvantaged status of the tribes, special facilities and incentive have been provided to them at all levels and for all kinds of education. These aim at motivating the deprived student’s avail of the existing facilities. While incentives take the form of financial assistance and rewards for reaching particular achievement, facilities are directed at the provision of physical infrastructure. Both are necessary because the problems of scheduled tribe are to be tackled on two fronts-motivational and physical. The incentives help to remove motivational barrier, facilities take care of their physical deprivations. The facilities and incentive that have become available for the scheduled tribes in the field of education consider the following issues.

1. The extent to which facilities for the scheduled tribes are available in the ford of education and whether they are adequate.

2. The nature of different incentive schemes and the manner in which those are operating from the view point of coverage and timely availability.

3. Special schemes for the tribal areas and the extent to which those are meeting the heads of tribal people.

4. The manner in which those schemes can be modified, if necessary, to make them more meaningful for the scheduled tribes.

The provision of primary and secondary schools in most of the tribal areas helps the children in each district to utilize to get their basic education facility optimally. In order that these facilities are utilized fully by the scheduled tribes,
the concept of ‘Ashram school’ was introduced by the Government of India; mainly seats have been reserved for them in these schools. These schools are residential in nature which fulfills needs of lodging of tribal students who comes from remote tribal areas.

Hostel facilities for scheduled tribes for their higher education have been made available at each district headquarters or nearby Taluks. For scheduled tribe students, hostels have much more relevance since most of them come from rural areas where the home environments by no means is conducive to study. The food and infrastructural facility and the lodging in the hostels were free of cost.

Incentives become essential for them because of their low socio-economic status and also become most of them are first generation learners generally lacking in any intrinsic motivation. The social welfare, the tribal welfare departments in different states provide for a number of incentives in the form of stipends and scholarships, books, uniform, laboratory equipments and sometimes for their daily needs, pocket money as well.

1.7.4 The Concept of Ashram School

In the initial years of tribal welfare the tribal did not response to schools. They were averse to education for their children and thought that their children better follow the footsteps of their fore fathers. They preferred their children to learn the traditional life style in the forest to be baby-sisters at home, to be cattle tenders or just to hand on with their parents working in the field or roaming in the forests. Among the few tribal children who entered into the portals of the schools rate of dropouts was alarming, many a tribal children who joined school with great difficulty and after much persuasion left the school without ceremony and returned
to their parents company. It was therefore decided that best way to make the tribal child stick to the school was to wean him away from his parents and confine him to the school by converting the school into a school cum home. Such schools-cum-home/residential schools are popularly known as “Ashram schools”.

These ashram schools are residential schools for tribal children from a cluster of habitations. Now in such a large scale coverage essential, now that the idea of educating the child in catching the imagination of the tribal and with a few incentives like scholarships, books and cloths, they are prove to send children to ordinary schools but in clusters of sparsely populated and widely seated hamlets, where opening of ordinary day schools will be too uneconomical. Ashram schools are a vital necessity and have to be opened in a phased manner.

The scheme of ashram school complex for tribal students is under implementation since 1952. This scheme was first implemented through voluntary organizations and later by the state governments itself since 1972-73. The norm for opening an ashram school in hilly areas is that there should be adivasi population of about 5000 to 7000 within a radius of 8 to 10 kms. For inaccessible areas the norms of population are about 2000 to 3000 within a radius of 10 to 15 kms.

These are special schools meant for tribal children. The scheme was started in 1990-91 and continues. The main objective of the scheme is to promote and extend educational facilities in tribal areas on the pattern of the old gurukul type of education. This is a centrally sponsored scheme on cost sharing basis between the centre and states in the ratio of 50:50 a sum of ₹ 44.86 crores was allocated in the ninth plan for country. The allocation for the tenth five year plan has been fixed at
₹ 78.38 crores. The children from 1st standard to 5th standard education are provided. Free lunch, books and stationary and other facilities were provided. In Karnataka 122 Ashrama schools are working. More than 9700 children were taking benefit from these schools.

Because of the efforts made by state government some of the non-governmental agencies and associations, trusts and individual associations have taken interest in tribal educational welfare programmes in Karnataka the important institutions are Vivekananda Girijan Kendra B.R. Hills, Chamarajanagar district is a well known centre for Soliga tribes. Centre has residential tribal school, vocational training and market facilities for tribal products. Dr. Sudharshan is the founder and visionary of this institution. Mysore district Hegaddadevankote has another NGO called Vivekanda youth centre, works for educational progress of tribals of Mysore and Chamarajanagar districts.

Based on the Gandhian philosophy of self-reliance, the Ashram school was opened. Ashram schools were found effective as:

i) It was not feasible to open full fledged schools in very small and scattered habitations.

ii) It created congenial atmosphere for teaching-learning as it is assumed that the tribal households do not have such an environment.

iii) It helped to develop the total personality of the child and impart vocational skills to improve employment opportunities.

Ashram schools are residential schools providing free boarding and lodging facilities to tribal students, unlike in other ordinary elementary schools. If children from nearby villages are admitted, they are not provided with boarding. The
curriculum of ashram schools includes agriculture and other life skills in addition to the general subjects. It includes teaching of handicrafts like weaving, tailoring, carpentry, blacksmith, cane work, gardening and honey collection etc., which are intended to make the tribal self-supporting and self-respecting by pursuing the trade in which they are trained after completing their studies.

The facilities like free boarding and lodging, free supply of books, writing materials, dress etc., are expected to work as incentive to motivate both tribal parents and children towards education besides creating conducive atmosphere for better studies. Game materials and library books kept in the Ashram schools are made available to the children.

Thus Ashram schools while giving relief to the poverty-stricken parents create the much-needed congenial climate for development of education in the tribal society. The ashram schools are generally primary schools up to V standard for further studies they have to admit for nearby government primary and secondary schools or Morarji Desai schools. There were about 19 such Ashram schools situated in Chamarajanagar district.

1.8 TRIBES OF SOUTH INDIA

South India occupies an enormous portion in India, with the states of Kerala, Karnataka, Andhra Pradesh and Tamil Nadu comprising the four primary states. It becomes pretty obvious that tribes of south India are bound to be several in counts, building up a separate life of their own. The numbers of south Indian tribes are perhaps unlimited with their motley existence, which has now gained popularity throughout the country. The ethnic consciousness and awareness that
still prevails amongst the tribes, is mirrored through the activities and celebrations that they perform.

**The Tribes Tamil Nadu** comprises significant number of population ranging from dwindling to massive. A striking fact about these Tamil tribes is the hugely contrasting and complementing relationship they share. On one hand, a specific tribe engaged in intellectual activity like tea or coffee cultivation or mass milk producing and on the other hand some other tribe is engaged in yet-primordial activities like witchcraft or occult. The Todas occupy central position amongst Tamil Nadu tribes, with the most happening activities being performed by them. They are also legendary for their too artistic houses with ornate motifs. Kannada and Tamil are the dominant languages with the south Indian tribes The Kotas and Irulas are also noteworthy within the tribal section in Tamil Nadu, excelling in handicrafts work and agriculture.

**Tribes in Karnataka** are outstandingly enormous in number, with the count exceeding a bare minimum, Karnataka being itself a state much under the presence of literacy, its tribes are also not lagging far behind. With the Hinduism being the most prevalent religion, other religions are also seen to have their existence. Kannada being the most spoken language, Malayalam and Hindi also find their place in this south-Indian tribe. Cultural performances in the form of theatrical representations, dances, dance-dramas are highly popular in Karnataka tribes.

Simplicity and leading a peaceful way redefines **Tribes of Andhra Pradesh.** Essentially divided into two categories of physical appearances, Andhra tribes also count to a huge number, mainly residing in the coastal areas of Bay of Bengal and mountainous regions of laid-back regions. South Indian tribes, a
subject of interesting study, have essentially built a closed-up community, far away from the bustling cities. Hinduism being the basic religion of the numberless Andhra Pradesh tribes, rituals and ceremonies are strictly maintained. Contrary to such an ordered act, it is believed to bring down the wrath of the aboriginal god or clan-head.

_Tribes of Kerala_ are perhaps the most unique among all the South Indian tribes discussed. That might be a solid reason for the tribes in Kerala to have remained exactly the way they were, for example 100 years back. Descending from the Dravidian clan, these South-Indian tribes have proven their point every time they have embarked on to something. Wholly relying in rituals and tribal customs, they are heavily dependent on their own almighty.

South-Indian tribes excel in population count, with uniqueness emoting from domains of cuisine, customs and ritualistic ceremonies. Rewriting the Dravidian system of existence, these non-Aryans have never been laid-back in their endeavors.

1.9 TRIBES OF KARNATAKA

Karnataka is an abode for a large number of tribes and they form an integral part of the total population of Karnataka, contributing to it is the large sections of tribal communities who reside in every nook and corner of the state of Karnataka. Their distinct life style and culture has been clear only after rigorous research by experts and anthropologists.

Several tribal communities have settled down in every hook and corner of the state of Karnataka. There are about 50 tribal groups residing in Karnataka some of the important tribes in Karnataka are Bhil, Chenchu, Gond, Hakkipikki,
Irular, Soliga, Jenu kuruba, Kadu kuruba, Kaniyans, Koraga, Toda, Yerava, Mede Lambani, Kunchatiga, Korma, Golla, Kodaga, Male Kudiya, Beda, Banajiya and so on. In Karnataka the Koragas of Dakshina Kannada district and the Jenu Kurubas who are concentrated in the districts of Mysore, Chamarajanagar and Kodagu are classified as primitive tribes.

A blend of culture, religion and ethnicity is represented by the tribes of Karnataka. These tribes of Karnataka have built their settlements in several hilly and mountainous areas. The tribes are mostly Hindu however a small section of them are Islam and Christian as well. The attire sense is completely different, make up is intense and living style is also distinct. They are mostly vegetarian in their taste and they prefer rice, green vegetables etc. Most of these tribes are also fond of meat and liquor consumption.

As per far as the languages are concerned, the tribes of Karnataka state converse with each other in different languages, Kannada language is the main language. Today these tribes of Karnataka speak in other languages like Malayalam, Hindi etc., they are also fond of dance, music and they celebrate different festival with great fervor and zeal. They are social in their attitude and love to make friends with other tribal communities. They form an important part of Karnataka state and with their distinct lifestyle they contribute to the diverse demography of the state. Karnataka being itself a state much under the presence of literacy, its tribes are also not lagging far behind.

They communicate in their local dialect and they also maintain their own tradition. Some of them are also reckoned as being originated from the warrior
race. Coorg and Kodavas are known for their cultural and traditional distinctions among the tribal communities.

The tribes of Karnataka are also known for their costumes, cultural habits, folk dances and songs, Gods and their way of celebrating different festival and occasions. Fairs and festivals too are an integral part of the culture and tradition of the state of Karnataka. A renowned dance format of the tribal communities of Karnataka is the open air folk theatre, better known as Bayalata. The theme of this dance drama centers on several mythological stories. However, there are times when true life incidents are also emphasized in this dance of the tribes of Karnataka. This dance is executed at religious festivals and various social and family occasions. Generally these festivals start at night and carry on till quite a long period of time. Other dance forms those are quite popular amongst all the tribes of Karnataka, viz. Yakshagana, Doddata, etc. In case of both the dance forms, tribes of Karnataka enact several famous stories of the great epics like Ramayana and Mahabharata. For instance the costumes are complicated; the makeup is loud, facial expression is vital and is usually associated with thunderous noises and war-cries.

The tribal population of Karnataka increased to 42.48 lakh in 2011 from 34.64 lakh in 2001. The male constitutes about 21.34 lakh and female 21.14 lakh. The decadal growth rate during this period is a high 80.8% caused not by a spurt in fertility rates but by the addition of several new tribes to the scheduled tribes category the decadal growth rate is higher for females 81.9% than for males 79.8%. Bellary has the highest population of scheduled tribe as a percentage of the ST population in the state is 7%.
The gender ratio for scheduled tribes in Karnataka is 972 is higher than the all India average 940 according to the 2011 census. There has been a perceptible improvement in the gender ratio of STs since 2001 when it was 964. In Karnataka, culturally there is greater gender equity among scheduled tribes compared with the general population which is largely sharpened and driven by a male dominated discourse that priorities son preference.

Historically, the tribal economy was based on subsistence agriculture or hunting and gathering. However, the tribal people treated land as a common resource they rarely had land titles and thus lost their lands to outsiders when exploitation of forest resources began to take place on a significant scale. This ensured that a majority ended up as small and marginal landholders. The 2011 data reveals that around half the tribal population is in the workforce. Women constitute about 41.71% of the workforce. More than 85% of the working population is in rural areas.

The scheduled tribes of Karnataka largely own low-productivity assets; the principal asset being their own labour. This scenario is exacerbated by their low literacy and lack of vocational skills, which pushes them into Jobs with poor remuneration, where men, women and children, between them, earn insufficient wages, as represented by their monthly per capita expenditure. Urban tribes slightly better placed than their rural counterparts.

According to the 2011 census 76.5% of tribes are cultivators, 17.86% are agricultural labourers and 5.7% are in household industry. The largest percentages of tribal women are in household industries and agricultural labour. The majority of tribes have small units of lands with low productivity, which are so
economically unviable that land holders are compelled to work as wage labour to survive. The sources of income for tribes mainly from rent, followed by wages/salaried employment, cultivation, fishing and other agricultural enterprises. The annual per capita income of rural tribes is ₹ 4,768 as compared with ₹ 10,987 for urban tribes. The percentage of families below the poverty line in the rural tribal population is 40% while it is 25% for the urban tribe’s population. Awareness of birth control methods is relatively high among tribal married males (48%) and married females (45%).

There are also certain genetic disorders and deficiency disease specific to tribal areas such as sickle cell anemia, malaria, tuberculosis, and genderally transmitted diseases are other areas of concern. Cases of HIV/AIDS too have made their appearance among the tribal population.

The nutritional status of an individual depends partly on income but also on awareness of the importance of the nutritional content of food. The diet of scheduled tribes is likely to be low in terms of consumption of fruits, eggs, chicken, meat, fish and grams. It also includes pulses, green leafy vegetables and cereals.

An unsanitary environment contributes to the proliferation of disease, leading to high morbidity rates, which reduce productivity and affects the earning capacity of individuals. The percentage of scheduled tribes living in permanent houses is very less. About 39% dwell in semi permanent houses. Thus the department of tribal welfare was formed specially to address the needs of schedule tribes in Karnataka.
Table 4: Major Scheduled Tribes in Karnataka

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<th>Sl.No.</th>
<th>Names of Tribe</th>
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<td>2</td>
<td>Barda,</td>
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<td>3</td>
<td>Bavacha, Bamcha, Bhagalia</td>
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<td>4</td>
<td>Bhil, Bhil Garasia, Dhungri Bhil, Mewasi Bhil, Pawara, Bilala</td>
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<td>Chenchu, Chenchwar</td>
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<td>7</td>
<td>Dubla, Talavia, Halpati</td>
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<td>8</td>
<td>Gamith, Ganta, Gavit, Mavichi, Padvi</td>
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<td>Yerava</td>
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TRIBAL EDUCATION IN KARNATAKA

Tribes in Karnataka live scattered in the interior inaccessible area, which makes the support of formal system of education for the tribal children much below national average. Poverty, ill-health, socio-economic factors and negligence on the part of parents are the major hindrance in promotion and participation of tribal children in education, literacy rate is very low and schooling is very limited. Our constitution gives privileged status to the disadvantaged group, viz. scheduled tribe’s article 46 of the Indian constitution states that “The state shall provide special care to the educational and economic interest of the weaker and disadvantaged sections of the people”. This status has been assigned because of some historical reasons. The content and orientation of tribal education has to be geared up according to the social conditioning in which the tribes live.

Government started scholarship scheme to the ST children. The students from 1\textsuperscript{st} standard to 10\textsuperscript{th} standard can utilize this privilege. This financial assistance will be provided by the social welfare department. Primary children will be paid ₹ 75 per year and high school children will be paid ₹ 100 per year. The students of scheduled caste will be paid extra scholarship for scoring highest marks at annual examination. Students who scores more than 60\% talent student scholarship, rank holders at public examination will be paid special cash prize. The average literacy rate among the total sample households is 13.65 per cent. The literacy is relatively the highest in Kolar district with 22.71\% and Tumkur is having the least literacy rate of 10.4 percent. The literacy is in Chitradurga, Mysore and Raichur districts are 12.55, 11.87 and 10.71 percent respectively. To
improve literacy rates and education status among tribes, government of Karnataka should implement more promotional measures.

The literacy rate of schedule tribes in Karnataka are a cause for concern, as it has consistently been lower than that of the total population. The literacy rate among scheduled tribes, which was 36.0% in 1991, 48.3% in 2001, increased to 57.82% in 2011, while the state average moved up from 56.04%, 66.64% and to 75.36% respectively. The gap between the literacy rate of the total population and scheduled tribe population is very wide, although there has been a marginal difference of about 17.54% in the last decade. But the decimal literacy rate of the scheduled tribe population has increased at faster pace viz., 9.5% in our state. Tribal population; the female literacy rate is 48.60% whereas male literacy rate is 63.7% in 2011.

**Table 5: List of Educational institutions and total strength of students (STs) in Karnataka**

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<thead>
<tr>
<th>Institutions</th>
<th>Number</th>
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<td>Ashram schools</td>
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<td>Educational complex</td>
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<td>Central residential schools</td>
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<td>Grant in aid boys hostels (pre metric)</td>
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<td><strong>Total</strong></td>
<td><strong>278</strong></td>
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</tbody>
</table>

*Source: Encyclopedia of scheduled tribes in India 2006 institutions.*
Overall, the scheduled tribes in the state have markedly lower literacy rates than other groups. The fact that they are above the all India average in respect of men and women is of course, an indicator that Karnataka has performed better than many other states in this respect. However, the literacy status of the scheduled tribes in Karnataka which is marked contrast to the improvements in literacy of other social groups is a matter of concern and needs strong policy initiatives to push up literacy levels significantly. While the literacy rate of scheduled tribes has improved in the decade 2001-2011, they still have a long way to go before they catch up with the rest of the population.

The low literacy level suggests that the programmes of the education department not had the desired effect on this very vulnerable sub-population more. Concerted efforts are required to bring schedule tribes literacy on par with the state average, at the very least; culture-specific curricular would be a step in the right direction. Since illiteracy and poverty are factors that play off one another to create a cycle of deprivation, ensuring greater cohesion at the Gram Panchayath level between anti-poverty programmes and school enrolment/retention drives would provide the poor with viable ways to access education.

Low literacy rates are matched by less than satisfactory educational attainments across all levels of primary, secondary and tertiary education many schools in tribal areas suffer from high dropout rates. Children either never enroll or attend for the first three to four years of primary school, only to lapse into illiteracy later.

The tribal education has been a problem in the state since is taken up as one of the developmental programme. Nowhere in the country programme is an
absolute success in the view of the socio-economic conditions prevailing among the scheduled tribes, Karnataka Government has launched special programmes for the all round development of tribes.

In the initial years tribes did not response to schools. They were averse to education for their children and thought that their children better follow the footsteps of their fore fathers. But unequal access to schooling is further exacerbated by the fact that ST children stay in school for the least amount of time as indicated by the mean years of schooling. Not surprisingly, in this context, then ST children also constitute the highest percentage of out of school children. They are also having lowest level of academic achievement.

It was therefore decided that the best way to make the tribal child stick to the school was to wean him away from his parents and continue him to the school by converting the school into a school cum home. Such school cum home/residential school is popularly known as Ashram schools.

1.11 TRIBAL SCENARIO IN CHAMARAJANAGAR DISTRICT

The Chamarajanagar district is situated in the extreme south of Karnataka state. Chamarajanagar district is came into its official existence after the larger Mysore district was bifurcated into the new Mysore district and the current Chamarajanagar district which is 662 mts above the sea level. The district stretches between 11°92’ North to 76°95’ East and is encircled by Erode district of Tamil Nadu and Wayanad district of Kerala. This district was covered out of the original larger Mysore district and became an independent district on August 15, 1997. Chamarajanagar town is the headquarters.
Chamarajanagar District is situated in the southern parts of the Deccan peninsula of southern most part of Karnataka state. Physiographical the region in which, it may be classified as maiden and partly semi-Malnad. The district is having a border districts bounded on the north by Mysore and Mandya district. The district has many hill ranges. The district is situated at 5090 feet above sea level. The lands of district are of table land with granite rocks protruding at intervals. Several regions of the inaccessible large part of the district are no irrigated due to lack of major water sources low at above 560 mm per year. Agriculture forms the economic backbone in the district richly endowed in its mineral deposits.

The district has four revenue taluks (Chamarajanagar, Yelandur, Kollegal and Gundalpet), five educational blocks (Chamarajanagar, Yelandur, Kollegal, Gundalpet and Hanur), 5 Taluk Panchayaths with 120 gram panchayats for 461
villages. The geographical distribution is about 5686 sq. kms. The district has one revenue sub division, one Lok Sabha and five MLA’s constituencies.

As per the 2011 census, the total population of the district is nearly about 10.20 lakh among them males are 51% and females are 49%. Chamarajanagar district has its own unique, historic background. Originally this city was called as “Arikuthara”. Sri. Jayachamaraja Wodeyar, the king of Mysore who belongs to Mysore Wodeyar family was born in this place Arikuthara. Since it is birth place of the king Arikuthara town was named as Chamarajanagar. Chamaraja Wodeyar constructed a grand and beautiful Chamarajeshwara Temple in the centre of this town.

Chamarajanagar district is covered by fairly good forest land ranging from BR hills to MM hills and to Bandipur forest area. The forest is rich with wild life and rare species of flora and fauna. Chamarajanagar is situated on the banks of the Cauvery River is a treasure trove of religious and cultural legacy. The legendary Mahadeshwara hills shrine accompanied by its annual car rally attracts flocks of tourists. Abounding in natural beauty, the revered temples of BR hills, the wild life reserves like the Bandipur wild life Sanctuary and BR hills wild life Sanctuary and Cauvery fishing camp are definitely worth visiting.

The population density of the district is 340 per sq.km. The scheduled castes and scheduled tribes play a prominent role in this district and the population alone is 2,59,445 and 1,20,219 respectively. The literacy rate of the district is about 61.43% in 2011 compared to 50.87% in 2001. If things looked out at gender-wise male and female literacy were 67.93% and 54.92% respectively.
Chamarajanagar is known for a good extent of forest land with its boundaries. Its unique features of the district are its large population of scheduled caste and scheduled tribes. The hilly forest belt accounts for the presence of four major tribal groups consists Soliga, Kadu Kuruba, Jenu Kuruba and Kaniyans have inhibited in the forest region in the past for many years. Recently most of the tribes have moved to resettlement areas by forest department. These tribes who were earlier depending upon the forest for livelihood, now depends on daily labour work in the near by villages. These tribes have their own dialect, usually with a strong Tamil influence. Most of tribes earlier occupied forest region that covers about 48% of the total land have been subjected to process of displacement as their forest habitations have life reserves and sanctuaries and they have been resettled in colonies in the fringe of the forest. Since livelihood is priority at the moment, the education carries at latter stages for the tribes. When they were in forest they were denied access to education, as the Government had not set up school.

The Chamarajanagar district has its share of natural beauty. The forests range from scrub forests at lower elevation over use, to the tall deciduous forests typical of the eco region, to stunted Shola forests and grasslands at the highest elevations, which exceeds 1800 meters.

Chamarajanagar district covers forest areas rich with wild life and rare species of flora and fauna. It is also highlighted because of settling down of different tribal community in all the four taluks of district. Taluk has four major tribes, viz. Soliga, Jenu Kuruba, Kadu Kuruba and Kaniyans. They have settled down in this area predominantly. The total tribal population and demographic details are given in table 6.
Table 6: Demographic details of tribes in Chamarajanagar

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Taluk</th>
<th>No. of Hadi/Podu</th>
<th>Number of families</th>
<th>Total no. of families</th>
<th>Total population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Hadi</td>
<td>Podu</td>
<td>Soliga</td>
<td>Kadu Kurubas</td>
</tr>
<tr>
<td>1</td>
<td>Chamarajanagar</td>
<td>24</td>
<td>1052</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Yelandur</td>
<td>10</td>
<td>462</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Gundalpet</td>
<td>29</td>
<td>627</td>
<td>150</td>
<td>271</td>
</tr>
<tr>
<td>4</td>
<td>Kollegal</td>
<td>80</td>
<td>3104</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>143</strong></td>
<td><strong>5245</strong></td>
<td><strong>150</strong></td>
<td><strong>271</strong></td>
</tr>
</tbody>
</table>

Source: Scheduled Tribe Cell, Chamarajanagar; Census 2001

1.12 SOCIO-CULTURAL CHARACTERISTICS OF SOLIGA, JENU KURUBA, KADU KURUBA AND KANIYAN TRIBES OF CHAMARAJANAGAR DISTRICT

Chamarajanagar district is one of the poorly developed and backward district which is located in the southern tip of the Karnataka. District has four major tribes.

1. Soliga
2. Jenu Kuruba
3. Kadu Kuruba
4. Kaniyans

Apart from these four major tribes we also find some minute samples of Yarava, Hakki Pikki, and Bedar tribes, have inhibited in the forest region in the past for many years. The anthropological survey of India has undertaken a
comprehensive survey on tribal population. Based on this survey we can state the characteristic of the above mentioned four major tribes.

1. Soliga

The Soliga tribe lives in the tropical evergreen forests of south India. They inhibit the states of Karnataka and Tamil Nadu. In Karnataka, they use the term gowda, meaning headman, as their title. In this state they are mainly distributed in the hilly parts of Mysore and Chamarajanagar district. This area is covered with forests and experiences low humidity and heavy rainfall. Soliga means “People of the Bamboo” a name based on their belief that the ancestors originated from the bamboo. It also reflects the Soliga’s close association with nature referring to the dense thickets they inhibit. According to the 2001 census, their total tribal population in Chamarajanagar district is about nearly 32,000. The Soliga have been notified separately and their population as per the same census is 19,420. The language they speak among themselves is a dialect of the Dravidian language Kannada. They speak ‘Soliganudi’ an ancient Kannada. They use the Kannada script.

The Soliga are below medium statured people with a long and narrow head shape, an oval face and broad nose, they are non-vegetarians and eat mainly tubers, kulthi and beans are the pulses used, while Groundnut and Niger seed oil are used for cooking. They consume only non-alcoholic beverages like milk, coffee and tea and smoke beedis and wild Indian hemp. They also chew betal leaves.

Soliga believe that human life is intertwined with the eco-system. Their love for nature is reflected in their local tribal laws. Their dependence on the forest
for several aspects leads harmonious existence with nature. It builds a strong relationship where the people are co-operative in an intricate web of life.

The Soliga have five divisions, viz. urali soliga, kadu soliga, male soliga, urubathi or dasayya or burude soliga and poojari. The male and urali are the most numerous. These sub divisions are differentiated on the basis of territory, language and social structure.

The soliga tribes are semi-nomadic in nature. The forest regions of Chamarajanagar, Yelandur, Gundalpet and Kollegal including the hilly tracts and foot hills of Biligirirangana and Male Mahadeshwara in the southern part of Karnataka are inhibited by nearly thirty thousand soliga tribal people.

They used to practise shifting cultivation, but have more or less given up this practise now. They grow ragi for subsistence, although their main source of income is harvesting and scale of non-timber forest produce like honey, gooseberry, bamboo, lichen, many have been given lands closer to ‘civilization’ and most of the forest-dwelling population have been brought together into clusters called Podus. Most of the forests they stay in come under protection.

They practise adult marriage and generally arrange alliances through negotiation. Divorce is sanctioned, if asked for on grounds of adultery and mal adjustment. The remarriage of widowers and divorces is permitted. The women of this community fetch water, collect fuels and tubes, take social and ritual activities and contribute to the family income. The dead are buried and ancestors are worshiped annually.

The soliga worship community deities like karayya, kyate deveru, Jadeswamy and some others. Mahadeshwara is their regional deity. They observe
their traditional festivals, like rotti habba and mane devara habba, basketry is the
craft of these people in some areas.

The soliga perform the childhood rite of naming and also perform puberty
rites for girls. When marriage is preceded by elopement, the newly wed couple
hosts a community feast afterwards for social approval and recognition of their
marriage. In the case of negotiated marriages, some rituals are performed
elaborately. The nuptial ceremony takes place at the groom’s house.

There are residential schools in the soliga area, where primary education is
imparted to the children. The general response of the people towards formal
education is favourable. A few boys and girls, dropout after the primary school
level due to social and economic reasons. These communities make use of both
traditional and modern health care systems.

The supply of honey varies according to the nature of the season and is
especially plentiful and of good quality when strobilanthes, Wightianus, S
Kunihana, and other species are in flower. It has been said that even wild beasts
will scent a sholaga and flee before the aroma. Tribal disputes e.g., quailing and
adultery are decided by the Yajamana assisted by Pattagara and a few leading men
of the community under the orders of the two former is the chalavathi or village
servant. The yajamana pattagara, and chalavathi must belong respectively to
chalkiri, teneri, and surya septs.

The dead are buried with the body lying on its left side and the head to the
south. On their return home from a funeral, those who have been present there
salute a lighted lamp. In the occasion of death, the soligas come in crowds, with
clarion nets and drums and bells on their legs and dance in front of the house and
the corpse is borne, in musical procession to the burying ground on the spot where
the dead person breathed his last, a little ragi paste and water are placed and hear,
on the fourth day a goat is sacrificed and offered up to the soul of the departed.

Like other tribes around soliga tribal people have faced their share of struggle. People have misunderstood these fragile communities and sought to integrate them into mainstream life, threatening their way of life and destroying their socio-economic system.

2. Jenu Kuruba

A kuruba or kurumba group which derive their name from jenu or honey which they used to collect from the forest. In the Kannada language, the term “jenu” refers to honey and “kuruba” stands for caste. Jenu kuruba tribes of Karnataka are the original residents of the forests regions of the Western Ghats and also other places of south India. The people adopted the “honey gathering” as the chief profession. They are concentrated in the kodagu, Mysore and some areas of Chamarajanagar districts of Karnataka. They inhibit a plateau area, which characterized by moderate climate, low humidity, thin forest and medium rainfall. Their speech, locally called “jenu nudi” is a dialect of Kannada, one of the south Dravidian languages. They speak to others in Kannada. They use the Kannada script.

The anthropologists also have tracked out a rich history of the origination of this jenu kuruba tribal community of Karnataka. According to them, after the down fall of the pallava dynasty, several jenu kuruba tribes have taken refuge in different places of the southern state of Indian subcontinent. The jenu kuruba tribes also have taken up occupations like small land employers and cultivators.
Since many of these jenu kuruba tribes also have settled down in several forests hideouts, quite naturally these jenu kuruba tribes embraced the natural habitat of the forest region. Due to the elongated alienation, these jenu kuruba tribes have developed their own culture and ethnicity.

Jenu kuruba are short-statured with a mono-cephalic head shape and show broad facial and nasal profiles. Their nasal profile is comparatively broader than the kadu kuruba. They are non-vegetarians. Ragi and rice are their staple food.

Moreover the jenu kuruba tribes lead a care free lifestyle of a typical nomad, adapting to various occupations like conventional food collectors, shifting cultivators. These Jenu kuruba tribes also carry cultivation as a supplementary profession. Instead of plowing the field, these jenu kuruba tribes rub the surface with a sort of bamboo spear.

Housing settlements of these Jenu kuruba tribes too witness the style and excellence of the whole of the jenu kuruba tribal community. Most of these Jenu kuruba tribal communities reside in some tiny houses, popularly known as “Hadi or Hatti”. Only very currently, this Jenu kuruba tribal community has settled down in numerous of huge hamlets, with sincere initiatives of the Government and other well fare organizations.

The people are monogamous, adult marriage is preferred and alliances are generally made through negotiation. A few cases of marriage by elopement have been reported. Divorce can be sought by either spouse. The remarriage of widows, widowers and male or female divorcees is permissible. Women participate in all economic activities and contribute to the family income considerably. The Jenu kuruba bury the dead and observe pollution for twelve days.
The collection of honey, herbs, roots and fruits from the forest is the traditional occupation of the Jenu Kuruba. Cultivable land has given to them by the Government. In spite of that, large stations of them are employed as daily wage labourers. The family deities are Chikkamma, Doddamma, Patalamma, etc. These people celebrate festivals of Navarathri, Ugadi, MahaShivarathri and a few others. The community has not responded positively towards the idea of saving money and continues to depend on money holders and shop keepers for procuring loans.

They also show a very low incidence of the sickle cell trait. Marriage with one’s father’s sister’s daughter, the mother brother’s daughter and the elder sister’s daughter is practised among them; male equigeniture is the rule of inheritance, while the rule of succession demands that the eldest son should succeed his father. Women participate in all economic activities and contribute to the family income considerably. But they are not allowed to participate in the worship of some deities among the Jenu Kuruba; post-delivery pollution lasts till the twelfth day. The naming ceremony is observed on the same day. A male child is tonsured by the maternal uncle, menarche calls are performed at the bride’s residence and the marriage feast is arranged by the bride’s parents.

Formal education is favoured for the boys and to a certain extent for the girls. There are number of dropouts among the Jenu Kuruba students due to economic reasons. Residential schools impart primary education to Jenu Kuruba children. These people use both traditional and modern systems of medicine. The attitude towards family planning is not very favourable. Facilities for drinking water, electricity, roads, and postal services are available to them. They have been provided with houses by the government.
3. Kadu Kuruba

The term kadu kuruba has got an etymological importance of one dissects the term; one can find that in the Kannada language, “kadu” signifies forest and “kuruba” stands for tribal community. This Kadu kuruba constitutes of the people residing in forest areas, as a whole. They are also known as “Betta Kuruba”. The name kadu kuruba and Betta kuruba have been derived from the words kadu meaning forest, and betta meaning hill. These kadu kuruba tribes are one of the sit castes of the famous kuruba tribal community. Cultural excellence is widely being depicted in all its aspects like dance, language, festival etc., the community lives in the Mysore district and some parts of Chamarajanagar district of Karnataka.

Just like many of the tribal communities of the whole of the Indian sub-continent, these kadu kuruba tribes also are the ardent followers of Hinduism. To top of it, these kadu kuruba tribes practise halumatha, also known as Palamatha by many people of the Indian territory. The peculiar ritual of this kadu kuruba tribal community is that they reverse “almighty source” in a stone, which has been identified as linga.

According to the beliefs of these kadu kuruba tribe’s stone is the source for the soil, which in turn nourishes all the plants. Obviously as everyone known, plants provide basic substance for all the creatures of the animal kingdom. Regarding the religious practices of these kadu kuruba tribes, important information has been narrated by the anthropologists who have carried on surveys on their culture and life style. Through all these years, this culture of the stone worshiping has developed the trend amongst this kadu kuruba tribal community of revering several images of lord Shiva, better known as ‘Pashupathi’ or ‘Mailara
linga’. However ancestral worship too has been incorporated in the religion of the kadu kuruba community.

However ancestral worship as well as in the current times also. The reverence of ancestors, viz. Rama, Krishna, Revanasidda, Hanuma, Keshava, Ranganatha, Eeera Thimanna, Tirupathi Thimmappa, Venkateshwara, Kalidasa, Siddaramma and Kanakadasa, etc., as devaru very much present in Kuruba culture and tradition. Over the years, this Kadu Kuruba tribal community have adopted to diverse occupational activities. The common practise is that in all the famous temples like Beeralingeshwara and Mailaralingashweara all the priests that are being duly appointed belong to this Kadu Kuruba tribal community. If one can go back to the pages of the history of the Indian sub-continent, one can find the names of these Kadu Kuruba tribes over there also.

Maximum of these Kuruba tribes had proved their excellence as great soldiers and had even flourished many primeval kingdoms such as the Hoysala Kingdom in Karnataka and Pallava kingdom of Tamil Nadu. In fact all these kadu kuruba tribal community reached their pinnacle of affluence between the time periods of 1300 AD to 1600 AD under the impact of the Vijayanagara Empire. In the beginning of the 1970’s, when this kadu kuruba tribal community was evicted from their original homeland of the forests, they were enforced to reside on the wayside or plantations on the border. These indigenous people are devoid of land rights and stay marginalized even today.

They speak their own dialect among themselves, which is very similar to Kannada. They speak Kannada with others and use Kannada script. The kadu kuruba are short-statured, round headed and broad faced with a very broad nasal
profile. They show an almost equal incidence of gene A and B in the ABO blood group system and exhibit the presence of the sickle cell anemia. This kadu kuruba community is non-vegetarian and eats pork, whereas ragi is their staple cereal.

Formerly the Kadu kuruba had three divisions, viz. Ave, Bevina and Kali. At present these groups are not identifiable. Cross-cousin and maternal uncle-niece marriages are prevalent among them. They follow monogamy and prefer to marry late in life. Post marital residence is patrilocal, divorce is granted if sought for reasons like allotter and maladjustment. After a divorce the children are the liability of the father. A widower may commit junior sororate. The property of a deceased person is shared equally by all his sons and he is succeeded by the eldest son. Remarriage of widows, widowers and divorces is allowed.

The families are predominantly nuclear. The women of this community participate in all domestic, social and economic activities. The birth of the first child takes place at the natal home of the mother; away from the main house. Pollution caused by birth is observed for seven days. Whereas post-natal restrictions last for three to five months, the tonsure ceremony for the children is observed after one year. The women of this community can be identified by the distinctive way of wearing sari. The puberty rite ‘muttu’ is observed for girls. The marriage is performed at the bridegroom’s residence where the bride and bridegroom exchange areca nut and beetal leaves and the bridegroom ties a thali on the bride’s neck. The nuptial ceremony is performed at the same place. The dead are buried in a lying posture and pollution is observed for ten days. Thiti or obsequies are performed on the eleventh day.
The primary occupations of the Kadu kuruba are cultivation, agricultural labour, basket-making and rolling of beedies. Some of them have received agricultural land on lease from the government. The Kadu kuruba take parts in operations to trap wild elephants are generally skilled at handling and riding them. Yajaman is the hereditary headman of their traditional community council. The council deals with intra community disputes and imposes cash fines on those who violate social norms. They are Hindus and have faith in local deities like Mugappaji, Bomma Devaru and Madappa. The sacred specialists serving them are from their own community. They observe most of the Hindus festival. Water resources and burial grounds are shared with their neighbouring communities. They sing folk-songs on the occasion of ugadi and other festivals.

They favour formal education for boys and for girls to a certain extent. The dropout rate among the kadu kuruba children is rather high due to economic and social reasons. They use magic, sorcery and witchcraft for the treatment of ailments. Of late they have started visiting primary health centers. Family planning programmes are not very popular in the community, as couples prefer to have a big family. Residential schools situated in their villages provide nutrition meals to school going children.

They are covered by the network of the public distribution system which supplies essential commodities. These people are devoid of land rights and stay marginalized even today.

4. Kaniyans

They are also known as kaniyar, kanisan and kaniya, they were once natives of the Malabar region. The term kaniyan means people who calculate and
predict. Now they are settled in the Bangalore, Mysore, Mandya, Hassan, Chamarajanagar and Dakshina Kannada Districts of Karnataka. However the community is notified as a scheduled tribe under the nomenclature kaniyan. Kaniyan reside only in the Kollegal taluk of Chamarajanagar district. They are also present in Tamil Nadu. Kannada, a Dravidian language is spoken by them. The Kannada script is used. Their staple food consists of ragi, rice and jowar.

The kaniyan place themselves among the sudras. The exogamous divisions reported earlier no longer exist adult marriage is the rule, and mates for marriage are acquired through negotiation consanguineous marriages between cross-cousins and the maternal uncle-niece are practised. Monogamy is the general form and residence is patrilocal. Bride price is prevalent and is paid in cash. Divorce is not permissible among them. Remarriage is allowed for widowers but not for widows. The nuclear families predominate. Parental property is divided equally among the sons. The eldest son succeeds the father. The kaniyan women take part in economic activities and thus contribute to the family income. The naming and tonsure rites are performed. Puberty rites for girls are observed by them. A marriage solemnized at the bride’s house or at some public place. The cost of the marriage ritual is borne by the bride’s parents. The dead are buried and death pollution is observed for ten days. Ancestor worship is part of the death rite and is observed annually.

Astrology, the practise of herbal medicine and exorcism are the traditional occupations of the Kaniyans. In rural areas, agricultural labour, silk worm rearing and silk reeling are the other occupations followed by them. The Kaniyans are Hindus and followers of Ramanujacharya. The kaniyan have commensal relations
with other castes. They share water sources and crematoria and visit the same religions shrines as their neighbours. These are a few white collar job holders, engineers and doctors among them who help to establish new types of inter community relations. The kaniyan have shown a positive attitude towards formal education. Their attitude towards the modern health care system is favourable. The kaniyan have shown an interest in planning their families. In Tamil Nadu, the kaniyan refer to them as the kanyan and are distributed in the district of Kanyakumari, Trinivelveli and Coimbatore. They have the title kani.

Thus, the four major tribes of Chamarajanagar district viz., Soliga, Kadu Kuruba, Jenu Kuruba, Kaniyan shows their different socio-cultural characteristics food habitat, tradition, custom, dress code, folklore aspects.

1.13 TRIBAL EDUCATION IN CHAMARAJANAGAR DISTRICT

Scheduled tribes in Chamarajanagar districts were about more than 31,000, which include four major tribal groups, viz. Soliga, Kadu kuruba, Jenu kuruba, Kaniyans. They are resided in forest areas of the district, viz. BR hills, MM hills and Bandipur forest areas. The literacy level is about 24.22% according 2001 census. Most they are working as a daily wage workers. Majority of these tribes are migrated from to coorg, Kerala, Tamil Nadu and nearby Bedaguli estates.

The soliga tribe is spread all over the four taluks of the district, whereas Jenu kuruba and Kadu kuruba tribes are concentrated only in Gundalpet taluk. Kaniyans, who uniquely found in Kollegal taluk.

These tribals who were earlier depending upon forest for livelihood, now depends on daily labour work in nearby villages. Since livelihood is priority at the
moment, the education comes at later stage for the tribes. When they were in forest
they were denied access to education, as the government had not set up schools.

In the recent, District Tribal Welfare Department and District Education
Department have planned and implemented programs for the education for tribal
children. DTWD is running Ashram schools (residential schools) in the tribal belt
providing education for the tribal children. Similarly Department of education has
set up Government schools, where tribal children along with non-tribal children
study in these schools. Though these are many programs addressing tribal children
education, the learning levels of the tribal children is not very encouraging.

District Institute of Education and Training (DIET), Chamarajanagar has
set up “Tribal Education” wing to focus on the issues specially pertaining to tribal
children education. It was relevant for us to understand the perception of tribal
communities, teacher teaching in tribal communities, an importance of formal
education and also to understand the learning level of tribal children who are
studying in Ashram schools and Government schools.

The Government of Karnataka and the Education Department were
established number of Ashram schools, Government Schools in those tribal
regions, Morarji Desai Residential Schools, Special Tribal Residential Schools,
Government High Schools, Pre-university Colleges and Specially Hostels.

- About 19 Ashram schools were established in Chamarajanagar District, (from
  1\text{st} to 5\text{th} standard).
- Three Morarji Desai schools (from 6\text{th} to 10\text{th} standard), constitute about
  275 children.
• Seven pre-metric hostels (from 6th to 10th standard), constitute about 350 children.
• Forty-two lower primary schools of Education Department.
• Sixteen High schools of Education Department.

Apart from all this, a Non-Government Organization called “Vivekananda Girijan Kalyan Kendra” (VGKK) and Karuna Trust headed by Dr. Sudarshan was actively working for the welfare of Tribal habitants in our Chamarajanagar district and especially for their education.

However, all these efforts of State Government Education Department and NGO’s, even in some remote tribal areas they don’t have higher primary and secondary schools. There is lot of learning problems, absentees and dropout children were present in these tribal areas.

1.14 SELF-CONCEPT

As the child grows and develops, it learns not only about the world around it but also about itself. The process of self-discovery is actively going on at least as long as it lives. Self-concept includes physical and psychological images of the self, while the farmer is quite positive and apparent; the latter is based on the thoughts, feelings and emotions which give rise to qualities such as courage, honesty, independence, Self-confidence and aspirations.

In school during learning process, personality factors are quite significant and influential. Personality factors were in fact late being recognized compared to cognitive factors determining achievement and related behaviour. Development of the child always depends upon his “self” what a person does and how he behaves is determined by the concept he has of himself. The guide to behaviour is the
learned way of looking at one’s self, and in the normal well adjusted person this makes for a unity and consistency of who has never learned a consistent positive Self-concept; or he has a concept of himself that is especially unacceptable.

Self-concept is perhaps the single most important attribute and the key to understanding the behaviour of an individual. An individual’s Self-concept is a critical facet of his/her personality. The role of Self-concept as a determinant of human behaviour and its acceptance as concise measure of personality is increasingly realized.

Self-concept is one of the popular ideas in psychological literature. The ERIC database includes over 6,000 entries under the Self-concept descriptor. Unfortunately, Self-concept is also an illusive and often poorly defined construct. Terms such as “Self-concept”, “Self Esteem”, “Self Worth”, “Self acceptance” and so on are often used interchangeably and inconsistently, when they may relate to different ideas about how people view themselves.

Self-concept is not inherited but it is acquired. It develops in a person as a result of his interactions with the environment. It is a continuous and lifelong process and develops in a social setting. The child learns more and more as he develops. Self-concept is not taught to the child rather he acquires it. Self-awareness does not happen all at once but it is a dynamic, on-going process in that being during Infancy. The success of an individual in his later life is not determined by his high academic achievement only. It is only by developing self-reliance and becoming well adjusted that one can hope to be a successful individual in his future life.
A student with positive or high self-concept has high self-esteem. High self-concept develops self and poor self-concept hinders initial school adjustment and academic progress also. Students with high self-concept tend to accept their failure as well as limitations. They are better achievers. They are more determined to achieve their goals. They do not suffer from inferiority complex. They are free from mental sickness and work vigorously and express their ideas and beliefs to other with confidence and conviction. They are rational in their approach and have an ability to impress others.

**Meaning**

Self-concept is the totality of attitudes, judgments and values of an individual relating to his behaviour abilities and qualities.

After W. Combs and Donald Snygg called “The individual’s perception or view of himself is Self-concept, the past of the environment in which he is involved or has a psychological or emotional investment is phenomenal self and the rest of the environment of which he is aware or to which he responds is phenomenal environment”. The perceived self-includes not only the self-concept but also aspects of the environment that an individual identifies with himself – “my family”, “my school”, my country”, and so forth. Both the self-concept and the perceived self are in turn included with in perceived environment or the “phenomenal field”. Other psychologists refer to it as the individuals’ personal field, his behavioural field, his psychological field or his life space. Perhaps a good everyday terms for it would be his “private world”.

Therefore to sum up what we have been saying about the process of development, the confused blur of sensations experienced by the infant becomes
differentiated during the childhood years into a private world (self-structure) consisting of himself his (self-concept), the things, event, and people with which he is personally involved: and the world as he sees it (his perceived environment).

Self-concept according to this theory which is well supported by research (e.g. Marsh, Relich and Smith, 1983; Mujis, 1997) is both multi-dimensional and hierarchical. The number of aspects that one can have a Self-concept about is virtually unlimited. However, Shavelson hypothesized that among children and adolescents seven dimensions were the most important. Self-concept about school subjects, self-concept about English, self-concept about mathematics, self-concept about relations with peers, self-concept about relations with parents, self-concept of appearance and the self-concept of athletic ability. These factors are arranged in the mind in a hierarchical manner, meaning that the three schools related factors go together to form academic self-concept while the other four factors go together to form a non-academic self-concept.

![Figure 3: Shavelson’s Multifaceted, Hierarchical Self-Concept Model](image)

*Source: Byrne and Shavelson, 1986, p.474*
DEFINITIONS

“The Self-concept is operationally defined as the organization of all that the individual refers to as ‘I’ or ‘me’, ‘The way I feel about myself’”.

Self-concept is perhaps the single most important attribute and the key to understanding the behaviour of an individual. An individual’s self-concept is a critical facet of his/her personality. The role of self-concept as a determinant of human behaviour and its acceptance as a concise measure of personality is increasingly realized.

The personality pattern is composed of traits or specific qualities of behaviour, which characterize the individual unique adjustment to life as shown in his behaviour and thoughts. Allport (1961) described personality as the dynamic organization with in the individual of those psycho physical systems that determine his characteristic behaviour and thought. ‘Organization’ emphasizes the patterning of the independent parts of the personality structure, each of which has a special relation to the whole. It points out that personality is not just a sum of traits or manifest aspects of the personality which are held together and influenced by a central core called the “Concept of Self”.

Breckenridge (1965), Hawk (1966) and Emmerich (1968) viewed that the core or centre of gravity of the personality patterns is the individuals concept of himself as a person as related to the world in which he lives. The quality of individual’s behaviour, expressed in the way he adjusts to people and things in his environment is related and to a large extent determined by his self-concept.

The problem of self has become the forefront in psychology in the recent years. It is more so due to the realization of the need for an interesting concept to
deal with individuals experience and behaviour. Sheriff (1956) stated that with our integrating concept it is impossible to account for the consistency of the person and the day to day continuity of this consistency in his social and other relations.

Allport (1961) has described the self-concept as “The self is something of which we are immediately aware. We think of it as the warm central private region of our life. As such it plays a crucial part in our consciousness and in our personality. Thus it is some kind of core in our being”.

Cattell (1957) referred to self-concept as the “key stone of personality”. Its importance stems from its influence over the quality of person’s behaviour and his methods of adjustment to life situations.

Rogers (1951) defined Self-concept as “An organize configuration of perceptions of the self which are admissible to awareness. It is composed to such elements as the perceptions of one’s characteristics and abilities; the percepts and concepts of the self in relation to others and to the environment”.

Le Benne and Greena (1969) are of the view that “Self-concept is a person’s total appraisal of his appearance, background and origins, abilities and resource attitudes and feelings, which act as a directing force in behaviour”.

Saraswati and Gaur (1981) defined “Self-concept as the individuals’ way of looking at him. It also signifies his way of thinking, feeling the behaving”.

Shavelson and Bolis (1982) defines the “Self-concept as a person’s perception of himself/herself, formed through experience with the environment interactions with significant others and attributions of his or her own behaviour”.

Saraswath (1984) has given the six dimensions of Self-concept with their operational definitions.
Physical Self-concept: individual’s view of their body, health, physical appearance and strength.

Social Self-concept: individual’s sense of worth in social interactions.

Temperamental Self-concept: individual’s view of his/her prevailing colonial state or predominance of particular kind of emotional reaction.

Educational Self-concept: individual’s view of themselves in relation to school, teachers and extracurricular activity.

Moral Self-concept: individual’s awareness of their intelligence and capacity of problem solving and judgments.

**Basic Components of Self-Concept**

The concept of self has three major components and they are

- The perceptual
- The conceptual
- The attitudinal

The perceptual component of the image a person has of the appearance of his body and of the impressions he makes on others. It is often called the physical self-concept. The person’s conception of his distinctive characteristics, his disabilities, his background, his origin and his future denotes the conceptual component. It is often called the psychological self-concept.

The attitudinal components refer to the feelings a person has about himself, his attitude about his present status and future prospects, his-feeling about his worthiness and his attitudes of self-esteem, pride and shame.
1.15 HISTORY AND DEVELOPMENT OF SELF-CONCEPT

In the 17th century, the philosopher “Rome Descastes” discussed the “cognito” (awareness of one own being) as the core of human existence. Sigmund Freud and the early psycho analytic theorists used the term ego to refer to this organized aspect of personality, and many have followed that tradition. William James used the term ‘self’ to describe essentially the same process, and that usage also continues into the present.

Theory of self-concept has elaborated in the 1940’s by Presscot Lecdy and Carl Rogers, focusing attention upon the perceptual aspect of self-concept and the evaluative elements of self-esteem. Rogers proposed a definition between the self as actually perceived (self-concept) and the self as ideally desired (ideal self). Suggestions, that both are measurable and diagnostically useful notions. Discrepancy between the self-concept and the ideal self-represents an index of personal psychological adjustment with the optimum condition placing self-concept slightly inferior to ideal self, resulting in happy levels of self-regard, optimism about goal setting and appropriate incentive for achievement and adjustment to the world.

Many factors contribute to the development of self-concept. Overall it is related to the scope of experience that accumulates with oneself. As one grows older, the self-concept becomes more complex and differentiated into sub-facets that have to do with the self in different situations, such as the ‘social self’, ‘the academic self’, or the ‘physical self’. Among the many forces that help to organize this accumulated experience with one self, four are especially notable language, personal success and failure, social feedback and identification.
1.16 BASIC ASSUMPTIONS REGARDING SELF-CONCEPT

Many of the successes and failures that people experience in many areas of life are closely related to the ways that they have learned to view themselves and their relationships with others. It is also becoming clear that self-concept has at least three major qualities of interest as counselors.

- It is learned.
- It is organized.
- It is dynamic.

**Self-concept is learned**

As far as we know, no one is born with a self-concept. It is gradually emerges in the early months of life and is shaped and reshaped through repeated perceived experiences. The fact that self-concept is learned has some important implications.

- Self-concept does not appear to be instinctive, but it is a social product developed through experience, it possesses relatively boundless potential for development and actualization.
- The previous experiences and present perceptions, individuals may perceive themselves in ways different from ways others see them.
- Individuals perceive different aspects of themselves at different times with varying degrees of clarity. Therefore, inner focusing is a valuable tool for counselling.
- Any experience which is consistent with one’s self-concept may be perceived as a threat, and the more of these experiences there are the more rigidly
Self-concept is organised to maintain and protect itself. When a person is unable to get rid of perceived inconsistencies, emotional problems.

- Faculty thinking patterns, such as dichotomous reasoning (dividing everything in terms of opposites or extremes) or ever generalizing creating negative interpretations of oneself.

**Self-Concept is Organized**

More researchers agree that self-concept has a generally stable quality that is characterized by orderliness and harmony. Each person maintains countless perceptions regarding one’s personal existence and each perception are orchestrated with all the others. It is this generally stable and organized quality of self-concept that gives consistency to the personality. This organized self-concept has corollaries.

- Self-concept requires consistency, stability and tends to resist charge. If self-concept charged readily, the individual would lack of consistent and dependable personality.

- The more central a particular belief is to one’s self-concept, the more resistant one is to changing that belief.

- At the heart of self-concept is the self-as-doer, the ‘I’ which is distinct from the self-as-object, the various ‘Me’. This allows the person to reflect on past events, analyze present perceptions and shape future experiences.

- Basic perceptions of one-self are quite stable, so change takes time. Rome was not built in a day, and neither is self-concept.
• Perceived success and failure have an impact on self-concept, failure in a highly regarded area lowers evaluations in all other areas as well. Success in a prized area raised evaluation in other seemingly unrelated areas.

**Self-Concept is Dynamic**

To understand the active nature of self-concept, it helps to imagine it as a gyrocompass; a continuous active system that dependently points to the “true north” of a person’s perceived existence. Thus guidance system not only shapes the ways a person views oneself, others and the world, but it also serves to direct action and enables each person to take a consistent stance in life. Rather than view self-concept as the cause of behaviour, it is better to understand it as the gyrocompass of human personality, providing consistency in personality and direction for behaviour. The dynamic quality of self-concept also carries corollaries.

• The world and the things in it are not just perceived, they are perceived in relation to one’s self-concept.

• Self-concept development is a continuous process. In the healthy personality there is constant assimilation of new ideas and expulsion of old ideas throughout life.

• Individuals strive to behave in ways that are in keeping with their self-concepts, no matter how helpful or hurtful to oneself or to others.

• Self-concept usually takes precedence over the physical body. Individuals will often sacrifice physical comfort and safety for emotional satisfaction.

• Self-concept continuously guards itself against loss that procedures feeling of anxiety.
• If self-concept must constantly defend itself from assault, growth opportunities are limited.

**1.17 ASSESSMENT OF SELF-CONCEPT**

Among the various techniques used to assess the self-concept are paper and pencil tests, in which the subject responds to questionnaires, rating scales, adjectives, checklists and inventories to determine self-concept through introspective self-reflection and subjective self-reports. There are also projective TAT type tests to assess the self-concept as also there are objective tests. Besides, statements in interviews; dream reports and direct observations and many other sources of information may be used by the researcher to study, understand and assess subject self-concept.

To find out to what extent does the subject accept or reject himself, two different techniques have been developed. The statements which have positive traits and misusing the negative traits the assessor gets the subjects self-acceptance score. In the second instance by computing the correspondence between responses that describe him and those he would like them describe him, the assessor arrives at an index of subject’s self-acceptance.

Accordingly, definition is the first consideration in the assessment of Self-concept. Before attempting to assess Self-concept, counseling practitioners or researchers must first clarify for themselves what they mean by “Self-concept” and then choose a method or instrument consistent with that definition.

Perhaps the most important distinction that differentiates various conceptualizations is whether Self-concept is viewed as an overarching, global characteristic of the person, or as a set of self-evaluations specific to different
domains of behaviour. The global view, sometime conceptualized as “Self-esteem” of “general Self-concept”, is the older and probably the more common view among counselors and therapists (Stern, 1993).

Self-concept is inherently phenomenological, that is, it refers to the person’s own view of him or herself. In fact, one leading scholar in the field (Wyllie, 1974) has argued that comparisons to external events are not particularly relevant in the assessment of Self-concept. Accordingly, Self-concept is almost always assessed through, self-reports. Four commonly used self-report methods (Burus, 1979) are

“Rating scales” are the most frequently used type of instruments. Most of the currently published instrument is of this type. Rating scales are typically composed of a set of statements to which the respondent expresses a degree of agreement or disagreement. Five and seven point Likert scales are common.

“Checklists” involve having respondents check all of the adjectives that they believe apply to themselves. Because the adjectives have been assigned to a category, such as “Self favourability”, based on either rational or empirical criteria the person’s choices can be tabulated to form a Self-concept measure. Check lists provide interesting qualitative information.

“Q sortBys” have been used extensively in Self-concept research but are seldom used by practising counselors because they are time consuming and require considered commitment from the client. In brief, the Q-sort technique involves, having the person sort cards that contain self-descriptors into a pre-defined number of rules ranging from “most like me” to “least like me” both
qualitative and quantitative methods can be used to evaluate the results of the sorting task.

Finally, in “Free-response” methods respondents typically complete partial statements. Although some sets of these sentence-completion tasks have been published formally complete with quantitative scoring schemes, responses more frequently are evaluated qualitatively. These methods are seldom used in Self-concept research but have favour with many counselors because the open-ended, qualitative nature of the task lends itself to facilitating discussion with the client.

Although most of the Self-concept measures and compare the person’s response against some set of norms. One researcher (Brahm, 1981), successfully used a “Criterion-referenced approach” in which the child self-efficiency beliefs were assessed repeatedly in reference to an external criterion of accuracy. Brahm argues that this assessment approach integrates Self-concept with mastery learning more effectively than does the traditional norm-referenced Self-concept scale. Although this is a promising idea, it remains undeveloped.

Counselors or others who wish to assess Self-concept must keep several considerations in mind, including demand, characteristics of self-report measure, technical adequacy of the assessment procedure and whether the assessment is being used for research or clinical purposes. Self-report measures make several requirements of the respondent (Burns, 1979). First, the person must have a sufficient level of self-awareness; many young children may lack confidence but may not be consciously aware of their own perceptions. Second, self-report measures also require substantial verbal competence, a skill that cannot be
assumed. Third, even children are aware that some responses are more socially acceptable than others. The accuracy of self-reports is often decreased by this “social desirability” response tendency.

Technical quality of Self-concept instruments demands serious consideration. Reliability and validity coefficients for personality tests are frequently considerable lower than for performances measure, such as those for cognitive ability. For some of the older self-concept measures internal consistency reliabilities, especially for sub scales are only in the 70 range. Some newer instruments, however, attains internal consistency coefficients in the 90’s. To help in choosing a test, prospective test users should consult technical manuals and test reviews carefully before making a final choice.

Finally, most empirically scored Self-concept measures were developed more for research than for clinical use. Counselors should use scores from Self-concept measures very cautiously when working with individual client.

1.18 IMPORTANCE OF SELF-CONCEPT FOR STUDENTS

Self-concept is based on what students believe about their teachers, peers and parents think of them. Positive self-concept is developed through love, encouragement, positive comments and understanding attitude of the teachers and parents. Teachers should adopt suitable strategies and provide self-concept. We need to maintain rather than develop positive self-concept in students, if we stop doing the things that damage self-concept and self-esteem, and then we won’t have to work so hard at building positive self-concept. Modelling good relationships respecting them as much as we demand respect going against our own prejudices and discrimination and treating everyone equally and fairly will do
more than lesson plans that teach about tolerance and friendship. Holding high expectations in a genuine way will nurture self-concept much better than finding token ways to reward our standards of achievement. Revising our curriculum to suit the needs, abilities and interests of our children will work better than trying to face them to fit into our “square holes”. We do indeed have a responsibility as adults to teach and guide our young people.

Self-concept is also a very important factor in interpersonal communications. It was like an operating system (OS) that run in a computer. In this case, self-concept is an OS that runs a mental computer that affects someone’s ability to think. The better is the self-concept, the more the tendencies to be successful, vice versa Negative self-concept would give rise to inferior behaviour such as pessimistic, low self-confidence, having no desire to try new things, think and behave positively, and capable to be a good leader. That would explain why intelligence without good self-concept is like good software that runs in bad operating system. Also, there is an effective communication between good self-concept and good emotional intelligence.

1.19 CORRELATES OF SELF-CONCEPT

Self-concept is a dominant element in personality pattern. It is the positive Self-concept which facilitates the students educational and vocational planning. At the same time, the Self-concept of an individual may be influenced by several factors in the social environment such as intelligence, personality and academic achievement. Probably age, gender, religion, caste, family background, mental maturity, education and environment play a major role in the development of one’s Self-concept.
Various attempts have been made to establish relationship between Self-concept and factors which are hypothesized to be the correlates of it.

1.20 SELF-CONCEPT AND SCHEDULED TRIBES

The term ‘self-concept’ has great significance to both the educator and the laymen alike. It was found that people who had sought psychological help often suffered from feelings of inadequacy and unworthiness. These persons could neither give nor receive love for fear of revealing the inadequacies which might have caused them to be rejected. Other studies showed that persons whose performance fall short of their aspiration level regarded themselves as inferior, no matter what their attainments. They viewed their achievements as of little importance and reported feelings of guilt, shame or depression.

Research has pointed to the importance of self-esteem in personal experience and interpersonal behaviour. Striving for social status and social approval has been thought to be indicative of one’s desire to maintain a favourable self-evaluation. The level of self-esteem has seemed to be directly related to the ability of a person to resist pressures to confirm to perceive threatening stimuli, and to maintain a constant image of his uniqueness as a person.

Several researches have shown that the tribal children are having relatively low self-concept to other non-tribal children. Findings related to self-concept have important indicators for young tribal children. The self-esteem of tribal children subjected to domination, rejection and frequent punishment has tended to lower than that of non-tribal children who have experienced success, love and understanding. These tribal children with lower self-esteem have become
generally submissive and with drown, although at times they have restarted to the extreme opposites of aggression and domination.

There are a few studies that investigated the self-concept of the tribal groups, keeping their Intelligence, Personality, Socio-Economic Status and Academic Achievement under control. The major trend of the results of these studies shows significant differences in the self-concepts of the tribal and non-tribal groups. The results of the comparative studies of self-concept of tribal and non-tribal groups show different trends.

A number of studies related to the Self-concept of the scheduled tribe or disadvantaged groups have been done. One of the major characteristics of the tribal group according to Gordon (1965) is a low Self-concept. Another characteristic although not always true, is that the majority of those who are classified as disadvantaged are members of some minority ethnic group.

Several researchers (Ausubel & Ausubel, 1963; Clark, 1963; Kvaraceus, 1965) have postulated a low Self-concept for tribal group members based on considerations of ethnic group membership and socio-economic status. The results of the comparative studies of Self-concept of tribal and non-tribal groups show different trends. There are few studies that investigated the Self-concepts of the deprived tribal and the non-tribal groups, keeping their socio-economic status under control. The major trend of the results of these studies shows no significant difference in the Self-concept of tribal and non-tribal groups.
1.21 SELF-CONCEPT AND INTELLIGENCE AMONG TRIBAL CHILDREN

Self-Concept and intelligence are considered as the key role players in every field of life and hence practical implications have been examined by different researchers.

Intelligence is a complex mental process. Freeman (1968) states that measurement and analysis of this complex mental process has continued to be the most important and widespread type of psychological testing it can be measured and studied only by inferences through observing behaviour defined as “intelligent” in terms of particular cultural content and values.

According to Stern (Bhargow, 1973), “Intelligence is the ability to adjust or adopt oneself to one’s total environment or to limited aspects of it”.

Terman defines “Intelligence as the ability to carry an abstract thinking”.

Whereas Rogers defined Self-concept as “An organized configuration of perceptions of the self, which are admissible to awareness”. It is composed of such elements as the perceptions of one’s characteristics and abilities; the percepts and concepts of the self in relation to others and to the environment, the value qualities which are perceived as associated with experiences and objects, the goals and ideals which are perceived as having positive or negative valence: (p. 501).

On the other hand, it may be said that one of the main purposes of education is the promotion of Self-concept.

In the teaching-learning process, Self-concept and intelligence which may play the major role in the academic achievement of the students. The relationship that intelligence and Self-concept have with age and gender could be the other
potentially interesting relationships to investigate further. Research has suggested
that the adults with mild intellectual disabilities have a markedly lower Self-
concept. If this is the case, combining measures of Self-concept with measures of
intelligence could lead to more precise prediction of achievement.

Generally the intelligence of scheduled tribes is relatively low. Pettigrew
(1963) reviews numerous related studies in supports of the argument that
Negro-White difference in intelligence has resulted from the deprivations suffered
by Negroes rather than because of constitutional difference between the two races.
There are some studies which have compared IQ’s of tribes with others, keeping
socio-economic status under control indicated that tribes had lower IQ’s than
others. Finally it is revealed that intelligence does have significant relationship
with Self-concept.

1.22 SELF-CONCEPT AND PERSONALITY AMONG TRIBAL
CHILDREN

Personality is very essential in the life of every individual. The process of
personality development starts from birth and runs through life. Both process –
adjustment to environment and adjustment of self constitute the base of
personality development. The importance of personality is felt and recognized in
all walks of life, particularly in education field.

Personality is a term much used by both psychologists and lay people. We
are constantly attempting to adjust environment to meet our needs and interests.
The importance of personality is self recognized in all walks of life, particularly in
educational field.
Personality can be defined as consistency in a person’s way of being—that is, long-term consistency in their particular ways of perceiving, thinking, acting and reacting as a person. Organised patterns of thoughts, feelings and behaviour.

Cattell defined personality as “That which permits a prediction of what a person will do in a given situation”.

G.W. Allport defines personality as “The dynamic organization, with in the individual of those psychological systems that determines his unique adjustment to his environment”. According to this definition, the various psychological traits which determine the personal adjustment of the individual are organized into a dynamic unit. So there is always flexible adjustment to the environment.

Eysenck defines that “personality is the more or less stable and enduring organization of a person’s character temperament, interact and physique which determines his unique adjustment to the environment.

Morton prince defines personality as “Sum total of all, the biological innate dispositions, impulses, tendencies, appetites and instincts of the individual and the acquired disposition and tendencies.

Munn in his book states that personality may be defined as “the most characteristic integration of an individual structure, modes of behaviour, interest attitudes and abilities and aptitudes, especially from the point of adjustment in social situations”. This definition is a comprehensive one which includes all the points about personality. Hence this definition is regarded as to most suitable one.

Shaffer and Shoben (1956) consider good personality integrative in the satisfaction of motives in an integrative system.
Hogers (1951) and Shlien (1961) view that self-concept plays a vital role in personality development. They describe that the fundamental problem of the neurotic is that there is self-rejecting.

Wylie (1961) suggests that the individual’s self-acceptance is related to his personality. A high regard of self generally means a high level of adjustment, except in a few cases where high self-esteem works as adversely as self-rejection. This means that individual who can accept himself can withstand aggression and disparagement from others.

Ananthraman (1980), reports that those individuals who have positive self-concept are better in their personality than those who have negative self-concept.

The self-accepted person does not think of himself as a paragon of perfection. Instead, he is able to recognize his good features as well as his faults. One characteristic of a person who is having well balanced personality, he is usually recognizes and emphasizes his good features rather than his faults. The more the person accepts himself the better is his self and personality. The person who makes good personal adjustment will be happy and successful. One who maintains good personality will be popular and will have a full and rich life.

### 1.23 SELF-CONCEPT AND ACADEMIC ACHIEVEMENT AMONG TRIBAL CHILDREN

Academic achievement means performance, attainment of accomplishment of the individuals in the academic or education field. It is measured for a stipulated academic period. Academic achievement of the individual is dependent on several factors, viz. personality, intelligence, motivation, social factors, cultural factors, environmental factors and so on., intellectually superiors and vice versa.
Academic achievement has become an index of child’s future in this highly competitive world. Academic achievement has been one of the most important goals of the educational process. It is also major goal, which every individual is expected to perform in all cultures. Academic achievement is a key mechanism through which adolescents learn about their talents, abilities and competences which are important part of developing career aspirations.

There are various studies on the academic achievement of the deprived groups, particularly scheduled tribes. Though the findings of these studies do not give any conclusive trend, the major trend prints out that deprived groups, particularly Negroes are lower in academic achievement than the non-deprived groups, particularly whites.

Academic achievement influences the student’s concept of self by telling him how others judge him and how he rates himself in relation to others.

Symonds (1960) indicated many ways in which Academic achievement influenced the self-concept. The reports reveal that marks earned in the examination make a tremendous impact on a student. The obtained marks influence his estimate of himself; serve as a sign to him that to know whether he was liked or disliked; and determine whether he has to remain with his classmates or instead to become an out caste and forced to join a group of strange students in another class. Marks scored by him indicate success or failure; they also help to determine whether a student thought of himself as successful, smart, or as a failure, an out caste, stupid or a nit wit.

The sharp increase in the number of research studies on self-concept since 1960 has been described as being in accordance with the current concern in
education with enhancing the child’s self-concept. Consequently, the fundamental responsibility of schools towards improving the self-concept of their students has been recognized by Clark (1963).

On the basis of studies conducted by Steed (1925), Oats (1929), Lindgren and Guedes (1963), and Madan (1967) it is possible to postulate that the self-concept as a personality trait is also an important determinant of academic achievement. Lipsett (1958), Shaw and Alens (1963), Comb (1964), McCallon Earleche (1965), Vanboy (1966) and many others have worked in the areas of self-concept and academic achievement.

Many researchers have found a positive correlation between academic achievement and self-concept. Most educators and researchers concede that the relationship between the self-concept and academic achievement is partially reciprocal. Bhatnagar (1966), Aggarwal (1967), Mehatha (1968) Deo and Sharma (1970), Vasantha (1971) and many others have worked in the area of self-concept and academic achievement.

Robinson (1976) found that student’s academic self-concept had a correlation of 0.31 with success criterion.

Larry (1976) studied 144 Japanese-American students and concluded that positive self-concept is correlated to academic achievement. High achievers were found to have significantly more positive self-concept than low achievers. Richard (1976) concluded that students who achieved high in biology had high self-concept in science.
1.24 NEED AND IMPORTANCE OF THE STUDY

Even after 66 years of independence, Tribes in India remain as the most backward, especially in education and social development. They are very particular to keep up their identity and culture. Keeping their traditional pattern of life, they continue to choose their traditional occupations such as collecting minor forest produce and as such many of them prefer to live in or near to the forest. Their tribal cultural background and bondage prevent them from going to general schools.

Tribal education has been a visible problem in the country and hence it has been taken up as one of the developmental programmes. Nowhere in the country is the programme has shown absolute success. In view of the poor socio-economic conditions obtaining among the scheduled tribes, Government of Karnataka has launched special programmes for the all-round development of the tribals.

Systematic researches are therefore, necessary to understand the problems embedded in the progress of education among the Tribals at present and to suggest measures which will accelerate the tempo of education in the Tribal communities.

A thorough review of related literature clearly indicates that many researches have been undertaken in anthropological and sociological studies on tribes and their education related studies are yet to be taken up. Under the above circumstances, the present researcher is motivated to take up educational related research study on tribal children. Mainly the researcher wanted to find out the differences in the potentialities of tribal and non-tribal children.

It is in this background that the present study has been taken up to make an attempt to compare the self-concept of the tribal children studying in tribal schools
and non-tribal children are studying in non-tribal schools. It proposes to measure the self-concept of tribal students and non-tribal students which might influence their goal seeking behaviour.

Even though there are many factors which may influence the tribal children included in this study, it is intended to compare the self-concept and its correlates like intelligence, personality, gender and academic achievement of tribal children and non-tribal children.

Apart from this the investigator being a native of Chamarajanagar city and having close contacts with all these tribal regions of four taluks (Chamarajanagar, Kollegal, Gundalpet & Yelandur) wishes to throw light on various aspects using various tools and techniques available which would penetrate into deeper aspects. He is familiar with the lifestyle of tribes residing in this area. He intended to study the self-concept and their correlates among the Tribal and Non-Tribal secondary school children coming from different tribal regions of Chamarajanagar District through a systematic approach and share the findings with those who hold responsible posts and the inquisitive public.

1.25 STATEMENT OF THE PROBLEM

The present study is stated as “Self-Concept and its Correlates among Tribal and Non-Tribal Secondary School Children in Chamarajanagar District”.

103
1.26 OBJECTIVES OF THE STUDY

The present study was designed keeping the following objectives in view.

The Specific Objectives of the Study

1) To assess the level of self-concept among tribal and non-tribal children of secondary school.*

2) To assess the level of intelligence among tribal and non-tribal children of secondary school.

3) To assess the personality type among tribal and non-tribal children of secondary school.

4) To assess the academic achievement among tribal and non-tribal children of secondary school.

5) To compare the level of self-concept of tribal and non-tribal children in secondary school.

6) To study the difference between level of self-concept among tribal and non-tribal children of different intellectual levels.

7) To study the difference between the level of self-concept among tribal and non-tribal children belonging to different types of personality.

8) To study the difference between the level of self-concept among tribal and non-tribal children of secondary school having different levels of academic achievement.

9) To study the difference between the level of self-concept of tribal and non-tribal boys and girls of secondary school.

10) To study the difference between the level of self-concept of tribal and non-tribal 9th and 10th standards secondary school children.
11) To study the relationship between self-concept and intelligence among tribal and non-tribal children of secondary school.

12) To study the relationship between self-concept and academic achievement among tribal and non-tribal children of secondary school.

13) To study the effect of interaction of intelligence, personality, and academic achievement on the self-concept among tribal and non-tribal children of secondary school.

*Note: In all the objectives children of secondary school means 9th and 10th standard secondary school children in Chamarajanagar District.

1.27 HYPOTHESES OF THE STUDY

Based on the objectives of the study, the researcher formulated the following null hypotheses in the present study:

1) There is no significant relationship between self-concept of tribal children and their intelligence.

2) There is no significant relationship between the self-concept of non-tribal children and their intelligence.

3) There is no significant relationship between the self-concept of tribal children and their academic achievement.

4) There is no significant relationship between the self-concept of non-tribal children and their academic achievement.

5) There is no significant association between self-concept of tribal children and their types of personality.

6) There is no significant association between self-concept of non-tribal children and their types of personality.
7) There is no significant difference between the levels of self-concept of tribal and non-tribal children.

8) There is no significant difference between the levels self-concept of tribal children of different intellectual level.

9) There is no significant difference between the level self-concept of non-tribal children of different intellectual level.

10) There is no significant difference between the level self-concept of tribal children having different types of personality.

11) There is no significant difference between the level self-concept of non-tribal children having different types of personality.

12) There is no significant difference between the level self-concept of tribal boys and girls.

13) There is no significant difference between the level self-concept of non-tribal boys and girls.

14) There is no significant difference between the level self-concept of tribal children with their level of academic achievement.

15) There is no significant difference between the level self-concept of non-tribal children with their levels of academic achievement.

16) There is no significant difference between the level of self-concept of tribal children of 9th and 10th standards.

17) There is no significant difference between the level of self-concept of non-tribal children of 9th and 10th standards.
There is no significant difference between the combined interaction effects of intelligence, personality, academic achievement on the level of self-concept of secondary school children.

1.28 OPERATIONAL DEFINITIONS OF THE KEY TERMS USED

In the present study, Tribes, Self-concept, Intelligence, Personality, Academic Achievement, and secondary school children have been operationally defined in the following way.

1.28.1 Tribes

Tribes are heterogeneous set of ethnic and tribal groups claimed to be the aboriginal population and comprised a substantial indigenous minority of the population of India. In this present study, tribal child refers to Soliga, Kadu Kuruba, Jenu Kuruba, and Kaniyan tribal community secondary school children of Chamarajanagar District.

1.28.2 Self-Concept

As per Vikram-Prahallada Self-Concept Inventory, the self-concept is operationally defined as the organization of all that the individual refers to as ‘I’ or ‘me’. “The way I feel about myself”. The Investigator has given the six dimensions of Self-Concept viz.,

- **Physical Appearance**: Individuals’ view of their body, health, physical appearance, and strength.

- **Intellectual Aspects**: Individuals’ awareness of their intelligence and capacity of problem solving and judgments.

- **Emotional Characteristics**: Individuals’ view of their prevailing emotional stage or predominance of a particular kind of emotional reaction.
• **Personality Attributes:** Individual’s estimation of their totality of his behaviours (moral worth), adjustment to themselves and to the society.

• **Social Behaviour:** Individual’s sense of worth in Social Interactions.

• **Happiness and Satisfaction:** Individuals’ awareness of their joy, fulfillment, satisfaction.

1.28.3 Intelligence

In this present study operationally it can be defined as “The ability to learn, understand and make judgments or have opinions that are based on reason” “The ability to acquire and apply knowledge and skills”. It as an important physical basis for the intellectual status of the tribal and non-tribal children are found in genetic maternity that directs the development of his nervous system in great detail.

1.28.4 Personality

In this present study operationally it can be defined as “personality is the more or less stable and enduring organization of a person’s character temperament, interact and physique which determines his unique adjustment to the environment. Personality stems from genetic influence or what we are born with, that the factor of neuroticism is not a statistical artifact, but constitutes biological unit which is inherited as a whole neurotic predisposition is to a large extent hereditarily determined.

1.28.5 Academic Achievement

Academic achievement is operationally defined as academic performance, attainment or accomplishment of the individual in the academic or educational field. It is measured for a stipulated academic period. In the present research study
the academic achievement of the tribal and non-tribal secondary school children were measured in terms of total marks, percentage and grade obtained in the annual examination of previous year respectively.

1.28.6 Secondary School Children

Secondary school children are operationally defined as 9th and 10th standard secondary school children in Chamarajanagar District consisting of four taluks i.e. Chamarajanagar, Kollegal, Gundalpet and Yelandur.

1.29 DELIMITATIONS OF THE STUDY

It is assumed that the procedure adopted in the present study is adequate enough to throw light on the research problem. Adequate care has been taken to arrive at a valid and a reliable result. In spite of the fact that all precautions are taken certain delimitations may have affected the generalization of the outcome of the present study. Some of the major delimitations are listed below.

1. The research is confined to Chamarajanagar district only, so the result might be indicative only not conclusive.

2. The study is confined to secondary school children of Chamarajanagar District.

3. The study is restricted to tribal and non-tribal secondary school children of Chamarajanagar District.

4. The study is confined to 300 students, 150 children from tribal and 150 from non-tribal area of Chamarajanagar District.

5. The study is limited to the students studying in 9th and 10th standard only.

6. The data has been collected in tribal areas only from four major tribes (Soliga, Kadu Kuruba, Jenu Kuruba, and Kaniyan) of Chamarajanagar District.

7. The data has been collected in non-tribal area only from the schools of Chamarajanagar city.
8. The data collected from aided private schools in non-tribal area.

9. Even though there are many variables which influence the self-concept of students, the present study contains only four variables, viz. Intelligence, Personality, Gender and Academic Achievement have been studied.

10. The construction of the items of self-concept inventory is confined only to six sub dimensions of the self-concept, viz. physical appearance, Intellectual aspects, Emotional characteristics and Personal attributes, Social Behaviour and Happiness and Satisfaction.

1.30 **ORGANIZATION OF THE THESIS**

The study has been structured in five chapters based on the materials presented in each of them.

The first chapter consists of Introduction, need and importance of the study, statement of problem, objectives of the study, Hypotheses of the study, operational definitions of the key term used and delimitations of the study.

The second chapter deals with Review of related literature. It deals with review studies related to Tribal Education, Self-Concept, Intelligence, Personality and Academic Achievement of the Tribal and Non-Tribal Secondary School Children.

The third chapter titled methodology contains details on the design, nature and variables of the study. It also focuses on the locale of the study, sampling of the study, tools used for the study, Administration and scoring of the tools, procedure followed for the data collection and the description of the statistical technique adopted.
The fourth chapter has information regarding organization, tabulation, analysis of data and the Interpretation of data with discussion.

In fifth chapter, summary, the major findings and conclusions, tenability of hypotheses, educational implications and practices, and suggestions for future studies are grouped and discussed.