CHAPTER V

ANALYSIS AND INTERPRETATION OF DATA

- Educational Status of Scheduled Tribes of Wayanad District
- Ethnic Factors Affecting the Education of Tribal Pupils
- Adequacy of Existing Facilities for Educational Development of Tribal Pupils
- Facilities for Job Attainment of Scheduled Tribes of Wayanad District
- Job Attainment Among Scheduled Tribes in Wayanad District
This chapter deals with the analysis and interpretation of the data collected using different research tools. The data were analyzed to throw light on the issues posed as objectives of the study. The objectives are restated and they are presented below.

1. To find out the educational status of scheduled tribes of Wayanad district.

2. To identify the ethnic factors leading to the educational backwardness of tribal pupils

3. To explore the existing facilities for educational development of scheduled tribes.

4. To explore the facilities available for job attainment of scheduled tribes.

5. To identify the job attainment among scheduled tribes of Wayanad district.

6. To suggest a comprehensive paradigm for enhancing educational attainment among scheduled tribes.

With these objectives in view, the data were gathered, analyzed and interpreted and it is presented under the following major sections.

- Educational status of scheduled tribes of Wayanad district.
- Ethnic factors affecting the education of tribal pupils.
- Existing facilities for educational development of scheduled tribes.
- Facilities available for job attainment of scheduled tribes.
Analysis

- Job attainment among scheduled tribes of Wayanad district.
- Suggestions for the educational development of scheduled tribes.

**Educational Status of Scheduled Tribes of Wayanad district**

Documents collected for the present investigation have been analyzed to probe into the educational status of scheduled tribes of Wayanad district. Data gathered through document analysis are presented under the following subtitles.

**Enrolment of Scheduled Tribe Pupils**

The details regarding the educational status of scheduled tribes of Wayanad district were collected from handbooks and diaries of Tribal Department, Publication of the Director of Public Instruction and State Planning Board. Details were also collected from earlier studies in this regard.

The enrolment status of scheduled tribes of Wayanad at the primary level is presented below.

**Enrolment at the Primary Level**

The enrolment of tribal pupils at the primary level is presented as table 5.1.
Table 5.1

*Enrolment of Tribal Pupils at the Primary School Level*

<table>
<thead>
<tr>
<th>Year</th>
<th>Std I</th>
<th></th>
<th>Std II</th>
<th></th>
<th>Std III</th>
<th></th>
<th>Std IV</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>2005-06</td>
<td>1708</td>
<td>1553</td>
<td>3261</td>
<td>1729</td>
<td>1689</td>
<td>3418</td>
<td>1731</td>
<td>1610</td>
</tr>
<tr>
<td>2006-07</td>
<td>1701</td>
<td>1644</td>
<td>3345</td>
<td>1769</td>
<td>1652</td>
<td>3421</td>
<td>1729</td>
<td>1645</td>
</tr>
<tr>
<td>2007-08</td>
<td>1714</td>
<td>1564</td>
<td>3283</td>
<td>1806</td>
<td>1673</td>
<td>3479</td>
<td>1671</td>
<td>1566</td>
</tr>
<tr>
<td>2008-09</td>
<td>1922</td>
<td>1827</td>
<td>3749</td>
<td>1853</td>
<td>1603</td>
<td>3456</td>
<td>1755</td>
<td>1640</td>
</tr>
<tr>
<td>2009-10</td>
<td>1678</td>
<td>1512</td>
<td>3190</td>
<td>1985</td>
<td>1907</td>
<td>3892</td>
<td>1817</td>
<td>1593</td>
</tr>
<tr>
<td>2010-11</td>
<td>1665</td>
<td>1495</td>
<td>3160</td>
<td>1713</td>
<td>1575</td>
<td>3288</td>
<td>1943</td>
<td>1884</td>
</tr>
<tr>
<td>2011-12</td>
<td>1449</td>
<td>1326</td>
<td>2775</td>
<td>1627</td>
<td>1501</td>
<td>3128</td>
<td>1643</td>
<td>1498</td>
</tr>
<tr>
<td>2012-13</td>
<td>1351</td>
<td>1283</td>
<td>2634</td>
<td>1383</td>
<td>1295</td>
<td>2678</td>
<td>1549</td>
<td>1418</td>
</tr>
</tbody>
</table>

*Source: Report of Deputy Director of Education, Wayanad, Govt. of Kerala*

The table 5.1 reveals that the enrolment in Std. 1 was 3261 in 2005-06 and got increased to 3749 in 2008-09. But there was a gradual decrease thereafter and in 2009-10 the enrolment was 3190 and then it again dropped to 3160 in 2010-11. During 2011-12 it was 2775 and again dropped to 2634 in 2012-13.

Enrolment in std. 11 was also fluctuating. It was 3418 in 2005-06; it rose to 3421 in 2006-07 and again rose to 3479 in 2007-08. During 2008-09 the enrolment was 3456, which rose to 3892 in 2009-10. But there was a gradual decrease thereafter and in 2010-11 the enrolment was 3288 but since then it again dropped to 3128 in 2011-12 and it was 2678 in 2012-13.

Enrolment in std. III also is slightly fluctuating. It was 3341 in 2005-06, increased to 3374 in 2006-07 and got dropped to 3237 in 2007-08. Since then there was a gradual increase in enrolment in 2008-09, 2009-10 and 2010-11, it was 3395, 3410 and 3827 respectively. But there after a gradual
reduction in enrolment and in 2011-12, the enrolment was 3141 and it again dropped to just 2967 in 2012-13.

Enrolment in Std. IV was also uneven. During 2005-06 the enrolment was 3207 and it rose to 3279 in 2006-07. Since then it increased to 3307 in 2007-08, but it dropped to 3292 in 2008-09. There was a gradual increase in enrolment there after except in the year 2012-13, when it was just 3096.

**Enrolment at the Upper Primary Level**

The enrolment of tribal pupils at the upper primary school level that is from std. V to VII is presented as table 5.2.

**Table 5.2**

*Enrolment of Tribal Pupils at the Upper Primary Level*

<table>
<thead>
<tr>
<th>Year</th>
<th>Std V</th>
<th></th>
<th></th>
<th>Std VI</th>
<th></th>
<th></th>
<th>Std VII</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td></td>
<td></td>
<td>Girls</td>
<td></td>
<td></td>
<td>Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2005-06</td>
<td>1280</td>
<td></td>
<td></td>
<td>1508</td>
<td></td>
<td></td>
<td>2788</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2006-07</td>
<td>1712</td>
<td></td>
<td></td>
<td>1567</td>
<td></td>
<td></td>
<td>3279</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2007-08</td>
<td>1705</td>
<td></td>
<td></td>
<td>1507</td>
<td></td>
<td></td>
<td>3212</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2008-09</td>
<td>1738</td>
<td></td>
<td></td>
<td>1632</td>
<td></td>
<td></td>
<td>3370</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2009-10</td>
<td>1733</td>
<td></td>
<td></td>
<td>1603</td>
<td></td>
<td></td>
<td>3336</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2010-11</td>
<td>1783</td>
<td></td>
<td></td>
<td>1639</td>
<td></td>
<td></td>
<td>3422</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2011-12</td>
<td>2107</td>
<td></td>
<td></td>
<td>1944</td>
<td></td>
<td></td>
<td>4051</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2012-13</td>
<td>1868</td>
<td></td>
<td></td>
<td>1788</td>
<td></td>
<td></td>
<td>3656</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Source: Report of Deputy Director of Education, Wayanad, Govt. of Kerala*

The enrolment of tribal pupils in Std. V during 2005-06 was 2788 and it increased to 3279 in 2006-07. There was a drop to 3212 in 2007-08 and the enrolment again rose to 3370 in 2008-09. But it dropped to 3336 in 2009-10. Again there was a gradual increase in enrolment except in 2012-13. During
2010-11 it was 3422 and in 2011-12 it rose to 4051. During 2012-13 it was just 3656.

The enrolment in std. VI also is slightly fluctuating. During 2005-06 the enrolment was 2091 and it increased to 3055 in 2006-07 and dropped to 2799 in 2007-08. During 2008-09 the enrolment was 3027 and it increased to 3276 in 2009-10. During the subsequent two years there was a decrease in enrolment from 3272 in 2010-11 to 3262 in 2011-12. During 2012-13 it was 3452.

The enrolment in std. VII is not very regular. During 2005-06 the enrolment was 2079 which rose to 2280 in 2006-07 and it again dropped to 2091 in 2007-08. Since then there was a gradual increase for the two subsequent years it was 2571 in 2008-09 and 2906 in 2009-10 but again during 2010-11 it increased to 3035. There was a decrease in enrolment from 3196 in 2011-12; it dropped to 3190 in 2012-13.

**Enrolment at the Secondary School Level**

The enrolment of the tribal pupils at the secondary school level is presented in table 5.3.

**Table 5.3**

*Enrolment of Tribal Pupils at the Secondary School Level*

<table>
<thead>
<tr>
<th>Year</th>
<th>Std VIII</th>
<th></th>
<th>Std IX</th>
<th></th>
<th>Std X</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2005-06</td>
<td>998</td>
<td>971</td>
<td>1969</td>
<td>842</td>
<td>803</td>
<td>1645</td>
</tr>
<tr>
<td>2006-07</td>
<td>1047</td>
<td>887</td>
<td>1934</td>
<td>812</td>
<td>901</td>
<td>1713</td>
</tr>
<tr>
<td>2007-08</td>
<td>942</td>
<td>924</td>
<td>1866</td>
<td>792</td>
<td>783</td>
<td>1575</td>
</tr>
<tr>
<td>2008-09</td>
<td>967</td>
<td>926</td>
<td>1893</td>
<td>746</td>
<td>813</td>
<td>1559</td>
</tr>
<tr>
<td>2009-10</td>
<td>1183</td>
<td>1222</td>
<td>2405</td>
<td>838</td>
<td>863</td>
<td>1701</td>
</tr>
<tr>
<td>2010-11</td>
<td>1368</td>
<td>1314</td>
<td>2682</td>
<td>997</td>
<td>1071</td>
<td>2068</td>
</tr>
<tr>
<td>2011-12</td>
<td>1462</td>
<td>1433</td>
<td>2895</td>
<td>1203</td>
<td>1155</td>
<td>2358</td>
</tr>
<tr>
<td>2012-13</td>
<td>1573</td>
<td>1422</td>
<td>2995</td>
<td>1451</td>
<td>1397</td>
<td>2848</td>
</tr>
</tbody>
</table>

*Source: Report of Deputy Director of Education, Wayanad, Govt. of Kerala*
The table 5.3 reveals that the enrolment of tribal pupils in std. VIII was 1969 in 2005-06 which dropped to 1866 in 2007-08 and then increased to 1893 in 2008-09 since then there was a gradual increase in the enrolment. During 2009-10, it was 2405 which rose to 2682 in 2010-11 and again 2895 in 2011-12 and during 2012-13 it was 2995.

In std. IX also there is some increase. The enrolment was 1645 in 2005-06 which rose to 1713 in 2006-07. The enrolment dropped from 1575 in 2007-08 to 1559 in 2008-09. Since then there was gradual increase in the enrolment of tribals in Wayanad district. During 2009-10 it was 1701 which rose to 2068 in 2010-11 and again increased to 2358 in 2011-12 and 2848 in 2012-13.

The enrolment in Std. X was almost on the increase from 2005-06 to 2012-13 except with very minor fluctuations. Thus during 2005-06, the enrolment was 1130 which rose to 1135 in 2006-07. During 2010-11, the enrolment was 1291 which again increased to 1694 in 2011-12. Maximum enrolment of 2044 was in the year 2012-13.

Details of Dropout Percentage of Tribal Pupils at the Primary Level in Wayanad district

The details of the number of dropouts of tribal pupils at the primary school level from 2003-04 to 2011-12 is consolidated in table 5.4.
Table 5.4

**Drop out Percentage of Tribal Pupils at the Primary School Level**

<table>
<thead>
<tr>
<th>Year</th>
<th>Std. I Boys</th>
<th>Std. I Girls</th>
<th>Std. I Total</th>
<th>Std. II Boys</th>
<th>Std. II Girls</th>
<th>Std. II Total</th>
<th>Std. III Boys</th>
<th>Std. III Girls</th>
<th>Std. III Total</th>
<th>Std. IV Boys</th>
<th>Std. IV Girls</th>
<th>Std. IV Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005-06</td>
<td>3.81</td>
<td>3.80</td>
<td>3.80</td>
<td>4.74</td>
<td>3.73</td>
<td>4.24</td>
<td>2.89</td>
<td>2.98</td>
<td>2.93</td>
<td>3.82</td>
<td>1.99</td>
<td>2.93</td>
</tr>
<tr>
<td>2006-07</td>
<td>4.53</td>
<td>5.41</td>
<td>4.96</td>
<td>4.64</td>
<td>4.84</td>
<td>4.74</td>
<td>4.22</td>
<td>4.13</td>
<td>4.18</td>
<td>6.54</td>
<td>5.68</td>
<td>6.13</td>
</tr>
<tr>
<td>2007-08</td>
<td>5.43</td>
<td>4.86</td>
<td>5.15</td>
<td>6.42</td>
<td>5.20</td>
<td>5.84</td>
<td>4.55</td>
<td>2.55</td>
<td>3.58</td>
<td>4.10</td>
<td>3.82</td>
<td>3.96</td>
</tr>
<tr>
<td>2008-09</td>
<td>3.80</td>
<td>2.63</td>
<td>3.23</td>
<td>3.40</td>
<td>2.37</td>
<td>2.92</td>
<td>2.05</td>
<td>2.44</td>
<td>2.24</td>
<td>3.17</td>
<td>2.53</td>
<td>2.86</td>
</tr>
<tr>
<td>2009-10</td>
<td>4.17</td>
<td>3.64</td>
<td>3.92</td>
<td>2.97</td>
<td>2.62</td>
<td>2.80</td>
<td>2.31</td>
<td>1.57</td>
<td>1.96</td>
<td>1.76</td>
<td>1.74</td>
<td>1.75</td>
</tr>
<tr>
<td>2010-11</td>
<td>3.72</td>
<td>3.68</td>
<td>3.70</td>
<td>3.68</td>
<td>3.43</td>
<td>3.56</td>
<td>2.62</td>
<td>1.86</td>
<td>2.25</td>
<td>2.48</td>
<td>1.86</td>
<td>2.19</td>
</tr>
<tr>
<td>2011-12</td>
<td>2.97</td>
<td>2.87</td>
<td>2.92</td>
<td>4.12</td>
<td>3.46</td>
<td>3.80</td>
<td>2.74</td>
<td>1.13</td>
<td>1.97</td>
<td>1.48</td>
<td>1.17</td>
<td>1.33</td>
</tr>
</tbody>
</table>

*Source: Report of Deputy Director of Education, Wayanad, Govt. of Kerala*

A look at the table shows that the dropout of boys and girls in Std. I was maximum during 2007-08, but there was a gradual decrease thereafter. In 2009-10, the percentage of drop out was 3.92 and it decreased to 2.92 during 2011-12.

The dropout in Std. II was also fluctuating. It was total 4.24 percentage for both girls and boys in 2005-06 and 4.74 percentage in 2006-07. The percentage of drop out in Std. II was maximum during 2007-08 and it decreased to 3.80 percent during 2011-12.

The number of dropout in Std. III is generally on the decline. In 2005-06 it was 2.93 percentage and 2.24 percentage in 2008-09. During 2011-12 it was just 1.97 percentage.

The dropout rate of tribal pupils in Std. IV was 2.93 percentage in 2005-06 but it increased to 6.13 in 2006-07. There was a gradual decrease in the
number of dropouts from 2007-08 except in the year 2010-11. The drop out rate in 2011-12 was 1.33 percentage.

**Drop out Percentage of Tribal Pupils at the Upper Primary Level**

The drop out percentage of tribal pupils at the upper primary school level, class wise and year wise from std. V to VII, is presented as table 5.5.

**Table 5.5**

*Drop-out Percentage of Tribal Pupils at the Upper Primary Level*

<table>
<thead>
<tr>
<th>Year</th>
<th>Std. V</th>
<th></th>
<th>Std. VI</th>
<th></th>
<th>Std. VII</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
</tr>
<tr>
<td>2005-06</td>
<td>3.36</td>
<td>2.32</td>
<td>2.80</td>
<td>4.23</td>
<td>3.43</td>
<td>3.83</td>
</tr>
<tr>
<td>2006-07</td>
<td>7.13</td>
<td>6.00</td>
<td>6.59</td>
<td>5.56</td>
<td>4.57</td>
<td>5.07</td>
</tr>
<tr>
<td>2007-08</td>
<td>7.86</td>
<td>5.44</td>
<td>6.72</td>
<td>7.02</td>
<td>5.69</td>
<td>6.36</td>
</tr>
<tr>
<td>2008-09</td>
<td>5.81</td>
<td>4.78</td>
<td>5.31</td>
<td>5.39</td>
<td>3.98</td>
<td>4.72</td>
</tr>
<tr>
<td>2009-10</td>
<td>4.50</td>
<td>3.37</td>
<td>3.96</td>
<td>3.12</td>
<td>2.72</td>
<td>2.93</td>
</tr>
<tr>
<td>2010-11</td>
<td>4.77</td>
<td>2.81</td>
<td>3.83</td>
<td>4.11</td>
<td>4.15</td>
<td>4.13</td>
</tr>
<tr>
<td>2011-12</td>
<td>1.71</td>
<td>1.08</td>
<td>1.46</td>
<td>2.69</td>
<td>2.33</td>
<td>2.51</td>
</tr>
</tbody>
</table>

*Source: Report of Deputy Director of Education, Wayanad, Govt. of Kerala*

A look at the table shows that the total dropouts in Std. V was maximum during 2007-08 with 6.72 percentage and was minimum during 2011-12 with 1.46 percent. The drop outs in Std VI was maximum during 2007-08 and was minimum with 2.51 percent during 2011-12. The dropout in Std.VII was maximum during 2007-08 with 10.57 percentage and minimum with 2.28 percentage during 2011-12.

**Drop out Percentage of Tribal Pupils at the Secondary School Level**

The drop out of the tribal pupils at the secondary school level is presented in table 5.6.
Table 5.6

Drop out Percentage of Tribal Pupils at the Secondary School Level

<table>
<thead>
<tr>
<th>Year</th>
<th>Std. VIII</th>
<th></th>
<th>Std. IX</th>
<th></th>
<th>Std. X</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
</tr>
<tr>
<td>2005-06</td>
<td>9.22</td>
<td>5.97</td>
<td>7.62</td>
<td>6.65</td>
<td>5.35</td>
<td>6.02</td>
</tr>
<tr>
<td>2006-07</td>
<td>11.46</td>
<td>12.40</td>
<td>11.89</td>
<td>7.88</td>
<td>8.21</td>
<td>8.06</td>
</tr>
<tr>
<td>2008-09</td>
<td>16.34</td>
<td>10.58</td>
<td>13.52</td>
<td>13.14</td>
<td>7.50</td>
<td>10.20</td>
</tr>
<tr>
<td>2009-10</td>
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<td>5.81</td>
<td>6.90</td>
<td>8.71</td>
<td>3.82</td>
<td>6.23</td>
</tr>
<tr>
<td>2010-11</td>
<td>11.04</td>
<td>8.68</td>
<td>9.88</td>
<td>8.22</td>
<td>5.42</td>
<td>6.77</td>
</tr>
</tbody>
</table>

Source: Report of Deputy Director of Education, Wayanad, Govt. of Kerala

Table 5.6 reveals that the drop out in Std. VIII increased from 2005-06 to 2008-09, fluctuating after that. The drop out was 7.62 percentage during 2005-06 and the highest dropout was in 2008-09 with 13.52 percentage. The dropout in Std. IX was maximum with 10.35 percentage during 2007-08 and minimum of 6.02 during 2005-06. The dropout in Std. X was maximum in 2006-07 with 4.93 percentage and was minimum during 2005-06 with 1.50 percent.

To make things more clear, the dropouts of tribal pupils at the primary, upper primary and secondary school are presented in the following figures.
**Figure 5.1** Drop out rate (%) at the Primary Level in Wayanad District from 2005-06 to 2011-12

**Figure 5.2** Drop out rate (%) at the Upper Primary Level in Wayanad District from 2005-06 to 2011-12
Discussion

Since independence, the central and state governments have been providing increasing facilities for the education of tribal pupils. In spite of such efforts for the advancement of scheduled tribes, still the gap in the literacy level of the tribes and the general population could not be reduced. This can be clearly perceived from the low percentage of literacy among scheduled tribes in Wayanad District.

The enrolment details from 2005-06 to 2012-13 with regard to Std. I admission shows that the maximum enrolment of 3749 was in the year 2008-09. Since then there is an inconsistent decline. This trend is equally applicable for girls and boys. Thus it was 1708 boys during 2005-06; it was only 1351 during 2012-13. Similarly when it was 1553 girls during 2005-06, it was 1283 during 2012-13. In Std.II also there was not much difference in enrolment between boys and girls. Thus the enrolment of boys was maximum during
2009-10 with 1985 and it was minimum with 1383 during the year 2012-13. The enrolment of girls with a maximum of 1907 in the year 2009-10 and minimum of 1295 was in the year 2012-13. During 2011-12, the enrolment was 1501.

In Std. III the maximum enrolment in 2010-11 was 3827 and the minimum with 2967 in 2012-13. The maximum enrolment of boys in Std. III was 1943 during 2010-11 and after gradual decline reached 1643 during 2011-12. Enrolment of girls also was maximum with 1884 during 2010-11 and lowest with 1408 during 2012-13.

The total enrolment of tribal pupils in Std. IV was 3207 during 2005-06 and since then it dropped to 3096 during 2012-13. In the case of tribal boys, the enrolment was maximum during 2011-12 with 1891. The enrolment of tribal girls was maximum with 1788 during 2011-12. But during 2012-13 it was 1476.

The enrolment in the Vth Std. was 2788 during 2005-06 and it rose to 4051 during 2011-12. The enrolment of boys during 2005-06 was 1280 from which it increased to 2017 during 2011-12 but dropped to 1868 during 2012-13. The enrolment of girls was also maximum during 2011-12 with 1944.

Enrolment in Std. VI was rather consistent and there is in fact a slight upward trend. It was maximum during 2012-13. The enrolment of boys during 2005-06 was 1040 and during the subsequent five years there was an increase in enrolment except in the year 2007-08. Enrolment of boys was maximum during 2012-13 with 1827. Enrolment of girls was maximum with 1625 during 2012-13. But during 2005-06 it was 1051.

Enrolment in Std. VII has almost remained consistent. The total enrolment during 2005-06 was 2079. The total enrolment was maximum during 2012-13 with 3190. The enrolment of boys and girls also was rather
Analysis

There is in fact a slight upward trend in the case of boys from 1035 during 2007-08 to 1672 in 2011-12. As for girls it was 965 in the year 2005-06 and 1524 during 2010-11 with the maximum enrollment of 1560 during 2012-13.

The enrollment at the high school level is generally on the increase. Thus in Std. VIII, the total enrollment was 1969 during 2005-06 which gradually increased to 2405 during 2009-10. But the maximum enrollment of 2995 was during the year 2012-13. The enrollment of boys also increased from 998 during 2005-06 to 1573 during 2012-13. As for the enrollment of tribal girls it was 971 during 2005-06 which increased to 1442 during 2012-13. The maximum enrollment was during 2011-12 with 1433.

Enrollment in Std. IX also shows an upward trend from 1645 during 2005-06 to 2038 during 2011-12. The maximum being 2358 during 2012-13. Similarly the enrollment of boys rose from 842 during 2005-06 to 1203 during 2011-12. The maximum enrollment was during 2012-13 with 1451. The enrollment of girls also increased from 803 during 2005-06 to 1155 in 2011-12. The maximum being 1397 during 2012-13.

The enrollment in Std. X also shows consistent but slight improvement from 1115 during 2008-09 to 1291 in 2010-11. The maximum enrollment was 2044 during 2012-13. Enrollment of boys has improved with 524 in 2007-08 to 999 during 2012-13. The girls also improved from 582 in 2008-09 to 935 during 2011-12. The maximum being 1045 during 2012-13.

The drop out rate of tribal pupils is strikingly high at the secondary school level. A look at the drop out rate shows that it was more than 3 percent till during 2010-11. The drop out rate at the upper primary level was very high with 10.57 during 2007-08. The drop out rate at the lower primary level was very high during 2006-07 with 6.13 percent.
The reason for drop out at the primary level in the case of boys and girls are obvious, and mostly related to the difficulty of transition from home to school. At the crucial age of 11 or 12 tribal children become an economic asset and hence dropout rate increased at the upper primary level onwards. There is agreement on the part of both the parents and teachers that the children were mostly absent from the school because they were required to help the parents in the household work and in agricultural operations or taking care younger children at home. This reason is corroborated with the increased incidence of dropout of tribal pupils. There was also agreement both on the part of parents and teachers to the effect that children were not interested in education. That means the schools were not providing the children the type of education which interested them.

The parent is dependent on the occasional help of the children at home and on the farm and this leads to absenteeism. Absenteeism leads to missing of lessons by children. The illiterate parents are not in a position to provide adjustment coaching or guide the home work. This situation leads to stagnation. Frequent failure of students make the parents realize the futility of their children continuing in the school which really does not cater to their life needs. So the parents finally withdraw the children from the school and looks for some gainful occupation. Parents are helpless due to reasons of poverty and withdraw their children from school giving priority to household work. The indifferent attitude of tribals towards education and lack of will to pursue their education leads to drop outs and this factor has been shared by teachers. Parents themselves say that they their children are free and love to work in the environment. Teachers are indifferent to tribal pupils and this factor has been expressed on various occasions by parents.

The teachers also have the opinion that the children drop out because of stagnation. Obviously, to overcome this problem, coaching facilities by
way of residential classes for these pupils can reduce dropouts and increase educational schemes. The climate prevailing in the school, particularly, the teachers’ and peers’ attitude towards the scheduled tribes students, determine their continuance in the educational system. Unless a climate congenial to the socio-psychological security among these children is created, they will continue to be pushed out of the system. Effective programmes for this need to be launched through the use of media and personal contact.

**Ethnic Factors Affecting the Education of Tribal Pupils**

The second objective of the investigation was to identify the ethnic factors affecting the education of tribal pupils. In the present study the ethnic factors include (i) Home environment factors associated with tribal education (ii) Socio-cultural factors affecting the education of tribal pupils (iii) Appropriateness of the present school system for tribal education.

Data in this regard was collected from 1300 tribal pupils, 200 teachers, 130 tribal parents, 30 Educational Experts and Social Workers each through questionnaires, interview schedules and participant observation.

Data gathered from them are presented under the following subtitles.

- Information regarding the home environment factors associated with tribal education.

- Information regarding the socio cultural factors affecting the tribal education.

- Information regarding the appropriateness of present school system for tribal education.
Home Environment Factors associated with Tribal Education.

Related responses regarding the home environment factors associated with the tribal education were collected from tribal pupils by using a questionnaire. The response of the tribal pupils is presented under separate subtitles.

Occupation of Tribal Father

The tribal pupils were asked to provide information regarding the occupation of their father. The data furnished by them in this regard is presented in table 5.7.

Table 5.7

Occupational status of Father of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Nature of Occupation</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Agriculture</td>
<td>189</td>
<td>14.54</td>
</tr>
<tr>
<td>2</td>
<td>Coolie</td>
<td>904</td>
<td>69.54</td>
</tr>
<tr>
<td>3</td>
<td>Traditional work</td>
<td>198</td>
<td>15.23</td>
</tr>
<tr>
<td>4</td>
<td>Govt. employee</td>
<td>2</td>
<td>0.15</td>
</tr>
<tr>
<td>5</td>
<td>Business</td>
<td>7</td>
<td>0.54</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>1300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table given above shows that 904 (69.54%) fathers are coolies 189 (14.54%) fathers are engaged in agriculture, 198 (15.23%) father are engaged in traditional work and 7 (0.54%) are businessmen. Only 2 (0.15%) fathers are government employees.
Occupation of Tribal Mothers

The tribal pupils were asked to provide information regarding the occupation of their mothers. The data furnished by them in this regard is presented in table 5.8.

Table 5.8

Occupational status of Mother

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Nature of Occupation</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Coolie</td>
<td>665</td>
<td>51.5</td>
</tr>
<tr>
<td>2</td>
<td>Traditional work</td>
<td>115</td>
<td>8.85</td>
</tr>
<tr>
<td>3</td>
<td>House wife</td>
<td>512</td>
<td>39.38</td>
</tr>
<tr>
<td>4</td>
<td>Agriculture</td>
<td>4</td>
<td>0.31</td>
</tr>
<tr>
<td>5</td>
<td>Govt. employee</td>
<td>1</td>
<td>0.08</td>
</tr>
<tr>
<td>6</td>
<td>Others (kitchen made servants, companies, estates)</td>
<td>3</td>
<td>0.23</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1300</td>
<td>100</td>
</tr>
</tbody>
</table>

The table reveals that 665 (51.15%) mothers are coolies and 512 (39.38%) mothers are housewives. 115 (8.85%) mothers are engaged in traditional work and 4 (0.31%) mothers are engaged in agriculture. Only 1 (0.08%) mother of a scheduled tribe pupil is a government employee. 3 (0.23%) mothers were found employment in well to do families and companies.

Occupational status of the Siblings

As part of the questionnaire pupils were asked to provide the details regarding the occupation of the siblings. Their response in this regard is presented in table 5.9.
Table 5.9

*Occupational status of Siblings*

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Nature of Occupation</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Coolie</td>
<td>510</td>
<td>20.38</td>
</tr>
<tr>
<td>2</td>
<td>Traditional work</td>
<td>52</td>
<td>2.08</td>
</tr>
<tr>
<td>3</td>
<td>Agriculture</td>
<td>66</td>
<td>2.64</td>
</tr>
<tr>
<td>4</td>
<td>Business</td>
<td>3</td>
<td>0.12</td>
</tr>
<tr>
<td>5</td>
<td>Govt. employee</td>
<td>1</td>
<td>0.04</td>
</tr>
<tr>
<td>6</td>
<td>Unemployed</td>
<td>1870</td>
<td>74.74</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>2502</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table shows that 510 (20.38%) siblings of ST pupils are coolies, 52 (2.08%) siblings have taken up traditional work. 66 (92.64%) siblings are engaged in agriculture and 3 (0.12%) siblings are engaged in business. 1870 (74.74%) siblings of the ST pupils are unemployed. Only 1(0.04%) sibling of a tribal pupil is a government employee.

**Monthly Income of the Tribal Families**

The tribal pupils were asked to provide information regarding the monthly income of their families. The data furnished by them in this regard is consolidated in table 5.10.
Table 5.10

Monthly Income of the Tribal Families

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Source of income</th>
<th>Less than Rs.1000</th>
<th>Between Rs.1000-1500</th>
<th>Between 1500-2000</th>
<th>More than 2000</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>1</td>
<td>Father (N = 1300)</td>
<td>1028</td>
<td>79.07</td>
<td>180</td>
<td>13.85</td>
</tr>
<tr>
<td>2</td>
<td>Mother (N = 1300)</td>
<td>1125</td>
<td>86.54</td>
<td>104</td>
<td>8.00</td>
</tr>
<tr>
<td>3</td>
<td>Other Members of the family (N = 632)</td>
<td>509</td>
<td>80.54</td>
<td>118</td>
<td>18.67</td>
</tr>
<tr>
<td>4</td>
<td>Total income of the family (N = 3232)</td>
<td>2662</td>
<td>82.36</td>
<td>404</td>
<td>12.5</td>
</tr>
</tbody>
</table>

The table reveals that 1028 (79.07%) fathers, 1125 (86.54%) mothers and 509 (80.54%) others in the family have a monthly income of less than Rs.1000. The income range from Rs.1500 to Rs.2000 is for 180 (13.85%) fathers, 104 (8.00%) mothers and 118 (18.67%) others have a monthly income between Rs.1000 – Rs.1500. The income range from Rs.1500 to Rs.2000 is for 88 (6.77%) fathers, 69 (5.31%) mothers and 4 (0.63%) others members in the family. 4 (0.31%) fathers, 2 (0.15%) mothers and 1 (0.16%) others have an income of more than 2000.

Housing Facilities

The tribal pupils were asked whether they possess houses of their own. Their response in their regard is presented in table 5.11.
Table 5.11

**Housing Facilities of Tribal Pupils**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Particulars</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Possess house</td>
<td>1295</td>
<td>99.62</td>
</tr>
<tr>
<td>2</td>
<td>Do not possess house</td>
<td>05</td>
<td>0.38</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>1300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table shows that 1295 (99.62%) tribal pupils possess a house, whereas 5 (0.38%) tribal pupils have no houses of their own.

**Type of Houses of Tribal Pupils**

The 1295 tribal pupils who have their own houses were also asked about the types of houses they possess. Their opinion in this regard is consolidated in table 5.12.

Table 5.12

**Type of Houses of Tribal Pupils**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Type of House</th>
<th>Responses of tribal pupils</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Paniyan</td>
<td>Kurichian</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Hut</td>
<td>47</td>
<td>16.26</td>
</tr>
<tr>
<td>2</td>
<td>Thatched</td>
<td>109</td>
<td>37.72</td>
</tr>
<tr>
<td>3</td>
<td>Tiled</td>
<td>86</td>
<td>29.76</td>
</tr>
<tr>
<td>4</td>
<td>Concrete</td>
<td>47</td>
<td>16.26</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>289</td>
<td>100</td>
</tr>
</tbody>
</table>
The table shows that 153 (11.81%) tribal pupils live in huts. 403 (31.12%) tribal pupils live in thatched houses and 286 (22.08%) tribal pupils live in tiled houses. Concrete types of houses are available for 286 (22.08%) tribal people.

**Details of Electricity Facility at Home**

The pupils were asked whether they have electricity facility at home. Their response in this regard is presented in Table 5.13.

**Table 5.13**

*Details of Electricity Facility at Home*

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Tribe</th>
<th>Electricity available</th>
<th>Electricity not available</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>130</td>
<td>44.83</td>
<td>160</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>186</td>
<td>65.26</td>
<td>99</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>170</td>
<td>60.71</td>
<td>110</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>133</td>
<td>60.45</td>
<td>87</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>130</td>
<td>57.78</td>
<td>95</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>749</td>
<td>57.62</td>
<td>551</td>
</tr>
</tbody>
</table>

Pearson Chi-Square: 28.0755, df=4, p=0.000012

The table reveals that 749 (57.62%) pupils have electrified houses. 186 (65.26%) pupils of Kurichian, 170 (60.71%) pupils of Kuruman, 133 (60.45%) pupils of Kattunaickan and 130 (57.78%) pupils of Adiyan have electrified houses. Only 130 (44.83%) pupils of Paniya tribe have electricity in their home. P value (0.000) is less than 0.05. Hence there exists significant difference among tribal groups with regard to the electricity facility at home.
Details of Help Received for Study at Home

The pupils were asked whether they have received any help for study at home. Their response in this regard is presented in table 5.14.

Table 5.14
Responses of Tribal Pupils Regarding the Help Received for Study at Home:

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Tribe</th>
<th>Response of tribal pupils</th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>86</td>
<td>29.66</td>
<td>290</td>
<td>70.34</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>162</td>
<td>56.84</td>
<td>123</td>
<td>43.16</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>184</td>
<td>65.71</td>
<td>96</td>
<td>34.29</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>92</td>
<td>41.82</td>
<td>128</td>
<td>58.18</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>110</td>
<td>48.89</td>
<td>115</td>
<td>51.11</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>634</td>
<td>48.77</td>
<td>666</td>
<td>51.23</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi: 86.2744, df=4, p=0.00000

It is clear from the table that among the sample respondents 65.71 percent pupils of Kuruman family and 56.84 pupils of Kurchian families received support from family members for their study. Most of the students from Paniya family (70.34%), Kattunaickan family (58.18%) and Adiyan family (51.11%) received no support from family for learning at home. There exists significant difference among tribal groups providing support for learning at home, since the p-value (0.00) is less than 0.05.

Help Received from Family Members for Study at Home.

The 634 pupils who received help for study at home have given their opinion from whom they receive help for study at home. The same is consolidated in table 5.15.
Table 5.15  
*Responses of Tribal Pupils Regarding the Help received from Family for Study at Home*

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Paniya</th>
<th>Kurichian</th>
<th>Kuruman</th>
<th>Kattunaickan</th>
<th>Adiyam</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>Parents</td>
<td>19</td>
<td>22.09</td>
<td>18</td>
<td>11.11</td>
<td>26</td>
<td>14.13</td>
</tr>
<tr>
<td>Siblings</td>
<td>46</td>
<td>53.49</td>
<td>83</td>
<td>51.23</td>
<td>96</td>
<td>52.17</td>
</tr>
<tr>
<td>Relatives</td>
<td>24</td>
<td>27.91</td>
<td>70</td>
<td>43.21</td>
<td>78</td>
<td>42.39</td>
</tr>
<tr>
<td>Tuition teacher</td>
<td>0</td>
<td>0.00</td>
<td>14</td>
<td>8.64</td>
<td>8</td>
<td>4.35</td>
</tr>
</tbody>
</table>

The table reveals that 119 (18.77%) pupils receive help from parents. 330 (52.05%) pupils receive help from siblings, 233 (36.75%) pupils receive help from relatives whereas only 31 (4.89%) tribal pupils receive help from tuition teacher.

**Alcoholic Consumption of the Family Members Affects the Education of Tribal Pupils**

The tribal pupils were asked whether their education is hindered because of the alcoholic consumption of the family. Their response in this regard is presented in table 5.16.
Table 5.16

Alcoholic Consumption of the Family Affect the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>78</td>
<td>26.90</td>
<td>212</td>
<td>73.10</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>45</td>
<td>15.79</td>
<td>240</td>
<td>84.21</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>51</td>
<td>18.21</td>
<td>229</td>
<td>81.79</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>36</td>
<td>16.36</td>
<td>184</td>
<td>83.64</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>38</td>
<td>16.89</td>
<td>187</td>
<td>83.11</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>248</td>
<td>19.08</td>
<td>1052</td>
<td>80.92</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 15.3636, df=4, p=.004009

The table reveals that only 248 (19.08%) pupils believe that their education is hindered by the alcoholic consumption of the family. However 1052 (80.92%) tribal pupils think that their education is not hindered by the alcoholic consumption of the family. 78 (26.90%) pupils of Paniya tribe, 45 (15.79%) pupils of Kurichian tribe, 51 (18.21%) pupils of Kuruman tribe, 36 (16.36%) pupils of Kattunaickan tribe and 38 (16.89%) pupils of Adiyan tribe believe that alcoholic consumption of the family affect their education negatively. There exists significant difference among tribal group with regard to the effect of alcoholic consumption in the education of tribal pupils, since the p value (0.004) is less than 0.05.

Regularity of Attendance in School

Using the questionnaire, information was collected from tribal pupils regarding the regularity of their attendance in school. The data furnished by them in this regard is presented in table 5.17.
The table reveals that 950 (73.08%) pupils attend school regularly whereas 350 (26.92%) pupils do not attend school regularly. 68.42 percent pupils of Kurichian tribe, 82.86 percent pupils of Kattunaickan tribe and 80.44 percent pupils of Adiyan tribe have opined that they attend school regularly. Only 58.28 percent pupils of Paniyan tribe attend school regularly. There exists significant difference among tribal groups in attending school regularly, since p-value (0.00) is less than 0.05.

### Reasons for Irregular Attendance in School

The 350 tribal pupils also stated that they were irregular in attending school were asked to give the details of the reason for not attending the school regularly. The details furnished by them in this regard are presented as table 5.18.
Table 5.18

Responses of Pupils Regarding the Reasons of Irregular Attendance in School

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Reasons</th>
<th>Paniya</th>
<th>Percentage</th>
<th>Kurichian</th>
<th>Percentage</th>
<th>Kuruman</th>
<th>Percentage</th>
<th>Kattunaickan</th>
<th>Percentage</th>
<th>Adiyan</th>
<th>Percentage</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Not interested in learning</td>
<td>20</td>
<td>16.53</td>
<td>10</td>
<td>11.11</td>
<td>15</td>
<td>31.25</td>
<td>21</td>
<td>44.68</td>
<td>10</td>
<td>22.73</td>
<td>76</td>
<td>21.71</td>
</tr>
<tr>
<td>2</td>
<td>Caring of siblings</td>
<td>51</td>
<td>42.15</td>
<td>31</td>
<td>34.44</td>
<td>22</td>
<td>45.83</td>
<td>14</td>
<td>29.79</td>
<td>13</td>
<td>29.55</td>
<td>131</td>
<td>37.43</td>
</tr>
<tr>
<td>3</td>
<td>Failure to do homework and fear of punishment</td>
<td>25</td>
<td>20.66</td>
<td>11</td>
<td>12.22</td>
<td>7</td>
<td>14.58</td>
<td>8</td>
<td>17.02</td>
<td>11</td>
<td>25.00</td>
<td>62</td>
<td>17.71</td>
</tr>
<tr>
<td>4</td>
<td>No encouragement from parents</td>
<td>41</td>
<td>33.88</td>
<td>42</td>
<td>46.67</td>
<td>18</td>
<td>37.50</td>
<td>27</td>
<td>57.45</td>
<td>25</td>
<td>56.82</td>
<td>153</td>
<td>43.71</td>
</tr>
</tbody>
</table>

The table reveals that 21.71 percent of the tribal pupils opined that they have no interest in learning. 37.43 percent of the pupils proclaimed that caring of siblings is the reason for not attending school regularly. Failure to do homework and fear of punishment is the reason for irregular attendance mentioned by 17.71 percent tribal pupils. 43.71 percent tribal pupils are of the opinion that the lack of encouragement from parents is the cause of irregular attendance in school.
Responses of the Tribal Pupils Regarding the Learning Facilities at Home

The tribal pupils were asked to give their opinion regarding the learning facilities in their home. The details they have furnished are presented under relevant subtitles.

a) Study Room Facilities at Home

The tribal pupils were asked to give their opinion regarding the study room facilities in their home. Their response in this regard is presented as table 5.19.

Table 5.19

Study Room Facilities at Home

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Available</th>
<th>Not available</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>21</td>
<td>7.24</td>
<td>269</td>
<td>92.76</td>
</tr>
<tr>
<td>2</td>
<td>28</td>
<td>9.82</td>
<td>257</td>
<td>90.18</td>
</tr>
<tr>
<td>3</td>
<td>23</td>
<td>8.21</td>
<td>257</td>
<td>91.79</td>
</tr>
<tr>
<td>4</td>
<td>8</td>
<td>3.64</td>
<td>212</td>
<td>96.36</td>
</tr>
<tr>
<td>5</td>
<td>16</td>
<td>7.11</td>
<td>209</td>
<td>92.89</td>
</tr>
<tr>
<td>Total</td>
<td>96</td>
<td>7.38</td>
<td>1204</td>
<td>92.62</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 7.31521, df=4, p=0.120168

The table shows that out of the total 1300 respondents 92.62 percent tribal pupils have no separate study room in their homes. Tribe-wise break up shows that 92.76 percent pupils of Paniya, 90.18 percent pupils of Kurichian, 91.79 percent pupils of Kuruman 96.36 percente pupils of Kattunaickan and
92.89 percent pupils of Adiyan have no separate study rooms in their homes. Since p-values (0.12) is greater than 0.05, no significant difference exists among the tribal group with regard to the separate study room facilities at home.

b) Facilities of Chair at Home

The tribal pupils have given their opinion regarding the chair facilities for learning at home. Their response in this regard is presented as table 5.20.

Table 5.20

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th>Available</th>
<th>Not available</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>181</td>
<td>109</td>
<td>37.59</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>199</td>
<td>86</td>
<td>30.18</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>233</td>
<td>47</td>
<td>16.79</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>131</td>
<td>89</td>
<td>40.45</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>161</td>
<td>64</td>
<td>28.44</td>
<td>225</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>905</td>
<td>395</td>
<td>30.38</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 42.5432, df=4, p=.000000

The table reveals that only 69.62 percent tribal pupils have chair facilities for learning at home. Tribe-wise break up shows that 37.59 percent pupils of Paniya, 30.18 percent of Kurichian, 16.79 percent of Kuruman, 40.45 percent pupils of Kattunaickan and 28.44 percent pupils of Adiyan tribe have no chair facilities for study at home. There exists significant difference among tribal group with regard to the chair facilities for study at home, since p-value (0.00) is less
c) Facilities of Table at Home

The tribal pupils have given their responses regarding the table facilities for study at home which is consolidated table 5.21.

Table 5.21

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Available</th>
<th>Not available</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Number</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>117</td>
<td>173</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>161</td>
<td>124</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>121</td>
<td>159</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>98</td>
<td>122</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>117</td>
<td>108</td>
<td>225</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>614</td>
<td>686</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 19.8257, df=4, p=.000542

The table shows that out of the total 1300 respondents 52.77 percent pupils have opined that they have no table for study at home. Tribe-wise break up indicates that 59.66 percent Paniya pupils, 43.51 percent Kurichian pupils, 56.79 percent Kuruman pupils, 55.45 percent Kattunaickan pupils and 48.00 percent Adiyan pupils have no table facilities for their study at home. There exists significant difference among tribal group in providing table facilities for study at home, since p-value (0.00) is less than 0.05.

d) Facilities of Almirah at Home

The tribal pupils have given their opinion regarding the facilities of almirah for study at home. Their response in this regard is presented in table 5.22.
**Table 5.22**

*Facilities of Almirah at Home*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Available</th>
<th>Not available</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>91</td>
<td>31.38</td>
<td>199</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>120</td>
<td>42.11</td>
<td>165</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>90</td>
<td>32.14</td>
<td>190</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>74</td>
<td>33.64</td>
<td>146</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>88</td>
<td>39.11</td>
<td>137</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>463</td>
<td>35.62</td>
<td>837</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 10.5514, df=4, p=.032116

The table reveals that out of 1300 pupil respondents, 64.38 percent pupils have no almirah in their homes. Tribe-wise break up shows that 68.62 percent Paniya pupils, 57.89 percent Kurichian pupils, 67.86 percent Kuruman pupils, 66.36 percent Kattunaickan pupils and 60.89 percent Adiyan pupils have opined that they have no access for almirah for study purposes. There exists significant difference among tribal group with regard to the availability of almirah for study at home, since p-value (0.03) is less than 0.05.

e) **Facilities of Globe at Home**

The tribal pupils were asked to give their opinion regarding the facilities of globe in their home. Their response in this regard is presented as table 5.23.
Table 5.23

Facilities of Globe at Home

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>0</td>
<td>0.00</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>3</td>
<td>1.05</td>
<td>282</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>5</td>
<td>1.79</td>
<td>275</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>2</td>
<td>0.91</td>
<td>218</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>2</td>
<td>0.89</td>
<td>223</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>12</td>
<td>0.92</td>
<td>1288</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 5.03578, df=4, p=.283670

The table reveals that out of 1300 respondents, 99.08 percent of pupils have opined that they have no globe in their homes. Tribe-wise break up shows that 98.95 percent Kurichian pupils, 98.21 percent Kuruman pupils, 99.09 percent Kattunaickan pupils, 99.11 percent Adiyan pupils have no globe in their homes. The pupils of Paniya community have no globe in their homes. There is no significant difference exist among tribal groups with regard to the availability of globe for study at home, since p-value (0.28) is greater than 0.05.

f) Availability of Dictionary at Home

The tribal pupils were asked to give their opinion regarding the availability of dictionary at home. Their response in this regard is presented in table 5.24.
Table 5.24

*Availability of Dictionary at Home*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Available</th>
<th></th>
<th>Not available</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>8</td>
<td>2.76</td>
<td>282</td>
<td>97.24</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>37</td>
<td>12.98</td>
<td>248</td>
<td>87.02</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>95</td>
<td>33.93</td>
<td>185</td>
<td>66.07</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>26</td>
<td>11.82</td>
<td>194</td>
<td>88.18</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>13</td>
<td>5.78</td>
<td>212</td>
<td>94.22</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>179</td>
<td>13.77</td>
<td>1121</td>
<td>86.23</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 138.405, df=4, p=.000000

The table reveals that out of 1300 respondents, 86.23 percent pupils have no dictionary at home. Tribe-wise break up shows that 97.24 percent Paniyan pupils, 87.02 percent Kurichian pupils, 66.07 percent Kuruman pupils, 88.18 percent Kattunaickan pupils and 94.22 percent Adiyan pupils have opined that the dictionary is not available in their home. There exists significant difference among tribal group with regard to the availability of dictionary at home, since p-value (0.00) is less than 0.05.

**g) Books for Additional Reading**

The tribal pupils have given their opinion about the books for additional reading in their homes which is consolidated in table 5.25.
Table 5.25

*Availability of Books for Additional Reading at Home*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Available</th>
<th>Not available</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>4</td>
<td>1.38</td>
<td>286</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>7</td>
<td>2.46</td>
<td>278</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>9</td>
<td>3.21</td>
<td>271</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>7</td>
<td>3.18</td>
<td>213</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>5</td>
<td>2.22</td>
<td>220</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>32</td>
<td>2.46</td>
<td>1268</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 2.60456, df=4, p=0.626020

Only 2.46 percent pupils revealed that they have books for additional reading at home. Tribe-wise break up shows that 98.62 percent pupils belonging to Paniyan community, 97.54 percent Kurichian pupils, 96.79 percent Kuruman pupils, 96.82 percent Kattunaickan pupils and 97.78 percent Adiyan pupils have no books for additional reading at home. There is no significant difference among tribal groups with regard to the availability of books for additional reading at home, since p value (0.62) is greater than 0.05.
Graphical Representation of the Responses of Tribal Pupils Regarding the Learning Facilities Available at Home is presented in Figure 5.4.

**Figure 5.4 Learning Facilities at Home**

**Availability of Adequate Dress**

The tribal pupils were asked whether they have enough dress to wear. Their response in this regard is presented in table 5.26.
Table 5.26

*Availability of Adequate Dress*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Number</th>
<th>Percentage</th>
<th>Number</th>
<th>Percentage</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>243</td>
<td>83.79</td>
<td>47</td>
<td>16.21</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>269</td>
<td>94.39</td>
<td>16</td>
<td>5.61</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>263</td>
<td>93.93</td>
<td>17</td>
<td>6.07</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>190</td>
<td>86.36</td>
<td>30</td>
<td>13.64</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>201</td>
<td>89.33</td>
<td>24</td>
<td>10.67</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>1166</strong></td>
<td><strong>89.69</strong></td>
<td><strong>134</strong></td>
<td><strong>10.31</strong></td>
<td><strong>1300</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 25.8105, df=4, p=.000035

The table reveals that 47 (16.21%) Paniya pupils, 30 (13.64%) Kattunaickan and 24 (10.67%) Adiyan pupils have opined that they have not enough dresses. Whereas only 16 (5.6%) Kuruchian pupils and 17 (6.07%) Kuruman pupils have proclaimed that they do not have enough dresses. There exists significant difference among the tribal group with regard to the availability of dress, since p-value (0.00) is less than 0.05.

**Shortage of Food at Home**

The tribal pupils were asked whether they have experienced shortage of food at home. Their response in this regard is consolidated in table 5.27.
Table 5.27

*Shortage of Food at Home*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Food shortage</td>
<td>No food shortage</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td></td>
<td>6</td>
<td>2.07</td>
<td>284</td>
<td>97.93</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td></td>
<td>4</td>
<td>1.40</td>
<td>281</td>
<td>98.60</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td></td>
<td>3</td>
<td>1.07</td>
<td>277</td>
<td>98.93</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td></td>
<td>6</td>
<td>2.73</td>
<td>214</td>
<td>97.27</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td></td>
<td>2</td>
<td>0.89</td>
<td>223</td>
<td>99.11</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>21</td>
<td>1.62</td>
<td>1279</td>
<td>98.38</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 3.43578, df=4, p=.487722

The table reveals that 6 (2.07%) Paniyan pupils, 4 (1.40%) Kurichian pupils, 3 (1.07%) Kuruman pupils, 6 (2.73%) Kattunaickan pupils and 2 (0.89%) Adiyan pupils have opined that they have experienced the shortage of food at home. There is no significant difference exist among the tribal group with regard to the shortage of food, since p-value (0.48) is greater than 0.05.

**Previous Discontinuation of Education**

The tribal pupils were asked whether they have discontinued their education previously because of financial difficulties. Their response in this regard is presented in table 5.28.
Table 5.28

Responses of Tribal Pupils Regarding the Discontinuation of Education

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>8</td>
<td>2.76</td>
<td>282</td>
<td>97.24</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>5</td>
<td>1.75</td>
<td>280</td>
<td>98.25</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>5</td>
<td>1.79</td>
<td>275</td>
<td>98.21</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>6</td>
<td>2.73</td>
<td>214</td>
<td>97.27</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>4</td>
<td>1.78</td>
<td>221</td>
<td>98.22</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>28</td>
<td>2.15</td>
<td>1272</td>
<td>97.85</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 1.39340, df=4, p=.845340

The table shows that 8 (2.76%) Paniyan pupils, 5 (1.75%) Kurichian pupils, 5 (1.79%) Kuruman pupils, 6 (2.73%) Kattunaickan pupils and 4 (1.78%) Adiyan pupils have opined that they had discontinued their studies due to financial difficulties at home. There is no significant difference exist among tribal groups with regard to the discontinuance of education previously, since p-value (0.84) is greater than 0.05.

Engagement in Traditional Household Work

The tribal pupils were asked to provide details regarding whether the tribal parents compel their children to engage in traditional household work. Their response in this regard is consolidated in table 5.29.
### Table 5.29

**Engagement of Pupils in Traditional Household Work**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>22</td>
<td>7.59</td>
<td>268</td>
<td>92.41</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>6</td>
<td>2.11</td>
<td>279</td>
<td>97.89</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>10</td>
<td>3.57</td>
<td>270</td>
<td>96.43</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>12</td>
<td>5.45</td>
<td>208</td>
<td>94.55</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>10</td>
<td>4.44</td>
<td>215</td>
<td>95.56</td>
<td>225</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>60</td>
<td>4.62</td>
<td>1240</td>
<td>95.38</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 10.9528, df=4, p=.027117

The table reveals that 22 (7.59%) Paniyan pupils, 6 (2.11%) Kurichian pupils, 10 (3.57%) Kuruman pupils, 12 (5.45%) Kattunaickan pupils and 10 (4.44%) Adiyan pupils have opined that they were compelled to do traditional household work by their parents. Since p-value (0.02) is less than 0.05 there exists significant difference among tribal groups with regard to the compulsion by their parents for doing traditional/household work.

**Economic Factors act as a Constraint in Tribal Education**

The tribal pupils were asked whether their financial difficulties affect their education and the response of the tribal pupils in this regard is presented in table 5.30
### Table 5.30

**Responses of Tribal Pupils Regarding whether Economic Factors act as a Constraint in Tribal Education**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Economic constraint exist</th>
<th>No economic constraint</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>266</td>
<td>91.72</td>
<td>24</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>264</td>
<td>92.63</td>
<td>21</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>260</td>
<td>92.86</td>
<td>20</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>198</td>
<td>90.00</td>
<td>22</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>199</td>
<td>88.44</td>
<td>26</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1187</td>
<td>91.31</td>
<td>113</td>
<td>8.69</td>
</tr>
</tbody>
</table>

Pearson Chi-square: $4.33784$, df=4, $p=0.362230$

The table shows that 1187 (91.31%) tribal pupils have opined that the economic factors act as a constraint in their education; 113 (8.69%) tribal pupils are of the opinion that economic factors do not act as a constraint in their education. Among the tribal pupils who responded positively to this problem, the maximum percentage (92.86%) was shown by the Kuruman pupils and the lowest percentage (88.44%) was shown by Adiyan pupils. Since $p$-value (0.36) is greater than 0.05, there is no significant difference among tribal groups with regard to economic factors as constraint in the education of tribals.

**Nature of Adverse Effect on Education because of Financial Difficulties**

The 1187 (91.31%) tribal pupils stated that their education is adversely affected because of the financial difficulties they have confronted because of poor economic conditions. Their response is compiled in table 5.31.
### Analysis

**Table 5.31**

*Types of Difficulties Confronted due to Poor Economic Conditions*

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Responses of Tribal pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Paniya</td>
<td>Kurichian</td>
<td>Kuruman</td>
<td>Kattunaickan</td>
<td>Adiyan</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>Helping parents in their work</td>
<td>65</td>
<td>24.25</td>
<td>88</td>
<td>33.72</td>
<td>138</td>
<td>52.87</td>
</tr>
<tr>
<td>Parents do not consider the educational needs</td>
<td>106</td>
<td>39.55</td>
<td>86</td>
<td>32.95</td>
<td>34</td>
<td>13.03</td>
</tr>
<tr>
<td>Not providing facilities for learning at home</td>
<td>113</td>
<td>42.16</td>
<td>86</td>
<td>32.95</td>
<td>25</td>
<td>9.58</td>
</tr>
<tr>
<td>Feel difficult to interact with other students</td>
<td>105</td>
<td>39.18</td>
<td>82</td>
<td>31.42</td>
<td>89</td>
<td>34.10</td>
</tr>
<tr>
<td>Parents compel to go for wages</td>
<td>118</td>
<td>44.03</td>
<td>64</td>
<td>24.52</td>
<td>41</td>
<td>15.71</td>
</tr>
</tbody>
</table>

The table shows that 506 (42.70%) tribal pupils have opined that they help parents in their work. 307 (25.91%) tribal pupils are of the opinion that parents do not consider the educational needs of the tribal pupils. 265 (22.36%) pupils are of the opinion that parents do not provide facilities for learning at home. 456 (38.48%) tribal pupils proclaim that they find it difficult to interact with others due to the economic problems. 265 (22.36%)
tribal pupils are of the opinion that parents compel the children to go for wages.

**Economic Support for the Education**

The tribal pupils were asked questions regarding the sources of economic support for their education. The response in this regard is given as table 5.32.

**Table 5.32**

*Economic Support for the Education of Tribal Pupils*

<table>
<thead>
<tr>
<th>SL No</th>
<th>Particulars</th>
<th>Paniya</th>
<th>Number</th>
<th>Percentage</th>
<th>Kurichian</th>
<th>Number</th>
<th>Percentage</th>
<th>Kuruman</th>
<th>Number</th>
<th>Percentage</th>
<th>Kattunaickan</th>
<th>Number</th>
<th>Percentage</th>
<th>Adiyan</th>
<th>Number</th>
<th>Percentage</th>
<th>Total</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Through Parents</td>
<td></td>
<td>267</td>
<td>92.07</td>
<td>274</td>
<td>96.14</td>
<td>278</td>
<td>99.29</td>
<td>216</td>
<td>98.18</td>
<td>220</td>
<td>97.78</td>
<td>1255</td>
<td>96.54</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Through Relatives</td>
<td></td>
<td>5</td>
<td>1.72</td>
<td>2</td>
<td>0.70</td>
<td>1</td>
<td>0.36</td>
<td>5</td>
<td>2.27</td>
<td>0</td>
<td>0.00</td>
<td>13</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Assistance from Government</td>
<td></td>
<td>53</td>
<td>18.28</td>
<td>46</td>
<td>16.14</td>
<td>53</td>
<td>18.93</td>
<td>52</td>
<td>23.64</td>
<td>52</td>
<td>23.11</td>
<td>256</td>
<td>19.69</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Income from my work</td>
<td></td>
<td>25</td>
<td>8.62</td>
<td>18</td>
<td>6.32</td>
<td>19</td>
<td>6.79</td>
<td>12</td>
<td>5.45</td>
<td>8</td>
<td>3.56</td>
<td>82</td>
<td>6.31</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The table reveals that 1255 (96.54%) tribal area of the opinion that they depend on parents for their economic needs. 13 (1.00%) tribal pupils depend on relatives for their educational expenses. 256 (19.69%) tribal pupils depend on assistance from government and 82 (6.31) of the tribal pupils depend on wages they earn through work during leisure hours for their educational expenses.
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Responses of Teachers Regarding the Home Environment Factors Associated with tribal Education

Related responses regarding the home environment factors associated with the tribal education were collected from teachers by using a questionnaire. Their responses in this regard are presented under separate subtitles.

a) Special Training to Teach Scheduled Tribe Pupils

The details of the responses of the teachers regarding whether they have received special training to teach tribal students is presented in table 5.33.

Table 5.33

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Responses of Teachers</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Received special training to teach tribal pupils</td>
<td>7</td>
<td>3.50</td>
</tr>
<tr>
<td>2</td>
<td>Did not receive special training to teach tribal pupils</td>
<td>193</td>
<td>96.50</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table reveals that 7 (3.50%) teachers opined that they received special training to teach the tribal pupils. 193 (96.50) teachers did not receive any training to teach tribal pupils.

b) Teachers Require Special Training to teach tribal pupils

The details of the responses of the teachers regarding whether they require some special training to teach tribal pupils is presented in table 5.34.
Table 5.34

**Teachers Require Special Training to Teach Tribal Pupils**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Response of Teachers</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Require special training to teach tribal pupils</td>
<td>160</td>
<td>80.00</td>
</tr>
<tr>
<td>2</td>
<td>Not require special training to teach tribal pupils</td>
<td>40</td>
<td>20.00</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

The table reveals that 80.00 percent of the teachers are of the opinion that they require special training to teach tribal pupils. However 20.00 percent of the teachers are of the opinion that they do not want any special training to teach the tribal pupils.

c) **Regular Attendance of Tribal pupils in Schools**

The opinion of the teachers regarding the attendance of schedules tribe pupils in schools is presented below in the table 5.35.

Table 5.35

**Responses of the teachers regarding Regular Attendance of Scheduled Tribe Pupils in School**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Responses of Teachers</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Scheduled tribe pupils attend school regularly</td>
<td>45</td>
<td>22.50</td>
</tr>
<tr>
<td>2</td>
<td>Scheduled tribe pupils do not attend school regularly</td>
<td>155</td>
<td>77.50</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table reveals that 77.50 percent of the teachers are of the opinion that the scheduled tribe pupils do not attend school regularly. However 22.50
percent of the teachers are of the opinion that tribal pupils attend school regularly.

d) Reasons of Irregular Attendance of Scheduled Tribe Pupils.

The response of the teachers regarding the reasons for irregular attendance of tribal pupils in school is presented in table 5.36.

Table 5.36

Reasons for Irregular Attendance of Tribal Pupils in Schools

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Response of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Coolie work</td>
<td>68</td>
</tr>
<tr>
<td>2</td>
<td>No encouragement from parents</td>
<td>137</td>
</tr>
<tr>
<td>3</td>
<td>Lack of interest for education</td>
<td>128</td>
</tr>
<tr>
<td>4</td>
<td>Illiteracy of parents</td>
<td>127</td>
</tr>
<tr>
<td>5</td>
<td>Lack of peers to accompany</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>School is not within reach</td>
<td>70</td>
</tr>
</tbody>
</table>

The table reveals that among the teacher respondents, 43.87 percent of the teachers are of the opinion that irregular attendance of the scheduled tribe pupils is mainly due to coolie work. 83.88 percent of the teachers have the view that irregular attendance is due to the discouragement from parents. 82.58 percent of the teachers opined that lack of interest for education among the pupils is the reason for their irregular attendance. 81.94 percent of the teachers hold that irregular attendance of pupils is due to the illiteracy of parents. 3.23 percent of the teachers have the view that lack of peers to accompany is the reason for irregular attendance. School is not within reach is projected as reason by 45.16 percent teachers.
e) **Home Related Factors Adversely Affect the Education of Tribal Pupils**

The details of the responses of the teachers regarding the home environment factors act as constraints in the education of tribal pupils are presented in table 5.37.

**Table 5.37**

*Home Environment Factors as Adversely Affecting the Education of Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lack of learning facilities at home</td>
<td>99</td>
<td>49.50</td>
</tr>
<tr>
<td>2</td>
<td>Alcoholic consumption of family members</td>
<td>156</td>
<td>78.00</td>
</tr>
<tr>
<td>3</td>
<td>Poverty in the family</td>
<td>165</td>
<td>82.50</td>
</tr>
<tr>
<td>4</td>
<td>Lack of educated people in the family</td>
<td>132</td>
<td>66.00</td>
</tr>
</tbody>
</table>

The table reveals that 82.50 percent of the teachers have the opinion that poverty in the family adversely affects the education of tribal pupils. 78% of the teachers are of the opinion that alcoholic consumption of family members leads to the educational backwardness. 66 percent of the teachers are of the opinion that lack of educated people in the family affects their studies. 49.50 percent of the teachers have the opinion that lack of learning facilities at home act as a constraint in the education of tribal pupils.

f) **Economic Factors act as Constraints in the Education of Tribal Pupils.**

The details of the responses of the teachers regarding the economic factors leading to the educational backwardness of tribal pupils are presented in table 5.38.
Table 5.38

Economic Factors Adversely Affecting the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>No permanent income for family</td>
<td>115</td>
</tr>
<tr>
<td>2</td>
<td>No interest to invest money for their child</td>
<td>127</td>
</tr>
<tr>
<td>3</td>
<td>Lack of enough financial assistance from the govt.</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>Pupils are compelled by their parents to go for wages</td>
<td>115</td>
</tr>
</tbody>
</table>

The table reveals that 63.50 percent of the teachers are of the opinion that lack of interest to invest money for their child affects the education of these pupils. 57.50 percent of the teachers have the opinion that lack of permanent income for family and that children are taken with their parents to help in their work are the factors which act as constraint in the education of tribal pupils. 3.50 percent of the teachers hold the view that lack of enough financial assistance from the government is another cause for their educational backwardness.

Responses of the Parents Regarding the Home Related Factors Adversely Affecting the Education of Tribal Pupils

The tribal parents interviewed have given their opinion about home environment factors adversely affecting the education of tribal pupils. Their response in this regard is compiled in table 5.39.
### Table 5.39

**Home Related Factors Affecting the Education of Tribal Pupils**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Responses of Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>1</td>
<td>Difficult to provide learning materials at home</td>
<td>109</td>
</tr>
<tr>
<td>2</td>
<td>Learning is not of much use in future life</td>
<td>80</td>
</tr>
<tr>
<td>4</td>
<td>Compelling the children to go for wages</td>
<td>58</td>
</tr>
<tr>
<td>5</td>
<td>Feel difficult to interact with others</td>
<td>65</td>
</tr>
<tr>
<td>6</td>
<td>Quarrelsome atmosphere at home</td>
<td>75</td>
</tr>
<tr>
<td>7</td>
<td>Pupils engage household work</td>
<td>55</td>
</tr>
<tr>
<td>8</td>
<td>Unable to help children in their learning at home</td>
<td>78</td>
</tr>
<tr>
<td>9</td>
<td>Economic difficulties act as a constraint in the education</td>
<td>117</td>
</tr>
</tbody>
</table>

A perusal of the table reveals that 83.85% tribal parents have opined that they feel difficulty in providing learning materials at home. 61.54 percent tribal parents are of the opinion that learning is not of much use in future life. Feeling difficult to interact with others, unable to help children for study at home are considered as the home related factor by (60.00%) tribal parents. 44.62 percent tribal parents compel their children to go for wages due to financial difficulties in the family. 57.69 percent tribal parents hold the view that quarrelsome atmosphere exist in their homes. 42.31 percent tribal parents revealed that tribal pupils engaged in household work during school days. 90.00 percent tribal parents have opined that the economic difficulties adversely affect the education of their children.
Responses of the Social Workers Regarding the Home Related Factors Adversely Affecting the Education of Tribal Pupils

Using interview schedule, altogether 30 social workers who were interested in the education of tribals were interviewed and data was collected from them about the home-environment factors affecting the education of tribal pupils. Their response in this regard is presented in table 5.40.

Table 5.40
Home Related Factors Adversely Affecting the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Home environment factors</th>
<th>Responses of social workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>1</td>
<td>Lack of learning materials at home</td>
<td>24</td>
</tr>
<tr>
<td>2</td>
<td>Indifferent attitude of the tribal parents towards education</td>
<td>23</td>
</tr>
<tr>
<td>3</td>
<td>Parents are addicted to drugs</td>
<td>16</td>
</tr>
<tr>
<td>4</td>
<td>Engagement of children to look after the younger siblings</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>Traditions and customs do not favour education</td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td>Lack of awareness of importance of education on the part of parents</td>
<td>16</td>
</tr>
<tr>
<td>7</td>
<td>Unsettled family life</td>
<td>10</td>
</tr>
<tr>
<td>8</td>
<td>Parents are unable to help the pupils in their studies</td>
<td>22</td>
</tr>
<tr>
<td>9</td>
<td>School is not within reach</td>
<td>14</td>
</tr>
<tr>
<td>10</td>
<td>Poverty in the family</td>
<td>20</td>
</tr>
<tr>
<td>11</td>
<td>Helping their parents in domestic work</td>
<td>14</td>
</tr>
<tr>
<td>12</td>
<td>Lack of peers to accompany</td>
<td>17</td>
</tr>
<tr>
<td>13</td>
<td>Ill-health of the child and family members</td>
<td>9</td>
</tr>
<tr>
<td>14</td>
<td>Lack of educational guidance and atmosphere at home</td>
<td>22</td>
</tr>
</tbody>
</table>
The table reveals that 16 (53.33%) social workers consider lack of awareness of importance of education on the part of parents, and addiction to drugs as the causative factors. Lack of learning materials at home is cited as reason by 24 (80.00) social workers. Engagement of children to look after younger siblings is projected as the factor by 12 (40.00%) social workers. Traditions and customs not favour of education is considered as the reason by 10 (33.33%) social workers. Lack of peers to accompany is quoted as the causative factors by 17 (56.67%) social workers each. 22 (73.33%) social workers consider parents as unable to help the pupils in their studies and lack of educational guidance and atmosphere at home as the causative factors. School is not within the reach and helping their parents in domestic work is considered as the reason by 14 (46.67%) social workers.

**Suggestions from Social Workers to Overcome the Home Environment Factors Adversely Affecting the Education of Tribal Pupils**

The social workers have offered suggestions to overcome the home environment factors adversely affecting the education of tribal pupils. Their suggestions are consolidated in table 5.41.
Table 5.41

**Suggestions from Social Workers to Overcome the Home Environment Factors Adversely Affecting the Education of Tribal Pupils**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Suggestions</th>
<th>Responses of social workers (N=30)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Popularize non-formal education among tribals</td>
<td>16.0</td>
</tr>
<tr>
<td>2</td>
<td>Transport facilities to the school</td>
<td>18.0</td>
</tr>
<tr>
<td>3</td>
<td>Starting more schools in tribal areas</td>
<td>20.0</td>
</tr>
<tr>
<td>4</td>
<td>Awareness programmers against drug addition</td>
<td>16.0</td>
</tr>
<tr>
<td>5</td>
<td>Arrange awareness programmes for the tribal parents about the importance of</td>
<td>12.0</td>
</tr>
<tr>
<td></td>
<td>education</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Starting free tuition facilities in tribal belts</td>
<td>16.0</td>
</tr>
<tr>
<td>7</td>
<td>Appoint more tribal promoters</td>
<td>20.0</td>
</tr>
<tr>
<td>8</td>
<td>Tribal chieftains can be invited as guests in school occasions</td>
<td>18.0</td>
</tr>
</tbody>
</table>
The table shows that 16 (53.33%) social workers want popularization of non-formal education among tribals, awareness programmes against drug addiction and starting free tuition facilities in tribal belts. 20 (66.67%) social workers want to appoint more tribal promoters and to start more schools in tribal belts. 18 (60.00%) social workers each want to arrange free transport facilities to school, and tribal chieftains can be invited as guest in school programmes. 12 (40.00%) social workers suggest to arrange awareness programmes for the tribal parents about the importance of education.

**Responses of the Educational Experts Regarding the Home Related Factors Adversely Affecting the Education of Tribal Pupils**

The educational experts were interviewed have given their opinion about the home environment factors adversely affecting the education of tribal pupils. Their response in this regard is consolidated in table 5.42.
Table 5.42

Responses of Educational Experts Regarding the Home Related Factors Adversely Affecting the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Responses of educational experts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>1</td>
<td>Lack of study facilities at home</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>Illiteracy of the parents</td>
<td>19</td>
</tr>
<tr>
<td>3</td>
<td>Inability of the parents in helping their children in their studies</td>
<td>17</td>
</tr>
<tr>
<td>4</td>
<td>Indifferent attitude of the tribal parents towards education</td>
<td>16</td>
</tr>
<tr>
<td>5</td>
<td>Parents are addicted to drugs</td>
<td>13</td>
</tr>
<tr>
<td>6</td>
<td>Unsettled family life</td>
<td>9</td>
</tr>
<tr>
<td>7</td>
<td>Engagement of children caring of siblings during the absence of parents</td>
<td>13</td>
</tr>
<tr>
<td>8</td>
<td>Pupils are engaged in work and earn for family</td>
<td>14</td>
</tr>
<tr>
<td>9</td>
<td>Helping their parents in domestic work</td>
<td>15</td>
</tr>
<tr>
<td>10</td>
<td>Ill health of the pupils/ family members</td>
<td>5</td>
</tr>
<tr>
<td>11</td>
<td>Lack of peers to accompany</td>
<td>13</td>
</tr>
<tr>
<td>12</td>
<td>Lack of awareness among parents about the importance of education</td>
<td>16</td>
</tr>
<tr>
<td>13</td>
<td>Poverty in the family</td>
<td>20</td>
</tr>
<tr>
<td>14</td>
<td>School is not within reach</td>
<td>13</td>
</tr>
</tbody>
</table>

The table reveals that 20 (66.67%) educational experts believe that lack of study facilities at home adversely affects the education of tribal pupils.
Illiteracy of the parents is considered as the causative factor by 17 (56.67%) educational experts. Indifferent attitude of the tribal parents towards education, and lack of awareness about the importance of education are considered as the causative factors by 16 (53.33%) educational experts each. Parents are addicted to drugs, caring of siblings during the absence of parents, lack of peers to accompany and schools are not within reach are quoted as the factors by 13 (43.33%) educational experts each. Engagement pupils in work and earn for family and poverty in the family are cited as reasons by 20 (66.67%) educational experts each. Helping their parents in domestic work is considered as a factor by 15 (50.00%) educational experts each. Only 5 (16.6) of educational experts believe that the education of the tribal pupils are affected because of the ill-health of the pupils or members of the family.

**Suggestions from Educational Experts to Overcome the Home Environment Factors Adversely Affecting the Education of Tribal Pupils**

The educational experts offered suggestions to overcome the home environment factors adversely affecting the education of tribal pupils. Their response in this regard is consolidated as table 5.43.
Table 5.43

Suggestions from Educational Experts to Overcome the Home Environment Factors Adversely Affecting the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Suggestions</th>
<th>Responses of educational experts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Popularization of non formal education</td>
<td>Yes 13</td>
</tr>
<tr>
<td>2</td>
<td>Arrange awareness programmes for the tribal parents about the importance of education</td>
<td>Yes 16</td>
</tr>
<tr>
<td>3</td>
<td>Appoint more promoters for tribal education</td>
<td>Yes 15</td>
</tr>
<tr>
<td>4</td>
<td>Free transport facilities to the school</td>
<td>Yes 17</td>
</tr>
<tr>
<td>5</td>
<td>Starting more schools in tribal areas</td>
<td>Yes 18</td>
</tr>
<tr>
<td>6</td>
<td>Awareness programmes against drug addiction</td>
<td>Yes 16</td>
</tr>
<tr>
<td>7</td>
<td>Starting free tuition facilities in tribal belts</td>
<td>Yes 15</td>
</tr>
<tr>
<td>8</td>
<td>Tribal leaders can be invited as guests in school occasions</td>
<td>Yes 16</td>
</tr>
</tbody>
</table>

The table reveals that 13 (43.33%) educational experts suggest to make arrangements for popularization of non formal education for tribals. Arranging awareness programmes for the tribal parents on the importance of education, awareness programmes against drug addiction and tribal leaders can be invited as guests in school occasions are the suggestions of 16 (53.33%) educational experts. 13 (43.33%) educational experts suggest popularizing non-formal education and creating opportunities to tribals to interact with non-tribals. Appoint more promoters for tribal education and starting free tuition facilities in tribal belts are suggested by 15 (50.00%)
educational experts. 17 (56.67%) educational experts suggest to arrange free transport facilities to the school. 18 (60.00%) educational experts want to start more schools in tribal areas.

**Participant Observation Regarding the Home Environment**

**Factors Associated with Tribal Education**

Majority of the tribal families below poverty line are seen in Wayanad district. Kattunaickan, Paniya and Adiyen tribal communities in Wayanad district who are still in a very underdeveloped stage compared to other tribal communities there. Kattunaickan families are primitive tribes and they have shown potential signs of quicker transition to the mainstream of development. Unlike the Kattunaickan, the Adiyen and Paniyan are found less sensitive to the tribal development programmes especially in the field of education.

The main reason for the low level of education among tribes is the peculiar nature of habitation. The houses are made of wooden logs stems of arecanut, bamboo and they are thatched with a particular grass or leaves. Some of the tribal families use pucca houses built with the assistance of the government. But the facilities with separate study rooms are not available in those houses. Most of the tribals do not use furniture in their homes. But the educated tribals especially those who have pucca houses, keep furniture, table and few chairs, in their homes. Electricity is not available in most of the tribal homes. Only 57.62% have proclaimed that they have electricity facility. They use kerosene lamps and lanterns of various types. They long for electricity which is gradually being extended to the tribal villages.

Tribals are very fond of stimulants. Most of the elderly tribals have the drinking habit. Even women are not completely free from this habit. Betel chewing is also common among tribals. The appropriate environment for learning is not available in most of the tribal homes due to the alcoholic
consumption of the members of the family. Drug addiction of the tribal parents adversely affects the education of tribal pupils.

The poverty of the parents is the important cause for not sending the children to school. They do not even bother to know whether the child is going to school or not. For a tribal family to send their grown up children to school is an economic proposition and entails dislocation in the traditional pattern of division of labour. Girls give every kind of help to their mothers at home. During the agriculture season, tribal children work in the fields with their parents. During other seasons they are busy in collecting minor forest produce and firewood, grazing, watching the crops, bringing water and fishing. Some parents just cannot afford to send their children to school. The engagement of tribal pupils in household activities and agricultural works leads to the irregular attendance in the school.

It was observed that a typical dwelling place consists of a number of thatched huts termed as ‘Kudi’ in their native terminology. Roofs of their huts were made up of a variety of grass available in abundance in the forests. Two categories of huts were observed in the settlements. The first category has two separate rooms, a separate kitchen and the second category of huts has only one room with a partitioned portion, was utilized for the purpose of cooking. Both the rooms including the kitchen were utilized as granary, store room and also as bed room. The huts of the category were owned by poor persons. Guests belonging to other ethnic communities were never entertained inside the huts by many of the tribal communities. Huts were furnished with thatched mats. Other furniture was rarely used. Study rooms or furniture needed for their study purposes were not found. Recently government has constructed single roomed concrete houses and they are given free to each family.
Discussion

It has been noted that in a large number of cases, the home environment of tribal pupils is neither stimulating nor conducive to learning. It lacks facilities like space, reading materials such as newspapers, magazines or books. There is no opportunity to listen to stories, poem, songs etc. as parents do not have the time. Because of their educational deficiencies parents are unable to answer to children’s endless questions thereby satisfying their basic curiosity to know the nature of the phenomenon surrounding them. Thus conceptual development is blocked at an early stage of tribal pupils resulting in their low education due to their environment.

It was observed that many of the tribals belonged to poor families with low socio economic status. Majority of them had father and mother to meet their educational expenses. But domestic work came in their way as obstacle for education. A minority of them did their own works to meet educational expenses at free time or during holidays. Collection of forest produces like honey, firewood etc.were their major source of income. Poor home environment due to the colony life in their hamlets, lack of proper atmosphere in the family, lack of physical facilities, poverty and economic backwardness of tribal family affected their education.

The tribal pupils were asked to furnish the details regarding the occupation of their parents in order to get an insight into the home environment factors affecting their education. The response of the tribal pupils regarding the socio economic status of their parents shows that around 70% fathers are coolies, 14% are engaged in agriculture, 0.54% do business, less than 16% are engaged in traditional occupation and only 0.54 are government employees. Around 52% of the mothers of tribal pupils are coolies, less than 9% mothers are engaged in traditional occupations and around 39 poercent are just house wives. Majority of the siblings of the tribal
pupils are jobless (around 75%), less than 21 percent are coolies and only around 1% siblings of the tribal pupils hold employment in government service.

The monthly income of their family is very low. Around 80% fathers and 87% mothers in the family have a monthly income of less than Rs. 1000. The income range from Rs.1000 to Rs.1500 is just above13% for fathers, 8% mothers and 18% other members of their family. The siblings have tendency to remain idle rather than take up their traditional work, even though they have a completed a few classes. The economic status of the tribal parents shows that the tribals in Wayand are still in a pitiable condition and it acts as a constraint in the education of the tribal pupils. The responses of the tribal pupils, teachers, social workers and educational experts regarding socio economic status of the tribal parents act as a constraint in the education of tribal pupils.

The poor economic condition of the tribal parents forces their children to do work for wages. More than 90% tribal pupils have confessed that financial difficulties adversely affect the education of tribal pupils. Further parents of more than 86% tribal pupils believe that their poor financial condition has an adverse effect on their education. In fact, around 2% tribal pupils have already discontinued their education previously due to financial difficulties. 16% tribal parents confessed that pupils are compelled to go for work because of the financial difficulties. More than 60 percent parents consider that education is not of much use in future. Around 46% parents agreed that attending ceremonies and festive occasions are more important than education. A few parents (35%) agreed that existing traditions and customs are not in favour to the education. The traditional practices existing among the tribe is that to go for work at the early stage. Moreover majority of the tribal parents do not know the importance of education. May be because
of all these that the tribal parents are not compelling, their children to go to school.

More than 90% tribal pupils believe that their poor financial condition has adverse effect on education. Due to financial difficulties, the tribal pupils (around 43) help their parents, parents do not consider the educational needs of their children (25.91%), not providing learning facilities at home (more than 22%), feel difficult to interact with others (less than 39%) and parents compel children to go for work (around 23%).

The parents (more than 83%) agree that they experience difficulties in providing learning facilities at home. Less than 1% tribal pupils agree that they have no houses of their own and more than 11% tribal pupils live in huts without adequate facilities. More than 42 percent tribal pupils agree that electricity facilities are not available in their homes. Less than 49 percent tribal pupils agree that they get help from home for study. The tribal pupils get help from parents (18.77%), from siblings (52.05) relatives (36.75%) and from tuition teachers (4.89%). Both tribal pupils (around 20%) and parents (around 57%) agree that the education of tribal pupils is hindered because of the quarrelsome atmosphere in the family. Tribal pupils consider that learning facilities available at home are inadequate. Response to the question seeking facilities at home for studies shows that only less than 8 percent have study rooms. Among the tribals, around 8 percent Paniyans and Adiyans pupils have separate study room. Less than 9 percent Kurumans and Kurichians have study rooms. But only around 4 percent of the kattunaickans have study rooms. Thus tribal variation existing in possessing the study rooms at their homes.

Around 31 percent tribal pupils have confessed that they have no chairs at their home. Less than 63 percent Paniyan pupils, around 70 percent Kurichian pupils, more than 80 percent Kuruman pupils, less than 60 percent
Kattunaickan pupils and more than 70 percent Adiyan pupils have chair facilities at their homes.

The availability of tables at the homes of tribal pupils varies from tribe to tribe. Only less than 48 percent have table facilities at homes. Less than 36 percent tribal pupils agreed that they have facilities of almirahs at their homes. The availability of almirahs also varies from tribe to tribe. Less than 1 percent tribal pupils have facilities of globe, around 14 percent have dictionary, only around 3 percent have books for additional reading at their homes. Around 11 percent tribal pupils have revealed that they have no adequate dress. Among them around 16 percent paniyan pupils and about 14 percent Kattunaickan pupils have no adequate dress. Inter tribal variations exist in the case of adequate dress. Participant observation has also revealed that most of the tribal children do not have the minimum facilities for study at home. This factor strongly affects the performance and achievement of tribal children in schools.

The acute problem of tribals in Wayanad is of the shortage of food at their homes. Around 2 percent tribal pupils have confessed that they have experienced shortage of food at their homes. Response to the question seeking whether they have ever discontinued their studies shows that around 3 percent pupils have discontinued their education previously because of financial difficulties.

Around 5 percent pupils are compelled by their parents in doing traditional household work. The poor economic range of tribal parents forces their children to help their parents when they do work. A large majority of the pupils (91.31%) have confessed that the pitiable economic condition in their home adversely affect their education. They do not have the minimum necessities for study at home. Response to the question of the adverse effect on tribal education due to financial difficulties shows that tribal pupils have to
help (43%) their parents in their work during study time, around 30% parents
do not consider educational needs, less than 23 percent parents do not provide
learning facilities at home, a good number of (30%) pupils feel difficult to
interact with other students and less than 24 percent pupils confessed that
parents force them to do work for wages. Participant observation also
revealed that a number of children go for work even during school days.
Around 84 percent parents confessed difficulty in providing learning
materials at home. More than 60 percent tribal parents believe that they are
unable to help their children to study at home. About 60 percent parents
believe that tribals find it difficult to interact with others which also affect the
education of tribal pupils. All these factors may be acting as a constraint in
the education of tribal pupils. These again hint at the herculean task of
improving the socio-economic condition of the tribes.

The teachers, social workers and educational experts also identified the
home related factors adversely affecting the education of the tribal pupils.
Around 54% social workers and educational experts and majority of the
teachers (84%) consider lack of awareness of parents about the importance of
education as an important factor. Participant observation is also in tune with
this conclusion. Poverty in the family is identified as a factor by around 67
percent each of social workers and educational experts and majority of
teachers (82%). Helping their parents in domestic work/household duties is
considered another factor by around 58 percent teachers, 47 percent Social
Workers and 47 percent Educational Experts. Around 53 percent Social
Workers, 44 percent Educational Experts and 78 percent teachers consider
alcoholic consumption of the family members as an important factor that
affects adversely the education of tribes. More than 50 percent teachers, 80
percent Social Workers, 67 percent Educational Experts considered lack of
learning materials at home as a factor. Illiteracy of parents is considered as a
component by more than 68 percent teachers, 73 percent Social Workers and
63 percent Educational Experts. About 66 percent teachers, 73 percent Social Workers and 57 percent Educational Experts have considered inability of the parents in helping their children in their studies at home as a factor.

Lack of peers to accompany pupils to school is identified as a factor by about 43 percent Educational Experts, 57 percent Social Workers and less than 1 percent teachers. More than 16% Educational Experts and 30 percent Social Workers have identified ill health of the pupils/family members as a factor. Community practices against education is identified as a factor by 33 percent each of educational experts and social workers. The school not being within reach of tribal pupils is considered as a component by about 475 Social Workers, 43 percent educational experts and 37 percent teachers. Participant observation also agrees with this statement. Engagement of children to caring of siblings during the absence of parents is a factor by 43 percent educational Experts and 40% Social Workers. Indifferent attitude of the tribal parents towards education is considered as a component by 77% Social Workers and 53% Educational Experts. Unsettled family life is identified as a factor by 30% Educational Experts and 335 Social Workers.

Educational Experts and Social Workers offered suggestions to overcome the home related constraints in tribal education. Popularization of non-formal education is suggested by 53% Social Workers and 43% Educational Experts. This suggestion becomes significant because the tribes do not realize the importance of education. Free transport facilities to the school is the suggestion of 60% Social Workers and 58% Educational Experts. The tribes have no adequate facilities to reach school. They have to walk for a long distance to reach school. Their ways to school, in many cases, are quite narrow and congested. Awareness programme against drug addiction is suggested by 53 percent each of Educational Experts and Social Workers. During participant observation it was observed that even women are not free
from this wrong habit. The drug addicted parents are not bothered about the education of their children. They are found to quarrels in their family mostly during study time. To eradicate these evils from tribal society organization of awareness camps is a welcome suggestion.

Appoint of more promoters for tribal education is the suggestion of 67% Social Workers and 50 percent Educational Experts. Many steps taken by the Government for their educational development are yet to yield results. Definitely their indifferent attitude has its effects on the education of tribal children. Starting more schools in tribal areas is suggested by 67 percent Social Workers and 60% Educational Experts. Starting more schools definitely will result in the popularization of education among tribals.

Arrangement of awareness programmes for the tribal parents about the importance of education is suggested by 40 percent Social Workers and 53 percent Educational Experts. Since tribal parents are indifferent towards education, this becomes a welcome suggestion. Starting free tuition facilities in tribal belts is the suggestion of 53 percent Social Workers and 50 percent Educational Experts. At present free tuition facilities are available only for the residents of hostels. Most of the tribal parents are not educated enough to provide tuition facilities at homes, this also becomes a welcome suggestion.

Tribal leaders can be invited as guest in school occasions is the suggestion of 60 percent Social Workers and 53% Educational Experts. Giving chance to tribal leaders to interact with the educated non-tribals may have favourable impacts in the widening of their vision and also help to understand non-tribal practices towards education.

Socio-Cultural Factors Affecting the Education of Tribal Pupils.

The data was collected from tribal pupils, teachers, parents, social workers and educational experts with regard to the socio-cultural factors
affecting the education of tribal pupils. Their response in this regard is presented under relevant subtitles.

**Responses of Tribal Pupils**

The 1300 tribal pupils who form the sample of the study have given the details regarding the socio-cultural factors affecting the education of tribal pupils. The details provided by them in this connection are presented under separate subtitles.

**Discouragement from Attending School.**

The tribal pupils were asked whether anyone discouraged the tribals from going to school. Their response in this regard is presented in table 5.44.

**Table 5.44**

**Discouragement from Attending School**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Pupils</th>
<th></th>
<th></th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>18</td>
<td>6.21</td>
<td>272</td>
<td>93.79</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>10</td>
<td>3.51</td>
<td>275</td>
<td>96.49</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>16</td>
<td>5.71</td>
<td>264</td>
<td>94.29</td>
<td>280</td>
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<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>16</td>
<td>7.27</td>
<td>204</td>
<td>92.73</td>
<td>220</td>
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<tr>
<td>5</td>
<td>Adiyan</td>
<td>12</td>
<td>5.33</td>
<td>213</td>
<td>94.67</td>
<td>225</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>72</strong></td>
<td><strong>5.54</strong></td>
<td><strong>1228</strong></td>
<td><strong>94.46</strong></td>
<td><strong>1300</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 3.79127, df=4, p=.435006

The table reveals that 18 (6.21%) Paniyan pupils, 10 (3.51%) Kurichian pupils, 16 (5.71%) Kuruman pupils, 16 (7.27%) Kattunaickan pupils and 12 (5.33%) Adiyan pupils have opined that they get discouragement from others for attending school. Since p-value (0.43) is
greater than 0.05, there is no significant difference among tribal groups with regard to the discouragement from others for attending school.

Responses of Pupils Regarding from where the Pupils get Discouragement

72 tribal pupils who proclaimed that they are discouraged in attending school have stated from whom they were discouraged. Their response in this regard is presented in table 5.45.

Table 5.45
Discouragement for Education

<table>
<thead>
<tr>
<th>SL No</th>
<th>Particulars</th>
<th>Paniya Number</th>
<th>Percentage</th>
<th>Kurichian Number</th>
<th>Percentage</th>
<th>Kuruman Number</th>
<th>Percentage</th>
<th>Kattunaickan Number</th>
<th>Percentage</th>
<th>Adiyan Number</th>
<th>Percentage</th>
<th>Total Number</th>
<th>Percentage</th>
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<tr>
<td>1</td>
<td>Parents</td>
<td>16</td>
<td>88.89</td>
<td>10</td>
<td>100.00</td>
<td>15</td>
<td>93.75</td>
<td>12</td>
<td>75.00</td>
<td>8</td>
<td>66.67</td>
<td>61</td>
<td>84.72</td>
</tr>
<tr>
<td>2</td>
<td>Siblings</td>
<td>7</td>
<td>38.89</td>
<td>0</td>
<td>0.00</td>
<td>0</td>
<td>0.00</td>
<td>2</td>
<td>12.50</td>
<td>0</td>
<td>0.00</td>
<td>9</td>
<td>12.50</td>
</tr>
<tr>
<td>3</td>
<td>Relatives</td>
<td>5</td>
<td>27.78</td>
<td>3</td>
<td>30.00</td>
<td>7</td>
<td>43.75</td>
<td>5</td>
<td>31.25</td>
<td>4</td>
<td>33.33</td>
<td>24</td>
<td>33.33</td>
</tr>
<tr>
<td>4</td>
<td>Neighbours</td>
<td>10</td>
<td>55.56</td>
<td>0</td>
<td>0.00</td>
<td>7</td>
<td>43.75</td>
<td>9</td>
<td>56.25</td>
<td>9</td>
<td>75.00</td>
<td>35</td>
<td>48.61</td>
</tr>
<tr>
<td>5</td>
<td>Tribal leaders</td>
<td>4</td>
<td>22.22</td>
<td>0</td>
<td>0.00</td>
<td>1</td>
<td>6.25</td>
<td>2</td>
<td>12.50</td>
<td>4</td>
<td>33.33</td>
<td>11</td>
<td>15.28</td>
</tr>
<tr>
<td>6</td>
<td>Friends</td>
<td>0</td>
<td>0.00</td>
<td>0</td>
<td>0.00</td>
<td>1</td>
<td>6.25</td>
<td>1</td>
<td>6.25</td>
<td>0</td>
<td>0.00</td>
<td>2</td>
<td>2.78</td>
</tr>
</tbody>
</table>

The table shows that 61 (84.72%) tribal pupils proclaim that parents discourage them in attending school. 9 (12.50%) tribal pupils are of the opinion that they are discouraged to attend school by their brothers. 24 (33.33%) tribal pupils have the opinion that it is their relatives 35 (48.61%) tribal pupils are of the view that their neighbours, 11 (15.28%) tribal pupils are of the opinion that the tribal leaders and 2 (2.78%) tribal pupils are of the view that their friends discourage them from going to school.
Friends from other Ethnic Group

The tribal pupils have given their opinion regarding friends from other ethnic groups. Their response in this regard is presented in table 5.46.

Table 5.46

Friends from other Ethnic Groups

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of the Tribal Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>280</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>270</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>273</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>189</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>212</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1224</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 36.0716, df=4, p=0.000000

The table shows that 280 (96.55%) Paniyan pupils, 270 (94.74%) Kurichian pupils, 273 (97.50%) Kuruman pupils, 189 (85.91%) Kattunaickan pupils, 212 (94.22%) Adiyan pupils have the opinion that they have friends from other ethnic groups. Out of 1300 pupil respondents, 1224 (94.15%) are of the opinion that they have friends from ethnic groups. There exits significant difference among tribal groups with regard to friends from other ethnic groups, since p-value (0.00) is less than 0.05.

Facility of Getting Books from Neighbours

The tribal pupils were asked whether they get books from their neighbours. Their response in this regard is presented in table 5.47.
Table 5.47

Facility of Getting Books from Neighbours

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>14</td>
<td>14</td>
<td>4.83</td>
<td>276</td>
<td>276</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>11</td>
<td>11</td>
<td>3.86</td>
<td>274</td>
<td>274</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>11</td>
<td>11</td>
<td>3.93</td>
<td>269</td>
<td>269</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>5</td>
<td>5</td>
<td>2.27</td>
<td>215</td>
<td>215</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>16</td>
<td>16</td>
<td>7.11</td>
<td>209</td>
<td>209</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>57</td>
<td>57</td>
<td>4.38</td>
<td>1243</td>
<td>1243</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 6.79210, df=4, p=.147320

The table shows that 14 (4.83%) Paniyan pupils are of the view that books are got from neighbours. 11(3.86%) Kurichian pupils, 11(3.93%) Kuruman pupils, 5 (2.27%) Kattunaickan pupils and 16 (7.11%) Adiyan pupils are of the opinion that they get books from their neighbours. There is no significant difference exist among tribal groups with regard to the availability of books from neighbours since p-value (0.14) is greater than 0.05.

Encouragement from Neighbours for Education

The tribal pupils were asked whether they get encouragement for studies from their neighbours. The details are presented in table 5.48.
Table 5.48

**Encouragement for Study from Neighbours**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>129</td>
<td>44.48</td>
<td>161</td>
<td>55.52</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>112</td>
<td>39.30</td>
<td>173</td>
<td>60.70</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>115</td>
<td>41.07</td>
<td>165</td>
<td>58.93</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>91</td>
<td>41.36</td>
<td>129</td>
<td>58.64</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>103</td>
<td>45.78</td>
<td>122</td>
<td>54.22</td>
<td>225</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>550</td>
<td>42.31</td>
<td>750</td>
<td>57.69</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 2.98525, df=4, p=.560304

The table reveals that 129 (44.48%) Paniya pupils, 112 (39.30%) Kurichian pupils, 115 (41.07%) Kuruman pupils, 91 (41.36%) Kattunaickan pupils and 103 (45.78%) Adiyan pupils proclaim that they get encouragement for study from their neighbours. There is no significant difference among tribal groups with regard to the encouragement for study from neighbours, since p-value (0.56) is greater than 0.05.

**Home visit by non-tribals**

The details of the responses of the tribal pupils regarding the home visit by non-tribals are given in the following subtitles.

a) **Home Visit by Politician**

The tribal pupils have given their responses about the home visit by politicians. The details are given below in table 5.49.
Table 5.49

Home Visit by Politicians

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes Number</th>
<th>Yes Percentage</th>
<th>No Number</th>
<th>No Percentage</th>
<th>Total Number</th>
<th>Total Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>178</td>
<td>61.38</td>
<td>112</td>
<td>38.62</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>198</td>
<td>69.47</td>
<td>87</td>
<td>30.53</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>260</td>
<td>92.86</td>
<td>20</td>
<td>7.14</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>170</td>
<td>77.27</td>
<td>50</td>
<td>22.73</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiya</td>
<td>193</td>
<td>85.78</td>
<td>32</td>
<td>14.22</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>999</td>
<td>76.85</td>
<td>301</td>
<td>23.15</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 98.1480, df=4, p=.000000

The table reveals that 178 (61.38%) Paniya pupils, 198 (69.47%) Kurichian pupils, 260 (92.86%) Kuruman pupils, 170 (77.27%) Kattunaickan pupils and 193 (85.78%) Adiya pupils proclaim that the politicians visit their houses. There exists significant difference among tribal groups with regard to the home visit by politicians, since p-value (0.00) is less than 0.05.

b) Home Visit by Social Worker

The details of the responses of the tribal pupils regarding the home visit by social workers are presented in table 5.50
Table 5.50

*Home Visit by Social Workers*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>167</td>
<td>57.59</td>
<td>123</td>
<td>42.41</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>170</td>
<td>59.65</td>
<td>115</td>
<td>40.35</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>195</td>
<td>69.64</td>
<td>85</td>
<td>30.36</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>138</td>
<td>62.73</td>
<td>82</td>
<td>37.27</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>169</td>
<td>75.11</td>
<td>56</td>
<td>24.89</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>839</strong></td>
<td><strong>64.54</strong></td>
<td><strong>461</strong></td>
<td><strong>35.46</strong></td>
<td><strong>1300</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 23.5939, df=4, p=0.000097

A perusal of the table reveals that 167 (57.59%) Paniya pupils, 170 (59.65%) Kurichian pupils, 195 (69.64%) Kuruman pupils, 138 (62.73%) Kattunaickan pupils and 169 (75.11%) Adiyan pupils proclaim that their houses are visited by the social workers. There exist significant differences among tribal groups with regard to the home visit by social workers, since p-value (0.00) is less than 0.05.

c) *Home Visit by Teachers*

The responses of the tribal pupils regarding the details of the home visit by teachers are presented in table 5.51.
Table 5.51

Responses of Tribal Pupils Regarding the Home Visit by Teachers

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>106</td>
<td>36.55</td>
<td>184</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>78</td>
<td>27.37</td>
<td>207</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>20</td>
<td>7.14</td>
<td>260</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>10</td>
<td>4.55</td>
<td>210</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>15</td>
<td>6.67</td>
<td>210</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>229</strong></td>
<td><strong>17.62</strong></td>
<td><strong>1071</strong></td>
<td><strong>82.38</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 155.978, df=4, p=0.00000

The table shows that 106 (36.55%) Paniya pupils, 78 (27.37%) Kurichian pupils 20(7.14%) Kuruman pupils, 10 (4.55%) Kattunaickan pupils and 15 (6.67%) Adiyan pupils are of the opinion that the teachers visit their homes. There exists significant difference among the tribal group with regard to the home visiting teachers, since p-value (0.00) is less than 0.05.

d) **Home Visit by Panchayath Members**

The details of the responses of the tribal parents regarding the home visit by panchayath members are presented in table 5.52.
Table 5.52

*Home Visit by Panchayath Members*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td></td>
<td>20</td>
<td>6.90</td>
<td>270</td>
<td>93.10</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td></td>
<td>13</td>
<td>4.56</td>
<td>272</td>
<td>95.44</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td></td>
<td>13</td>
<td>4.64</td>
<td>267</td>
<td>95.36</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td></td>
<td>15</td>
<td>6.82</td>
<td>205</td>
<td>93.18</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td></td>
<td>15</td>
<td>6.67</td>
<td>210</td>
<td>93.33</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
<td>76</td>
<td>5.85</td>
<td>1224</td>
<td>94.15</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 2.82529, df=4, p=.587482

The table reveals that 20 (6.90%) Paniya pupils, 13 (4.56%) Kurichian pupils, 13 (4.64%) Kuruman pupils, 15 (6.82%) Kattunaickan pupils and 15 (6.67%) Adiyan pupils have the opinion that the members of Panchayath visit their houses. There is no significant difference exist among the tribal groups with regard to the home visit by members of Panchayath since p-value (0.58) is greater than 0.05.

e)  Home Visit by Government Employees

The details of the responses of the tribal pupils regarding the home visit by government employees are presented in table 5.53.
### Table 5.53

*Home Visit by Government Employees*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>25</td>
<td>8.62</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>19</td>
<td>6.67</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>13</td>
<td>4.64</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>14</td>
<td>6.36</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>12</td>
<td>5.33</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>83</td>
<td>6.38</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 4.30131, df=4, p=.366780

The table reveals that 25(8.62%) Paniya pupils, 19 (6.67%) Kurichian pupils, 13 (4.64%) Kuruman pupils, 14 (6.36%) Kattunaickan pupils and 12 (5.33%) Adiyan pupils are of the opinion that government employees visit their houses. There is no significant difference exist among tribal groups with regard to the home visit by government employees, since p-value (0.36) is greater 0.05.
Graphical Representation of the Responses of Tribal Pupils Regarding the Home Visit by the Non-tribals is presented in Figure 5.5.

*Figure 5.5 Home Visit by Non-Tribals*

**Distance from Home to School act as a Constraint in Tribal Education.**

The details of the responses of the tribal pupils regarding the distance from home to school as a constraint in their education are presented in table 5.54.
Table 5.54  

*Distance from Home to School Act as a Constraint in Tribal Education*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>42</td>
<td>14.48</td>
<td>248</td>
<td>85.52</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>17</td>
<td>5.96</td>
<td>268</td>
<td>94.04</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>18</td>
<td>6.43</td>
<td>262</td>
<td>93.57</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>19</td>
<td>8.64</td>
<td>201</td>
<td>91.36</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>20</td>
<td>8.89</td>
<td>205</td>
<td>91.11</td>
<td>225</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>116</strong></td>
<td><strong>8.92</strong></td>
<td><strong>1184</strong></td>
<td><strong>91.08</strong></td>
<td><strong>1300</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 16.2652, df=4, p=.002687

The table reveals that 42 (14.48%) Paniya pupils, 17 (5.96%) Kurichian pupils, 18 (6.43%) Kuruman pupils, 19 (8.64%) Kattunaickan pupils, 19 (8.64%) Kattunaickan pupils, 20 (8.59%) Adiyan pupils are of the opinion that the distance from home to school act as a constraint in the education of tribal pupils. There exists significant difference among tribal groups with regard to the distance from home to school as a constraint in the education of tribal pupils, since p-value (0.00) is less than 0.05.

**Responses of the Pupils Regarding the Details of Unsafe Mode of Conveyance to School Act as a Constraint in Tribal Education**

The details of the response of the tribal pupils regarding the unsafe mode of conveyance to school act as a constraint in the education of tribals were collected. Their response is presented in table 5.55.
Table 5.55

Unsafe Mode of Conveyance as a Constraint in the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes Number</th>
<th>Yes Percentage</th>
<th>No Number</th>
<th>No Percentage</th>
<th>Total Number</th>
<th>Total Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>108</td>
<td>37.24</td>
<td>182</td>
<td>62.76</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>94</td>
<td>32.98</td>
<td>191</td>
<td>67.02</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>63</td>
<td>22.50</td>
<td>217</td>
<td>77.50</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>69</td>
<td>31.36</td>
<td>151</td>
<td>68.64</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>63</td>
<td>28.00</td>
<td>162</td>
<td>72.00</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>397</strong></td>
<td><strong>30.54</strong></td>
<td><strong>903</strong></td>
<td><strong>69.46</strong></td>
<td><strong>1300</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 16.2283, df=4, p=.002732

The table reveals that 108 (37.24%) Paniya pupils, 94 (32.98%) Kurichian pupils, 63 (22.50%) Kuruman pupils, 69 (31.36%) Kattunaickan pupils 63 (28.00%) Adiyan pupils are of the opinion that the unsafe mode of conveyance to school act as a constraint in the education of tribal pupils. There exists a significant difference among tribal groups with regard to the unsafe mode of conveyance as a constraint in the education of tribals, since p-value (0.00) is less than 0.05.

Restriction by Tribal Community in Interacting with Non-tribals

The details of the responses of the tribal pupils regarding the restriction by the tribal community with non-tribals are presented in table 5.56
### Table 5.56

**Restriction by Tribal Community in Interacting with Non-tribals**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
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<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>7</td>
<td>2.41</td>
<td>283</td>
<td>97.59</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>64</td>
<td>22.46</td>
<td>221</td>
<td>77.54</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>9</td>
<td>3.21</td>
<td>271</td>
<td>96.79</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>38</td>
<td>17.27</td>
<td>182</td>
<td>82.73</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>11</td>
<td>4.89</td>
<td>214</td>
<td>95.11</td>
<td>225</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>129</strong></td>
<td><strong>9.92</strong></td>
<td><strong>1171</strong></td>
<td><strong>90.08</strong></td>
<td><strong>1300</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 102.153, df=4, p=.000000

The table reveals that 7 (2.41%) Paniya pupils, 64 (22.46%) Kurichian pupils, 9 (3.21%) Kuruman pupils, 38 (17.27%) Kattunaickan pupils, 11 (4.89%) Adiyan pupils proclaim that tribal pupils are restricted by their community in interacting with non-tribals. There exists significant difference among tribal groups with regard to the restriction in interacting with non-tribals since p-value (0.00) is less than 0.05.

**Responses of Tribal Pupils Regarding the Availability of Cultural Centers**

The details of the responses of the tribal pupils regarding the availability of cultural centers near the house of tribal pupils are presented under separate sub-titles.
a) **Availability Samskarika Nilayam**

The details of the availability of Samskarika Nilayam near their homes are presented in table 5.57.

**Table 5.57**

*Availability of Samskarika Nilayam*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>217</td>
<td>74.83</td>
<td>73</td>
<td>25.17</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>204</td>
<td>71.58</td>
<td>81</td>
<td>28.42</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>253</td>
<td>90.36</td>
<td>27</td>
<td>9.64</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>182</td>
<td>82.73</td>
<td>38</td>
<td>17.27</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>182</td>
<td>80.89</td>
<td>43</td>
<td>19.11</td>
<td>225</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Total</strong></td>
<td><strong>1038</strong></td>
<td><strong>79.85</strong></td>
<td><strong>262</strong></td>
<td><strong>20.15</strong></td>
<td><strong>1300</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 37.1538, df=4, p=.000000

The table shows that out of 1300 respondents 1038 (79.85%) tribal pupils are of the opinion that Samskarika Nilayam is available near their home. Tribe-wise break up reveals that 217 (74.83%) Nilayam are available near the home of Paniya pupils, 204 (71.58%) Kurichian pupils, 253 (90.36%) Kuruman pupils, 182 (82.73%) Kattunaickan pupils and 182 (80-89%) Adiyan pupils. There exists significant difference among tribal groups with regard to the availability of Samskarika Nilayam near their home, since p-value (0.00) is less than 0.05.
b) Availability of Arts & Sports Club

The details of the response of the tribal pupils regarding the availability of Arts and Sports club near their homes are presented in table 5.58.

Table 5.58

*Availability of Arts & Sports Club in the Tribal Area*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Number</th>
<th>Percentage</th>
<th>Number</th>
<th>Percentage</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>217</td>
<td>74.83</td>
<td>73</td>
<td>25.17</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>246</td>
<td>86.32</td>
<td>39</td>
<td>13.68</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>227</td>
<td>81.07</td>
<td>53</td>
<td>18.93</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>176</td>
<td>80.00</td>
<td>44</td>
<td>20.00</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>169</td>
<td>75.11</td>
<td>56</td>
<td>24.89</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1035</strong></td>
<td><strong>79.62</strong></td>
<td><strong>265</strong></td>
<td><strong>20.38</strong></td>
<td><strong>1300</strong></td>
<td><strong>100.00</strong></td>
<td></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 15.1787, df=4, p=.004351

The table reveals that out of 1300 respondents, 1035 (79.62%) tribal pupils are of the opinion that Arts & Sports club are available near their homes. Tribe-wise break up shows that 217 (74.83%) Paniya pupils, 246 (86.32%) Kurichian pupils, 227 (81.07%) Kuruman pupils, 176(80.00%) Kattunaickan pupils and 169 (75.11%) Adiyan pupils proclaim that Arts and Sports club is available near their home. There exists significant difference among tribal groups with regard to the availability of Arts & Sports club near their homes, since p-value (0.00) is less than 0.05.

b) Availability Community Hall

The details of the responses of the tribal pupils regarding the availability of community hall near their homes are presented in table 5.59
Table 5.59

Availability of Community Hall

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>31</td>
<td>10.69</td>
<td>259</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>38</td>
<td>13.33</td>
<td>247</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>33</td>
<td>11.79</td>
<td>247</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>31</td>
<td>14.09</td>
<td>189</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>25</td>
<td>11.11</td>
<td>200</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>158</td>
<td>12.15</td>
<td>1142</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 1.99152, df=4, p=.737319

The table reveals that out of 1300 respondents only 158 (12.15) tribal pupils proclaim that community hall is available near their homes. Tribe-wise break up shows that 31 (10.69%) Paniya pupils, 38 (13.33%) Kurichian pupils, 33 (11.79%) Kuruman pupils, 31 (14.09%) Kattunaickan pupils, 25 (11.11%) Adiyan pupils are of the opinion that community hall is available near their homes. There is no significant difference exist among tribal groups with regard to the availability of community hall near their home, since p-value (0.73) is greater than 0.05.

d) Availability of Library

The details of the responses of the tribal pupils regarding the availability of library near their home are presented in table 5.60.
### Table 5.60

**Availability of Library**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td></td>
<td>212</td>
<td>73.10</td>
<td>78</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td></td>
<td>216</td>
<td>75.79</td>
<td>69</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td></td>
<td>245</td>
<td>87.50</td>
<td>35</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td></td>
<td>191</td>
<td>86.82</td>
<td>29</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td></td>
<td>193</td>
<td>85.78</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
<td>1057</td>
<td>81.31</td>
<td>243</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 32.9715, df=4, p=0.000001

Out of 1300 respondents 1057 (81.31%) tribal pupils are of the opinion that library facility is available near their homes. Tribe-wise break up shows that 212 (73.10%) Paniya pupils, 216 (75.79%) Kurichian pupils, 245 (87.50%) Kuruman pupils, 191 (86.82%) Kattunaickan pupils and 193 (85.78%) Adiyan pupils have opined that the library facility is available near their homes. There exists significant difference among tribal groups with regard to the availability of library, since p-value (0.00) is less than 0.05.

e) **Availability of Shopping Centers**

The details of the responses of the tribal pupils regarding the availability of shopping centers are presented in table 5.61.
Table 5.61

Availability of Shopping Centers

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
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<td>No</td>
<td>Total</td>
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</tr>
<tr>
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<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>235</td>
<td>81.03</td>
<td>55</td>
<td>18.97</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>242</td>
<td>84.91</td>
<td>43</td>
<td>15.09</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>227</td>
<td>81.07</td>
<td>53</td>
<td>18.93</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>168</td>
<td>76.36</td>
<td>52</td>
<td>23.64</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>191</td>
<td>84.89</td>
<td>34</td>
<td>15.11</td>
<td>225</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1063</td>
<td>81.77</td>
<td>237</td>
<td>18.23</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 7.86642, df=4, p=.096623

The table reveals that out of 1300 respondents 1063 (81.77%) tribal pupils have the opinion that the shopping centers are available near their homes. Tribe-wise break up how that 235 (81.03%) Paniya pupils, 242 (84.91%) Kurichian pupils, 227 (81.07%) Kuruman pupils, 168(76.36%) Kattunaickan pupils and 191(84.89%) Adiyan pupils are of the view that shopping centers are available in their areas. There is no significant difference exist among tribal groups with regard to the availability of shopping centers in the tribal areas, since p-value (0.09) is greater than 0.5.

f) Availability of Anganawady: Responses of Tribal Pupils

The details of the responses of the tribal pupils regarding the Anganawady facility near their homes are presented as table 5.62.
### Table 5.62

**Availability of Anganawady in Tribal Area**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>223</td>
<td>76.90</td>
<td>67</td>
<td>23.10</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>248</td>
<td>87.02</td>
<td>37</td>
<td>12.98</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>237</td>
<td>84.64</td>
<td>43</td>
<td>15.36</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>169</td>
<td>76.82</td>
<td>51</td>
<td>23.18</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>187</td>
<td>83.11</td>
<td>38</td>
<td>16.89</td>
<td>225</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1064</strong></td>
<td><strong>236</strong></td>
<td><strong>18.15</strong></td>
<td><strong>1300</strong></td>
<td><strong>100.00</strong></td>
<td></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 15.3707, df=4, p=.003997

Out of 1300 tribal pupil respondents 1064 (81.85%) pupils are of the opinion that Anganawady is available near their homes. Tribe-wise distribution indicates that 223 (76.90%) Paniya pupils, 248 (87.02%) Kurichian pupils, 237 (84.64%) Kuruman pupils, 169 (76.82%) Kattunaickan pupils and 187 (83.11%) Adiyan pupils are of the opinion that Anganawady is available near their homes. There exists significant difference among tribal groups with regard to the availability of Anganawady near the homes of tribal pupils, since p-value (0.00) is less than 0.05.

Graphical representation of the Responses of Tribal Pupils Regarding the Availability of Cultural Centres in Tribal Area is presented in Figure 5.6.
Response of the Tribal Pupils Regarding the Cultural Centers is helpful in their Education.

The tribal pupils were asked whether the cultural centers are helpful in their education. Their response in this regard is presented in table 5.63.

Figure 5.6 Availability of Cultural Centers in Tribal Area
Table 5.63

*Cultural Centers are Helpful in the Education of Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
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</tr>
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<td>Total</td>
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<td></td>
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<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
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<td>230</td>
<td>79.31</td>
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</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
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<td>246</td>
<td>86.32</td>
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<td>13.68</td>
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<tr>
<td>3</td>
<td>Kuruman</td>
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<td>254</td>
<td>90.71</td>
<td>26</td>
<td>9.29</td>
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<tr>
<td>4</td>
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<td>190</td>
<td>86.36</td>
<td>30</td>
<td>13.64</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td></td>
<td>198</td>
<td>88.00</td>
<td>27</td>
<td>12.00</td>
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<td></td>
<td>Total</td>
<td></td>
<td>1118</td>
<td>86.00</td>
<td>182</td>
<td>14.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 16.7428, df=4, p=.002172

Out of 1300 tribal pupil respondents, 1181 (86.00%) pupils are of the opinion that cultural centers are helpful in their education. Tribe-wise details indicates that 230 (79.31%) Paniya pupils, 246 (86.32%) Kurichian pupils, 254 (90.71%) Kuruman pupils, 190 (86.36%) Kattunaickan pupils, 198 (88.00%) Adiyan pupils are of the opinion that the cultural centers are helpful in their education. There exists significant difference among tribal groups with regard to the helpfulness of cultural centers in the education of tribal pupils, since p-value (0.00) is less than 0.05.

**Parental Advice to Visit Cultural Institutions: Opinion of Tribal Pupils**

The tribal pupils were asked whether their parents advice to visit cultural centers. Their response in this matter is presented as table 5.64.
Table 5.64

*Parental Advice to Visit Cultural Centers*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>8</td>
<td>2.76</td>
<td>282</td>
<td>97.24</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>19</td>
<td>6.67</td>
<td>266</td>
<td>93.33</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>15</td>
<td>5.36</td>
<td>265</td>
<td>94.64</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>6</td>
<td>2.73</td>
<td>214</td>
<td>97.27</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>14</td>
<td>6.22</td>
<td>211</td>
<td>93.78</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>62</td>
<td>4.77</td>
<td>1238</td>
<td>95.23</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 8.11912, df=4, p=.087338

Out of 1300 tribal pupils respondents, 62 (4.77%) pupils are of the opinion that their parents advice them to visit cultural centers. Tribe-wise details reveals that 8(2.76%) Paniyan pupils, 19 (6.67%) Kurichian pupils, 15 (5.36%) Kuruman pupils, 6 (2.73%) Kattunaickan pupils and 14 (6.22%) Adiyan pupils hold the view that their parents advice them to visit cultural centers. There is no significant difference exist among tribal groups with regard to the parental advice to visit cultural centers, since p-value (0.08) is greater than 0.05.

**Restrictions by Tribal Parents: Opinion of Tribal Pupils**

The responses of the tribal pupils regarding the restriction on tribal pupils by tribal parents are presented under separate relevant subtitles. The tribal were asked about the restrictions by their parents in watching television. The response in this regard is presented in table 5.65
Table 5.65

Restrictions by Tribal Parents in Watching Television

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>133</td>
<td>45.86</td>
<td>157</td>
<td>54.14</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>100</td>
<td>35.09</td>
<td>185</td>
<td>64.91</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>49</td>
<td>17.50</td>
<td>231</td>
<td>82.50</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>64</td>
<td>29.09</td>
<td>156</td>
<td>70.91</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>28</td>
<td>12.44</td>
<td>197</td>
<td>87.56</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>374</td>
<td>28.77</td>
<td>926</td>
<td>71.23</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 93.5217, df=4, p=.000000

Out of 1300 tribal pupil respondents, 374 (28.77%) pupils are of the opinion that they are restricted by their parents in watching television. Tribe-wise details shows that 133 (45.86%) Paniya pupils, 100 (35.09%) Kurichian pupils, 49 (17.50%) Kuruman pupils, 64 (25.09%) Kattunaickan pupils and 28 (12.44%) Adiyan pupils are of the opinion that they are restricted by their parents in watching television. There exists significant difference among tribal groups with regard to the restriction by tribal parents in watching television, since p-value (0.00) is less than 0.05.

a) Restriction in Participating in Cultural Activities

The tribal pupils were asked regarding whether their parents restrict them in participating in cultural activities. Their response in this regard is presented as table 5.66.
Table 5.66

*Restriction by Tribal Parents in Participating in Cultural Activities*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>224</td>
<td>77.24</td>
<td>66</td>
<td>22.76</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>193</td>
<td>67.72</td>
<td>92</td>
<td>32.28</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>206</td>
<td>73.57</td>
<td>74</td>
<td>26.43</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>135</td>
<td>61.36</td>
<td>85</td>
<td>38.64</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>174</td>
<td>77.33</td>
<td>51</td>
<td>22.67</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>932</strong></td>
<td><strong>71.69</strong></td>
<td><strong>368</strong></td>
<td><strong>28.31</strong></td>
<td><strong>1300</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 22.1966, df=4, p=0.000184

Out of 1300 tribal pupil respondents 932 (71.69%) pupils are of the opinion that they are restricted by tribal parents in participating in cultural activities. Tribe-wise break up shows that 224 (77.24%) Paniya pupils, 193 (67.72%) Kurichian pupils, 206 (73.57%) Kuruman pupils, 135 (61.36%) Kattunaickan pupils, 174 (77.33%) Adiyan pupils are of the view that their parents restrict their children in participating in cultural activities. There exists significant difference among tribal groups with regard to the restriction by parents on their children in participating in cultural activities since p-value (0.00) is less than 0.05.

**b) Restriction by Tribal Parents in Watching Film.**

The details of the responses of the tribal pupils regarding the restriction by tribal parents on their children in watching film are presented as table 5.67.
Table 5.67

**Restriction by Tribal Parents in Watching Film**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>227</td>
<td>78.28</td>
<td>63</td>
<td>21.72</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>215</td>
<td>75.44</td>
<td>70</td>
<td>24.56</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>196</td>
<td>70.00</td>
<td>84</td>
<td>30.00</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>187</td>
<td>85.00</td>
<td>33</td>
<td>15.00</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>183</td>
<td>81.33</td>
<td>42</td>
<td>18.67</td>
<td>225</td>
</tr>
</tbody>
</table>

| Total   | 1008        | 77.54 | 292        | 22.46  | 1300       | 100.00 |

Pearson Chi-square: 18.8415, df=4, p=.000846

Out of 1300 tribal pupil respondents, 1008 (77.54%) pupils are of the opinion that their parents restrict them in watching film. Tribe-wise break up reveals that 227 (78.28%) Paniya pupils, 215 (75.44%) Kurichian pupils, 196 (70.00%) Kuruman pupils, 187 (85.00%) Kattunaickan pupils and 183 (81.33%) Adiyan pupils are of the view that they are restricted by their parents in watching film. There exists significant difference among tribal groups with regard to the restriction by tribal parents in watching film, since p-value (0.00) is less than 0.05.

c) **Restriction by Tribal Parents to go for Outing**

The tribal pupils were asked whether they are restricted by tribal parents to go for outing. Their responses in this regard are presented in table 5.68.
Table 5.68

Restriction by Tribal Parents to go for Outing

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>Percentage</th>
<th>No</th>
<th>Percentage</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>221</td>
<td>76.21</td>
<td>69</td>
<td>23.79</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>234</td>
<td>82.11</td>
<td>51</td>
<td>17.89</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>250</td>
<td>89.29</td>
<td>30</td>
<td>10.71</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>208</td>
<td>94.55</td>
<td>12</td>
<td>5.45</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>209</td>
<td>92.89</td>
<td>16</td>
<td>7.11</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1122</td>
<td>86.31</td>
<td>178</td>
<td>13.69</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 52.2771, df=4, p=.000000

Out of 1300 tribal pupil respondents, 1122 (86.31%) tribal pupils are of the view that they are restricted by their parents to go for outing. Tribe-wise break up shows that 221(76.21%) Paniya pupils, 234 (82.11%) Kurichian pupils, 250 (89.29%) Kuruman pupils, 208(94.55%) Kattunaickan pupils and 209 (92.89%) Adiyan pupils are of the opinion that they are restricted by their parents to go for outing. There exists significant difference among tribal groups with regard to the restriction by tribal parents on their children to go for outing, since p-value (0.00) is less than 0.05.

d) Restriction by Tribal Parents in Listening to the Radio

The details of the responses of the tribal pupils regarding the restrictions by tribal parents in listening to the radio are presented in table 5.69.
Table 5.69
Restrictions by Tribal Parents in Listening to the Radio

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td></td>
<td>60</td>
<td>20.69</td>
<td>230</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td></td>
<td>22</td>
<td>7.72</td>
<td>263</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td></td>
<td>19</td>
<td>6.79</td>
<td>261</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td></td>
<td>42</td>
<td>19.09</td>
<td>178</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td></td>
<td>27</td>
<td>12.00</td>
<td>198</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
<td>170</td>
<td>13.08</td>
<td>1130</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 38.9618, df=4, p=.000000

The table reveals that out of 1300 tribal pupil respondents, 170 (13.08%) tribal pupils are of the opinion that they are restricted by tribal parents in listening radio. Tribe-wise details shows that 60 (20.69%) Paniya pupils, 22 (7.72%) Kurichian pupils, 19 (6.79%) Kuruman pupils, 42 (19.09%) Kattunaickan pupils and 27 (12.00%) Adiyan pupils hold the view that tribal pupils are restricted by their parents in listening radio. There exists significant difference among tribal groups with regard to the restriction by tribal parents on their children in listening radio, since p-value (0.00) is less than 0.05.
Graphical Representation of the Responses of Tribal Pupils Regarding the Restrictions by Tribal Parents is presented in Figure 5.7.

**Figure 5.7 Restrictions by Tribal Parents**

Responses of Tribal Pupils Regarding whether they Attend School during Ceremonies and Festive Occasions

The tribal pupils were asked whether they attend school during ceremonies and festive occasions. Their response in this regard is presented in table 5.70.
Table 5.70

Responses Regarding whether Tribal Pupils Attend School during Ceremonies and Festive Occasions

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Number</th>
<th>Percentage</th>
<th>Number</th>
<th>Percentage</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>16</td>
<td>5.52</td>
<td>274</td>
<td>94.48</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>18</td>
<td>6.32</td>
<td>267</td>
<td>93.68</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>15</td>
<td>5.36</td>
<td>265</td>
<td>94.64</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>8</td>
<td>3.64</td>
<td>212</td>
<td>96.36</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyán</td>
<td>11</td>
<td>4.89</td>
<td>214</td>
<td>95.11</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>68</td>
<td>5.23</td>
<td>1232</td>
<td>94.77</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 1.91513, df=4, p= .751365

The table reveals that out of 1300 tribal pupil respondents, 68 (5.23%) pupils are of the opinion that they attend school during ceremonies and festive occasions, whereas 1232 (94.77%) tribal pupils hold the view that they do not attend school during ceremonies and festive occasions. Tribe-wise breakup shows that 16 (5.52%) Paniya pupils, 18 (6.32%) Kurichian pupils, 15 (5.36%) Kuruman pupils, 8 (3.64%) Kattunaickan pupils, and 11 (4.89%) Adiyán pupils are of the opinion that they attend school during ceremonies and festive occasions. There is no significant difference exist among tribal groups with regard to attending school during ceremonies and festive occasions since p-value (0.75) is greater than 0.05.
Availability of Mass Media at Home

The tribal pupils were asked whether the mass media are available at their homes. Their response in this regard is presented under relevant sub titles

a) Availability of Radio at home: Opinion of Pupils

The pupils were asked whether they possess radio at their homes. Their response in this regard is presented as table 5.71.

Table 5.71
Availability of Radio at Home

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>18</td>
<td>6.21</td>
<td>272</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>26</td>
<td>9.12</td>
<td>259</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>37</td>
<td>13.21</td>
<td>243</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>13</td>
<td>5.91</td>
<td>207</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>31</td>
<td>13.78</td>
<td>194</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>125</td>
<td>9.62</td>
<td>1175</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 16.0919, df=4, p=.002903

The table reveals that out of 1300 tribal pupils respondents, 1175 (90.38%) tribal pupils proclaim that they do not have radio facilities at home whereas only 125 (9.62%) pupils reveal that they have radio facilities at home. Tribe-wise break up shows that 18 (6.21%) Paniya pupils, 26(9.12%) Kurichian pupils, 37(13.21%) Kuruman pupils, 13(5.91%) Kattunaickan pupils and 31(13.78%) Adiyan pupils have radio facilities at home. There exists significant difference among the tribal groups with regard to the availability of radio at home, since p-value (0.00) is less than 0.05.
b) Availability of Television at Home

The pupils were asked whether they possess television at home. Their response in this regard is presented in table 5.72.

Table 5.72

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>35</td>
<td>12.07</td>
<td>255</td>
<td>87.93</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>66</td>
<td>23.16</td>
<td>219</td>
<td>76.84</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>43</td>
<td>15.36</td>
<td>237</td>
<td>84.64</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>19</td>
<td>8.64</td>
<td>201</td>
<td>91.36</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>28</td>
<td>12.44</td>
<td>197</td>
<td>87.56</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>191</td>
<td>14.69</td>
<td>1109</td>
<td>85.31</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 25.3315, df=4, p=0.000043

The table reveals that out of 1300 tribal pupil respondents, 1109 (85.31%) tribal pupils do not have television facilities at home. Tribe-wise details shows that 35 (12.07%) Paniya pupils, 66 (23.16%) Kurichian pupils, 43 (15.36%) Kuruman pupils, 19 (8.64%) Kattunaickan pupils and 28 (12.44%) Adiyan pupils proclaim that they have television facilities at home. There exists significant difference among tribal groups with regard to the availability of television at home, since p-value (0.00) is less than 0.05.
c) **Availability of Computer at Home**

The tribal pupils were asked whether they possess computer at home. Their response in this regard is represented in table 5.73.

**Table 5.73**

**Responses of Pupils Regarding the Availability of Computer at Home**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>1</td>
<td>0.34</td>
<td>289</td>
<td>99.66</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>1</td>
<td>0.35</td>
<td>284</td>
<td>99.65</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>2</td>
<td>0.71</td>
<td>278</td>
<td>99.29</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>0</td>
<td>0.00</td>
<td>220</td>
<td>100.00</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>1</td>
<td>0.44</td>
<td>224</td>
<td>99.56</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>5</strong></td>
<td><strong>0.38</strong></td>
<td><strong>1295</strong></td>
<td><strong>99.62</strong></td>
<td><strong>1300</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 1.68516, df=4, p=.793411

The table reveals that out of 1300 tribal pupils respondents, only 5 (0.38) tribal pupils have computer facilities at home, whereas 1295 (99.62%) tribal pupils do not have computer facilities at home. Tribe-wise break up shows that 284(99.66%) Paniya pupils, 284 (99.65%) Kurichian pupils, 278 (99.29%) Kuruman pupils, 220 (100.00%) Kattunaickan pupils and 224 (99.56%) Adiyan pupils do not have computer facilities at their homes. There is no significant difference among tribal groups with regard to the availability of computer at their homes, since p-value (0.79) is greater than 0.05.
d) Availability of Magazines and Newspapers at Home

The tribal pupils were asked whether the magazines and newspapers are available at their home. Their response in this regard is presented in Table 5.74.

Table 5.74
Availability of Magazines and Newspapers at Home

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td></td>
<td>3</td>
<td>1.03</td>
<td>287</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td></td>
<td>7</td>
<td>2.46</td>
<td>278</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td></td>
<td>3</td>
<td>1.07</td>
<td>277</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td></td>
<td>2</td>
<td>0.91</td>
<td>218</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td></td>
<td>3</td>
<td>1.33</td>
<td>222</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>18</td>
<td>1.38</td>
<td>1282</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 3.22666, df=4, p=.520646

The table reveals that out of 1300 tribal pupils, only 18 (1.38%) pupils have newspaper and magazine facilities at home. Tribe-wise break up shows that 287 (98.97%) Paniya pupils, 278 (97.54%) Kurichian pupils, 277 (98.93%) Kuruman pupils, 218 (99.09%) Kattunaickan pupils and 222 (98.67%) Adiyan pupils do not have newspapers and magazine facilities at home. There is no significant difference among tribal groups with regard to the availability of newspapers and magazines at home, since p-value (0.52) is greater than 0.05.
Graphical Representation of Responses of Tribal Pupils Regarding the Availability of Mass Media at Home is presented in Figure 5.8.

![Figure 5.8 Availability of Mass Media at Tribal Pupil’s Home](image)

**Figure 5.8 Availability of Mass Media at Tribal Pupil’s Home**

**Responses of Teachers regarding the Socio-Cultural Factors Affecting the Education of Tribal Pupils**

The 200 teachers who form the sample of the study have given details regarding the socio-cultural factors affecting the education of tribal pupils. The details provided by them in this connection are presented under separate subtitles.

a) **Social Factors Affecting the Education of Tribal Pupils**

The details of responses of the teachers regarding the social factors adversely affecting the education of tribal pupils are presented in table 5.75.
### Table 5.75
**Social Factors Adversely Affecting the Education of Tribal Pupils**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Social Factors</th>
<th>Responses of Teachers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lack of opportunities to interact with educated people</td>
<td>87</td>
<td>43.50</td>
</tr>
<tr>
<td>2</td>
<td>School is far away from home</td>
<td>83</td>
<td>41.50</td>
</tr>
<tr>
<td>3</td>
<td>Unsafe mode of conveyance act as a constraint in tribal education</td>
<td>68</td>
<td>34.00</td>
</tr>
<tr>
<td>4</td>
<td>Lack of information about various educational institutions</td>
<td>119</td>
<td>59.50</td>
</tr>
<tr>
<td>5</td>
<td>Parental restrictions in utilizing media</td>
<td>124</td>
<td>62.00</td>
</tr>
<tr>
<td>6</td>
<td>Non-availability of mass media</td>
<td>86</td>
<td>43.00</td>
</tr>
</tbody>
</table>

59.50 percent of the teachers have the opinion that lack of information about various educational institutions is the reason for educational backwardness among scheduled tribe pupils. 43.50 percent of teachers are of the opinion that lack of opportunities to interact with educated people affected the studies of pupils. 41.50 percent of teachers are of the opinion that school being far away from home acts as a constraint in the education of tribal pupils. 34 percent of the teachers have the opinion that unsafe mode of conveyance acts as a constraint in tribal education. 62% of the teachers are of the view that parental restriction in utilizing media adversely affect the education of tribals. Non-availability of mass media is considered as the the factor by 43 percent teachers.
b) Cultural Factors Adversely Affecting the Education of Tribal Pupils

The details of the responses of the teachers regarding the cultural factors leading to the education all backwardness of tribal pupils are presented in table 5.76.

Table 5.76

Cultural Factors as a Constraint in the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Cultural factors</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Traditional custom and belief is not favourable to education</td>
<td>42</td>
</tr>
<tr>
<td>2</td>
<td>The concept that if they are educated their culture will decay</td>
<td>51</td>
</tr>
<tr>
<td>3</td>
<td>Lack of cultural centers near their home</td>
<td>124</td>
</tr>
<tr>
<td>4</td>
<td>Living together in a colony</td>
<td>86</td>
</tr>
<tr>
<td>5</td>
<td>The concept among tribals that no need of formal education for traditional job</td>
<td>128</td>
</tr>
</tbody>
</table>

The table reveals that 64 percent of the teachers have the opinion that the tribals believe no need of formal education for traditional job as the factor acting as a constraint in the education of tribal pupils. 62 percent of the teachers are of the opinion that lack of cultural centers near their home leads to the educational backwardness among tribals. 43 percent of the teachers have the opinion that living together in a colony also affects the educational attainment of ST pupils. 25.50 percent of the teachers are of the opinion that if they are educated their culture will decay is the reason for educational backwardness among tribal pupils. 21 percent of the teachers have the opinion that traditional custom and belief leads to their educational backwardness.
Responses of the Tribal Parents Regarding the Socio-Cultural Factors Affecting the Education of Tribal Pupils

The 130 parents who form the sample of the study have given details regarding the socio-cultural factors affecting the education of tribal pupils. The details provided by them in this connection are presented in table 5.77.

Table 5.77

Socio-Cultural Factors Adversely Affecting the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Responses of Tribal Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lack of cultural centers in tribal areas</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>Not aware about the importance of cultural centers</td>
<td>109</td>
</tr>
<tr>
<td>3</td>
<td>Pupils are compelled to utilize mass media</td>
<td>36</td>
</tr>
<tr>
<td>4</td>
<td>Restrictions in watching Television/Radio</td>
<td>65</td>
</tr>
<tr>
<td>5</td>
<td>Teachers visit the homes of tribal pupils</td>
<td>36</td>
</tr>
<tr>
<td>6</td>
<td>Social workers visit the homes of tribals</td>
<td>40</td>
</tr>
<tr>
<td>7</td>
<td>Politician visit the homes of tribals</td>
<td>40</td>
</tr>
<tr>
<td>8</td>
<td>The tribal pupils are compelled to make relation with others</td>
<td>39</td>
</tr>
<tr>
<td>9</td>
<td>Distance to school as a constraint in education</td>
<td>90</td>
</tr>
<tr>
<td>10</td>
<td>Traveling through forest act as a hindrance in the education</td>
<td>90</td>
</tr>
<tr>
<td>11</td>
<td>Lack of educated people in the nearby area</td>
<td>85</td>
</tr>
<tr>
<td>12</td>
<td>Community practices are against education</td>
<td>60</td>
</tr>
<tr>
<td>13</td>
<td>Discourage by tribal leaders to go to school</td>
<td>30</td>
</tr>
<tr>
<td>14</td>
<td>Attending ceremonies and festive occasions are more important than education</td>
<td>78</td>
</tr>
</tbody>
</table>
A perusal of the table reveals that lack of cultural centers in tribal areas, distance to school, traveling through forest are considered as the factors by 69.23% tribal parents. 83.85 percent of the tribal parents are of the opinion that they are not aware about the importance of cultural centers. 27.69 percent tribal parents compel their children to utilize mass media and advice them to make relation with others. 50.00% tribals restrict their children in watching television. 27.69 percent tribal parents hold the view that the teachers visit their homes. 30.77 percent tribal parents proclaim that social workers and politicians visit tribal hamlets. 65.38 percent tribal parents reveal that sufficient educated people are not near their homes. 46.15 percent tribal parents reported that community practices are against education. 23.07 percent of the tribal parents hold the view that they are discouraged by the tribal leaders to send their children to school. 60 percent parents consider attending ceremonies and festive occasions as more important than education.

### Responses of Social Workers Regarding the Socio-Cultural Factors Adversely Affecting the Education of Tribal Pupils

The social workers interviewed have given their opinion regarding the socio-cultural factors adversely affecting the education of tribal pupils. Their response in this regard is compiled in table 5.78.
Table 5.78

*Socio-Cultural Factors Adversely Affecting the Education of Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Socio-Cultural factors</th>
<th>Responses of Social Workers</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Lack of cultural centers in tribal areas</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>2</td>
<td>Parents are not aware about the importance of cultural centers</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
</tr>
<tr>
<td>3</td>
<td>Lack of opportunities to interact with non-tribals</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>Unsafe mode of conveyance act as a constraint in tribal education</td>
<td>14</td>
<td>46.67</td>
<td>16</td>
</tr>
<tr>
<td>5</td>
<td>Parental restrictions in utilizing mass media</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
</tr>
<tr>
<td>6</td>
<td>Tribals inability to understand the language of non-tribals</td>
<td>12</td>
<td>40.00</td>
<td>18</td>
</tr>
<tr>
<td>7</td>
<td>Interiority complex as a tribe</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>8</td>
<td>Lack of political participation among tribals</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>9</td>
<td>Living together in colony</td>
<td>9</td>
<td>30.00</td>
<td>21</td>
</tr>
<tr>
<td>10</td>
<td>Traditional custom and belief is not favourable to education</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>11</td>
<td>Tribal leaders are against education</td>
<td>9</td>
<td>30.00</td>
<td>21</td>
</tr>
<tr>
<td>12</td>
<td>Teachers do not visit tribal pupils home</td>
<td>9</td>
<td>30.00</td>
<td>21</td>
</tr>
<tr>
<td>13</td>
<td>Distance from home to school act as a constraint in tribal education</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
</tr>
<tr>
<td>14</td>
<td>Lack of educated people near their homes</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>15</td>
<td>Non-availability of mass media</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>16</td>
<td>Frequent observance of ceremonies and festive occasions act as a constraint in tribal education</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
</tr>
</tbody>
</table>

The table reveals that lack of cultural centers in tribal areas and lack of educated people near their homes are considered as the factors by 56.67 social workers. 53.33 percent of the social workers hold the view that parental unawareness about the importance of cultural centers, parental restrictions in utilizing mass media, parental unwillingness to participate in school meetings...
and frequent observance of ceremonies and festive occasions act as a constraint in tribal education. Lack of opportunities to interact with non-tribals, inferiority complex as a tribe, traditional custom and belief is not favourable to education, lack of political participation among tribals and non-availability of mass media are considered as the constraints in tribal education by 50.00 percent social workers. 46.67 percent of the social workers are of the opinion that distance from home to school and unsafe mode of conveyance to school are the factors adversely affecting the tribal education. 40.00 percent social workers opined that tribals’ inability to comprehend the language of non-tribals adversely affecting the tribal education. Indifferent attitude of tribal leaders to education, insecurity feeling, living together in a colony, disinterest of teachers to visit tribal pupils’ home are considered as the factors by 30.00 percent social workers. 40.00 percent of the social workers hold the view that tribals’ inability to understand the language of non-tribals adversely affects education of tribals.

**Suggestions from Social Workers to Overcome the Socio-Cultural Factors Adversely Affecting the Education of Tribal Pupils**

The social workers have offered suggestions to overcome the socio cultural constraints in the education of tribal pupils. Their suggestions are consolidated in table 5.79.
Table 5.79

Suggestions from Social Workers to overcome Socio-Cultural Constraints in Tribal Education

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Suggestions</th>
<th>Responses of Social Workers</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>1</td>
<td>Establish more cultural centers in tribal belt</td>
<td>22</td>
<td>73.33</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>Arrange awareness programmes among tribals about the importance of cultural centers</td>
<td>13</td>
<td>43.33</td>
<td>17</td>
</tr>
<tr>
<td>3</td>
<td>Take steps for tribals to interact with non-tribals</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>Start counselling centers in tribal areas</td>
<td>10</td>
<td>33.33</td>
<td>20</td>
</tr>
<tr>
<td>5</td>
<td>Start more schools in tribal belt</td>
<td>14</td>
<td>46.67</td>
<td>16</td>
</tr>
<tr>
<td>6</td>
<td>Motivate the tribal parents to participate in school programmes</td>
<td>13</td>
<td>43.33</td>
<td>17</td>
</tr>
<tr>
<td>7</td>
<td>Strengthen the mother PTA</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>8</td>
<td>Supply additional books for reading among tribal pupils</td>
<td>14</td>
<td>46.67</td>
<td>16</td>
</tr>
<tr>
<td>9</td>
<td>Make aware about the consequences of child marriage</td>
<td>10</td>
<td>33.33</td>
<td>20</td>
</tr>
<tr>
<td>10</td>
<td>Arrange vehicle facilities for tribal pupils</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>11</td>
<td>Encourage the teachers to visit tribal home</td>
<td>14</td>
<td>46.67</td>
<td>16</td>
</tr>
<tr>
<td>12</td>
<td>Make available mass media for tribals</td>
<td>10</td>
<td>33.33</td>
<td>20</td>
</tr>
<tr>
<td>13</td>
<td>School working days should be arrange in accordance with the culture of tribals</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>Give chances to tribals to interact with others</td>
<td>18</td>
<td>60.00</td>
<td>12</td>
</tr>
</tbody>
</table>

The table shows that 73.33 percent social workers request for the starting of more cultural centers in tribal belts. 43.33 percent each of social workers want to motivate the tribal parents to participate in school
programmes and arrange awareness programes for tribal parents about the importance of cultural centers. 50.00 percent social workers each want to take steps for tribals to interact with non-tribals and arrange vehicle facilities for tribal pupils. Start counselling centers in tribal areas; make aware about the consequence of child marriage and make available the mass media for tribals are suggested by 33.33 percent social workers each. 46.67 percent social workers each want to start more schools in tribal areas, supply additional books for reading and encourage the teachers to visit the tribal homes. 56.67 percent social workers each suggest strengthening the mother PTA and arranging school working day in accordance with the tribal culture.

Responses of Educational Experts Regarding the Socio-Cultural Factors Adversely Affecting the Education of Tribal Pupils

The educational experts interviewed have given their opinion regarding the socio cultural factors adversely affecting the education of tribal pupils. Their response in this regard is compiled in table 5.80.
Table 5.80

Responses of Educational Experts Regarding the Socio-Cultural Factors Adversely Affecting the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Responses of Educational Experts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Lack of cultural centers in tribal areas</td>
<td>16</td>
</tr>
<tr>
<td>2</td>
<td>Lack of opportunities to interact with non-tribals</td>
<td>14</td>
</tr>
<tr>
<td>3</td>
<td>Inability of tribals to comprehend the language of non-tribals</td>
<td>9</td>
</tr>
<tr>
<td>4</td>
<td>Frequent observance of ceremonies and festive occasions act as a constraint in tribal education</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>Parental restrictions in utilizing media</td>
<td>9</td>
</tr>
<tr>
<td>6</td>
<td>The system of child marriage act as a constraint in tribal education</td>
<td>9</td>
</tr>
<tr>
<td>7</td>
<td>Lack of political participation among tribal</td>
<td>16</td>
</tr>
<tr>
<td>8</td>
<td>Lack of enough educated persons near their homes</td>
<td>15</td>
</tr>
<tr>
<td>9</td>
<td>Attitude of tribal leaders are against the education</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>Unsafe mode of conveyance to reach school</td>
<td>14</td>
</tr>
<tr>
<td>11</td>
<td>Living together in colony</td>
<td>12</td>
</tr>
<tr>
<td>12</td>
<td>Traditional custom and belief is not favourable to education</td>
<td>16</td>
</tr>
<tr>
<td>13</td>
<td>Non-availability of mass media near their home</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>Community practices are against the Education</td>
<td>12</td>
</tr>
<tr>
<td>15</td>
<td>Inferiority complex as a tribe</td>
<td>15</td>
</tr>
</tbody>
</table>
The table reveals that 53.33 percent of the educational experts are of the opinion that lack of cultural centers near their home, traditional custom and belief is not favourable to education and lack of political participation among tribals act as the constraints in the education of tribals. 46.67 percent each of educational experts considers lack of opportunities to interact with non-tribals, unsafe mode of conveyance are the factors adversely affecting the education of tribal pupils. Inability of the tribals to understand the language of the non-tribals, indifferent attitude of tribal leaders to education, the system of child marriage among tribals and parental restriction in utilizing media are quoted as the causative factors by 30.00 percent of educational experts each. Frequent observance of ceremonies and festive occasions among the tribals, community practices are against the education and living together in colony is considered as the reason by 40.00 percent educational experts each. 50.00 percent educational experts hold the view that lack of enough educated persons near their home and inferiority complex as a tribe is considered as the factor adversely affecting the education of tribal pupils. 43.33 percent of educational experts consider non-availability of mass media in the tribal area adversely affecting the education of tribal pupils.

**Suggestions from Educational Experts to Overcome the Socio-Cultural Factors Adversely Affecting the Education of Tribal Pupils**

The Educational Experts have offered suggestions to overcome the socio-cultural constraints in the education of tribal pupils. Their suggestions are consolidated in table 5.81.
### Table 5.81

**Suggestions from Educational Experts to Overcome Socio-Cultural Constraints in Tribal Education**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Suggestions</th>
<th>Responses of Educational Experts</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>%</td>
<td>No</td>
</tr>
<tr>
<td>1</td>
<td>Start more cultural centers in tribal belts</td>
<td>20</td>
<td>66.67</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>Provide TV, Radio, Computer facilities in the cultural centers</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>2</td>
<td>Start more schools in tribal areas</td>
<td>14</td>
<td>46.47</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>Arrange free vehicle services for tribal pupils</td>
<td>13</td>
<td>43.33</td>
<td>17</td>
</tr>
<tr>
<td>4</td>
<td>Strengthen mother PTA in schools</td>
<td>14</td>
<td>46.67</td>
<td>16</td>
</tr>
<tr>
<td>5</td>
<td>Take steps for tribals to interact with non-tribals</td>
<td>12</td>
<td>40.00</td>
<td>18</td>
</tr>
<tr>
<td>6</td>
<td>Tribals should be cautioned against child marriage through awareness programmes</td>
<td>13</td>
<td>43.33</td>
<td>17</td>
</tr>
<tr>
<td>7</td>
<td>Establish more schools in tribal belts</td>
<td>14</td>
<td>46.67</td>
<td>16</td>
</tr>
<tr>
<td>8</td>
<td>Create more opportunities for tribals to interact with non-tribals</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>9</td>
<td>Encourage the teachers to visit tribal hamlets</td>
<td>12</td>
<td>40.00</td>
<td>18</td>
</tr>
<tr>
<td>10</td>
<td>Rearrange school working days in accordance with the culture of tribals</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>11</td>
<td>Arrange awareness programmers among tribals about the importance of cultural centers</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>12</td>
<td>Motivate the tribal parents to participate in school programmes</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
</tr>
<tr>
<td>13</td>
<td>Start counselling centers in tribal areas</td>
<td>12</td>
<td>40.00</td>
<td>18</td>
</tr>
<tr>
<td>14</td>
<td>Create opportunities to tribals to interact with others</td>
<td>13</td>
<td>43.33</td>
<td>17</td>
</tr>
</tbody>
</table>

The table shows that 66.67 percent educational experts request for the starting of more cultural centers in tribal belts 46.67 percent each educational experts want to start more schools in tribal areas, strengthen mother PTA and establish more governmental institutions in tribal belts. 43.33 percent each
educational experts suggest to arrange free vehicle services for tribal pupils, create opportunities to tribals to interact with others and arrange awareness programmes against child marriage 50 percent of the educational experts each want to create more opportunities for tribals to interact with non-tribals, rearrange school working in accordance with the culture of tribals and provide umbrella, bags, dress other than uniforms to the tribal pupils. 56.67 percent each of educational experts suggest providing television, radio, computer facilities in cultural centers and arranging awareness programmes among tribals about the importance of cultural centers.

**Discussion**

It is evident that the lack of cultural centers in the vicinity of tribal home, poor exposure to mass media, lack of interest in reading among the pupils and the non-utilization of the available media has affected the educational progress of the tribals. The analysis of socio cultural factors leading to the educational backwardness of the scheduled tribe pupils based on the response received from the pupils, teachers, parents, Social Workers and Educational Experts through the questionnaires and interview schedules respectively is presented below.

Regarding the details of discouragement for attending the school by the tribal pupils, it was seen that 72 (5.54%) of the tribal pupils belonging to different tribal communities felt that they were discouraged to attend school. Among them 16 Kattunaickan pupils (7%) showed the highest percentage. It can also be seen that minimum percentage was shown by 10 pupils belonging to Kurichian community (4%). The education of the tribal pupils are discouraged by their parents (84%) and their neighbours (47%) also discouraged their studies. Brothers (13%), Relatives (33%) and tribal leaders (15%) have discouraged the education of tribal pupils. 47 percent of the tribal parents hold the view that community practices are against education and
more than 23 percent parents agree that tribal leaders discourage the education of tribals.

It was seen that 94 percent tribal pupils have friends from other ethnic groups and among them minimum percentage was shown by pupils belonging to Kattunaickan community (86%). Comparison of other tribal communities showed that there was no significant difference among them with regard to the friends from other ethnic groups. Around 96 percent tribal pupils confessed that they did not receive any books from their neighbours. Among them 985 of Kattunaickan group of pupils showed the highest percentage (98%) and the lowest percentage was shown by Adiyar (93%). The participant observation also emphasized the fact that a good number pupils were not in the habit of visiting their neighbouring houses. A few parents (around 27%) agree that they compel their children to make relation with others.

The response of the tribal pupils regarding the home visit by non-tribal was collected. Majority of the students (77%) have confessed that their houses are visited by politicians and among them pupils belonging to Kuruman (93%) showed the highest percentage and the minimum was shown by Paniya pupils (61%). Around 43 percent parents proclaimed that their houses are visited by politicians.

Majority of the tribal pupils (65%) agreed that their houses are visited by social workers and among them 260 Kuruman group of students showed the highest percentage (93%) and the lowest percentage (61%) shown by 178 Paniya pupils. 43 percent parents confessed that Social Workers visit their houses.

It was seen that a very few teachers have the habit of visiting the tribal pupils’ home. Only 18 percent pupils confessed that their houses were visited
by teachers and among them 106 Paniya group of pupils showed the highest percentage (37%) and the lowest percentage (5%) was shown by 10 Kattunaickan pupils. Around 27 percent parents agree that teachers visit their homes.

The tribal pupils also (6%) confessed that their houses are visited by Grama Panchayath Members. Among them 20 Paniya pupils showed the highest percentage (7%) and the lowest percentage (5%) was shown by 13 Kuruman Pupils. Most of the tribal pupils (94%) agreed that the Government employees were not in the habit of visiting tribals’ home and among them 267 Kuruman group of pupils showed the highest percentage and the lowest percentage (91%) was shown by 265 Paniya pupils.

A good number of tribal pupils believe that the unsafe mode of conveyance to the school act as a constraint in their education. 397 (31%) tribals pupils had this difficulty and among them 108 Paniya group of pupils showed the highest percentage (37%) and the minimum percentage (23%) was shown by 63 Kuruman pupils. 73 percent of the parents also agree that travelling through forest act as a hindrance in the education of tribals.

Around 10 percent tribal pupils believe that they are restricted by their community in interacting with others and among them 64 Kurichian pupils showed the highest percentage and the minimum percentage (2%) experienced by Paniya pupils. 57 percent parents believe that lack of educated people near their home affect their education.

The details regarding the availability and exposure to mass media were collected from the pupils. Around 80 percent of tribal pupils confessed that Samskarika Nilayam are available near their home and among them 90% Kuruman group of pupils showed the highest percentage. The lowest
percentage (72%) was shown by Kurichain pupils. Majority of the parents (73%) were not aware about the importance of education.

Around 80 percent tribal pupils agree that they have arts & sports club in the vicinity of their home and among them Kurichian group of pupils showed the highest percentage (86%) and the minimum percentage (74%) was shown by Paniya pupils.

Around 12 percent tribal pupil believe that community hall is available near their home and among them pupils belonging to Kattunaickan tribal community showed the highest percentage (14%) and the lowest percentage (11%) was shown by Paniya pupils.

Large majority of the tribal pupils believe that library facilities are available in their area. 81 percent of the tribal pupils have this opinion and among them Kuruman group of students showed the highest percentage (88%) and the lowest percentage (73%) was shown by Paniya pupils.

Around 82 percent of the tribal pupils belonging to different tribal communities agree that shopping centers are available near their homes. Among them 242 Kurichian group of students showed the highest percentage (85%) and the minimum percentage (76%) was shown by 168 Kattunaickan pupils.

About 82 percent tribal pupils agree that anganwady facilities are available near their hamlets. Among the tribal communities, Kurichian pupils showed the highest percentage (87%) and the minimum percentage (77%) was shown by the pupils belonging to Kattunaickan community.

Large majority of the tribal pupils belonging to different communities agree that cultural centers are helpful to their education. The highest percentage (91%) in this regard was shown by Kuruman group of pupils and
the minimum percentage (79%) was shown by Paniya pupils. Around 73 percent parents believe that lack of cultural centers in tribal areas affect their education.

A very few tribal pupils (5%) get advice from their parents to visit the cultural centers. Among them, 19 Kurichian group of pupils showed the highest percentage and the lowest percentage (3%) was shown by 6 Kattunaickan pupils. A very few parents (30%) agree that pupils are compelled to utilize mass media.

The tribal pupils are restricted by their parents in participating in various activities. Around 28% of the tribal pupils are restricted by their parents in watching television. Among them, 133 Paniyan pupils experienced this problem more and showed the highest percentage (46%) and the lowest percentage (12%) was shown by Adiyan pupils. Around 50% pupils agree that they are restricted in watching television.

Around 72 percent tribal pupils belonging to different tribal communities experienced the restriction by their parents in participating in cultural activities. Among them Adiyan pupils showed the highest percentage (77%) and the lowest percentage (61%) was shown by 135 Kattunaickan pupils.

The tribal pupils are also restricted by their parents in watching film. 81% of the tribal pupils belonging to different tribal communities experienced this problem. Among them the highest percentage (85%) was shown by Paniyan group of students and the lowest (70%) was shown by Kuruman pupils. The tribal pupils are also restricted by their parents to go for outing. Large majority of the tribal pupils (86%) belonging to different communities experienced this problem. Among them 208 Kattunaickan pupils showed the
Analysis

highest percentage (95%) and the lowest percentage (76%) was shown by Paniyan pupils.

Out of 1300 total sample, 13 percent pupils experienced the restriction by their parents in listening to the radio. Among them 60 Paniyan group of students showed the highest percentage (21%) and the lowest percentage (7%) was shown by Kuruman pupils.

The opinion with regard to the availability of mass media was collected from the tribal pupils. A very few pupils (10%) possess radio facility at their homes. Among them Adiyan pupils showed the highest percentage (14%) and Kattunaickan group of pupils showed the minimum percentage (6%).

Out of 1300 total sample, only 5 tribal pupils possess computers at their homes. Among them, 2 Kuruman pupils showed the highest percentage (less than 1%) and the pupils belonging to Kattunaickan community do not possess computers at their homes.

A very few pupils (less than 2%) have magazines and newspapers at their homes. Among them 7 Kurichian pupils showed the highest percentage and the minimum percentage (less than 1%) was shown by Kattunaickan pupils.

The teachers, social workers, and educational experts have also identified the socio-cultural factors adversely affecting the education of tribal pupils. More than 63% teachers, 72 percent educational experts and 53% social workers consider the ignorance of parents as a constraint in the education of tribals. Though many children are sent to the schools, parents are yet to take education seriously. Around 62 percent teachers, 57 percent social workers and 53 percent educational experts consider lack of cultural centers in their area as affecting their education. Library, community hall, arts & sports
club etc are yet to establish in tribal areas as was evident during participant observation.

Around 34 percent teachers and 47 percent each of social workers and educational experts consider unsafe mode of conveyance through forest as an important factor that adversely affect the education of tribes. Lack of opportunities to interact with non-tribals is considered another factor by 43 percent teachers, 50 percent social workers and 47 percent educational experts. Around 21 percent teachers, 50 percent social workers and 53 percent educational experts consider traditional custom and belief not favourable to education. Living together in colony is considered another factor by 43 percent teachers, 30 percent social workers and 40 percent educational experts. Further feeling of inferiority complex of tribal pupils is identified as a factor by around 50 percent social workers and Educational Experts. Parents who do not send their ward to school during festive occasion and ceremonies are considered as a component by 57 percent social workers and 47 percent educational experts.

Around 42 percent of teachers 50 percent Social workers and 43 percent educational experts have considered the non-availability of mass media as a factor. Parental restriction in utilizing mass media was taken as a factor by about 62 percent teachers, 53 percent social workers and 30 percent educational experts. Further about 60 percent teachers consider lack of information about various educational institutions as a factor.

Tribals’ inability to understand the language of non-tribals is identified as a factor by 40% Social Workers and 30 percent Educational Experts. During participant observation also, the investigator observed such instances in many of the tribal communities. It may be because of this that social workers and Educational Experts advocated chance for tribals to interact with non-tribals.
Participant observation also revealed the instances where in children especially girls are married at a very young age and they are forced to discontinue their education. This practice is common among Kattunaickan and Paniya communities. Lack of political participation among tribals is identified as a component by 50 percent Social Workers and 55% Educational Experts.

Tribal Leaders as against education is identified as a causative factor by 30% Social Workers and 40 percent Educational Experts. During participant observation, the investigator could see many of the instances to control the community related matters by the tribal leaders (Mooppan). They have less ambition about education. The problem is not very acute as was a few decades before but the reminiscences still exist.

Frequent observance of ceremonies and festive occasions as a constraint in tribal education is identified by 53 percent Social Workers and 40% Educational Experts. The tribals give importance to practice ceremonies and festive occasions. The school days may be adjusted with the tribal culture is a welcome suggestion.

Social Workers and Educational Experts offered suggestions to overcome the socio-cultural constraints in tribal education. Establishing more cultural centers in tribal belt are suggested by 73 percent Social Workers and 67 percent Educational Experts. This suggestion becomes significant because the tribes do not have access to reading materials at present. Creating opportunities to tribals to interact with others is suggested by 60 percent Social Workers and 43 percent Educational Experts.

Arrangement of awareness programmes among tribals about the importance of cultural centers is the suggestion of 43 percent and 57 percent Educational Experts. The tribal attitude can be changed by widening their
concept and attitude towards life. 50 percent of the social workers and 40 percent of the Educational Experts suggest taking steps for tribals to interact with non-tribals. The tribes have very few chances at present for interacting with non-tribals. This results in narrowing their vision. Starting counselling centers in tribal areas is the suggestion of 33 percent Social Workers and 40 percent Educational Experts. Tribals have the feeling of inferiority and have to understand various opportunities for tribals. Hence counselling centers is a welcome suggestion.

Starting more schools in tribal belt is suggested by 47 percent of Social Workers and Educational Experts. By starting more schools in tribal areas they can avoid the long journey to reach the school. Strengthening the mother PTA is the suggestion of 56% Social Workers and 47 percent Educational Experts. The education of the tribal girls has not received much attention. The education of the tribes is an item which requires special consideration.

Rearrangement of school working days in accordance with the culture of tribals is suggested by 57% Social Workers and 50 percent Educational Experts. The tribals worship numerous gods and spirits. Several days are spent for this purpose. Among tribes, there are many ceremonies and rituals at their home in connection with birth, death, marriage, puberty of girls etc. and it take several days. Moreover the tribal pupils could not attend the school daily due to their work at home and farm land. This becomes a welcome suggestion.

Arranging free vehicle facilities for tribal pupils is the suggestion of 50 percent social workers and 43 percent educational experts. Due to long distance between home and school, tribal parent found it inconvenient to send their children especially girls to school. Only a small percentage of pupils have school within easy walking distance from the nearest bus stop. Since
tribal parents are unable to provide vehicle service to their children, this becomes a welcome suggestion.

To provide TV, Radio, Computer facilities in the cultural centers is the suggestion of 33 percent Social Workers and 57 percent Educational Experts. The non availability of the media adversely affects their education. By providing such facilities we can help the pupils to acquire more knowledge and widening their concept.

Encouraging the teachers to visit tribal hamlets is the suggestion of 47 percent social workers and 40 percent Educational Experts. The tribal pupils feel that they are unfit in the schools where their needs are not met and their aspiration are not considered. Teachers can develop favourable attitude towards education among pupils and parents. Motivating the tribal parents to participate in school programmes is the suggestion of 43 percent Social Workers and 50 percent Educational Experts. They have no close connection with teachers due to their illiteracy and alienation of the tribal society from school life. Teachers can visit their homes to motivate them for education is a welcome suggestion.

Around 47 percent of social workers suggest for supplying additional books for reading to tribal pupils. The educational experts have also given suggestions for providing more opportunities to tribals to interact with non-tribals.

Tribals have their own ways of education in their culture for preserving and transmitting it to the next generation, though it is strictly informal. They believe that school education will alienate their children from their culture and life. Tribal hamlets situated in remote areas inside forest face accessibility for the students to reach the school. Roads connecting to the school, home and rural localities are highly inadequate. Child marriage is common among the
girls of Kattunaickan and Paniya family. Child marriage is to be controlled for the advancement of tribal community.

The Head Masters /Head Mistresses, teachers, Ward members, politicians, Social Workers may visit the homes tribal pupils having irregular attendance and convince the parents to send their children to attend school daily.

**Appropriateness of Present School System for Tribal Education**

The tribal pupils were asked whether the present school system is appropriate to the tribal education. Their response in this regard is presented under relevant subtitles.

**Difficulties in Understanding the language Used by the Teacher**

The details of the responses of the tribal pupils regarding whether the tribal pupils feel difficulty in understanding the language used by their teachers are presented in table 5.82.

**Table 5.82**

**Difficulties in Understanding the Language of Teachers**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>248</td>
<td>85.52</td>
<td>42</td>
<td>14.48</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>249</td>
<td>87.37</td>
<td>36</td>
<td>12.63</td>
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</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>245</td>
<td>87.50</td>
<td>35</td>
<td>12.50</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>190</td>
<td>86.36</td>
<td>30</td>
<td>13.64</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>197</td>
<td>87.56</td>
<td>28</td>
<td>12.44</td>
<td>225</td>
</tr>
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<td>Total</td>
<td>1129</td>
<td>86.85</td>
<td>171</td>
<td>13.15</td>
<td>1300</td>
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</tbody>
</table>

Pearson Chi-square: .765114, df=4, p=.943061
The table reveals that out of 1300 pupil respondents, 1129 (86.85%) pupils have the difficulties in understanding the language of the teachers whereas only 171 (13.15%) pupil have no difficulties in understanding the language of their teacher. Tribe-wise break up shows that 248(85.82%) Paniya pupils, 249 (87.37%) Kurichian pupils, 245 (57.50%) Kuruman pupils, 190 (86.36%) Kattunaickan pupils and 197 (87.56%) Adiyan pupils have difficulties in understanding the language of their teachers. There is no significant difference among tribal groups with regard to the difficulties in understanding the language of the teacher since p-value (0.94) is greater than 0.05.

Encouragement from Teachers to interact with other Pupils

The responses of the tribal pupils regarding the encouragement of teachers to interact with others are presented as table 5.83.

Table 5.83

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>238</td>
<td>82.07</td>
<td>52</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>255</td>
<td>89.47</td>
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</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>267</td>
<td>95.36</td>
<td>13</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>211</td>
<td>95.91</td>
<td>9</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>214</td>
<td>95.11</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1185</td>
<td>91.15</td>
<td>115</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 47.3546, df=4, p=.000000
The table reveals that out of 1300 tribal pupil respondents, 1185 (91.15%) pupils are of the opinion that they get encouragement from teachers to interact with other pupils. Tribe-wise break up shows that 238 (82.07%) Paniya pupils, 255(89.47%) Kurichian pupils 267(95.36%) Kuruman pupils, 211 (95.91%) Kattunaickan pupils and 214 (95.11%) Adiyan pupils hold the view that they get encouragement from teachers to interact with others. There exists significant difference among tribal groups with regard to the encouragement of teachers to interact with others, since p-value (0.00) is less than 0.05.

**Friendly relations with Classmates**

The tribal pupils were asked whether their classmates behave friendly with them. Response in this regard is presented in table 5.84.

**Table 5.84**

*Friendly Relations with other Non-tribal Pupils*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>282</td>
<td>97.24</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>279</td>
<td>97.89</td>
<td>6</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>273</td>
<td>97.50</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>215</td>
<td>97.73</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>220</td>
<td>97.78</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1269</td>
<td>97.62</td>
<td>31</td>
</tr>
</tbody>
</table>

Pearson Chi-square: .323151, df=4, p=.988271

The table reveals that out of 1300 tribal pupil respondents, 1269(97.62%) pupils are of the opinion that their classmates behave friendly with tribal pupils where as only 31(2.38%) tribal pupils hold the view that
their classmates do not behave friendly with them. Tribe-wise break up shows that 282 (97.24%) Paniya pupils, 279 (97.89%) Kurichian pupils, 273 (97.50%) Kuruman pupils, 215 (97.73%) Kattunaickan pupils and 220 (97.78%) Adiyan pupils are of the opinion that they have friendly relations with other pupils. There is no significant difference among tribal groups with regard the relationship of tribal pupils with their classmates, since p-value (0.98) is greater than 0.05.

**Help from Classmates**

The tribal pupils have given their opinion regarding whether they get help from their classmates. Their response in this regard is presented in table 5.85.

**Table 5.85**

*Help from Classmates*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
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<tr>
<td></td>
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<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td></td>
<td>281</td>
<td>96.90</td>
<td>9</td>
<td>3.10</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td></td>
<td>280</td>
<td>98.25</td>
<td>5</td>
<td>1.75</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td></td>
<td>274</td>
<td>97.86</td>
<td>6</td>
<td>2.14</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td></td>
<td>217</td>
<td>98.64</td>
<td>3</td>
<td>1.36</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td></td>
<td>219</td>
<td>97.33</td>
<td>6</td>
<td>2.67</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
<td>1271</td>
<td>97.77</td>
<td>29</td>
<td>2.23</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 2.27359, df=4, p=.685584

The table reveals that out of 1300 tribal pupil respondents, 1271 (97.77%) pupils have opined that they get help for studies from their classmates. The tribe-wise details shows that 281 (96.90%) Paniya pupils, 280
(98.25%) Kurichian pupils, 274 (97.86%) Kuruman pupils, 217 (98.64%) Kattunaickan pupils and 219 (97.33%) Adiyan pupils are of the opinion that they get help for studies from their classmates. There is no significant difference exist among tribal groups with regard to the help extended by their classmates to the tribal pupils. Since P value (.68) is greater than 0.05.

**Tribal Pupils’ Preferences for Tribal Teachers.**

The tribal pupils were asked whether they prefer teachers from their own community to teach them. Their response in this regard is presented in table 5.86.

**Table 5.86**

*Tribal Pupils’ Preferences for Tribal Teachers*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>227</td>
<td>78.28</td>
<td>63</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>240</td>
<td>84.21</td>
<td>45</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>228</td>
<td>81.43</td>
<td>52</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>182</td>
<td>82.73</td>
<td>38</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>189</td>
<td>84.00</td>
<td>36</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1066</strong></td>
<td><strong>82.00</strong></td>
<td><strong>234</strong></td>
<td><strong>18.00</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 4.41903, df=4, p=.352277

The table reveals that out of 1300 tribal pupil respondents 1066(82.00%) pupils have opined that they prefer teachers from their community to teach them. Tribe-wise break up shows that 227(78.28%) Paniya pupils, 240 (84.21%) Kurichian pupils, 228 (81.43%) Kuruman pupils, 182 (82.73%) Kattunaickan pupils and 189 (84.00%) Adiyan pupils are of the view that teachers from their own community are essential for teaching tribal
Analysis

pupils. There is no significant difference exist among tribal groups with regard to their preference for teachers from their own community to teach tribal pupils. Since p value (0.35) is greater than 0.05

Additional help from teachers

The tribal pupils were asked whether they get additional help from their teachers. Their response in this regard is presented in table 5.87.

Table 5.87

Additional Help from Teachers

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>202</td>
<td>69.66</td>
<td>88</td>
<td>30.34</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>237</td>
<td>83.16</td>
<td>48</td>
<td>16.84</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>233</td>
<td>83.21</td>
<td>47</td>
<td>16.79</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>185</td>
<td>84.09</td>
<td>35</td>
<td>15.91</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>190</td>
<td>84.44</td>
<td>35</td>
<td>15.56</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1047</td>
<td>80.54</td>
<td>253</td>
<td>19.46</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 28.4029, df=4, p=.000010

The table reveals that out of 1300 tribal pupil respondents, 1047 (80.54%) pupils have opined that they get additional help from teachers where as only 253 (19.46%) pupils are of the opinion that they get additional help from teachers. Tribe-wise break up shows that 202 (69.66%) Paniya pupils, 237 (83.16%) Kurichian pupils, 233 (83.21%) Kuruman pupils, 185 (84.09%) Kattunaickan pupils, 190 (84.44%) Adiyan pupils are of the opinion that teachers extend their help to the tribal pupils. There exists significant difference among tribal groups with regard to the help extended by teachers to the tribal pupils, since p-value (0.00) is less than 0.05.
### Nature of Help Extended by Teachers

The 1047 tribal pupils who proclaimed to be getting additional help from their teachers were asked to give the details of the additional help they are in receipt of. The details furnished by them in this regard are presented in table 5.88.

#### Table 5.88

**Kinds of Help Received from Teachers**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Kinds of additional help</th>
<th>Paniya Number</th>
<th>Percentage</th>
<th>Kurichian Number</th>
<th>Percentage</th>
<th>Kuruman Number</th>
<th>Percentage</th>
<th>Kattunaickan Number</th>
<th>Percentage</th>
<th>Adiyan Number</th>
<th>Percentage</th>
<th>Total Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Taking special classes</td>
<td>130</td>
<td>64.36</td>
<td>151</td>
<td>63.71</td>
<td>134</td>
<td>57.51</td>
<td>88</td>
<td>47.57</td>
<td>98</td>
<td>51.58</td>
<td>601</td>
<td>57.40</td>
</tr>
<tr>
<td>2</td>
<td>Encouragement for learning</td>
<td>83</td>
<td>41.09</td>
<td>68</td>
<td>28.69</td>
<td>92</td>
<td>39.48</td>
<td>118</td>
<td>63.78</td>
<td>67</td>
<td>35.26</td>
<td>428</td>
<td>40.88</td>
</tr>
<tr>
<td>3</td>
<td>Asking other students to help</td>
<td>21</td>
<td>10.40</td>
<td>79</td>
<td>33.33</td>
<td>37</td>
<td>15.88</td>
<td>52</td>
<td>28.11</td>
<td>53</td>
<td>27.89</td>
<td>242</td>
<td>23.11</td>
</tr>
<tr>
<td>4</td>
<td>Encourage to participate in various programmes of the school</td>
<td>74</td>
<td>36.63</td>
<td>85</td>
<td>35.86</td>
<td>109</td>
<td>46.78</td>
<td>81</td>
<td>43.78</td>
<td>53</td>
<td>27.89</td>
<td>402</td>
<td>38.40</td>
</tr>
</tbody>
</table>

A perusal of the table reveals that 601 (57.40%) pupils get special classes from their teachers. 428 (40.88%) pupils have opined that they get encouragement from teachers in their learning. 242 (23.11%) pupils said that the teachers ask the better pupils in the class to extend help to them. 402 (38.40%) teachers encourage their students to participate in various programmes of the school.
Difficulties in Understanding the Subjects

The tribal pupils were asked whether they are confronted with difficulties while learning the subjects. Their response in this regard is presented in Table 5.89.

Table 5.89

Difficulties in Learning Subjects

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes Number</td>
<td>Percentage</td>
<td>No Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>283</td>
<td>97.59</td>
<td>7</td>
<td>2.41</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>267</td>
<td>93.68</td>
<td>18</td>
<td>6.32</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>235</td>
<td>83.93</td>
<td>45</td>
<td>16.07</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>186</td>
<td>84.55</td>
<td>34</td>
<td>15.45</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>202</td>
<td>89.78</td>
<td>23</td>
<td>10.22</td>
<td>225</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1173</td>
<td>90.23</td>
<td>127</td>
<td>9.77</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 42.3908, df=4, p=0.000000

The table reveals that out of 1300 pupil respondents, 1173 (90.23%) pupils are of the opinion that they confront difficulties while learning the subjects whereas only 127 (9.77%) pupils hold the view that they do not face any difficulty in learning the subjects. Tribe-wise break up shows those 283 (97.59%) Paniya pupils, 267 (93.68%) Kurichian pupils, 235 (83.93%) Kuruman pupils, 186 (84.55%) Kattunaickan pupils and 202 (89.78%) Adiyan pupils have the opinion that they face difficulties while learning the subjects. There exist significant difference among tribal groups with regard to the difficulties faced by the tribal pupils while learning the subjects, since p value (0.00) is less than 0.05.
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Reasons for not Understanding the Subjects

The 1173 (90.23%) tribal pupils, who proclaimed that they confront difficulties in learning the subjects, have given the reasons for not understanding the subjects. The same is consolidated in table 5.90.

Table 5.90
Responses of the Pupils Regarding the Reasons for not Understanding the Subjects

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Reasons</th>
<th>Paniya</th>
<th>Kurichian</th>
<th>Kuruman</th>
<th>Kattunaickan</th>
<th>Adiyan</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Difficult to understand the text book language</td>
<td>125</td>
<td>44.17</td>
<td>160</td>
<td>59.93</td>
<td>126</td>
<td>53.62</td>
</tr>
<tr>
<td>2</td>
<td>Subjects we learn are not useful in life</td>
<td>67</td>
<td>23.67</td>
<td>73</td>
<td>27.34</td>
<td>54</td>
<td>22.98</td>
</tr>
<tr>
<td>3</td>
<td>Teachers do not explain properly</td>
<td>45</td>
<td>15.90</td>
<td>50</td>
<td>18.73</td>
<td>29</td>
<td>12.34</td>
</tr>
<tr>
<td>4</td>
<td>Very difficult to understand the school subjects</td>
<td>114</td>
<td>40.28</td>
<td>74</td>
<td>27.72</td>
<td>89</td>
<td>37.87</td>
</tr>
</tbody>
</table>

A perusal of the tale reveals that 647 (55.16%) tribal pupils are of the opinion that they feel difficult to understand the text book language. 283 (24.13%) tribal pupils hold the view that subjects they learn are not useful in their life. 158 (13.47%) tribal pupils have opined that teachers does not
explain the lessons properly. 397 (33.84%) pupils proclaim that they confront with difficulty to understand the subjects.

**Attitude of Teachers towards Tribal Pupils**

The tribal pupils have provided the details regarding the teachers’ attitude towards tribal pupils. It is consolidated as table 5.91.

**Table 5.91**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Particulars</th>
<th>Paniya</th>
<th>Kurichian</th>
<th>Kuruman</th>
<th>Kattunaickan</th>
<th>Adiyan</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>They are helpful</td>
<td>182</td>
<td>220</td>
<td>230</td>
<td>184</td>
<td>191</td>
<td>1007</td>
<td>77.46</td>
</tr>
<tr>
<td>2</td>
<td>They are sympathetic</td>
<td>93</td>
<td>52</td>
<td>38</td>
<td>31</td>
<td>29</td>
<td>243</td>
<td>18.69</td>
</tr>
<tr>
<td>3</td>
<td>They do not pay any attention to us</td>
<td>16</td>
<td>13</td>
<td>12</td>
<td>4</td>
<td>5</td>
<td>50</td>
<td>3.85</td>
</tr>
<tr>
<td>4</td>
<td>They are not helpful at all</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0.08</td>
</tr>
</tbody>
</table>

The table shows that out of 1300 pupil respondents, 1007 (77.46%) hold the view that the teachers are helpful. 243 (18.69%) pupils proclaim that teachers are sympathetic to the pupils. 50 (3.85%) pupils are of the opinion that the teachers do not pay any attention to the pupils. Only 1(0.45%) pupil is of the opinion that they are not helpful to the tribal pupils.
Opportunities to Present Tribal Arts/ Games in the School

The tribal pupils have provided the details regarding whether they get opportunities to present tribal arts/games in the schools. Their response in this regard is consolidated as table 5.92.

Table 5.92

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>32</td>
<td>11.03</td>
<td>258</td>
<td>88.97</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>32</td>
<td>11.23</td>
<td>253</td>
<td>88.77</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>31</td>
<td>11.07</td>
<td>249</td>
<td>88.93</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>16</td>
<td>7.27</td>
<td>204</td>
<td>92.73</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>14</td>
<td>6.22</td>
<td>211</td>
<td>93.78</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>125</td>
<td>9.62</td>
<td>1175</td>
<td>90.38</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 6.57793, df=4, p=.159975

The table reveals that out of 1300 pupil represents 1175 (90.38%) tribal pupils are of the opinion that they do not get opportunities to present tribal arts and games in schools where as only 125 (9.62%) hold the view that they get opportunities to present tribal arts and games in schools. Tribe-wise break up shows that 258(88.97%) Paniya pupils, 253 (88.77%) Kurichian pupils, 249(88.93%) Kuruman pupils 204 (92.73%) Kattunaickan pupils, and 211 (93.78%) Adiyan pupils hold the view that they do not get opportunities to present tribal arts & games in the schools. There is no significant difference among tribal groups with regard to the opportunities to present tribal arts and games in schools, since p-value (0.15) is greater than 0.05.
Participation of Parents in Meetings and other Programmes of the School

The tribal pupils have provided the details regarding whether their parents attend meetings and other programmes of the school. Their response in this regard is presented as table 5.93.

### Table 5.93

**Participation of Tribal Parents in School Meetings and Programmes**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>35</td>
<td>12.07</td>
<td>255</td>
<td>87.93</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>75</td>
<td>26.32</td>
<td>210</td>
<td>73.68</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>72</td>
<td>25.71</td>
<td>208</td>
<td>74.29</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>51</td>
<td>23.18</td>
<td>169</td>
<td>76.82</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>69</td>
<td>30.67</td>
<td>156</td>
<td>69.33</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>302</td>
<td>23.23</td>
<td>998</td>
<td>76.77</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 29.7244, df=4, p=0.000006

The table indicates that out of 1300 pupil respondents only 302 (23.23%) pupils are of the opinion that their parents attend meetings and other programmes of the school. Tribe-wise break up shows that 255 (87.93%) Paniya pupils, 210 (73.68%) Kurichian pupils, 208 (74.29%) Kuruman pupils, 169 (76.82%) Kattunaickan pupils and 156 (69.33%) Adiyan pupils hold the opinion that the tribal parents do not attend the meeting and programmes of the school. There exists significant difference among tribal groups with regard to the parental participation in meetings and programmes of the school, since p-value (0.00) is less than 0.05.
Responses of the Teachers Regarding the Appropriateness of the Present School System

The 200 teachers who form the sample of the study have given details regarding the appropriateness of the present school system for tribal education. The details provided by them in this connection are presented under separate sub-titles.

a) Ability of the Tribal Pupils to Understand the Language of Teachers

The teachers were asked whether the tribal pupils can understand the language of their teachers. Their response in this regard is presented as table 5.94.

Table 5.94

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Responses of Teachers</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tribal pupils can understand the language of their teachers</td>
<td>191</td>
<td>95.50</td>
</tr>
<tr>
<td>2</td>
<td>The tribal pupils cannot understand the language of their teachers</td>
<td>9</td>
<td>4.50</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td></td>
</tr>
</tbody>
</table>

The table shows that 191(95.50%) teachers proclaim that the tribal pupils can understand their language, whereas only 9 (4.50%) teachers hold the view that the tribal pupils cannot understand the language of their teachers.
b) **Difficulties in Teaching Tribal Pupils**

The teachers have given their opinion as to whether they confront difficulties while teaching tribal pupils. Their response in this regard is presented in table 5.95.

**Table 5.95**

**Difficulties in teaching Tribal Pupils**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Existence of difficulties</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Difficulties exist</td>
<td>141</td>
</tr>
<tr>
<td>2</td>
<td>Difficulties do not exist</td>
<td>59</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>200</td>
</tr>
</tbody>
</table>

The 141(70.5%) teachers confront with difficulties while teaching tribal pupils. They have also provided the details regarding the difficulties they faced. The same is consolidated in table 5.96

**Table 5.96**

**Kinds of Difficulties Confronted in Teaching Tribal Pupils**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Types of difficulties</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Lack of interest in learning</td>
<td>94</td>
</tr>
<tr>
<td>2</td>
<td>Low educational standard</td>
<td>111</td>
</tr>
<tr>
<td>3</td>
<td>Irregular attendance</td>
<td>133</td>
</tr>
<tr>
<td>4</td>
<td>Failure to do home work</td>
<td>138</td>
</tr>
<tr>
<td>5</td>
<td>Lack of support from parents</td>
<td>108</td>
</tr>
</tbody>
</table>

The table shows that 47.00 percent teachers have opined that lack of interest in learning is a hurdle. For 57.81 percent teachers, low educational
standard is a constraint. 69.27 percent teachers have opined that irregular attendance is a difficulty faced by teachers. 71.88 percent teachers hold the view that failure to do home work is a constraint. 54.00 percent teachers have also opined that lack of support from parents is other types of difficulty.

c) **Special Consideration Extended to Tribal Pupils**

The teachers were asked whether they extend special consideration to tribal pupils. Their response in this regard is presented as table 5.97.

**Table 5.97**

*Extension of Special Consideration to Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Special consideration given</td>
<td>189</td>
<td>74.50</td>
</tr>
<tr>
<td>2</td>
<td>Special consideration not given</td>
<td>11</td>
<td>5.50</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

A review of the table reveals that 94.50 percent teachers give special consideration to their pupils. However, 5.50 percent teachers do not extend special consideration to tribal pupils.

d) **Types of Help Extended to Tribal Pupils**

The 189 teachers have provided details regarding the kinds of help extended by them to tribal pupils. The types of help they proclaimed to be providing are presented as table 5.98.
Table 5.98

Kinds of Help Extended to Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Types of help provided</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Special classes for tribal pupils</td>
<td>48</td>
</tr>
<tr>
<td>2</td>
<td>Encouraging them for education</td>
<td>92</td>
</tr>
<tr>
<td>3</td>
<td>Asking other pupils to help them</td>
<td>139</td>
</tr>
<tr>
<td>4</td>
<td>Providing more opportunities in co-curricular activities</td>
<td>143</td>
</tr>
<tr>
<td>5.</td>
<td>Encouraging the tribal pupils in accordance with their abilities</td>
<td>92</td>
</tr>
</tbody>
</table>

The table reveals that majority of the teachers 143 (75.66%) ask better abled peers to help the tribal pupils in learning. 25.40 percent teachers take special classes for tribal pupils. 48.68 percent teachers motivate tribal pupils to take education more seriously. 75.66 percent teachers provide more opportunities in co-curricular activities.

e) Appropriateness of present Curriculum for Tribal Education

The teachers have given their opinion regarding whether the present curriculum is suitable for tribal education. Their responses are presented as table 5.99.
Table 5.99

**Appropriateness of Present Curriculum for Tribal Education**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Curriculum is suitable for tribal education</td>
<td>105</td>
<td>52.50</td>
</tr>
<tr>
<td>2</td>
<td>Curriculum is not suitable for tribal education</td>
<td>95</td>
<td>47.50</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td>100.00</td>
</tr>
</tbody>
</table>

The table above reveals that 105 (52.50%) teachers agree that the present curriculum is suitable for tribal education whereas 95 (47.50%) teachers have declared that the present curriculum is not suitable for tribal education.

**f) Types of Curricular Constraints**

The teachers have also provided the types of curricular constraints that the tribal pupils face. The same is presented as table 5.100.

Table 5.100

**Types of Curricular Constraints**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Text books do not go with the tribal culture</td>
<td>80</td>
<td>40.00</td>
</tr>
<tr>
<td>2</td>
<td>No scope for tribal arts and games in schools</td>
<td>75</td>
<td>37.50</td>
</tr>
<tr>
<td>3</td>
<td>Difference in tribal dialect and school language</td>
<td>102</td>
<td>51.00</td>
</tr>
<tr>
<td>4</td>
<td>Examination based learning experience</td>
<td>103</td>
<td>51.50</td>
</tr>
<tr>
<td>5</td>
<td>Curriculum is irrelevant to their life needs</td>
<td>79</td>
<td>39.50</td>
</tr>
<tr>
<td>6</td>
<td>Lack of job guarantee</td>
<td>85</td>
<td>42.50</td>
</tr>
</tbody>
</table>
The table shows that 80 (40.00%) teachers consider text books as different from the tribal culture. For 75 (37.50%) teachers there seems to be no scope for tribal culture in schools. 102 (51.00%) teachers have opined that tribal dialect is different from school language. 103 (51.50%) teachers are of the opinion that examination based learning experience is a constraint. 79 (39.50%) teachers hold the view that curriculum is irrelevant to their life needs. 85 (42.50%) teachers believe that lack of job guarantee is a constraint.

**Discrimination from School towards Tribal Pupils**

The teachers have given their opinion regarding whether the tribal pupils have any kind of discrimination from school. Their response in this regard is presented as Table 5.101.

**Table 5.101**

*Existence of Discrimination towards Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Discrimination exists</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Discrimination does not exist</td>
<td>199</td>
</tr>
</tbody>
</table>

The table shows that 199 (99.50%) teachers believe that there is no discrimination against tribal pupils in schools whereas 1 (0.50%) has declared that discrimination exists against tribal pupils in schools.

**Parental Participation in School Programmes**

The teachers have also provided their opinion regarding whether tribal parents attend school programmes. Their response in this regard is presented as Table 5.102.
Table 5.102

*Responses of the Teachers Regarding the Parental Participation in School Programmes*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Parents participate in school programmes</td>
<td>57</td>
</tr>
<tr>
<td>2</td>
<td>Parents do not participate in school programmes</td>
<td>143</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>200</td>
</tr>
</tbody>
</table>

The table shows that 57 (28.50%) teachers proclaim that parents participate in school programmes whereas 143 (71.50%) teachers hold the view that the parents do not participate in school programmes.

**Enquiry by the Tribal Parents about the Educational Progress of their Children**

The teachers have given their responses as to whether tribal parents enquire about the educational progress of tribal pupils. Their responses in this regard are presented as table 5.103.

Table 5.103

*Enquiry by the Tribal Parents about Educational Progress of Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Parents enquire about the progress of tribal pupils</td>
<td>22</td>
</tr>
<tr>
<td>2</td>
<td>Parents do not enquire about the progress of tribal pupils</td>
<td>178</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>200</td>
</tr>
</tbody>
</table>
The table shows that 22 (11.00%) teachers have opined that the tribal parents enquire about the educational progress of their children. But 178 (89.00%) teachers have declared that parents do not enquire about the educational progress of their pupils.

Responses of Teachers Regarding the Parental Suggestions for the Development of Schools

The teachers have given their opinion regarding whether tribal parents give suggestions for the development of schools. Their responses in this regard are presented as table 5.104.

Table 5.104

Responses of the Teachers Regarding the Parental Suggestion for the Development of the School

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Tribal parents give suggestions for the development of the schools</td>
<td>19</td>
</tr>
<tr>
<td>2</td>
<td>Tribal parents do not give suggestions for the development of schools.</td>
<td>181</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
</tr>
</tbody>
</table>

The table reveals that 19 (9.50%) teachers are of the opinion that tribal parents give suggestions for the development of schools where as 181(90.50%) teachers hold the view that tribal parents do not give suggestions for the development of schools.
Suggestion from Teachers Regarding the Effective Implementation of School Programme for Tribal Education

The teachers have also offered suggestions for making the present school system more effective for tribal education. Their opinion in this regard is presented as table 5.105.

**Table 5.105**

*Suggestions from Teachers for the Effective Implementation of School Programme for Tribal Education*

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>No.</td>
</tr>
<tr>
<td>1</td>
<td>Prepare textbook using tribal terminology</td>
<td>80</td>
</tr>
<tr>
<td>2</td>
<td>Appoint teachers in schools with knowledge of tribal dialect</td>
<td>60</td>
</tr>
<tr>
<td>3</td>
<td>Introduce more optional subjects and give chance to tribal pupils to select the most suitable</td>
<td>85</td>
</tr>
<tr>
<td>4</td>
<td>Arrange free study tours to distant places for tribal pupils</td>
<td>110</td>
</tr>
<tr>
<td>5</td>
<td>Arrange special classes for tribal pupils</td>
<td>85</td>
</tr>
<tr>
<td>6</td>
<td>Create opportunities for tribal arts and games in schools</td>
<td>79</td>
</tr>
<tr>
<td>7</td>
<td>Revise curriculum in accordance with tribal situation</td>
<td>101</td>
</tr>
</tbody>
</table>

The table shows that 40.00 percent each of the teachers suggest preparing textbook using tribal terminology. 30.00 percent teachers suggest appointing teachers in schools with knowledge of tribal dialect. To create
opportunities for tribal arts and games in schools programme is the suggestion by 39.50 percent teachers. Introduction of more optional subjects and giving chance to tribal pupils to select the most suitable is the suggestion of 55.00 percent teachers. Arranging free study tours to distant places and arranging special classes for the tribal pupils is suggested by 42.50 percent teachers. 50.00 percent teachers want to revise the curriculum in accordance with tribal situation.

**Responses of the Tribal Parents Regarding the Appropriateness of School System for Tribal Education**

The 130 parents who form the sample of the study have given details regarding the appropriateness of the present school system for tribal education. The details provided by them in this connection are presented as table 5.106.
Table 5.106

*Appropriateness of School Programme for Tribal Education*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Yes</th>
<th>Percentage</th>
<th>No</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lack of consideration from teachers to their children</td>
<td>55</td>
<td>42.31</td>
<td>75</td>
<td>57.69</td>
</tr>
<tr>
<td>2</td>
<td>Discrimination from teachers</td>
<td>9</td>
<td>6.92</td>
<td>121</td>
<td>93.08</td>
</tr>
<tr>
<td>3</td>
<td>Tribal pupils have friendly relation with their classmates</td>
<td>109</td>
<td>83.85</td>
<td>21</td>
<td>16.15</td>
</tr>
<tr>
<td>4</td>
<td>Inadequate school facilities</td>
<td>65</td>
<td>50.00</td>
<td>65</td>
<td>50.00</td>
</tr>
<tr>
<td>5</td>
<td>Difficult to understand the text book language</td>
<td>78</td>
<td>60.00</td>
<td>52</td>
<td>40.00</td>
</tr>
<tr>
<td>6</td>
<td>Many things taught in the class is against tribal belief</td>
<td>65</td>
<td>50.00</td>
<td>65</td>
<td>50.00</td>
</tr>
<tr>
<td>7</td>
<td>Appoint teachers from tribal community</td>
<td>65</td>
<td>50.00</td>
<td>65</td>
<td>50.00</td>
</tr>
<tr>
<td>8</td>
<td>Teachers giving additional help to tribal pupils</td>
<td>65</td>
<td>50.00</td>
<td>65</td>
<td>50.00</td>
</tr>
<tr>
<td>9</td>
<td>Attend school programmes</td>
<td>49</td>
<td>37.69</td>
<td>81</td>
<td>62.31</td>
</tr>
<tr>
<td>10</td>
<td>Express opinion in the school meeting</td>
<td>22</td>
<td>16.92</td>
<td>108</td>
<td>83.08</td>
</tr>
</tbody>
</table>

The table reveals that 42.31 percent tribal parents hold the view that the teachers do not give special attention to their children. 6.92 percent of the tribal parents are of the opinion that the tribal pupils have the experience of discrimination from their teachers. Inadequate school facilities, many things being taught in the class is against tribal belief, teachers giving additional help to tribal pupils and appointing teachers from tribal community for teaching tribal pupils are the opinion by 50.00 percent tribal parents each. 60.00
Analysis 325

percent tribal parents believe that tribals find it difficult to understand the textbook language. 83.85 percent parents are of the opinion that tribal pupils have friendly relation with their classmates. 16.92 percent parents have opined that they have expressed their views in the school meetings, while 37.69 attend school programmes.

Responses of Social Workers Regarding the Appropriateness of School System for Tribal Education

The 30 social workers interviewed have given their opinion about the appropriateness of the school system for tribal education. Their response in this regard is consolidated as table 5.107.

Table 5.107

<table>
<thead>
<tr>
<th>Responses of social workers</th>
<th>Sl.No</th>
<th>Particulars</th>
<th>No</th>
<th>%</th>
<th>No</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pupils find it difficult to understand the textbook language</td>
<td>1</td>
<td></td>
<td>20</td>
<td>66.67</td>
<td>10</td>
<td>33.33</td>
</tr>
<tr>
<td>School environment is not conducive for tribal pupils</td>
<td>2</td>
<td></td>
<td>14</td>
<td>46.67</td>
<td>16</td>
<td>53.33</td>
</tr>
<tr>
<td>Tribal pupils are not encouraged by teachers to interact with non tribal pupils</td>
<td>3</td>
<td></td>
<td>12</td>
<td>40.00</td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>Tribal pupils are reluctant to mingle with others.</td>
<td>4</td>
<td></td>
<td>13</td>
<td>43.33</td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>Tribal pupils need more help from their teachers</td>
<td>5</td>
<td></td>
<td>14</td>
<td>46.67</td>
<td>16</td>
<td>53.33</td>
</tr>
<tr>
<td>Matter taught is unrelated to life situation</td>
<td>6</td>
<td></td>
<td>13</td>
<td>43.33</td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>Tribal pupil become helpless at the end of schooling</td>
<td>7</td>
<td></td>
<td>15</td>
<td>50.00</td>
<td>15</td>
<td>50.00</td>
</tr>
<tr>
<td>Teachers are not sympathetic to tribal pupils</td>
<td>8</td>
<td></td>
<td>12</td>
<td>40.00</td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>No scope for tribal arts and games in schools</td>
<td>9</td>
<td></td>
<td>13</td>
<td>43.33</td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>Not enough opportunities to participate in co-curricular activities</td>
<td>10</td>
<td></td>
<td>14</td>
<td>46.67</td>
<td>16</td>
<td>53.33</td>
</tr>
<tr>
<td>Tribal parents are reluctant to attend school programmes</td>
<td>11</td>
<td></td>
<td>20</td>
<td>66.67</td>
<td>10</td>
<td>33.33</td>
</tr>
</tbody>
</table>
The table shows that 66.67 percent of the social workers hold the view that tribal pupils find it difficult to understand the text book language. 46.67 percent each of the social workers opined that school environment is not conducive for tribal education that the tribal pupils need additional help from teachers and that pupils are not getting enough chance to participate in co-curricular activities. Tribal pupils are not encouraged by their teachers to interact with non-tribal pupils and teachers are not sympathetic to tribal pupils are considered as the constraint in the school system by 40.00 percent social workers. 50.00 percent of the social workers are of the opinion that tribal pupils become helpless at the end of schooling.

**Suggestions from Social Workers to make the School System more Effective for Tribal Pupils**

The social workers have also offered suggestions for making the present school system more effective for tribal education. Their opinion in this regard is presented as table 5.108.
Table 5.108

*Suggestions from Social Workers to make the School System more Effective for Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Suggestions</th>
<th>Responses of Social Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>1</td>
<td>Appoint teachers with knowledge of tribal dialect in tribal belts</td>
<td>16</td>
</tr>
<tr>
<td>2</td>
<td>Include tribal terminology in text book</td>
<td>18</td>
</tr>
<tr>
<td>3</td>
<td>Revise curriculum in accordance with tribal situation</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>Teachers should be more sympathetic to tribal pupils</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>Conduct free study tours/excursions to distant places for tribal pupils</td>
<td>14</td>
</tr>
<tr>
<td>6</td>
<td>Provide more opportunities to tribal pupils to present tribal arts and games in schools</td>
<td>15</td>
</tr>
<tr>
<td>7</td>
<td>Give additional help to the tribal pupils by their teachers</td>
<td>16</td>
</tr>
<tr>
<td>8</td>
<td>Appoint more teachers from tribal community</td>
<td>14</td>
</tr>
<tr>
<td>9</td>
<td>Arrange special classes for tribal pupils</td>
<td>18</td>
</tr>
<tr>
<td>10</td>
<td>Introduce more optional subjects</td>
<td>12</td>
</tr>
</tbody>
</table>

The table reveals that 53.33 percent social workers each want to appoint teachers with knowledge of tribal dialect in tribal areas and give additional help to tribal pupils by their teachers 60.00 percent. Social workers want to include tribal terminology in text book and arrange special classes for tribal pupils. Revising the curriculum in accordance with tribal situation and provide more opportunities to tribal pupils to present tribal arts and games in
schools are presented as suggestions by 50.00 percent social workers each. 46.67 percent social workers want to conduct free study tours/excursions to distant places and appoint teachers from tribal community. 40.00 percent of the social workers suggest introduction of more optional subjects and teachers should be more sympathetic to tribal pupils.

Responses of Educational Experts Regarding the Appropriateness of the School System for Tribal Education

The 25 educational experts who were interviewed have also offered their opinion regarding the appropriateness of school system for tribal education. Their opinion is presented as table 5.109.
Table 5.109

*Responses of Educational Experts Regarding the Appropriateness of School System for Tribal Education*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Social Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>1</td>
<td>Tribal pupils have to study many things which are not useful in their life</td>
<td>14</td>
</tr>
<tr>
<td>2</td>
<td>School curriculum is unrelated to tribal culture</td>
<td>13</td>
</tr>
<tr>
<td>3</td>
<td>At the end of schooling tribal pupils become helpless</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>School environment is not conducive for tribal education</td>
<td>9</td>
</tr>
<tr>
<td>5</td>
<td>Tribals pupils are not encouraged by their teacher to interact with non-tribal pupils</td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td>Tribal pupils need additional help from their teachers</td>
<td>17</td>
</tr>
<tr>
<td>7</td>
<td>Teachers are not sympathetic to tribal pupils</td>
<td>6</td>
</tr>
<tr>
<td>8</td>
<td>No scope for tribal arts and games in schools</td>
<td>16</td>
</tr>
<tr>
<td>9</td>
<td>Not enough opportunities for tribal pupils to participate in co-curricular activities</td>
<td>13</td>
</tr>
<tr>
<td>10</td>
<td>Tribal pupils find it difficult to comprehend textbook language</td>
<td>14</td>
</tr>
<tr>
<td>11</td>
<td>Tribal parents are reluctant to attend school meeting</td>
<td>22</td>
</tr>
</tbody>
</table>
The table shows that 46.67 percent each of the educational experts hold the view that tribal pupils have to study many things which are not useful in their life and tribal pupils find it difficult to comprehend the text book language. 43.33 percent each of the educational experts opined that school curriculum is not related to tribal culture and tribal pupils are not getting enough opportunities to participate in co-curricular activities 50.00 percent opinioned that at the end of schooling tribal pupils become helpless. 33.33 percent of the educational experts are of the view that tribal pupils are not encouraged by their teachers to interact with non-tribal pupils. 53.33 percent of the educational experts hold the opinion that there is no scope for tribal arts and games in schools. Only 20.00 percent of the educational experts opined that teachers are not sympathetic to the tribal pupils. School environment is not conducive for tribal education is the opinion of 30 percent social workers.

Suggestions from Educational Experts to make the School System more Effective for Tribal Pupils

The educational experts have also put forth suggestions to make the school programmes more effective for tribal pupils. The suggestions they have given are presented as table 5.110
Table 5.10

Suggestions from Educational Experts to make the School System more Effective for Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Suggestions</th>
<th>Yes</th>
<th>%</th>
<th>No</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Prepare textbook using tribal terminology</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>2</td>
<td>Appoint teachers in schools with knowledge of tribal dialect</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
<td>46.67</td>
</tr>
<tr>
<td>3</td>
<td>Appoint teachers from tribal community</td>
<td>13</td>
<td>43.33</td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>4</td>
<td>Introduce more optional subjects and give chance to tribal pupils to select the most suitable</td>
<td>12</td>
<td>40.00</td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>5</td>
<td>Arrange free study tours to distant places for tribal pupils</td>
<td>14</td>
<td>46.67</td>
<td>16</td>
<td>53.33</td>
</tr>
<tr>
<td>6</td>
<td>Arrange special classes for tribal pupils</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>7</td>
<td>Encourage tribal pupils to interact with non tribals</td>
<td>14</td>
<td>46.67</td>
<td>16</td>
<td>53.33</td>
</tr>
<tr>
<td>8</td>
<td>Create opportunities for tribal arts and games in schools</td>
<td>13</td>
<td>43.33</td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>9</td>
<td>Revise curriculum in accordance with tribal situation</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
<td>50.00</td>
</tr>
<tr>
<td>10</td>
<td>Teachers should be more sympathetic to tribal pupils</td>
<td>10</td>
<td>33.33</td>
<td>20</td>
<td>66.67</td>
</tr>
<tr>
<td>11</td>
<td>Remedial Teaching for tribals</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
<td>46.67</td>
</tr>
</tbody>
</table>

The table shows that 56.67 percent each of the educational experts want to prepare textbook using tribal terminology and arrange special classes for tribal pupils. 53.33 percent educational experts want to appoint teachers in schools with knowledge of tribal dialect and conduct remedial teaching for tribals. 43.33 percent each of educational experts suggests appointing teachers from tribal community and creating opportunities for tribal arts and games in
schools. Introduction more optional subjects and give chance to tribal pupils to select the most suitable is the suggestion of 40.00 percent educational experts. Arrange free study tours to distant places, and encourage tribal pupils to interact with non tribals are suggested by 46.67 percent educational experts each. 50.00 percent educational experts want to revise the curriculum in accordance with tribal situation. 33.33 percent educational experts suggest that teachers should be more sympathetic towards tribal pupils.

Graphical representation of the responses of the pupils, teachers, parents, social workers and educational experts regarding the difficulties in understanding the language is presented in Figure 5.9.

![Graphical representation of the responses of the pupils, teachers, parents, social workers and educational experts regarding the difficulties in understanding the language is presented in Figure 5.9.](image)

**Figure 5.9 Difficulties in understanding the Text Book Language**

**Discussion**

The present study throws some light on the appropriateness of present school system for tribal education. About 86% pupils confess that they
experience difficulties in understanding the language of teachers. Majority of the pupils in each community have the same problem. The home spoken tribal dialect was usually much different from the formal text book language or the standard language of the school. The tribal dialect varies widely in different areas and with different communities. Usually it is a combination of primitive Malayalam with the language of neighbouring state like Tamil Nadu and Karnataka due to their nomadic culture.

About 91 percent of the pupils agree that their teachers encourage them to interact with other pupils in the school. When different groups are compared, the students belonging to the Kattunaickan community showed the highest percentage (96%). The minimum percentage was shown by 82 percent pupils belonging to Paniya community. The opinion of tribal parents in this regard comes to around 30 percent. About 95 percent teachers proclaimed that additional help was rendered to the pupils. Around 60 percent Social Workers and 67 percent Educational Experts believe that tribal pupils are encouraged by their teachers to interact with others in schools. Perhaps teachers are exaggerating and pupils are not cognizant of the help they receive. Tribal pupils may not always notice encouragement given by teachers in schools. What the parents have given, though they are indirectly involved in the process, is a reasonably convincing percentage.

Most of the tribal pupils (98%) agree that they have friendly relations with classmates. All the pupils belonging to different communities have the same opinion. About 98 percent pupils confessed that they get help from their classmate. The pupils belonging to different communities showed the same opinion. About 74 percent of teachers ask other non-tribal pupils to help the tribal pupils. Around 83 percent parents also believe that the tribal pupils have friendship with non-tribal pupils in the school. In the social context, in the past the tribals were considered untouchables and the hangover of the past
still continues. But the present situation is a changed one and school community always shows a sympathetic attitude towards them by rendering help in all possible means for their development. The difference in the percentage of teachers, pupils and parents may be due to the fact that when teachers give their observation regarding all the pupils belonging to various stages of education, pupils have given rating regarding their individual interaction with others only.

About 82 percent pupils prefer teachers from their own community to teach tribal pupils. Among them, the highest percentage (84%) was shown by Kurichian pupils and the lowest was shown by Paniya pupils (78%). The opinion of tribal parents in this regard comes to around 50 percent. Teachers and effective teaching is a significant factor that affects the development of the personality of adolescents in schooldays. Most of the teachers teaching in tribal schools cannot speak the tribal dialect fluently and very often the teachers and students utter these words in a funny way, resulting in the feeling among tribal students that there is negligence on the part of teachers.

About 81 percent pupils agree that they get help from teachers. Among them 84%of the pupils belonging to Adiyan showed the highest percentage and the lowest percentage (70%) was shown by Paniya community. The important help they receive from teachers include taking special classes, encouragement for learning, asking other students to help and encouraging pupils to participate in various programme of the school. Around 50 percent parents think that the tribal pupils get help from teachers. 95 percent teachers also proclaimed that they provide additional help to tribal pupils. The main help they rendered to tribal pupils are taking special classes, encouraging them for education, providing more opportunities in co-curricular activities, asking other pupils to help tribal pupils etc. Around 57 percent educational experts agreed with the statement that tribal pupils need
Analysis

additional help from teachers. Around 47 percent Social Workers add that tribal pupils do not have enough opportunities to participate in co-curricular activities. Arranging special classes for tribal pupils are suggested by 60 percent social workers and 57 percent of Educational Experts. Around 25 percent teachers proclaimed that they take special classes for tribal pupils. Motivating more teachers to arrange special classes for tribal pupils is a matter which deserves serious consideration.

Around 90 percent of tribal pupils have difficulties in understanding the subjects. Among them 98 percent Paniyan pupils experienced this problem more and showed the highest percentage and the minimum percentage (84%) was shown by Kuruman pupils. Tribal pupils have also stated the reasons for not understanding their subjects in school. The reasons include difficulty to understand the text book language, school subjects they learn are not useful in life and teacher did not explain properly. Around 53 percent teachers proclaimed that academic constraints exist in the case of tribal education. The main academic constraints include the matter taught in the classroom is not related to the life of pupils, no scope for tribal art and games in the school, difference in tribal dialect and school language, present education is not suitable for tribal culture and examination based learning experience. About half of the parents believe that many things taught in the class are against tribal belief. 43 percent of the Social Workers and Educational Experts believe that matters taught in the class are not related to their life situation. Everyone agreed that academic constraints exist in the case of tribal pupils. The curricular constraints in tribal education can be removed by arranging remedial teaching, using modern strategies for teaching, arranging suitable co-curricular activities to the tribal pupils.

Majority of the teachers have proclaimed that they have difficulties in teaching the tribal pupils. The main problems they confronted with include
lack of interest in learning, low educational standard of the tribal pupils, irregular attendance, failure to do home work and lack of support from parents.

Majority of the pupils (77%) have the opinion that teachers are helpful, around 19 percent pupils agree that they are sympathetic and less than 4 percent believe that teachers do not give any attention to the pupils. Teachers are not sympathetic to tribal pupils is the opinion of 40 percent Social Workers and 20 percent Educational Experts. It is expected that a lineup of quality teachers selected and appointed in schools with tribal domination will have miraculous effect in this direction. Such teachers may be familiar with the dialects and constraints in the education of tribal pupils.

Another serious complaint raised was that lack of opportunities for tribal arts and games in the school. A very few tribal pupils (10%) have the opinion that they get opportunities to present tribal arts and games in the school. Among them Kurichian pupils showed the highest percentage and the lowest percentage (6%) was shown by the pupils belonging to Adiyan community. Around 53 percent Educational Experts and 43 percent social workers believe that there is no scope for tribal arts and games in schools. 46 percent teachers also confessed that there is no scope for tribal arts and games in the schools. During participant observation, the investigator could gather that the existence of tribal arts and culture in schools is very conspicuous and striking.

Another constraint raised was against the lack of opportunities to participate in co-curricular activities. More than 60 percent pupils have this complaint whereas less than 47 percent Social Workers and 43 percent Educational Experts believe so. But 76 percent teachers have the opinion that they provide opportunities to tribal pupils to participate in co-curricular activities. Co-curricular activities are necessary for physical, emotional and
social development of children and for the fullest development of the personality. Co-curricular activities must be related to the day to day life of the tribal children in order to minimize their difficulties.

About 23 percent pupils agree that their parents attend meetings and other programmes of the school. Among them, the maximum percentage (31%) was shown by pupils belonging to Adiyan community and the lowest percentage (12%) was shown by the pupils belonging to Paniyan community. About 29 percent teachers agree that tribal parents attend various programmes of the school. But only 11 percent of the tribal parents enquire about the progress of their children. Further only less than 10 percent of the tribal parents give suggestions for the development of the school. Around 73 percent Educational Experts and 67 percent Social Workers agree that tribal parents hesitate to attend school programmes. During participant observation, the investigator could understand that tribal community have no close acquaintance with the school because of the distance between school and home and due to the illiteracy of the family members.

Teachers, Social Workers and Educational Experts offered suggestion to overcome the curricular constrains in the case of tribal education. Tribal pupils and parents were not asked to provide suggestions because they were not authentic to offer suggestions in this regard. Around 57 percent Social Workers and 60 percent Educational Experts suggested to arrange special classes for tribal pupils. Around 60 percent Educational experts have also suggested remedial teaching for tribal pupils. This is a suggestion demanding serious consideration.

Another serious suggestion was preparing the text book using tribal terminology. More than 56 percent Educational Experts, 60 percent social workers and 40 percent teachers stand for this suggestion. During the participant observation, the investigator could identify the striking
dissimilarity between tribal dialect and textbook language and it acts as a constraint in the education of tribal pupils. This suggestion has to be considered with utmost importance.

Introducing more optional subjects and giving chance to tribal pupils to select the most suitable subjects are the suggestions of 40 percent educational experts, 43 percent of Social Workers, and 40 percent of teachers. The tribal pupils have no option to choose the subjects but they have to learn the curricular aspects mainly prepared for the general pupils. The general problem is that the present system of education is not quite appropriate to the tribal education.

Around 55 percent teachers want to arrange free study tours to distant places for tribal pupils. 47 percent each of Social Workers and Educational Experts are also endorsing this suggestion. Societal interaction will help them to develop their attitude towards education and life.

About half of the teachers, educational experts, and social workers suggest to revise the curriculum in accordance with tribal situation. Incorporating various aspects of tribal culture in the curriculum may attract tribal pupils towards education and also give joyful experience to the pupils during teaching-learning process.

Providing more opportunities to tribal pupils to present tribal arts and games in schools is another serious suggestion that has come forward. About 40% of the teachers, 50 percent Social Workers, and 43 percent Educational Experts stand for this suggestion. This constraint becomes very significant. The tribal pupils are treated as unwanted in schools, especially in rural areas and are deprived of inner freedom and thus result in the lack of self-confidence. A little care and encouragement can help them to cope with the rest of the class.
Appointing more teachers from tribal community is another suggestion that has emerged. Around 47 percent Social Workers and 43 percent Educational Experts want this suggestion to be implemented whereas about 30 percent want to appoint teachers with knowledge of tribal dialect. Social Workers and Educational Experts also want to appoint teachers with knowledge of tribal dialect. From the sample selected for the study; it is evident that only less than 1 percent teachers belong to the tribal community. Appointing teachers from their own community may help tribal pupils to interact freely and share their experience in their own way and it may also help develop new visions towards education. For a speedy popularization of education among tribals, knowledge in tribal dialect is essential.

Teachers should be more sympathetic to the tribal pupils is another suggestion seriously put forth. Around 40 percent Social Workers and 33 percent educational experts go for this suggestion. The teacher can perform the role as a co-learner, diagnostician, democratic leader, friend etc.

### Adequacy of Existing Facilities for Educational Development of Tribal Pupils.

The third objective of the study was to identify the existing facilities for educational development of tribal pupils. Data collected from different sources are presented separately under the following subtitles.

- Responses of Tribal Pupils
- Responses of Teachers
- Responses of Parents
- Responses of Social Workers
- Responses of Educational Experts.
Responses of Tribal Pupils

Data was collected from tribal pupils to find out whether they have adequate facilities in their schools. The responses furnished by them are presented under relevant subtitles.

Adequacy of Library Facilities

The tribal pupils were asked to give their opinion regarding the adequacy of data library facilities in their school. Their response in this regard is presented as table 5.111.

Table 5.111

Adequacy of Library Facilities

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes Number</th>
<th>Yes Percentage</th>
<th>No Number</th>
<th>No Percentage</th>
<th>Total Number</th>
<th>Total Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>221</td>
<td>76.21</td>
<td>69</td>
<td>23.79</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>242</td>
<td>84.91</td>
<td>43</td>
<td>15.09</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>253</td>
<td>90.36</td>
<td>27</td>
<td>9.64</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>189</td>
<td>85.91</td>
<td>31</td>
<td>14.09</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>197</td>
<td>87.56</td>
<td>28</td>
<td>12.44</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1102</td>
<td>84.77</td>
<td>198</td>
<td>15.23</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 24.8179, df=4, p=.000055

The table reveals that out of 1300 pupils respondents 1102 (84.77%) pupils are of the opinion that they have library facilities. 76.21 percent of the Paniya pupils, 84.91 percent Kurichian pupils, 90.36 percent Kuruman pupils, 85.91 percent Kattunaickan pupils and 87.56 percent Adiyan pupils hold the view that library facilities are adequate in their schools. There exists significant difference among the tribal groups with regard to the adequacy of library facilities in their schools, since P-value (0.00) is less than 0.05.
Adequacy of Computer Facilities

The tribal pupils have given their opinion regarding the adequacy of computer facilities in their schools. Their response in this regard is presented as table 5.112.

Table 5.112

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Number</th>
<th>Percentage</th>
<th>Number</th>
<th>Percentage</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>203</td>
<td>70.00</td>
<td>87</td>
<td>30.00</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>226</td>
<td>79.30</td>
<td>59</td>
<td>20.70</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>218</td>
<td>77.86</td>
<td>62</td>
<td>22.14</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>170</td>
<td>77.27</td>
<td>50</td>
<td>22.73</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>201</td>
<td>89.33</td>
<td>24</td>
<td>10.67</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1018</td>
<td>78.31</td>
<td>282</td>
<td>21.69</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 28.2216, df=4, p=0.000011

The table shows that out of 1300 pupil respondent 1018 (78.31%) pupils are of the opinion that they have adequate computer facilities in their schools. The tribe-wise break up shows that 203 (70.00%) Paniya pupils, 226(79.30%) Kurichian pupils, 218 (77.86%) Kuruman pupils, 170 (77.27%) Kattunaickan pupils, and 201(89.33%) Adiyan pupils opined that they have adequate computer facilities in their schools. There exists significant difference among tribal groups with regard to the adequacy of computer facilities in their schools, since p-value (0.00) is less than 0.05.
Adequacy of Laboratory Facilities

The tribal pupils were asked to give their opinion regarding the adequacy of laboratory facilities in their school. Their response in this regard is presented as table 5.113.

Table 5.113

Adequacy of Laboratory Facilities

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>236</td>
<td>81.38</td>
<td>54</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>208</td>
<td>72.98</td>
<td>77</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>234</td>
<td>83.57</td>
<td>46</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>167</td>
<td>75.91</td>
<td>53</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>183</td>
<td>81.33</td>
<td>42</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1028</td>
<td>79.08</td>
<td>272</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 12.7724, df=4, p=.012455

The table reveals that out of 1300 pupil respondents 1028 (79.08%) pupils hold the view that they have adequate laboratory facilities in their schools. Tribe-wise details indicates that 236 (81.38%) Paniya pupils, 208 (72.98%) Kurichian pupils, 234 (83.57%) Kuruman pupils, 167 (75.91%) Kattunaickan pupils, 183 (81.33%) Adiyan pupils are of the opinion that laboratory facilities in their schools are adequate. There exists significant difference among tribal groups with regard to the adequacy of laboratory facilities in their schools, since p-value (0.01) is less than 0.05.
Adequacy of Classroom Facilities

The tribal pupils were asked to give their opinion regarding the adequacy of classroom facilities in their school. Their response in this regard is presented as table 5.114.

**Table 5.114**

Adequacy of Classroom Facilities

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>Percentage</th>
<th>No</th>
<th>Percentage</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td></td>
<td>Number</td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>224</td>
<td>77.24</td>
<td>66</td>
<td>22.76</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>244</td>
<td>85.61</td>
<td>41</td>
<td>14.39</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>208</td>
<td>74.29</td>
<td>72</td>
<td>25.71</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>197</td>
<td>89.55</td>
<td>23</td>
<td>10.45</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>197</td>
<td>87.56</td>
<td>28</td>
<td>12.44</td>
<td>225</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1070</td>
<td>82.31</td>
<td>230</td>
<td>17.69</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 31.7941, df=4, p=0.000002

The table shows that out of 1300 pupil respondents, 1070 (82.31%) pupils hold the view that classroom facilities in their schools are adequate. Tribe-wise break up shows that 224 (77.24%) Paniya pupils, 244 (85.61%) Kurichian pupils, 208 (74.29%) Kuruman pupils, 197 (89.55%) each of Kattunaickan and Adiyan pupils are of the opinion that classroom facilities in their schools are adequate. There exists significant difference among tribal groups with regard to the adequacy of learning facilities in their schools, since p-value (0.00) is less than 0.05.
Adequacy of Furniture

The tribal pupils have given their opinion about the adequacy of the furniture available in their schools. Their response in this regard is presented as table 5.115.

Table 5.115

Adequacy of Furniture in Schools

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>Percentage</th>
<th>No</th>
<th>Percentage</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>215</td>
<td>74.14</td>
<td>75</td>
<td>25.86</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>248</td>
<td>87.02</td>
<td>37</td>
<td>12.98</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>235</td>
<td>83.93</td>
<td>45</td>
<td>16.07</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>191</td>
<td>86.82</td>
<td>29</td>
<td>13.18</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>202</td>
<td>89.78</td>
<td>23</td>
<td>10.22</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1091</td>
<td>83.92</td>
<td>209</td>
<td>16.08</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 29.6857, df=4, p=.000006

The table shows that out of 1300 pupil respondents, 1091(83.92%) pupils hold the view that they have enough furniture facilities in their schools. The tribe-wise details indicate that 215 (74.14%) Paniya pupils, 248 (87.02%) Kurichian pupils, 235(83.93%) Kuruman pupils, 191(86.82%) Kattunaickan pupils, 202 (89.78%) Adiyan pupils are of the opinion that furniture facilities in their schools are adequate. There exists significant difference among tribal groups with regard to the adequacy of furniture facilities in their schools, since p-value (0.00) is less than 0.05.
Adequacy of Teaching Staff

The tribal pupils have provided their opinion regarding the adequacy of teaching staff in their schools. Their response in this regard is presented as table 5.116.

Table 5.116

Adequacy of Teaching Staff in Schools

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>200</td>
<td>68.97</td>
<td>90</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>254</td>
<td>89.12</td>
<td>31</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>154</td>
<td>55.00</td>
<td>126</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>63</td>
<td>28.64</td>
<td>157</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>48</td>
<td>21.33</td>
<td>177</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>719</strong></td>
<td><strong>55.31</strong></td>
<td><strong>581</strong></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 322.116, df=4, p=0.00000

The table shows that out of 1300 pupil respondents, 719 (55.31%) pupils proclaim that they have enough teaching staff in their schools. The tribe-wise break up shows that 200 (68.97%) Paniya pupils, 254 (89.12%) Kurichian pupils, 154 (55.00%) Kuruman pupils, 63 (28.64%) Kattunaickan pupils and 48 (21.33%) Adiyan pupils are of the opinion that the teaching staff in their schools is adequate. There exists significant difference among tribal groups with regard to the adequacy of teaching staff in schools, since p-value (0.00) is less than 0.05.
Analysis

Availability of Learning Materials in Schools

The tribal pupils have given their responses regarding the availability of learning materials in their schools. Their response in this regard is presented as table 5.117.

**Table 5.117**

*Availability of Learning Materials in Schools*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>97</td>
<td>33.45</td>
<td>193</td>
<td>66.55</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>86</td>
<td>30.18</td>
<td>199</td>
<td>69.82</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>200</td>
<td>71.43</td>
<td>80</td>
<td>28.57</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>195</td>
<td>88.64</td>
<td>25</td>
<td>11.36</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>194</td>
<td>86.22</td>
<td>31</td>
<td>13.78</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>772</td>
<td>59.38</td>
<td>528</td>
<td>40.62</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 343.773, df=4, p=0.00000

The table shows that out of 1300 pupil respondents, 772 (59.38%) pupils are of the opinion that learning materials are available in their schools. The tribe-wise break up shows that 97 (33.45%) Paniya pupils, 86 (30.18%) Kurichian pupils, 200 (71.43%) Kuruman pupils, 195 (88.64%) Kattunaickan pupils and 194 (86.22%) Adiyan pupils opined that learning materials are available in their schools. There exists significant difference among tribal groups with regard to the adequacy of learning materials, since p-value (0.00) is less than 0.05.
Facilities for Co-Curricular Activities

The tribal pupils have given their responses regarding the facilities for organizing co-curricular activities in their schools. Their response in this regard is presented as table 5.118.

### Table 5.118

**Facilities for Co-Curricular Activities in Schools**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>Percentage</th>
<th>No</th>
<th>Percentage</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>124</td>
<td>42.76</td>
<td>166</td>
<td>57.24</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>79</td>
<td>27.72</td>
<td>206</td>
<td>72.28</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>107</td>
<td>38.21</td>
<td>173</td>
<td>61.79</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>179</td>
<td>81.36</td>
<td>41</td>
<td>18.64</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>182</td>
<td>80.89</td>
<td>43</td>
<td>19.11</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Total</strong></td>
<td>671</td>
<td>51.62</td>
<td>629</td>
<td>48.38</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 249.571, df=4, p=0.00000

The table reveals that out of 1300 pupil respondents 671 (51.62%) pupils believe that facilities for co-curricular activities are adequate in their schools. The tribe-wise break up shows those 124 (42.76%) Paniya pupils, 79 (27.72%) Kurichian pupils, 107 (38.21%) Kuruman pupils, 179 (81.36%) Kattunaickan pupils and 182 (80.89%) Adiyan pupils hold the view that the facilities for co-curricular activities are enough in their schools. There exists significant difference among tribal groups with regard to the facilities for co-curricular activities in their schools, since p-value (0.00) is less than 0.05.
Graphical representation of the responses of tribal pupils regarding the adequacy of various facilities in school is presented in Figure 5.10.

**Figure 5.10 Adequacy of Existing Facilities in School for Tribal Education**

Inadequate School Facilities Adversely Affecting Tribal Education

The tribal pupils have also given their opinion as to whether inadequate learning facilities affect their education adversely. Their response in this regard is consolidated in table 5.119.
Table 5.119

*Inadequate Learning Facilities Affect the Education of Pupils*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes Number</th>
<th>Yes Percentage</th>
<th>No Number</th>
<th>No Percentage</th>
<th>Total Number</th>
<th>Total Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>221</td>
<td>76.21</td>
<td>69</td>
<td>23.79</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>255</td>
<td>89.47</td>
<td>30</td>
<td>10.53</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>249</td>
<td>88.93</td>
<td>31</td>
<td>11.07</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>190</td>
<td>86.36</td>
<td>30</td>
<td>13.64</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>176</td>
<td>78.22</td>
<td>49</td>
<td>21.78</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1091</td>
<td>83.92</td>
<td>209</td>
<td>16.08</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 30.8957, df=4, p=.000003

Out of 1300 pupil respondents, 1091 (83.92%) pupils hold the view that inadequate learning facilities affect their education where as 209 (16.08%) pupils think otherwise. There exist significant difference among tribal pupils with regard to their inadequate learning facilities, since p value (0.00) is less than 0.05.

**Responses of Tribal Pupils Regarding the Ways in which Inadequate School Facilities Affect the Education of Tribals**

The tribal pupils have also furnished their opinion regarding the ways in which inadequate school facilities affect their education adversely. Their opinion in this regard is presented in table 5.120.
### Table 5.120

**Responses of Tribal Pupils Regarding the Ways in which Inadequate School Facilities affect the Education of Tribals**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Particulars</th>
<th>Paniya</th>
<th>Kurichian</th>
<th>Kuruman</th>
<th>Kattunaickan</th>
<th>Adiyan</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>No scope for experiments</td>
<td>114</td>
<td>51.58</td>
<td>140</td>
<td>54.90</td>
<td>129</td>
<td>51.81</td>
</tr>
<tr>
<td>2</td>
<td>Poor facilities for additional reading</td>
<td>87</td>
<td>39.37</td>
<td>129</td>
<td>50.59</td>
<td>116</td>
<td>46.59</td>
</tr>
<tr>
<td>3</td>
<td>Difficulties in participating in co-curricular activities</td>
<td>57</td>
<td>25.79</td>
<td>69</td>
<td>27.06</td>
<td>63</td>
<td>25.30</td>
</tr>
<tr>
<td>4</td>
<td>Ineffective teaching activities</td>
<td>67</td>
<td>30.32</td>
<td>11</td>
<td>4.31</td>
<td>29</td>
<td>11.65</td>
</tr>
</tbody>
</table>

A look at the table shows that 54.81 percent tribal pupils believe that there is no scope for experiments in schools. Poor facilities for additional reading are presented as the consequence by 42.80 percent tribal pupils. 23.46 percent pupils have also given the reason like difficulty in participating in co-curricular activities. Ineffective teaching activities are presented as the consequence by 13.47 percent pupils.
Responses of the Tribal Pupils Regarding the Educational Incentives

The tribal pupils have given their responses regarding the educational incentives they receive. The details they have furnished are presented under relevant subtitles.

a) Availability of Educational Incentives in Time

The tribal pupils have provided the details regarding whether the tribal pupils get the governmental educational incentives in time. Their response in this regard is presented as table 5.121.

**Table 5.121**

*Availability of Educational Incentives in Time*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes Number</th>
<th>Yes Percentage</th>
<th>No Number</th>
<th>No Percentage</th>
<th>Total Number</th>
<th>Total Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>250</td>
<td>86.21</td>
<td>40</td>
<td>13.79</td>
<td>290</td>
<td>100.00</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>262</td>
<td>91.93</td>
<td>23</td>
<td>8.07</td>
<td>285</td>
<td>100.00</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>243</td>
<td>86.79</td>
<td>37</td>
<td>13.21</td>
<td>280</td>
<td>100.00</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>193</td>
<td>87.73</td>
<td>27</td>
<td>12.27</td>
<td>220</td>
<td>100.00</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>205</td>
<td>91.11</td>
<td>20</td>
<td>8.89</td>
<td>225</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1153</td>
<td>88.69</td>
<td>147</td>
<td>11.31</td>
<td>1300</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 7.29654, df=4, p=.121052

The table shows that out of 1300 pupil respondents, 1153 (88.69%) pupils opined that they get educational incentives in time whereas 147 (11.31%) tribal pupils proclaimed that they do not get educational incentives in time.
b) Adequacy of Lump sum grant

The tribal pupils have provided the details regarding the adequacy of lump sum grant. Their response is presented as table 5.122.

Table 5.122

Adequacy of Lump sum grant

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>67</td>
<td>23.10</td>
<td>223</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>51</td>
<td>17.89</td>
<td>234</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>43</td>
<td>15.36</td>
<td>237</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>41</td>
<td>18.64</td>
<td>179</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>40</td>
<td>17.78</td>
<td>185</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>242</td>
<td>18.62</td>
<td>1058</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 6.01969, df=4, p=.197710

The perusal of the table reveals that 1058 (81.38%) tribal pupils hold the view that lump sum grant are not adequate whereas only 242 (18.62%) pupils opined that lump sum grant for tribal pupils are adequate. Tribe wise break up shows that 76.90% Paniya pupils, 82.11% Kurichian pupils, 84.64% Kuruman pupils, 81.36% Kattunaickan pupils and 82.22% Adiyan pupils hold the view that scholarship amounts are inadequate. There is no significant difference among tribal groups with regard to the adequacy of Lumpsum grant, since p-value (0.19) is greater than 0.05
c) **Adequacy of Scholarship**

The tribal pupils were asked to give their opinion regarding the adequacy of scholarship amount for tribal pupils. Their responses in this regard are presented as table 5.123.

**Table 5.123**  
*Adequacy of Scholarship*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>47</td>
<td>16.21</td>
<td>243</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>31</td>
<td>10.88</td>
<td>254</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>23</td>
<td>8.21</td>
<td>257</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>21</td>
<td>9.55</td>
<td>199</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>19</td>
<td>8.44</td>
<td>206</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>141</td>
<td>10.85</td>
<td>1159</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 12.3516, df=4, p=.014932

The table shows that 89.15% of the tribal pupils are of the opinion that the scholarship amounts are inadequate. The tribe wise details indicates that 83.79 percent Paniya pupils, 89.12 percent Kurichian pupils, 91.79 percent Kuruman pupils, 90.45 percent Kattunaickan pupils and 91.56 percent Adiyan pupils hold the view that scholarship amounts are inadequate. There exists significant difference among tribal groups with regard to the adequacy of scholarship amount, since p-value (0.01) is less than 0.05.

d) **Adequacy of Stipend**

The tribal pupils have given their opinion regarding the adequacy of stipend amount. Their response in this regard is presented as table 5.124.
Table 5.124

Adequacy of Stipend

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>Percentage</th>
<th>Number</th>
<th>Percentage</th>
<th>No</th>
<th>Number</th>
<th>Percentage</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paniya</td>
<td>24</td>
<td>8.28</td>
<td>266</td>
<td>91.72</td>
<td>290</td>
<td>100.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>15</td>
<td>5.26</td>
<td>270</td>
<td>94.74</td>
<td>285</td>
<td>100.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>34</td>
<td>12.14</td>
<td>246</td>
<td>87.86</td>
<td>280</td>
<td>100.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>17</td>
<td>7.73</td>
<td>203</td>
<td>92.27</td>
<td>220</td>
<td>100.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>28</td>
<td>12.44</td>
<td>197</td>
<td>87.56</td>
<td>225</td>
<td>100.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>118</td>
<td>9.08</td>
<td>1182</td>
<td>90.92</td>
<td>1300</td>
<td>100.00</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 12.0146, df=4, p=.017257

The table shows that 1182 (90.92%) tribal pupils believe that the stipend is not adequate whereas only 118 (9.08%) pupils believe that stipend amount is adequate. The tribe-wise break up shows that 91.72 percent Paniya pupils, 94.74 percent Kurichian pupils, 87.86 percent Kuruman pupils, 92.27 percent Kattunaickan pupils and 87.56 percent Adiyan pupils believe that stipend amounts are inadequate. There exists significant difference among tribal groups with regard to the adequacy of stipend, since P-value (0.01) is less than 0.05.

e) Adequacy of Incentives for Brilliant Pupils

The tribal pupils were asked to give their opinion regarding the adequacy of incentives for brilliant pupils. Their response in this regard is presented as table 5.125.
Table 5.125

Adequacy of Incentives for Brilliant Pupils

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>167</td>
<td>57.59</td>
<td>123</td>
<td>42.41</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>184</td>
<td>64.56</td>
<td>101</td>
<td>35.44</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>228</td>
<td>81.43</td>
<td>52</td>
<td>18.57</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>182</td>
<td>82.73</td>
<td>38</td>
<td>17.27</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>183</td>
<td>81.33</td>
<td>42</td>
<td>18.67</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>944</td>
<td>72.62</td>
<td>356</td>
<td>27.38</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 73.0861, df=4, p=.000000

The table reveals that 72.62 percent tribal pupils believe that incentives for brilliant pupils are adequate where as 27.38 percent pupils believe that incentives for brilliant pupils are inadequate. The tribe-wise break up shows that 57.59 percent Paniya pupils, 64.56 percent Kurichyan pupils, 81.43 percent Kuruman pupils, 82.73 percent Kattunaickan pupils and 81.33 percent Adiyan pupils are of the opinion that the incentives for brilliant pupils are adequate. There exist significant differences among tribal groups with regard to the adequacy of incentives for brilliant pupils, since p-value (0.00) is less than 0.05.

f) Adequacy of Incentives for Proficiency in Sports

The tribal pupils have given their opinion about the adequacy of incentives for proficiency in sports. Their response in this regard is presented as table 5.126.
Table 5.126

*Adequacy of Incentives for Proficiency in Sports*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>188</td>
<td>64.83</td>
<td>102</td>
<td>35.17</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>210</td>
<td>73.68</td>
<td>75</td>
<td>26.32</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>188</td>
<td>67.14</td>
<td>92</td>
<td>32.86</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>186</td>
<td>84.55</td>
<td>34</td>
<td>15.45</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>157</td>
<td>69.78</td>
<td>68</td>
<td>30.22</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>929</td>
<td>71.46</td>
<td>371</td>
<td>28.54</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 28.2889, df=4, p=.000011

The table reveals that 71.46 percent tribal pupils believe that incentives for proficiency in sports are adequate whereas 28.54 percent tribal pupils believe that incentives for proficiency in sports are inadequate. The tribe-wise break up shows that 64.83 percent Paniya pupils, 73.68 percent Kurichian pupils, 67.14 percent Kuruman pupils, 84.55 percent Kattunaickan pupils and 69.78 percent Adiyan pupils are of the opinion that incentives for proficiency in sports are adequate. There exist significant differences among tribal groups with regard to the adequacy of incentives for proficiency in sports, since P-value (0.00) is less than 0.05.

Graphical representation of the responses of tribal pupils regarding the adequacy of educational incentives is presented in Figure 5.11.
Figure 5.11 Adequacy of Educational Incentives

Awareness about Various Educational Institutions

Data was collected from tribal pupils to find out their awareness about the various educational institutions. The data furnished by them are presented under relevant subtitles.

a) Awareness about Navodaya Schools

The tribal pupils have provided opinion regarding their awareness about the Navodaya School. Their response in this regard is represented as table 5.127.
### Table 5.127

**Awareness about Navodaya Vidyalaya**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>158</td>
<td>54.48</td>
<td>132</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>247</td>
<td>86.67</td>
<td>38</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>226</td>
<td>80.71</td>
<td>54</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>152</td>
<td>69.09</td>
<td>68</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>200</td>
<td>88.89</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>983</td>
<td>75.62</td>
<td>317</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 119.643, df=4, p=.000000

The table reveals that 75.62 percent of the tribal pupils opined that they know about the Navodaya Schools—whereas 24.38 percent pupils have no awareness about the Navodaya Schools. Tribe-wise break up shows that 54.48 percent Paniya pupils, 86.67 percent Kurichian pupils, 80.71 percent Kuruman pupils, 69.09 percent Kattunaickan pupils and 88.89 percent Adiyan pupils have awareness about the Navodaya Schools. There exists significant difference among tribal groups with regard to the awareness about the Navodaya Schools, since p-value (0.00) is less than 0.05.

### b) Awareness about Kendriya Vidyalaya

The tribal pupils have given their responses regarding their awareness about Kendriya Vidyalaya. Their response in this regard is presented as table 5.128.
Table 5.128

Awareness about Kendriya Vidyalaya

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>190</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>241</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>245</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>150</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>198</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>1024</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 75.1439, df=4, p=0.000000

The table shows that 78.77 percent tribal pupils proclaim that they know about Kendriya Vidyalaya whereas 21.23 percent pupils have no awareness about Kendriya Vidyalayas. Tribe-wise break up shows that 65.52 percent Paniya pupils, 84.56 percent Kurichian pupils, 87.50 percent Kuruman pupils, 68.18 percent Kattunaickan pupils, 88.00 percent Adiyan pupils have awareness about Kendriya Vidyalaya. There exists significant difference among tribal groups with regard to the awareness about Kendriya Vidyalaya, since p-value (0.00) is less than 0.05.

c) Awareness about Model Residential Schools for Tribals

The tribal pupils have provided their opinion regarding their awareness about Model Residential School. Their response in this regard is presented as table 5.129.
Table 5.129

Awareness about Model Residential Schools

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td></td>
<td>289</td>
<td>99.66</td>
<td>1</td>
<td>0.34</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td></td>
<td>256</td>
<td>89.82</td>
<td>29</td>
<td>10.18</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td></td>
<td>260</td>
<td>92.86</td>
<td>20</td>
<td>7.14</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td></td>
<td>206</td>
<td>93.64</td>
<td>14</td>
<td>6.36</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td></td>
<td>206</td>
<td>91.56</td>
<td>19</td>
<td>8.44</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
<td>1217</td>
<td>93.62</td>
<td>83</td>
<td>6.38</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 26.4183, df=4, p=.000026

Table shows the awareness of trial pupils about Model Residential Schools. Tribe-wise details indicate that 99.66 percent Paniya pupils, 89.82 percent Kurichian pupils, 92.86 percent Kuruman pupils, 93.64 percent Kattunaickan pupils and 91.56 percent Adiyan pupils have awareness about the Model Residential Schools for tribal pupils. There exists significant difference among tribal groups with regard to the awareness about Model Residential Schools, since p-value (0.00) is less than 0.05.

d)  Awareness about Sainik Schools

The tribal pupils were asked to give their opinion regarding their awareness about Sainik schools. Their responses in this regard are presented as table 5.130.
### Table 5.130

*Awareness about Sainik Schools*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>15</td>
<td>5.17</td>
<td>275</td>
<td>94.83</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>7</td>
<td>2.46</td>
<td>278</td>
<td>97.54</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>6</td>
<td>2.14</td>
<td>274</td>
<td>97.86</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>2</td>
<td>0.91</td>
<td>218</td>
<td>99.09</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>4</td>
<td>1.78</td>
<td>221</td>
<td>98.22</td>
<td>225</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>34</td>
<td>2.62</td>
<td>1266</td>
<td>97.38</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 10.8531, df=4, p=.028284

The table reveals that out of 1300 pupil respondents, 34(2.62%) pupils opined that they have awareness about the Sainik schools where as 1266(97.38%) pupils have no awareness about Sainik schools. The tribe-wise break up shows that 5.17 percent Paniya pupils, 2.46 percent Kurichian pupils, 2.14 percent Kuruman pupils, 0.91 percent Kattunaickan pupils and 1.78 percent Adiyan pupils have awareness about the Sainik schools. There exist significant differences among tribal groups with regard to the awareness about the Sainik schools, since P-value (0.02) is less than 0.05.

e) **Awareness about Polytechnic**

The tribal pupils have given their opinion regarding their awareness about Polytechnic. Their response in this regard is presented as table 5.131.
### Analysis

**Table 5.131**

*Awareness about Polytechnic*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>200</td>
<td>68.97</td>
<td>90</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>254</td>
<td>89.12</td>
<td>31</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>250</td>
<td>89.29</td>
<td>30</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>181</td>
<td>82.27</td>
<td>39</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>190</td>
<td>84.44</td>
<td>35</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1075</td>
<td>82.69</td>
<td>225</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 55.4287, df=4, p=.000000

The table reveals that 82.69 percent tribal pupils have awareness about Polytechnic whereas 17.31 percent tribal pupils have no awareness about Polytechnic. The tribe wise details indicate that 68.97 percent Paniya pupils, 89.12 percent Kurichian pupils, 89.29 percent Kuruman pupils, 82.27 percent Kattunaickan pupils and 84.44 percent Adiyan pupils have awareness about the Polytechnic. There exist significant differences among tribal groups with regard to the awareness about Polytechnic, since P-value (0.00) is less than 0.05.

**f) Awareness about Arts and Science Colleges**

The tribal pupils have provided their opinion regarding their awareness about Arts and Science Colleges. Their response in this regard is represented as table 5.132
Table 5.132

*Awareness about Arts & Science College*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>207</td>
<td>71.38</td>
<td>83</td>
<td>28.62</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>259</td>
<td>90.88</td>
<td>26</td>
<td>9.12</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>258</td>
<td>92.14</td>
<td>22</td>
<td>7.86</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>184</td>
<td>83.64</td>
<td>36</td>
<td>16.36</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>209</td>
<td>92.89</td>
<td>16</td>
<td>7.11</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1117</td>
<td>85.92</td>
<td>183</td>
<td>14.08</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 75.4307, df=4, p=.000000

The table shows that 85.92 percent tribal pupils proclaim that they have awareness about the Polytechnic whereas only 14.08 percent pupils have no awareness about Polytechnic. The tribe-wise break up indicate that 71.38 percent Paniya pupils, 90.88 percent Kurichian pupils, 92.14 percent Kuruman pupils, 83.64 percent Kattunaickan pupils and 92.89 percent Adiyan pupils have awareness about the Polytechnic. There exist significant differences among tribal groups with regard to the awareness about the Polytechnic, since P-value (0.00) is less than 0.05.

g) *Awareness about Industrial Training Institute*

The tribal pupils have also given their opinion regarding their awareness about Industrial Training Institute. Their response in this regard is presented as table 5.133.
Table 5.133

Awareness of Tribal Pupils about Industrial Training Institute

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
<td>No</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>178</td>
<td>61.38</td>
<td>112</td>
<td>38.62</td>
<td>290</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>236</td>
<td>82.81</td>
<td>49</td>
<td>17.19</td>
<td>285</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>255</td>
<td>91.07</td>
<td>25</td>
<td>8.93</td>
<td>280</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>187</td>
<td>85.00</td>
<td>33</td>
<td>15.00</td>
<td>220</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>206</td>
<td>91.56</td>
<td>19</td>
<td>8.44</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1062</td>
<td>81.69</td>
<td>238</td>
<td>18.31</td>
<td>1300</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 112.958, df=4, p=.000000

The Table reveals that 81.69 percent tribal pupils have awareness about the Industrial Training Institute where as 18.31 percent pupils have no awareness about the Industrial Training Institute. The tribe-wise break up shows that 61.38 percent Paniya pupils, 82.81 percent Kurichian pupils, 91.07 percent Kuruman pupils, 85.00 percent Kattunaickan pupils and 91.56 percent Adiyan pupils have awareness about Industrial Training Institute. There exist significant differences among tribal groups with regard to the awareness about Industrial Training Institute since p-value (0.00) is less than 0.05.

Graphical representation of the responses of tribal pupils regarding the awareness of various educational institutions is presented in Figure 5.12.
Responses of Teachers Regarding the Adequacy of School Facilities for Tribal Education

The 200 teachers who form the sample of the study have given details regarding the adequacy of facilities in schools for tribal education. The details provided by them in this connection are presented under separate subtitles.

Adequacy of School Facilities for Tribal Education

The teachers have given their opinion about the adequacy of school facilities for tribal education. Their response in this regard is presented as table 5.134.

Figure 5.12 Awareness about Various Educational Institutions
### Table 5.134

**Adequacy of School Facilities for Tribal Education**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Particulars</th>
<th>Adequate</th>
<th></th>
<th>Inadequate</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Laboratory</td>
<td>54</td>
<td>27.00</td>
<td>146</td>
<td>73.00</td>
</tr>
<tr>
<td>2</td>
<td>Computer</td>
<td>48</td>
<td>24.00</td>
<td>152</td>
<td>76.00</td>
</tr>
<tr>
<td>3</td>
<td>Library</td>
<td>86</td>
<td>43.00</td>
<td>114</td>
<td>57.00</td>
</tr>
<tr>
<td>4</td>
<td>Class rooms</td>
<td>59</td>
<td>29.50</td>
<td>141</td>
<td>70.50</td>
</tr>
<tr>
<td>5</td>
<td>Furniture</td>
<td>183</td>
<td>91.50</td>
<td>17</td>
<td>8.50</td>
</tr>
<tr>
<td>6</td>
<td>Learning materials</td>
<td>120</td>
<td>60.00</td>
<td>80</td>
<td>40.00</td>
</tr>
<tr>
<td>7</td>
<td>Facilities for co-curricular activities</td>
<td>74</td>
<td>37.00</td>
<td>126</td>
<td>63.00</td>
</tr>
<tr>
<td>9</td>
<td>Teachers</td>
<td>107</td>
<td>53.50</td>
<td>93</td>
<td>46.50</td>
</tr>
</tbody>
</table>

A perusal of the table reveals that 54 (27.00%) hold the view that laboratory facilities are adequate in schools. 48 (24.00%) teachers are of the opinion that computer facilities in their schools are adequate. 86(43.00%) teachers believe that library facilities are adequate. 59 (29.50%) teachers have opined that classroom facilities are adequate in their schools. 183 (91.50%) teachers are of the opinion that furniture are adequate in their schools. 120 (60.00%) teachers declared that learning materials are adequate in their schools. 71 (35.50%) teachers believe that they have enough learning materials where as 129 (64.50%) teachers believe that learning materials are not enough. 74 (37.00%) teachers are of the opinion that facilities for co-curricular activities are enough. 107 (53.50%) teachers believe that they have enough teachers in their schools.
Graphical representation of the responses of teachers regarding the adequacy of facilities for tribal education is presented in Figure 5.13.

**Figure 5.13 Adequacy of Facilities in School for Tribal Education**

**Inadequate School facilities Adversely Affecting Tribal Education**

The teachers have furnished their opinion regarding whether inadequate school facilities affect education of tribal pupils adversely. Their response in this regard is consolidated in table 5.135.
Table 5.135

*Inadequate School Facilities Adversely Affecting the Education of Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Numbers</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Inadequate school facilities affect education adversely</td>
<td>147</td>
<td>73.50</td>
</tr>
<tr>
<td>2</td>
<td>Inadequate school facilities do not affect education adversely</td>
<td>53</td>
<td>26.50</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>200</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The table reveals that 147 (73.50%) teachers are of the opinion that inadequate school facilities affect education adversely whereas 53 (26.50%) teachers believe that inadequate school facilities do not affect education adversely.

**Responses of Teachers Regarding the Ways in which Inadequate School Facilities Affect the Education of Tribals**

The teachers have also given their opinion regarding the ways in which inadequate school facilities affect education of tribal pupils adversely. Their response in this regard is presented as table 5.136.
Table 5.136

*Ways in which Inadequate School Facilities Adversely Affect the Education of Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No scope for conducting experiments</td>
<td>88</td>
<td>59.86</td>
</tr>
<tr>
<td>2</td>
<td>Lack of scope for additional reading</td>
<td>79</td>
<td>53.74</td>
</tr>
<tr>
<td>3</td>
<td>Difficulties in teaching</td>
<td>701</td>
<td>47.62</td>
</tr>
<tr>
<td>4</td>
<td>Teaching learning activities become ineffective</td>
<td>65</td>
<td>44.22</td>
</tr>
<tr>
<td>5</td>
<td>Unable to organize co-curricular activities</td>
<td>91</td>
<td>61.90</td>
</tr>
<tr>
<td>6</td>
<td>Difficult to encourage pupils in accordance with their abilities</td>
<td>61</td>
<td>41.50</td>
</tr>
<tr>
<td>7</td>
<td>Unable to motivate pupils in learning</td>
<td>89</td>
<td>60.54</td>
</tr>
</tbody>
</table>

A perusal of the table reveals that 59.86 percent teachers believe that there is no scope for conducting experiments in school because of inadequate school facilities. Poor facilities for additional reading are presented as the consequence by 53.74 percent teachers. 47.62 percent teachers hold the view that it creates difficulties in teaching. Teaching-learning activities become ineffective in the opinion of 44.22 percent teachers. Organization of co-curricular activities becomes difficult in the opinion of 61.90 percent teachers and for 41.50 percent teachers it creates difficulties to encourage pupils in accordance with their abilities. Inability to motivate pupils in learning is the opinion of 60.54 percent teachers.
Availability of Educational Incentives in Time

The teachers have given their opinion regarding whether the tribal pupils get educational incentives in time. Their response in this regard is presented as table 5.137.

Table 5.137

Availability of Educational Incentives in Time

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tribal pupils get educational incentives in time</td>
<td>190</td>
<td>95.00</td>
</tr>
<tr>
<td>2</td>
<td>Tribal pupils do not get educational incentives in time</td>
<td>10</td>
<td>5.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>200</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

The table shows that 190 (95.00%) teachers are of the opinion that the tribal pupils get educational incentives in time. But 10 (5.00%) teachers believe that the tribal pupils do not get educational incentives in time.

Adequacy of Educational Incentives for Tribal Pupils

Data about the adequacy of educational incentives for tribal pupils were collected from teachers using the questionnaire. Their response in this regard is presented as table 5.138.
Table 5.138

Adequacy of Educational Incentives

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Adequate</th>
<th>Inadequate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Lump sum grant</td>
<td>96</td>
<td>48.00</td>
</tr>
<tr>
<td>2</td>
<td>Stipend</td>
<td>99</td>
<td>49.50</td>
</tr>
<tr>
<td>3</td>
<td>Scholarship</td>
<td>96</td>
<td>48.00</td>
</tr>
<tr>
<td>4</td>
<td>Incentives for brilliant students</td>
<td>118</td>
<td>59.00</td>
</tr>
</tbody>
</table>

The table reveals that 104 (52.00%) teachers hold the view that lump-sum grant for tribal pupils is inadequate. Stipend is considered inadequate by 101 (50.50%) teachers. 104 (52.00%) teachers consider scholarship for tribal pupils as inadequate. The incentives for brilliant students are considered inadequate by 82 (41.00%) teachers.

Graphical representation of the responses of teachers regarding the adequacy of educational incentives for tribal pupils is presented in Figure 5.14.
**Figure 5.14 Adequacy of Educational Incentives**

*Responses of Teachers Regarding the Additional Incentives sought for Tribal Pupils.*

The teachers were asked to give their opinion regarding the additional incentives for tribal pupils for the betterment of tribal education. Their opinion in this regard is represented as table 5.139.
Table 5.139

*Additional Incentives for Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Free vehicle facilities</td>
<td>Number: 101 Percentage: 50.50%</td>
</tr>
<tr>
<td>2</td>
<td>More scholarship</td>
<td>Number: 131 Percentage: 65.50%</td>
</tr>
<tr>
<td>3</td>
<td>Free study tours</td>
<td>Number: 138 Percentage: 69.00%</td>
</tr>
<tr>
<td>4</td>
<td>Increase in stipend amount</td>
<td>Number: 135 Percentage: 67.50%</td>
</tr>
<tr>
<td>5</td>
<td>Increase in lump-sum-grant amount</td>
<td>Number: 135 Percentage: 67.50%</td>
</tr>
<tr>
<td>6</td>
<td>Free supply of learning materials</td>
<td>Number: 102 Percentage: 51.00%</td>
</tr>
<tr>
<td>7</td>
<td>More economic assistance for the education of tribal pupils</td>
<td>Number: 132 Percentage: 66.00%</td>
</tr>
</tbody>
</table>

The table reveals that 101 (50.50%) teachers want to arrange free vehicle facilities for tribal pupils. 131(65.50%) teachers want more scholarship for tribal pupils. Free study tour is the desire of 138(69.00%) teachers. 135(67.50%) each of teachers want increase in stipend and lump-sum grant amounts for tribal pupils. Free supply of learning materials is the view of 102 (51.00%) teachers. 132 (66.00%) teachers wants more economic assistance for the education of tribal pupils.

**Responses of Tribal Parents Regarding the Existing Facilities for Tribal Education**

The tribal parents were asked whether the existing facilities are adequate for tribal education. Their response in this regard is presented under separate subtitles.

**Adequacy of Existing Facilities for Tribal Education.**

The parents have given their opinion about the adequacy of facilities for tribal education. This is consolidated as table 5.140.
Table 5.140

Adequacy of Existing Facilities for Tribal Education

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Adequacy of the facilities</th>
<th>Responses of Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Facilities are adequate</td>
<td>14</td>
</tr>
<tr>
<td>2</td>
<td>Facilities are inadequate</td>
<td>116</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>130</td>
</tr>
</tbody>
</table>

The table reveals that 116 (89.23%) parents consider the facilities for tribal education as inadequate. Only 14 (10.77%) tribal parents have opined that the facilities for tribal education are adequate.

Types of Inadequate Facilities

The tribal parents have given their opinion about the adequacy of the different kinds of facilities in school. The details furnished by them are presented as table 5.141.
### Table 5.141

**Adequacy of Facilities in School**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Facilities</th>
<th>Adequate</th>
<th>Inadequate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Teachers</td>
<td>60</td>
<td>51.72</td>
</tr>
<tr>
<td>2</td>
<td>Classrooms</td>
<td>92</td>
<td>79.31</td>
</tr>
<tr>
<td>3</td>
<td>Furniture</td>
<td>94</td>
<td>81.03</td>
</tr>
<tr>
<td>4</td>
<td>Library</td>
<td>87</td>
<td>75.00</td>
</tr>
<tr>
<td>5</td>
<td>Facilities for co-curricular activities</td>
<td>64</td>
<td>55.17</td>
</tr>
<tr>
<td>6</td>
<td>Stipend</td>
<td>15</td>
<td>12.93</td>
</tr>
<tr>
<td>7</td>
<td>Lump sum grant</td>
<td>17</td>
<td>14.66</td>
</tr>
<tr>
<td>8</td>
<td>Scholarship</td>
<td>15</td>
<td>12.93</td>
</tr>
<tr>
<td>9</td>
<td>Incentives for brilliant students</td>
<td>17</td>
<td>14.66</td>
</tr>
<tr>
<td>10</td>
<td>Incentives for proficiency in sports</td>
<td>16</td>
<td>13.79</td>
</tr>
</tbody>
</table>

The table reveals that 60 (51.72) parents consider teaching staff as adequate in schools. Classroom facilities are considered adequate by 92 (79.31%) parents. Furniture facilities are considered adequate by 94 (81.03%) parents. 87 (75.00%) parents think that library facilities are adequate. Facilities for co-curricular activities are considered adequate by 64 (55.17%) parents. 15 (12.93%) each of parents thinks that stipend amount and scholarship amounts are inadequate. Lump-sum grant and incentives for
brilliant students are considered inadequate by 17 (14.66%) parents each. 16 (13.79%) parents believe that incentives for proficiency in sports are inadequate.

**Responses of the Tribal Parents Regarding their Awareness about Various Educational Institutions**

The details of the responses of the tribal parents regarding their awareness about various educational institutions are presented as table 5.142.

**Table 5.142**

*Awareness about Various Educational Institutions*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Educational institutions</th>
<th>Responses of Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Navodaya Vidyalaya</td>
<td>40</td>
</tr>
<tr>
<td>2</td>
<td>Kendriya Vidyalaya</td>
<td>50</td>
</tr>
<tr>
<td>3</td>
<td>Model Residential school</td>
<td>83</td>
</tr>
<tr>
<td>4</td>
<td>Sainik Schools</td>
<td>05</td>
</tr>
<tr>
<td>5</td>
<td>Polytechnic</td>
<td>40</td>
</tr>
<tr>
<td>6</td>
<td>Arts &amp; Science College</td>
<td>19</td>
</tr>
<tr>
<td>7</td>
<td>Industrial Training Institute</td>
<td>38</td>
</tr>
</tbody>
</table>

The table reveals that 90 (69.23%) each of the parents are not aware about the Navodaya Vidyalaya and Polytechnic. 80 (61.54%) parents proclaimed that they have no awareness about Kendriya Vidyalaya. 47
(36.15%) parents have opined that they have no awareness about the Model Residential Schools. 125 (96.15%) parents hold the view that they have no awareness about the Sainik schools. 111 (85.38%) parents have no any information about the Arts and Science Colleges. 92 (70.77%) parents have opined that they have no awareness about the Industrial Training Institute.

Graphical representation of the responses of parents regarding the awareness of various educational institutions for tribal students is presented in Figure 5.15.

Figure 5.14 Adequacy of Educational Incentives

Responses of Social Workers Regarding the Existing Facilities in Schools for Tribal Education

Using the structured interview schedule, data was collected from social workers regarding the adequacy of facilities for tribal education.
Adequacy of Existing Facilities for Tribal Education

Data about the adequacy of existing facilities for tribal education were collected from social workers using structured interview schedule. Their response in this regard is presented in table 5.143.

Table 5.143

Adequacy of Facilities in School

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Facilities</th>
<th>Adequate</th>
<th></th>
<th>Inadequate</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Teachers</td>
<td>22</td>
<td>73.33</td>
<td>8</td>
<td>26.67</td>
</tr>
<tr>
<td>2</td>
<td>Library</td>
<td>20</td>
<td>66.67</td>
<td>10</td>
<td>33.33</td>
</tr>
<tr>
<td>3</td>
<td>Laboratory</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>4</td>
<td>Classrooms</td>
<td>22</td>
<td>73.33</td>
<td>8</td>
<td>26.67</td>
</tr>
<tr>
<td>5</td>
<td>Furniture</td>
<td>24</td>
<td>80.00</td>
<td>6</td>
<td>20.00</td>
</tr>
<tr>
<td>6</td>
<td>Facilities for curricular activities</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>7</td>
<td>Play ground</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
<td>50.00</td>
</tr>
<tr>
<td>8</td>
<td>Learning materials</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>9</td>
<td>Lump-sum grant</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>10</td>
<td>Stipend</td>
<td>19</td>
<td>63.33</td>
<td>11</td>
<td>36.67</td>
</tr>
<tr>
<td>11</td>
<td>Scholarship</td>
<td>15</td>
<td>50.00</td>
<td>15</td>
<td>50.00</td>
</tr>
<tr>
<td>12</td>
<td>Incentives for brilliant students</td>
<td>18</td>
<td>60.00</td>
<td>12</td>
<td>40.00</td>
</tr>
<tr>
<td>13</td>
<td>Incentives for proficiency in sports</td>
<td>19</td>
<td>63.33</td>
<td>11</td>
<td>36.67</td>
</tr>
</tbody>
</table>

The table reveals that 22 (73.33%) each of social workers hold the view that teaching staff and classrooms are adequate. 20 (66.67%) social workers are of the opinion that library facilities are adequate in schools.
Laboratory facilities, lump-sum grant amount learning and materials and facilities for curricular activities are considered as adequate by 17 (56.67%) social workers each. 24 (80.00%) social workers consider that furniture facilities are adequate in schools. 15 (50.00%) social workers have opined that the facilities for playground and scholarships are adequate. 19 (63.33%) each of social workers consider that stipend amount and incentives for proficiency sports are adequate. 18 (60.00%) social workers are of the opinion that incentives for brilliant students are adequate.

**Responses of Social Workers Regarding the Ways in which Inadequate School Facilities Affect the Education of Tribal Pupils**

The social workers have also given their opinion regarding the ways in which inadequate facilities lead to the educational backwardness of the scheduled tribe pupils. Their response in this regard is presented as table 5.144.
Table 5.144

Responses of Social Workers Regarding the Ways in which Inadequate Facilities Affect the Education of Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Facilities</th>
<th>Responses of Parents</th>
<th>Yes</th>
<th>Percentage</th>
<th>No</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>24</td>
<td>80.0</td>
<td>6</td>
<td>20.00</td>
</tr>
<tr>
<td>1</td>
<td>Results in poor marks in examination</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Reduce interest in education</td>
<td></td>
<td>23</td>
<td>76.67</td>
<td>7</td>
<td>23.33</td>
</tr>
<tr>
<td>3</td>
<td>Difficult to organise co-curricular activities</td>
<td></td>
<td>22</td>
<td>73.33</td>
<td>8</td>
<td>26.67</td>
</tr>
<tr>
<td>4</td>
<td>Difficult to conduct experiments</td>
<td></td>
<td>20</td>
<td>66.67</td>
<td>10</td>
<td>33.33</td>
</tr>
<tr>
<td>5</td>
<td>No scope for additional reading</td>
<td></td>
<td>22</td>
<td>73.33</td>
<td>8</td>
<td>26.67</td>
</tr>
<tr>
<td>6</td>
<td>Difficult to teach effectively</td>
<td></td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>7</td>
<td>Difficult to meet the educational needs of pupils</td>
<td></td>
<td>23</td>
<td>76.67</td>
<td>7</td>
<td>23.33</td>
</tr>
<tr>
<td>8</td>
<td>Adequacy affect power learning</td>
<td></td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>9</td>
<td>Difficult to create interest in learning</td>
<td></td>
<td>16</td>
<td>53.33</td>
<td>14</td>
<td>46.67</td>
</tr>
<tr>
<td>10</td>
<td>Lack of opportunities to interact with other pupils</td>
<td></td>
<td>20</td>
<td>66.67</td>
<td>10</td>
<td>33.33</td>
</tr>
</tbody>
</table>

A perusal of the table reveals that 24 (80.00%) social workers view that inadequate facilities results in poor marks in examination. 23 (76.67%) each of social workers are of the opinion that inadequate facilities reduce interest in education and make it difficult to meet the educational needs of the pupils. 22 (73.33%) social workers each consider it difficult to organise co-
curricular activities and no scope for additional reading as the consequence of inadequate facilities. 17 (56.67%) social workers each consider poor facilities adversely affect proper learning, difficulties in conducting experiments and create difficulty for teachers in teaching. 16 (53.33%) social workers are of the opinion that difficult to create interest in learning as the consequence of inadequate facilities.

**Additional Incentives Sought for Tribal Pupils**

The Social Workers were asked to give opinion about the additional incentives that the tribal pupils are in need for betterment of their education. Their opinion in this regard is represented as table 5.145.

**Table 5.145**

*Additional Incentives Sought for Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Social Workers</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Free vehicle facilities</td>
<td></td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>2</td>
<td>More scholarship</td>
<td></td>
<td>20</td>
<td>66.67</td>
</tr>
<tr>
<td>3</td>
<td>Free study tours</td>
<td></td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>4</td>
<td>Increase in stipend amount</td>
<td></td>
<td>22</td>
<td>73.33</td>
</tr>
<tr>
<td>5</td>
<td>Increase in lump-sum-grant amount</td>
<td></td>
<td>22</td>
<td>73.33</td>
</tr>
<tr>
<td>6</td>
<td>Free supply of learning materials</td>
<td></td>
<td>20</td>
<td>66.67</td>
</tr>
<tr>
<td>7</td>
<td>More economic assistance for the education of tribal pupils</td>
<td></td>
<td>20</td>
<td>66.67</td>
</tr>
</tbody>
</table>
The table reveals that 17 (56.67%) Social Workers want to arrange free vehicle facilities for tribal pupils and organize free study tours. 20 (66.67%) teachers want more scholarship for tribal pupils, free supply of learning materials and provide more economic assistance for tribals. 22 (73.33%) each of Social Workers want to increase in stipend and lump-sum grant amounts for tribal pupils.

**Responses of Educational Experts Regarding the Existing Facilities for Tribal Education**

Using structured interview schedule, data was collected from educational experts about their opinion regarding the effect of inadequate facilities upon the education of tribal pupils. Their response in this regard is presented under relevant subtitles.

**Adequacy of Facilities in School**

The 30 Educational experts interviewed have given their opinion about the inadequate facilities for education and their impact upon the education of tribal pupils. Their responses about the adequacy of facilities for tribal education are presented as table 5.146.
### Table 5.146

**Adequacy of Existing Facilities for Tribal Education**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Facilities</th>
<th>Adequate</th>
<th>Inadequate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Teachers</td>
<td>20</td>
<td>66.67</td>
</tr>
<tr>
<td>2</td>
<td>Library</td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>3</td>
<td>Laboratory</td>
<td>20</td>
<td>66.67</td>
</tr>
<tr>
<td>4</td>
<td>Classrooms</td>
<td>23</td>
<td>76.67</td>
</tr>
<tr>
<td>5</td>
<td>Furniture</td>
<td>24</td>
<td>80.00</td>
</tr>
<tr>
<td>6</td>
<td>Play ground</td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>7</td>
<td>Facilities for co-curricular activities</td>
<td>16</td>
<td>53.33</td>
</tr>
<tr>
<td>8</td>
<td>Learning materials</td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>9</td>
<td>Stipend</td>
<td>19</td>
<td>63.33</td>
</tr>
<tr>
<td>10</td>
<td>Scholarship</td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>11</td>
<td>Lump-sum-grant</td>
<td>19</td>
<td>63.33</td>
</tr>
<tr>
<td>12</td>
<td>Incentives for brilliant students</td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>13</td>
<td>Incentives for proficiency in sports</td>
<td>19</td>
<td>63.33</td>
</tr>
</tbody>
</table>

A perusal of the table reveals that (20 (66.67%) educational experts have opined that laboratory facilities and teaching staff in schools are adequate. Library facilities, play ground facilities scholarships learning materials and incentives for brilliant students are considered as adequate by 18 (60.00%) educational experts each. 23 (76.67%) educational experts are of the opinion that classrooms are adequate in schools. 6 (20.00%) educational experts believe that furniture facilities as inadequate. Facilities for co-
curricular activities are inadequate for 14 (46.67%) educational experts. Stipend amount, lump-sum-grant amount and incentives for proficiency in

Responses of Educational Experts Regarding the Ways in which Inadequate School Facilities Affect the Education of Tribal Pupils

The educational experts have also given their opinion regarding the ways in which inadequate facilities lead to the educational backwardness of tribal pupils. Their response in this regard is described as table 5.147.

Table 5.147

<p>| Responses of Educational Experts Regarding the Ways in which Inadequate Facilities Affect the Education of Tribal Pupils |
|---|---|---|---|---|
| Sl.No | Facilities | Adequate | Inadequate |  |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Number</th>
<th>Percentage</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Experiments are rarely shown in the schools</td>
<td>19</td>
<td>63.33</td>
<td>11</td>
<td>36.67</td>
</tr>
<tr>
<td>2</td>
<td>Difficulties to teach the pupils</td>
<td>18</td>
<td>60.00</td>
<td>12</td>
<td>40.00</td>
</tr>
<tr>
<td>3</td>
<td>Lack of enough opportunities to interact with other pupils</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>4</td>
<td>Teacher-pupil interaction become less</td>
<td>18</td>
<td>60.00</td>
<td>12</td>
<td>40.00</td>
</tr>
<tr>
<td>5</td>
<td>Results in poor marks in examination</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>6</td>
<td>Less interest in learning</td>
<td>19</td>
<td>63.33</td>
<td>11</td>
<td>36.67</td>
</tr>
<tr>
<td>7</td>
<td>Difficult to organize co-curricular activities</td>
<td>20</td>
<td>66.67</td>
<td>10</td>
<td>33.33</td>
</tr>
<tr>
<td>8</td>
<td>Teaching-learning activities become ineffective</td>
<td>21</td>
<td>70.00</td>
<td>9</td>
<td>30.00</td>
</tr>
<tr>
<td>9</td>
<td>No scope for additional reading</td>
<td>20</td>
<td>66.67</td>
<td>10</td>
<td>33.33</td>
</tr>
<tr>
<td>10</td>
<td>Difficult to need the educational needs of the pupils</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>11</td>
<td>Unable to motivate the students in learning</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
<td>46.67</td>
</tr>
</tbody>
</table>
A look at the table shows that 19 (63.33%) each of educational experts believe that inadequate facilities result in less interest in learning among the pupils and laboratory experiments are shown rarely in the schools. 18 (60.00%) each of educational experts opined that inadequate facilities result in the reduction of teacher pupil interaction and teachers find it difficult to teach the pupils effectively. For 17 (56.67%) educational experts it results in the lack of enough interaction among the pupils, poor marks in examinations and tribals cannot meet their educational needs. 20 (66.67%) each of educational experts opined that inadequate facilities results in the lack of scope for additional reading and difficulty to organise co-curricular activities. Teaching-learning activities become ineffective in the opinion of 21 (70.00%) educational experts and for 16 (53.33) educational experts it creates difficulties in motivating the students in their learning.

**Additional Facilities Sought for Tribal Pupils.**

The Educational Experts were asked to give opinion about the additional incentives that the tribal pupils are in need for betterment of their education. Their opinion in this regard is represented as table 5.148.
Table 5.148

Additional Facilities Sought for Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Educational Experts</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>%</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Free vehicle facilities</td>
<td>18</td>
<td>60.00</td>
<td>12</td>
</tr>
<tr>
<td>2</td>
<td>More scholarship</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>3</td>
<td>Free study tours</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
</tr>
<tr>
<td>4</td>
<td>Increase in stipend amount</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>5</td>
<td>Increase in lump-sum-grant amount</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>6</td>
<td>Free supply of learning materials</td>
<td>18</td>
<td>60.00</td>
<td>12</td>
</tr>
<tr>
<td>7</td>
<td>More economic assistance for the education of tribal pupils</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
</tr>
</tbody>
</table>

The table reveals that 17 (56.67%) Educational Experts want more scholarship for tribal pupils, increase stipend amount and lump sum grant. 18 (60.00%) teachers want free vehicle facilities for tribals and free supply of learning materials. 16 (53.33%) each of Educational Experts want free study tours for tribal pupils and provide more economic assistance for the education of tribal pupils.

Discussion

Tribal pupils, parents, teachers, social workers and educational experts have given their opinion about the adequacy of existing facilities and its impact upon the education of tribals. They generally feel that school facilities are inadequate. Among them 84 percent of student population and 74 percent teachers consider inadequate facilities affecting their education. Due to the inadequate facilities the pupils find it difficult to participate in cocurricular activities, no scope for experiments and additional reading and also results in
ineffective teching. About half of the teachers also face the problem of inadequate facilities in school including the difficulties in conducting experiments, teaching, organizing co-curricular activities and inability to encourage the pupils in accordance with their abilities.

The teachers and pupils have given details regarding the adequacy in the different areas of school facilities. Maybe because the Social Workers are not that familiar with the physical condition and educational facilities of the school, the percentage given by them is a bit exaggerated.

About 84 percent of the student population feels that library facilities are adequate, whereas 40 percent teachers think so. Since teachers form a more credible source of information in this regard, their opinion has to be given greater weightage. Regarding the computer facilities while more than 77 percent pupils consider it as adequate, about less than 24 percent think so. When about 79 percent pupils consider laboratory facilities are adequate, about 27 percent teachers think so. Classroom facilities are considered adequate by around 82 percent pupils and 30 percent teachers express this opinion. While more than 82 percent pupils consider furniture facilities adequate more than 91 percent teachers express this opinion. Similarly when more than 26 percent pupils consider number of teachers as inadequate, only 46 percent teachers have this opinion. When about 59 percent pupils consider learning materials as adequate, 60 percent teachers express this opinion. About 52 percent pupils feel that the facilities for organizing co-curricular activities are adequate where as only 37 percent teachers think so. When compared to the teachers, the tribal pupils feel that higher percentage of inadequate facilities exist in schools.

Teachers, educational experts, social workers and parents have offered suggestions to improve the tribal education. Their suggestion include free vehicle service, more scholarship, free study tours, increase stipend, increase
lump sum grant, free supply of learning materials and more economic assistance for the education of tribal pupils.

Social workers, educational experts, and parents have also given their opinion about the school facilities. A good number of social workers, educational experts, and parents considered facilities in schools for tribal education inadequate. Around 48 percent of parents, 27 percent of social workers, and 33 percent of educational experts consider teachers inadequate in schools for teaching tribal pupils. Classroom facilities are inadequate in the opinion of 21 percent of parents, 27 percent of social workers, and 23 percent of educational experts. Furniture facilities are considered inadequate by around 19 percent of parents, 20 percent of social workers, and educational experts. Around 45 percent of parents, 43 percent of social workers, and 47 percent of educational experts consider facilities for co-curricular activities as inadequate. Library facilities are considered inadequate by around 25 percent of parents, 33 percent of social workers, and 40 percent of educational experts. Thus generally it can be observed that the opinion of parents, social workers, and educational experts broadly agree regarding the inadequate facilities in school.

There are a number of educational incentives presently made available for tribal pupils. In the present investigation, the tribal pupils, teachers, social workers, educational experts, and parents were asked related questions to find out their opinion in this regard. Lump sum grants are not given to those who reside in hostels. Only a very few pupils are residing in hostels. Free dress, food, tuition facilities, etc. are found to be given to the inmates of hostels.

Around 89 percent of pupils have the opinion that they get educational incentives in time. 95 percent of teachers think so. Stipend to tribal pupils is considered inadequate by 87 percent of parents, 82 percent of pupils, and 51 percent of teachers. More than 80 percent of pupils, 85 percent of parents, 43 percent of social
workers, 37 percent Educational Experts and 52 percent teachers consider lump sum grant as inadequate. Scholarship is considered as inadequate by 89 percent pupils, 87 percent parents, 50 percent Social Workers, 40 percent educational experts and 52 percent teachers. Incentives for sports are considered inadequate by 27 percent pupils, 86 percent parents, 37 percent social workers and educational experts. Similarly incentives for brilliant students are also taught inadequate by around 85 percent parents, 40 percent social workers and educational experts and 41 percent teachers. It can be observed that the opinions of pupils, teachers, social workers, educational experts and that of parents broadly agree regarding the inadequacies of educational incentives for tribal pupils. But the percentage given by the parents is very high (more than 85%). It may be due to the severe financial problems they experience in their life. Whatever they get as incentives is not enough to meet the educational needs of their children.

The different respondents have also provided the different ways in which inadequate school facilities affect the education of tribal pupils. Among them include in poor marks in examination, reduction of interest in education, no scope for additional reading, difficult to teach effectively, difficulty to create interest in learning, lesser interaction among pupils, ineffective teacher-pupil interaction, less interest in learning and teaching-learning become ineffective. Though all the respondents have given their opinion, the response of teachers and Educational Experts have to be given due regard, they being the more authentic source of information. The opinion of the different respondents are in full agreement with regard to the ways by which an increase in school facilities will promote the education of tribal pupils.

Whether tribals know about various educational institutions has always been moot point. Tribal pupils and parents were asked about matters related to
their awareness on various educational institutions. Around 76 percent pupils have awareness about the NavodayaVidyalaya. Among them the pupils belonging to Adiyan community showed the highest (89) and the lowest percentage was shown by the pupils belonging to Paniyan community (54%). The opinion of tribal parents in this regard comes to around 30 percent.

Around 79 percent pupils are aware of Kendriya Vidyalaya. Among them, the highest percentage (88%) was shown by the pupils belonging to Adiyan community and the minimum percentage was shown by Paniya community (66%). About 38 percent tribal parents agreed that they have awareness about Kendriya Vidyalaya.

About 94 percent of the tribal pupils have the opinion that they are aware of Model Residential schools for tribal pupils. Large majority of the pupils belonging to different communities have the same opinion whereas about 64 percent teachers know about Model Residential School for tribals.

Only less than 3 percent tribal pupils are aware of Sainink School. Among them, the maximum percentage (5%) shown by the pupils belonging to Paniyan community and the minimum percentage (less than 1%) was shown by these belonging to Kattunaickan community. About 95 percent parents have no awareness about Sainik School.

Large majority of the tribal pupil belonging to different communities have awareness about the Polytechnic. Among them the maximum percentage (89%) of awareness was shown by the pupils belonging to Kuruman community and the lowest percentage (69%) was shown by the pupils belonging to Paniyan community.

Around 93 percent pupils belonging to different tribal communities have awareness about the Arts & Science College. Among them, the highest percentage (92%) was shown by the pupils belonging to Adiyan community
and the minimum percentage was shown by Paniya community (71%).
Around 85 percent tribal parents agreed that they have no awareness about Arts & Science College.

Around 82 percent pupils are aware about Industrial Training Institute. Among them, the highest percentage (91.96%) was shown by the pupils belonging to Adiyan community and the minimum percentage was shown by Paniya community (61%). Less than 29 percent tribal parents agreed that they have awareness about Industrial Training Institute.

Lack of sufficient awareness about various educational institutions, inadequate educational incentives, inadequate school facilities including library, laboratory, computer facilities, class room facilities, teachers, facilities for co-curricular activities etc. leads to educational backwardness of tribal pupils. It may be recalled that starting information technology and telegrams may throw open new avenues of information to tribal pupils. Therefore, these factors are to be taken seriously for ensuring the educational progress of the tribals.

Facilities for Job Attainment of Scheduled Tribes of Wayanad District.

The 5th objective of the study was to explore the facilities for job attainment among scheduled tribes of Wayanad district. Data collected from different sources are presented separately under the following subtitles.

- Responses of Tribal Pupils
- Responses of Teachers
- Responses of Parents
- Responses of Social Workers
- Responses of Educational Experts.
Document Analysis

Responses of Tribal Pupils

The 1300 tribal pupils who form the sample of the study have given the details regarding the facilities for job attainment among tribes of Wayanad district. The details provided by them in this connection are presented under separate subtitles.

Awareness about Reservation of Posts for Tribals in Government Departments.

The tribal pupils have provided the details regarding whether they know about reservation of seats for tribals in government departments. Their opinion in this regard is presented as table 5.149.

Table 5.149

Awareness about Reservation of Posts in Government Departments

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>21</td>
<td>7.24%</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>25</td>
<td>8.77%</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>18</td>
<td>6.43%</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>17</td>
<td>7.73%</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>8</td>
<td>3.56%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>89</td>
<td>6.85%</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 5.89293, df=4, p=.207316

The table shows that out of 1300 pupil respondents 1211(93.15%) pupils have opined that they do not know about the reservation of posts for
tribals in government departments. Tribe wise break up shows that 21 (7.24%) Paniya pupils, 25 (8.77%) Kurichian pupils, 18 (6.43) Kuruman pupils, 17 (7.73%) Kattunaickan pupils and 8 (3.56%) Adiyan pupils have awareness about the reservation of seats in government departments. There is no significant difference among tribal groups with regard to the awareness about the reservation of seats in government departments, since p-value (0.20) is greater than 0.05.

**Attainment of Government Job Among the Close Relatives of Tribal Pupils**

As part of the study, the tribal pupils were asked whether any of the close relatives have job in government departments. Their response in this regard is presented as table 5.150.

**Table 5.150**

*Responses of the Tribal Pupils Regarding whether any of the Relatives have Government Job*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>2</td>
<td>0.69</td>
<td>288</td>
<td>99.31</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>9</td>
<td>3.16</td>
<td>276</td>
<td>96.84</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>10</td>
<td>3.57</td>
<td>270</td>
<td>96.43</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>5</td>
<td>2.27</td>
<td>215</td>
<td>97.73</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>2</td>
<td>0.89</td>
<td>223</td>
<td>99.11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>28</td>
<td>2.15</td>
<td>1272</td>
<td>97.85</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 8.70641, df=4, p=.068897

The given table reveals that 1272 (97.85%) pupils have opined that there is no close relatives in their family who are in government services whereas 28(2.15%) pupils proclaim that they have relatives who work in
government departments. The tribe wise details indicate that 2 (0.69%) Paniya pupils, 9 (3.16%) Kurichian pupils, 10 (3.57%) Kuruman pupils, 5 (2.27%) Kattunaickan pupils and 2 (0.89%) Adiyan pupils proclaim that their close relatives work in government departments. There is no significant difference among tribal groups with regard to the attainment of government job by their close relatives, since p-value (0.06) is greater than 0.05.

**Attainment of Government Job Among the Close Relatives of Tribal Pupils**

The 28 tribal pupils who proclaimed that their close relatives work as government employees have also provided details regarding whether these government employees encourage tribal pupils for obtaining a government job. Their response in this regard is presented as table 5.151.

**Table 5.151**

<table>
<thead>
<tr>
<th>Responses of the Tribal Pupils Regarding whether the Government Employees Among the Tribals Encourage Pupils for Obtaining Government Job.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sl. No.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 2.36923, df=4, p=.668197

The table reveals that 92.86 pupils get encouragement from their relatives for obtaining job, whereas 7.14 percent pupils do not get
encouragement from their relatives who work in government department. There exists no significant difference among the tribal groups with regard to the encouragement for getting government job, since p-value (0.66) is greater than 0.05.

**Attainment of Government Job Among the Neighbours of Tribal Pupils**

The tribal pupils were asked whether their neighbours work in government departments. Their response in this regard is represented as table 5.152.

**Table 5.152**

*Responses of the Tribal Pupils Regarding the Attainment of Government Job Among the Neighbours of Tribal Pupils*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>6</td>
<td>2.07</td>
<td>284</td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>6</td>
<td>2.11</td>
<td>279</td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>10</td>
<td>3.57</td>
<td>270</td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>4</td>
<td>1.82</td>
<td>216</td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>3</td>
<td>1.33</td>
<td>222</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>29</td>
<td>2.23</td>
<td>1271</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 3.36546, df=4, p=.498640

The table reveals that 1271(97.77%) tribal pupils proclaim that their neighbours are not employees in government service, whereas only 29(2.23%) proclaim that they have government employees in their locality. There is no significant difference among tribal groups with regard to the
availability/residents of government employees in the locality of tribal pupils, since p-value (0.49) is greater than 0.05

Encouragement from Government Employees in the Locality for Attaining Job

The 29 tribal pupils reveal that they have government employees in their locality have also provided the details regarding whether the government employees in their locality encourage them for obtaining government job. Their response in this regard is presented as table 5.153.

Table 5.153

Encouragement from the Government Employees in the Locality for Attaining Job

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>Paniya</td>
<td></td>
<td>3</td>
<td>50.00</td>
<td>3</td>
<td>50.00</td>
<td>6</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>Kurichian</td>
<td></td>
<td>6</td>
<td>100.00</td>
<td>0</td>
<td>0.00</td>
<td>6</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>Kuruman</td>
<td></td>
<td>10</td>
<td>100.00</td>
<td>0</td>
<td>0.00</td>
<td>10</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>Kattunaickan</td>
<td></td>
<td>3</td>
<td>75.00</td>
<td>1</td>
<td>25.00</td>
<td>4</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>Adiyan</td>
<td></td>
<td>2</td>
<td>66.67</td>
<td>1</td>
<td>33.33</td>
<td>3</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>24</td>
<td>82.76</td>
<td>5</td>
<td>17.24</td>
<td>29</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 8.55903, df=4, p=.073144

The table reveals that 24 (82.76%) tribal pupils hold the view that they get encouragement from the government employees in their locality for obtaining job, whereas 5 (17.24) do not get encouragement from them for getting government job. There is no significant difference among the tribal groups with regard to the encouragement from government employees in the
locality of tribal pupils for getting government job, since p-value (0.07) is greater than 0.05.

**Interest to Work in Urban Area**

The tribal pupils were asked whether they like to work in urban areas, if they get a government job. Their response in this regard is presented as table 5.154.

**Table 5.154**

*Willingness to Work in Urban Areas*

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Responses of Tribal Pupils</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
<td>Total</td>
</tr>
<tr>
<td>1</td>
<td>Paniya</td>
<td>203</td>
<td>70.00</td>
<td>87</td>
<td>30.00</td>
<td>290</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Kurichian</td>
<td>222</td>
<td>77.89</td>
<td>63</td>
<td>22.11</td>
<td>285</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Kuruman</td>
<td>238</td>
<td>85.00</td>
<td>42</td>
<td>15.00</td>
<td>280</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kattunaickan</td>
<td>178</td>
<td>80.91</td>
<td>42</td>
<td>19.09</td>
<td>220</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Adiyan</td>
<td>203</td>
<td>90.22</td>
<td>22</td>
<td>9.78</td>
<td>225</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1044</td>
<td>80.31</td>
<td>256</td>
<td>19.69</td>
<td>1300</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

Pearson Chi-square: 38.4668, df=4, p=.000000

The table reveals that 1044 (80.31%) tribal pupils proclaim that if they get a job, they are ready to work in urban areas. But 256 (19.69%) tribal pupils do not like to work in urban areas. The tribe-wise break up shows that 203 (70.00%) Paniya pupils, 222 (77.89%) Kurichian pupils, 238 (85.00) Kuruman pupils, 178 (80.91%) Kattunaickan pupils and 203 (90.22%) Adiyan pupils hold the view that they are interested to work in urban areas, if they get job in government departments. There exists significant difference among tribal groups with regard to the willingness of tribal pupils to work in urban areas, since p-value (0.00) is less than 0.05.
Encouragement from Teachers for Attaining Job

The tribal pupils were asked whether they get encouragement from their teachers for attaining government job. Their responses in this regard are presented as table 5.155.

Table 5.155

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
</tr>
<tr>
<td>Paniya</td>
<td>245</td>
<td>84.48</td>
<td>45</td>
</tr>
<tr>
<td>Kurichian</td>
<td>235</td>
<td>82.46</td>
<td>50</td>
</tr>
<tr>
<td>Kuruman</td>
<td>246</td>
<td>87.86</td>
<td>34</td>
</tr>
<tr>
<td>Kattunaickan</td>
<td>206</td>
<td>93.64</td>
<td>14</td>
</tr>
<tr>
<td>Adiyan</td>
<td>203</td>
<td>90.22</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>1135</td>
<td>87.31</td>
<td>165</td>
</tr>
</tbody>
</table>

Pearson Chi-square: 17.8947, df=4, p=0.001297

The table reveals that 1135 (87.31%) tribal pupils have opined that they get encouragement from teachers for attaining government job, whereas 165 (12.69%) pupils hold the view that they do not get encouragement from teachers for attaining government job. Tribe-wise details indicate that 245 (84.88%) Paniya pupils, 235(82.46%) Kurichian pupils, 246 (87.86%) Kuruman pupils, 206 (93.64%) Kattunaickan pupils and 203 (90.22%) Adiyan pupils hold the view that they are encouraged by their teachers for attaining a job. There exists significant difference among tribal groups with regard to the encouragement from teachers for attaining government job, since p-value (0.00) is less than 0.05.
Responses of Teachers Regarding the Facilities Available for Job Attainment

The 200 teachers who form the sample of the study have given details regarding the facilities available for job attainment among schedules tribes of Wayanad district. The details provided by them in this connection are presented under separate subtitles.

Awareness Programmes about Employment Opportunities among the Tribal Pupils

The teachers were asked whether they create awareness about the employment opportunities among the tribal pupils. Their response in this regard is presented as table 5.156.

Table 5.156

Extension of Awareness Programme about Employment Opportunities among Tribal Pupils

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Particulars</th>
<th>Responses of Teachers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Extend awareness programme</td>
<td>187</td>
<td>93.50</td>
</tr>
<tr>
<td>2</td>
<td>Not extend awareness programme</td>
<td>13</td>
<td>6.50</td>
</tr>
<tr>
<td></td>
<td></td>
<td>200</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The table reveals that out of 200 teachers, 187 (93.50%) teachers extend awareness programme to the tribal pupils about employment opportunities. But 13 (6.50%) teachers do not extend the awareness programme to the tribal pupils about the employment opportunities.
Constraints in Attaining Job among Tribals.

The teachers have given their opinion regarding the constraints in attaining job among tribals. Their response in this regard is presented as table 5.157.

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Constraints</th>
<th>Responses of Teachers</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lack of qualified persons</td>
<td>136</td>
<td>68.00</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Lack of facilities to understand about the employment vacancies</td>
<td>134</td>
<td>67.00</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Lack of employment training centers</td>
<td>107</td>
<td>53.50</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Panchayath, Village &amp; Taluk offices are in distant places</td>
<td>90</td>
<td>45.00</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Parents are not interested to send their children to distant places</td>
<td>102</td>
<td>51.00</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Lack of guidance &amp; counselling centers</td>
<td>108</td>
<td>54.00</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Lack of enough government employees in tribal family</td>
<td>113</td>
<td>56.50</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Unawareness about the reservation policy of the government</td>
<td>102</td>
<td>51.00</td>
<td></td>
</tr>
</tbody>
</table>

A perusal of the table reveals that 136 (68.00%) teachers hold the view that there are not enough qualified persons among the tribals. For 134 (67.00%) teachers, lack of facilities to understand about the employment vacancies is a constraint in attaining job. 107 (53.50%) teachers have opined that lack of employment training centers is a hurdle. 108 (54.00%) teachers are of the opinion that lack of guidance and counseling centers in tribal areas is a difficulty in attaining job by tribals. 113 (56.50%) teachers proclaim that lack of sufficient government employees in tribal family is another type of constraint. 102 (51.00%) teachers have opined that tribal parents are not
interested to send their children to distant places and that unawareness about the reservation policy of the government are the constraints.

**Suggestions from Teachers to Overcome the Constraints of Scheduled Tribes in Attaining Job**

The teachers have also put forth suggestions to overcome the constraints of scheduled tribes in attaining job. Suggestions they have given are presented as table 5.158.

**Table 5.158**  
*Suggestions from Teachers to Overcome the Constraints of Scheduled Tribes in Attaining Job*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Constraints</th>
<th>Responses of Teachers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Establish training centers</td>
<td>140</td>
<td>70.00</td>
</tr>
<tr>
<td>2</td>
<td>Provide computer literacy</td>
<td>137</td>
<td>68.50</td>
</tr>
<tr>
<td>3</td>
<td>Give information on employment opportunities</td>
<td>156</td>
<td>78.00</td>
</tr>
<tr>
<td>4</td>
<td>Provide more incentives for attending written examination and interview</td>
<td>102</td>
<td>51.00</td>
</tr>
<tr>
<td>5</td>
<td>Establish more pre-examination training centers</td>
<td>108</td>
<td>54.00</td>
</tr>
<tr>
<td>6</td>
<td>Strengthen the activities of mobile employment exchange</td>
<td>108</td>
<td>54.00</td>
</tr>
<tr>
<td>7</td>
<td>Awareness programmes among tribals for various employment opportunities</td>
<td>102</td>
<td>51.00</td>
</tr>
<tr>
<td>8</td>
<td>Inclusion of vocational oriented content in the school curriculum</td>
<td>98</td>
<td>49.00</td>
</tr>
</tbody>
</table>

The table reveals that 140 (70.00%) teachers want to establish training centers in tribal areas. 137 (68.50%) teachers want to provide computer literacy to tribals. Giving information on employment opportunities is suggested by 156 (78.00%) teachers. Providing more incentives for attending interview and written examination and arranging awareness programmes among tribals about various employment opportunities are presented as
suggestions by 102 (51.00%) teachers each. 108 (54.00%) teachers suggest to establish more pre-examination training centers and strengthen the activities of mobile employment exchange. 98 (49.00%) teachers want inclusion of vocational oriented content in the school curriculum.

Responses of Tribal Parents Regarding the Facilities Available for Job Attainment for Tribals

Data was collected from tribal parents regarding the factors leading to the backwardness of job attainment among scheduled tribes. Their response in this regard is presented under separate subtitles.

Factors Leading to the Backwardness of Job Attainment among Scheduled Tribes

The tribal parents have provided their opinion regarding the factors leading to the backwardness of job attainment among scheduled tribes. Their response in this regard is presented as table 5.159.
Table 5.159

Factors Leading to Backwardness of Job Attainment among Scheduled Tribes

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Responses of Tribal Parents</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lack of enough government employees in the family</td>
<td></td>
<td>119</td>
<td>11</td>
</tr>
<tr>
<td>2</td>
<td>Lack of enough government employees in their locality</td>
<td></td>
<td>116</td>
<td>14</td>
</tr>
<tr>
<td>3</td>
<td>Discourage children for attaining job</td>
<td></td>
<td>62</td>
<td>68</td>
</tr>
<tr>
<td>4</td>
<td>Unwilling to send children to distant places</td>
<td></td>
<td>88</td>
<td>42</td>
</tr>
<tr>
<td>5</td>
<td>Inadequate facilities in the area for attaining job</td>
<td></td>
<td>102</td>
<td>28</td>
</tr>
<tr>
<td>6</td>
<td>Lack of awareness about reservation policy</td>
<td></td>
<td>119</td>
<td>11</td>
</tr>
</tbody>
</table>

A look at the table reveals that 119 (91.54%) tribal parents are of the opinion that lack of enough government employees in the family and the lack of awareness about the reservation policy affects adversely affects attaining a job. 116 (89.23%) parents hold the view that lack of enough government employees in their locality is the factor leading to the backwardness of job attainment among scheduled tribes. 62 (47.69%) parents opined that parental discouragement is the reason. 88 (67.69%) parents proclaim that unwillingness to send their children to distant places is the factor. 102
(78.46%) parents are of the opinion that lack of adequate facilities in their area act as a constraint in attaining job by tribals.

Responses of Social Workers Regarding the Facilities Available for Job Attainment for Tribals

Data was collected from social workers using a structured interview schedule about the factors leading to the backwardness of job attainment among scheduled tribes. The opinion furnished by them in this regard is presented under relevant separate subtitles.

Factors Leading to the Backwardness among Scheduled Tribes in Attaining Job

Data about the factors leading to the backwardness in attaining job by scheduled tribes were collected from social workers using structured interview schedule. Their response in this regard is presented as table 5.160.
### Table 5.160

**Factors Leading to the Backwardness among Scheduled Tribes in Attaining Job**

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Responses of Tribal Parents</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Lack of enough government employees in tribal family</td>
<td></td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>2</td>
<td>Parental discouragement in attaining government job by their children</td>
<td></td>
<td>16</td>
<td>53.33</td>
</tr>
<tr>
<td>3</td>
<td>Lack of enough government employees in their locality for encouraging tribal pupils</td>
<td></td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>4</td>
<td>Unwillingness of the parents in sending their children to distant places</td>
<td></td>
<td>16</td>
<td>53.33</td>
</tr>
<tr>
<td>5</td>
<td>Govt. Institutions are in distant places</td>
<td></td>
<td>13</td>
<td>43.33</td>
</tr>
<tr>
<td>6</td>
<td>Lack of qualifies persons</td>
<td></td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>7</td>
<td>Lack of facilities to understand about the employment vacancies</td>
<td></td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>8</td>
<td>Lack of employment training centers in tribal belts</td>
<td></td>
<td>19</td>
<td>63.33</td>
</tr>
<tr>
<td>9</td>
<td>Tribals prefer traditional job</td>
<td></td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>10</td>
<td>Lack of guidance and counselling centers in tribal area</td>
<td></td>
<td>19</td>
<td>63.33</td>
</tr>
</tbody>
</table>

A perusal of the table shows that 18 (60.00%) each of social workers consider that lack of government employees in tribal family, lack of enough
qualified persons among scheduled tribes, and tribals prefer traditional work are the factors adversely affecting job attainment among scheduled tribes. 16 (53.33%) each of social workers consider that parental discouragement and unwillingness of the parents act as constraints in attaining job among scheduled tribes. 13 (43.33%) social workers believe that government institutions in distant places is considered as the factor. 19 (63.33%) each of social workers are of the opinion that lack of employment training centers and lack of guidance and counseling centers in tribal area are the factors leading to the backwardness in attaining job among tribals. 57 percent Social Workers consider that lack of facilities to understand about the employment vacancies is the factor affecting job attainment among tribals

Suggestions from Social Workers to Overcome the Constraints in Attaining Job among Tribals

The social workers have provided their suggestions regarding the ways to overcome the constraints of scheduled tribes in attaining government jobs. The suggestions they have given are presented in table 5.161.
Table 5.161

Suggestions to Overcome the Constraints in Attaining Job among Tribals

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Suggestions</th>
<th>Responses of Tribal Parents</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Arrange awareness classes for tribal pupils about various employment opportunities</td>
<td>22</td>
<td>73.33</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>No</td>
<td>8</td>
<td>26.67</td>
</tr>
<tr>
<td>2</td>
<td>Establish pre-examination training centers in tribal area</td>
<td>21</td>
<td>70.00</td>
<td>9</td>
</tr>
<tr>
<td>3</td>
<td>Provide computer literacy to tribals</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
</tr>
<tr>
<td>4</td>
<td>Give internet facility and newspapers in cultural centers</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>5</td>
<td>Arrange free coaching classes for educated tribals</td>
<td>21</td>
<td>70.00</td>
<td>9</td>
</tr>
<tr>
<td>6</td>
<td>Enhance the amount for tribals in attending written test and interview</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
</tr>
<tr>
<td>7</td>
<td>Appoint more ST promoters in tribal area</td>
<td>18</td>
<td>60.00</td>
<td>12</td>
</tr>
<tr>
<td>8</td>
<td>Strengthen the activities of mobile employment exchange</td>
<td>20</td>
<td>66.67</td>
<td>10</td>
</tr>
<tr>
<td>9</td>
<td>Conduct awareness programmes for tribal parents</td>
<td>19</td>
<td>63.33</td>
<td>11</td>
</tr>
<tr>
<td>10</td>
<td>Give information to the tribal pupils about the reservation policy of the government</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
</tr>
<tr>
<td>11</td>
<td>Start more educational institutions in tribal area</td>
<td>20</td>
<td>66.67</td>
<td>10</td>
</tr>
</tbody>
</table>

The table reveals that 22 (73.33%) social workers want to arrange awareness classes for tribal pupils about various employment opportunities. Establish pre-examination centers in tribal areas and arrange free coaching
classes for educated tribals are the suggestions put forth by 21 (70.00%) social workers each. 16 (53.33%) each of social workers want to provide computer literacy to tribals and enhance the chances of tribals to attend written test and interview. Give internet facility and newspapers in cultural centers and give information about reservation policy of the government are presented as suggestions by 17 (56.67%) social workers each. 20 (66.67%) social workers want to strengthen the activities of mobile employment exchange. 19 (63.33%) social workers suggest conducting awareness programmes for tribal parents.

**Responses of Educational Experts Regarding the Facilities Available for Job Attainment for Tribals**

The 30 Educational Experts who were interviewed have also offered their opinion regarding the factors leading to the backwardness of job attainment among scheduled tribes. Their opinion is presented under separate subtitles.

**Responses of Educational Experts regarding the Factors Leading to the Backwardness among Scheduled Tribes in Attaining Job**

The Educational Experts identified the constraints in attaining job by scheduled tribes. The same is presented as table 5.162.
Table 5.162

Factors Leading to the Backwardness among Scheduled Tribes in Attaining Job

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Responses of Educational Experts</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Lack of enough government employees in tribal</td>
<td>19</td>
<td>63.33</td>
<td>11</td>
<td>36.67</td>
</tr>
<tr>
<td>2</td>
<td>Disinterest of parents in attaining job by their children</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.37</td>
</tr>
<tr>
<td>3</td>
<td>Lack of enough government employees in tribal area to encourage pupils</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
<td>46.67</td>
</tr>
<tr>
<td>4</td>
<td>Parents are not interested to send their children to distant places</td>
<td>17</td>
<td>56.67</td>
<td>13</td>
<td>43.37</td>
</tr>
<tr>
<td>5</td>
<td>Govt. institutions are in distant places</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
<td>46.67</td>
</tr>
<tr>
<td>6</td>
<td>Lack of qualified persons among tribals</td>
<td>18</td>
<td>60.00</td>
<td>12</td>
<td>40.00</td>
</tr>
<tr>
<td>7</td>
<td>Tribals are not aware about the employment opportunities</td>
<td>19</td>
<td>63.33</td>
<td>11</td>
<td>36.67</td>
</tr>
<tr>
<td>8</td>
<td>Lack of facilities to understand about the employment vacancies</td>
<td>18</td>
<td>60.00</td>
<td>12</td>
<td>40.00</td>
</tr>
<tr>
<td>9</td>
<td>Lack of employment training centers in tribal area</td>
<td>20</td>
<td>66.67</td>
<td>10</td>
<td>33.33</td>
</tr>
<tr>
<td>10</td>
<td>Tribals prefer traditional work</td>
<td>16</td>
<td>53.33</td>
<td>14</td>
<td>46.67</td>
</tr>
<tr>
<td>11</td>
<td>Lack of guidance and counseling centers in tribal areas</td>
<td>20</td>
<td>66.67</td>
<td>10</td>
<td>33.33</td>
</tr>
<tr>
<td>12</td>
<td>Lack of various types of educational institutions in tribals areas</td>
<td>19</td>
<td>63.33</td>
<td>11</td>
<td>36.67</td>
</tr>
</tbody>
</table>

A perusal of the table reveals that 19 (63.33%) each of Educational Experts are of the opinion that lack of government employees in tribal areas,
unawareness about employment opportunities and lack of various types of educational institutions are considered as the factors affecting attainment of job by tribals. Disinterest of tribal parents in attaining job by their children and in sending their children to distant places are presented as the factors by 17 (56.67%) educational experts. 16 (53.33%) Educational Experts hold the view that lack of enough government employees in tribal area government institutions are in distant places and their preference for traditional work act as a constraint. 18 (60.00%) each of Educational Experts believe that lack of qualified persons among tribals and lack of facilities to get information about employment vacancies are the factors affecting job attainment by tribals. 20 (66.67%) Educational Experts are of the opinion that lack of employment training centers and lack of guidance and counseling centers in tribal area are the factors leading to the backwardness of attainment of job among tribals.

Suggestions from Educational Experts to Overcome the Constraints in Attaining Job among Tribals

The Educational Experts have provided their suggestions regarding the ways to overcome the constraints in attaining government job by tribals. Their response in this regard is presented as table 5.163.
**Table 5.163**

*Suggestions to Overcome the Constraints in Attaining Job among Tribals*

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Responses of Educational Experts</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Establish pre-examination training centers in tribal</td>
<td></td>
<td>22</td>
<td>73.33</td>
</tr>
<tr>
<td>2</td>
<td>Provide mass media including internet facility in cultural centers</td>
<td></td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>3</td>
<td>Give computer literacy to tribal pupils</td>
<td></td>
<td>16</td>
<td>53.33</td>
</tr>
<tr>
<td>4</td>
<td>Arrange awareness classes for tribal pupils about various employment opportunities</td>
<td></td>
<td>19</td>
<td>63.33</td>
</tr>
<tr>
<td>5</td>
<td>Appoint more ST promoters in tribal areas</td>
<td></td>
<td>22</td>
<td>73.33</td>
</tr>
<tr>
<td>6</td>
<td>Arrange free coaching classes for educated tribals for attaining job</td>
<td></td>
<td>19</td>
<td>63.33</td>
</tr>
<tr>
<td>7</td>
<td>Raise the amount for tribals in attending written test and interview</td>
<td></td>
<td>21</td>
<td>70.00</td>
</tr>
<tr>
<td>8</td>
<td>Strengthen the functions of mobile employment exchange</td>
<td></td>
<td>20</td>
<td>66.67</td>
</tr>
<tr>
<td>9</td>
<td>Conduct awareness programmes for tribal parents about the importance of government jobs</td>
<td></td>
<td>17</td>
<td>56.67</td>
</tr>
<tr>
<td>10</td>
<td>Give information to the tribal pupils about the reservation of seats in government departments</td>
<td></td>
<td>19</td>
<td>63.33</td>
</tr>
<tr>
<td>11</td>
<td>Start various types of educational institutions in tribal area</td>
<td></td>
<td>22</td>
<td>73.33</td>
</tr>
<tr>
<td>12</td>
<td>Introduce job-oriented education in tribal area</td>
<td></td>
<td>16</td>
<td>53.33</td>
</tr>
</tbody>
</table>

The table reveals that 22 (73.33%) each of Educational Experts want to establish pre-examination training centers, appoint more ST promoters in tribal areas and start various educational institutions in tribal areas. Providing
mass media and internet facility in cultural centers and conducive awareness programmes for tribal parents about the importance of government job are the suggestions put forth by 17 (56.67%) educational experts. 16 (53.33%) Educational Experts suggest to introduce job-oriented education in tribal area and give computer literacy to tribal pupils. Arrange awareness classes for tribal pupils about various employment opportunities, arrange free coaching classes for educated tribals for attaining job and give information to the tribal pupils about services are presented as suggestions by 19(63.33%) educational experts. 20(66.67%) educational experts want to strengthen the functions of mobile employment exchange. 21(70.00%) Educational Experts suggest enhancing the amount for tribal in attending the written test and interview.

Document Analysis

Documents collected for the present investigation have been analysed to probe into the different levels of job attainment of scheduled tribe in Wayanad district. Data gathered through document analysis are presented under the following subtitles tribe-wise.

Distance to Various Educational Institutions from Tribal Hamlet

The details of the distance to various educational institutions from tribal hamlets in Wayanad are presented as table 5.164.
Table 5.164

Details of Distance from Tribal Hamlets to Various Educational Institutions

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Educational institutions</th>
<th>Number of Tribal Hamlets on the basis of Distance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>0-1 Km</td>
</tr>
<tr>
<td>1</td>
<td>Anganawadi</td>
<td>1195</td>
</tr>
<tr>
<td>3</td>
<td>Lower primary school</td>
<td>346</td>
</tr>
<tr>
<td>4</td>
<td>Upper primary school</td>
<td>187</td>
</tr>
<tr>
<td>5</td>
<td>High school</td>
<td>89</td>
</tr>
<tr>
<td>6</td>
<td>Higher secondary school</td>
<td>61</td>
</tr>
<tr>
<td>7</td>
<td>Vocational higher secondary school</td>
<td>28</td>
</tr>
</tbody>
</table>

Source: Report of KILA, Govt. of Kerala, 2011

The table reveals that out of 2167 tribal hamlets, the tribals of 93 hamlets have the facility of Anganawady available within 5 km. distance. 1195 tribal hamlets have the facility of Anganwady within 1 km. distance. The lower primary school is available within 1 km. distance from tribal hamlet but 143 hamlets are above 5 km. distance from tribal hamlet. 770 tribal hamlets have the facility of Upper Primary School within 5 km. distance. 89 tribal hamlets have high school facility within 1 km. distance but 918 hamlets are above 5 km. distance. Only 89 tribal hamlets have the facility of high schools within 1 km. distance. 179 tribal hamlets have the facility of Vocational Higher Secondary Schools within 5 km. distance.
Availability of Hostels for Tribals

The details of availability of the hostels for tribal pupils of Wayanad are presented as table 5.165.

Table 5.165

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Hostels</th>
<th>Number of Tribal Hamlets</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>0-25 Km</td>
</tr>
<tr>
<td>1</td>
<td>MRS (Boys)</td>
<td>1032</td>
</tr>
<tr>
<td>2</td>
<td>MRS (Girls)</td>
<td>810</td>
</tr>
<tr>
<td>3</td>
<td>Pre-metric Hostel (Boys)</td>
<td>1938</td>
</tr>
<tr>
<td>4</td>
<td>Pre-metric Hostel (Girls)</td>
<td>1918</td>
</tr>
<tr>
<td>5</td>
<td>Post-metric Hostel (Boys)</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>Post-metric Hostel (Girls)</td>
<td>0</td>
</tr>
</tbody>
</table>

Source: Report of KILA, Govt. of Kerala- 2011

The table reveals that MRS (Boys) hostel facility is available within 25 km distance from 1032 tribal hamlets. But 169 tribal hamlets are 50-100 km. distance from MRS (Boys) hostel. MRS hostel facility for girls are available within 25 to 50 km. distance from 1050 tribal hamlets. Pre-metric hostel for boys and girls are not available within 25 km. distance. But 1023 tribal hamlets are located within 50-100 km. distance from Post matric hostel for Boys. The facility of Post matric hostel for girls and boys is not available within 50km. distance.
Availability of Higher Education Institutions for Tribals

The details of the availability of higher education institutions for the tribal pupils of Wayanad are presented as table 5.166.

Table 5.166

Availabilty of Higher Education Institutions for the Tribal Pupils of Wayanad

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Higher Education Institutions</th>
<th>0-10 Km</th>
<th>10-25 Km</th>
<th>25-50 Km</th>
<th>50-100 Km</th>
<th>Above 100 Km</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Arts &amp; science college</td>
<td>548</td>
<td>1286</td>
<td>291</td>
<td>22</td>
<td>20</td>
<td>2167</td>
</tr>
<tr>
<td>2</td>
<td>ITI/Polytechnic</td>
<td>466</td>
<td>1044</td>
<td>517</td>
<td>121</td>
<td>19</td>
<td>2167</td>
</tr>
<tr>
<td>3</td>
<td>Engineering college</td>
<td>146</td>
<td>399</td>
<td>1316</td>
<td>292</td>
<td>14</td>
<td>2167</td>
</tr>
<tr>
<td>4</td>
<td>Medical College</td>
<td>0</td>
<td>0</td>
<td>14</td>
<td>945</td>
<td>1208</td>
<td>2167</td>
</tr>
</tbody>
</table>

Source: Report of KILA, Govt. of Kerala, 2011

The table reveals that 548 tribal hamlets have the facility of Arts & Science College within 0-10 km distance. But 291 tribal hamlets have the facility of Arts and Science College within 25 to 50 km distance. ITI / Polytechnic is available within 10 to 25 km distance from 1044 tribal hamlets. Engineering Colleges are situated within 25-50 km distance from the 1316 tribal hamlets. The facility of Medical College is available from more than 100 km distance from 1208 tribal hamlets.

Availability of Service Centers in Wayanad

The availability of the service centers in Wayanad are presented as table 5.167.
Table 5.167

*Availability of Service Centers in Wayanad*

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Service Centers</th>
<th>Number of Tribal Hamlets</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>0-10 Km</td>
</tr>
<tr>
<td>1</td>
<td>Village office</td>
<td>1946</td>
</tr>
<tr>
<td>2</td>
<td>Post Office</td>
<td>2037</td>
</tr>
<tr>
<td>3</td>
<td>Telephone Booth</td>
<td>2036</td>
</tr>
<tr>
<td>4</td>
<td>Agriculture office</td>
<td>1753</td>
</tr>
<tr>
<td>5</td>
<td>Electricity office</td>
<td>1290</td>
</tr>
<tr>
<td>6</td>
<td>Internet/Akshaya Centre</td>
<td>1896</td>
</tr>
<tr>
<td>7</td>
<td>Commercial Banks</td>
<td>1604</td>
</tr>
</tbody>
</table>

*Source: report of KILA, Govt. of Kerala, 2011*

The table reveals that 158 hamlets have the facility of village office within 10-25 km distance. The tribals of 1946 hamlets have the facility of village office within 10 km distance. 2037 tribal hamlets have the availability of post office within 10 km distance. Majority of the tribals (1753 hamlets) have the accessibility of Agriculture office within 10 km distance. The tribals of 1290 hamlets have the facility of Electricity office within 10 km distance. The tribals of 1896 hamlets have the accessibility of internet/Akshaya center within 10 km distance. Commercial banks are available within 10 km distance from 1604 tribal hamlets.

**Discussion**

The data has collected from different sources concerning the identification of facilities for job attainment of scheduled tribes of Wayanad. Large majority of the tribal pupils belonging to different tribal communities confess that they are not aware about the reservation of posts in government
department. Among them, Kurichian pupils showed the highest percentage (9%) and the minimum percentage was shown by the pupils belonging to Adiyan community (4%). The opinion of tribal parents in this regard comes to around 92 percent.

About 98% pupils agree that they have no close relatives as employees in government departments. Among them the highest percentage (99%) was shown by the pupils belonging to Paniyan community and the minimum percentage (96%) was shown by Kuruman pupils. Tribal pupils also agree that among the government employees, 93 percent employees encourage the tribal pupils to get a job. Around 92 percent parents believe that lack of close relatives as government employees in their family adversely affects the attainment of job.

Around 3 percent pupils agree that they have neighbours as employees in government departments. Among them the highest percentage (4%) was shown by the pupils belonging to Kurukman community and the minimum percentage (1%) was shown by Kattunaickan pupils. Tribal pupils also agree that among the government employees in their locality, 83 percent employees encourage the tribal pupils to get a job. But around 89 percent parents believe that lack of government employees in their locality adversely affects the attainment of job.

Majority of the tribal pupils belonging to different tribal communities confess that they are ready to work in urban areas, if they get a job in government departments. Among them, Adiyan pupils showed the highest percentage (90%) and the minimum percentage was shown by the pupils belonging to Paniyan community (70%). But 70 percent tribal parents are not ready to send their children to urban areas if they get a job in government departments.
Majority pupils (87%) belonging to different tribal communities agree that they are encouraged by their teachers for attaining job. Among them the highest percentage (94%) was shown by the pupils belonging to Kattunaickan community and the minimum percentage (82%) was shown by Kurichian pupils. But around 48 percent parents believe that parental discouragement for attaining job is a factor adversely affecting the tribals in attaining job. Around 94 percent teachers proclaimed that they extend awareness programme on employment opportunities for tribals.

Social workers, educational experts and teachers have given their opinion about the constraint in attaining job by tribals. They generally feel that the facilities for job attainment are inadequate. Among them 68 percent teachers, 60 percent each of social workers and Educational Experts have opined that lack of qualified persons among tribals act as a constraint. Lack of employment training centers in tribal area is considered as a constraint by 54 percent teachers, 63 percent Social Workers and 66% Educational Experts. Another constraint evolves from the lack of enough service centers in tribal area. More than 43 percent social workers, 53 percent Educational Experts and 45 percent teachers vouched about it. Lack of guidance and counselling centers in tribal area adversely affect the tribals in attaining job is the opinion of 54 percent teachers and 63 percent each of Social workers and educational experts. Parental discouragement in attaining job is considered as a factor by 51 percent teachers, 53 percent social workers and 56 percent educational experts.

Around 67 percent teachers, 58 percent Social Workers and 57 percent educational experts consider that lack of facilities to understand about the employment vacancies as the factor adversely affecting job attainment among tribals. About 56 percent teachers, 60 percent Social Workers and 63 percent Educational Experts believe that lack of enough government
employees in tribal family is the factor leading to the backwardness in attaining job by tribals.

Lack of enough government employees in their locality for encouraging tribal pupils, tribals prefer traditional job, lack of various types of educational institutions in tribals area are considered as the factors factor affecting adversely in attaining job among tribals.

The ground reality is that tribal children after schooling are unable to get job in accordance with their qualification. At the same time because of the schooling they become untrained in the traditional job also. The investigator could come across many tribal children becoming helpless and wandering around after schooling.

Document analysis indicates that out of 2167 tribal hamlets, about half of the hamlets have the facility of MRS hostel for Boys, Pre-metric Hostel (Boys), and Pre-metric hostel for Girls within 25 km. distance. But the post-matric hostels are not available within 50km. distance.

The tribals of 1195 hamlets have the facility of Anganwady within 1km. distance. But a few tribal hamlets (346) have Lower Primary School within 1 km. distance. The tribals of 782 hamlets have to travel more than 2.5 km. distance to reach Lower Primary School. The facility of Upper Primary School is available within 1-2.5 km. distance for the tribals of 742 hamlets. The tribals of 468 hamlets have to travel more than 5km. distance to reach Upper Primary School. The availability of High school for the tribals of 1249 hamlets is within 5km. distance. But the tribals of 918 hamlets have to travel more than 5km. distance to reach the High School. The higher secondary school is available within 1km. distance for the tribals of 61 hamlets. But majority of the tribals (1199 hamlets) travel more than 5km. distance to reach Higher Secondary School. The tribals of 28 hamlets have the facility of
Vocational Higher Secondary School within 1km. distance. But a large majority of the tribals (1829 tribal hamlets) travel more than 5km. distance to reach Vocational Higher Secondary School.

Arts & Science College is available within 10km. distance from the tribal hamlets. About half of the tribal hamlets (1286) have the facility of Arts & Science College within 10-25 km. distance. The facility of Polytechnic/ ITI is available within 10-25 km. distance to the tribals of 1044 hamlets. The tribals of 545 hamlets have the facility of Engineering College within 25 km. distance. Majority of tribals (1662 hamlets) travel more than 25 km. distance to reach Engineering College. Medical College is not available within 25 km. distance from tribal hamlets. Out of 2167 tribal hamlets, the tribals of 1208 hamlets have the availability of Medical College in more than 100km. distance.

Majority of the tribals have the facility of Service centers within 10km. distance. Large majority of the tribals (1946 hamlets) have the facility of Village Office within 10km. distance. About 93 percent of tribals have the facility of Post office and Telephone Booth within 10km. distance. Majority of the tribals (80%) have the facility of Agriculture Office within 10km. distance. About 60 percent tribals have the facility of Electricity Office within 10km. distance. But the tribals of 822 (38%) hamlets travel more than 10km. distance to reach the Electricity Office. Among them 7 percent tribals (56 tribal hamlets) travel more than 25 km. distance to reach the Electricity Office. Internet facility is available within 10km. distance to the tribals of 1896 (86%) hamlets. Majority of the tribals (74%) have the facility of Commercial Banks within 10km. distance.

Teachers, social workers and educational experts have also offered suggestions to overcome the constraints in attaining job by tribals. Since tribal pupils and parents were considered as not authentic sources in this regard,
they were not asked to offer suggestions. The main suggestions are to establish training centers, provide computer literacy, provide more incentives for attending written examination and interview, establish more pre-examination training centers in Wayanad, strengthen the activities of mobile employment exchange, conduct awareness programmes among tribals for various employment opportunities, inclusion of vocational oriented content in the school curriculum, give internet facility and newspapers in cultural centers, arrange free coaching classes for educated tribals, appoint more ST promoters in tribal area, give information to the tribal pupils about the reservation policy of the government, start more educational institutions in tribal areas and introduce job-oriented education in tribal areas.

The opinion of the different respondents is in full agreement with regard to the ways by which an increase in facilities will promote the job status of tribals.

**Job Attainment among Tribals of Wayanad District**

The fifth objective of the investigation was to identify the job attainment among scheduled tribes of Wayanad district. Data in this regard was collected through document analysis. Data gathered through document analysis is presented as table 5.168.
Table 5.168

Occupational Status of Tribal Families in Wayanad District

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Labour</th>
<th>Families</th>
<th>Individuals (above 5 years)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>Number</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Percentage</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Collection of forest produce</td>
<td>156</td>
<td>450</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.43</td>
<td>0.33</td>
</tr>
<tr>
<td>2</td>
<td>Agriculture</td>
<td>1872</td>
<td>4431</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5.18</td>
<td>3.23</td>
</tr>
<tr>
<td>3</td>
<td>Handicrafts</td>
<td>15</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.04</td>
<td>0.03</td>
</tr>
<tr>
<td>4</td>
<td>Animal husbandry</td>
<td>160</td>
<td>1437</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.44</td>
<td>1.05</td>
</tr>
<tr>
<td>5</td>
<td>Small scale business</td>
<td>31</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.09</td>
<td>0.04</td>
</tr>
<tr>
<td>6</td>
<td>Collection of herbal medicine</td>
<td>29</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.08</td>
<td>0.04</td>
</tr>
<tr>
<td>7</td>
<td>Agriculture labourer</td>
<td>29673</td>
<td>61498</td>
</tr>
<tr>
<td></td>
<td></td>
<td>82.11</td>
<td>44.76</td>
</tr>
<tr>
<td>8</td>
<td>Coolie work in forest</td>
<td>397</td>
<td>739</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1.1</td>
<td>0.54</td>
</tr>
<tr>
<td>9</td>
<td>Employment guarantee programme</td>
<td>797</td>
<td>5313</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.21</td>
<td>3.87</td>
</tr>
<tr>
<td>10</td>
<td>Labourer other than agriculture</td>
<td>757</td>
<td>1682</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.09</td>
<td>1.22</td>
</tr>
<tr>
<td>11</td>
<td>Estate labourer</td>
<td>207</td>
<td>345</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.57</td>
<td>0.25</td>
</tr>
<tr>
<td>12</td>
<td>Govt. employees</td>
<td>1418</td>
<td>1923</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.92</td>
<td>1.4</td>
</tr>
<tr>
<td>13</td>
<td>Private Sector Job(Permanent)</td>
<td>148</td>
<td>449</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.41</td>
<td>0.33</td>
</tr>
<tr>
<td>14</td>
<td>Labourers in forest sector (Permanent)</td>
<td>19</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.05</td>
<td>0.02</td>
</tr>
<tr>
<td>15</td>
<td>Permanent job in Estate</td>
<td>70</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0.19</td>
<td>0.11</td>
</tr>
<tr>
<td>16</td>
<td>ST Promoters</td>
<td>0</td>
<td>295</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0</td>
<td>0.21</td>
</tr>
<tr>
<td>17</td>
<td>No income</td>
<td>391</td>
<td>58495</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1.08</td>
<td>42.58</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>36140</td>
<td>137392</td>
</tr>
<tr>
<td></td>
<td></td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Report of KILA, Govt. of Kerala, 2011

The table reveals that 61498 (44.76) tribals are agriculture labourers. Agriculture as the main occupation of 4431 (3.23%) tribals of Wayanad district. 1923(1.4%) tribals in Wayanad are governemnt employees. 739(0.54%) tribals of Wayanad are coolies in forest sectors. 5313 (3.87%) tribals are engaged in employment guarantee programme of the government.
450 (0.33%) tribals are engaged in collecting forest produce. 295 (0.21%) tribals work as ST promoters in Wayanad. 58495 (42.58%) tribals have no specific job and not earning any income.

**Details of Labour Skills among Scheduled Tribes**

The details of the scheduled tribes who obtained skill in various fields are presented as table 5.169.
Table 5.169

Details of Labour Dexterity among Scheduled Tribes of Wayanad District.

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Scheduled tribe</th>
<th>Engineering</th>
<th>Allopathy</th>
<th>Ayurvedic</th>
<th>Homeo</th>
<th>Pharmacy</th>
<th>Nursing</th>
<th>Midwife</th>
<th>Teachers</th>
<th>Advocates</th>
<th>Electrician</th>
<th>Motor Mechanic</th>
<th>Plumber</th>
<th>Welder</th>
<th>Tailoring</th>
<th>Masonry</th>
<th>Blacksmith</th>
<th>Carpenter</th>
<th>Painter</th>
<th>Ceramic work</th>
<th>Driver</th>
<th>Industrial Labour</th>
<th>Other skilled labour</th>
<th>Unskilled labour</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Adiyan</td>
<td>4</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>6</td>
<td>1</td>
<td>0</td>
<td>38</td>
<td>18</td>
<td>0</td>
<td>7</td>
<td>6</td>
<td>1</td>
<td>43</td>
<td>6</td>
<td>24</td>
<td>11033</td>
<td>11198</td>
</tr>
<tr>
<td>2</td>
<td>Kadar</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>15</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>641</td>
<td>673</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Kattunaickan</td>
<td>33</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>8</td>
<td>3</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>13</td>
<td>6</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>18</td>
<td>11</td>
<td>40</td>
<td>16905</td>
<td>17059</td>
</tr>
<tr>
<td>4</td>
<td>Kurlichia</td>
<td>50</td>
<td>0</td>
<td>21</td>
<td>1</td>
<td>11</td>
<td>20</td>
<td>0</td>
<td>38</td>
<td>0</td>
<td>6</td>
<td>16</td>
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Source: Report of KILA, Govt. of Kerala, 2011
The table reveals that out of 11198 Adiyan tribals 11033 tribals lack labour skills. Among the Adiyan tribe, 4 tribals have acquired engineering skills, 43 Adiyans are drivers, and six tribals are motor mechanics. Among the Kadar tribe, 641 have no specific labour skills, one tribe each has the skill in engineering, Ayurveda, teaching, masory work, ceramics work and the skill as industrial labour. Out of 17059 Kattunaickan tribals, 16905 tribes do not posses any particular skill. Among the Kattunaickan tribes, 33 tribals have engineering skill, 8 tribals have the skill in Ayurveda, 8 have in pharmacy, 3 have in nursing, and 18 tribes have the skill in driving. Out of 25279 Kurichian tribals, 24183 tribals lack labour skills. Among the Kurichian tribe, 50 tribals possess skill in engineering, 21 in Ayurveda, 11 in pharmacy, 20 in nursing, 38 in teaching, 362 tribals have the skill in driving. Out of 69116 Paniyan tribals, 68603 tribals lack labour skills. Among them, 85 have acquired skill in engineering, 8 Paniya tribals have skill in Allopathy, 18 tribals are engaged in Ayurveda, 2 tribals are in Homeopathy, 24 in pharmacy, 57 tribals are drivers and 80 Paniya tribals are industrial labourers.

Details of Labour Skills and Present Engagement of work by Scheduled Tribes.

The details of the labour skills of scheduled tribes and their present engagement in various sectors are presented in table 5.170.
### Table 5.170

*Attainment of Labour Skills and Present Engagement of Tribals in Wayanad*

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<th>SL No</th>
<th>Scheduled tribe</th>
<th>Collection of forest produce</th>
<th>Agriculture</th>
<th>Handicraft</th>
<th>Collection of tribal</th>
<th>Agriculture labourer</th>
<th>Coolie work in forest</th>
<th>Employment Guarantee programme</th>
<th>Collie work other than agriculture</th>
<th>Estate Labourer</th>
<th>Govt. Servants</th>
<th>ST Promoter</th>
<th>Permanent job in private sector</th>
<th>Permanent job in forest sector</th>
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Analysis 427

The table reveals that out of 296 engineering skill holders, 24 tribals are students, 52 tribals are unable to do the work, 20 tribals are engaged in agriculture, 83 tribals are agriculture labourers, 4 tribals are coolies in forest sector, and 20 tribals are in government service. Out of 14 Allopathy, skill holders, 1 tribal is engaged in agriculture, 7 tribals work as agricultural labourers, 1 tribal work in employment guarantee programme, 2 tribals are in govt. departments, 1 tribal works in private and 1 tribal is unable to do work. Out of 64 Ayurvedic skill holders, 6 tribals engaged in the collection of minor forest produce, 4 tribals are engaged in agriculture, 8 tribals are in collecting herbal medicine, 21 tribals are agriculture labourers, and 5 tribals are unemployees. Six tribals have homeopathy skills, but at present they engage in agriculture (2tribals), employment guarantee programme (2tribals), government service (1tribe) and 1 tribal in private sector. Out of 75 pharmacy skill holders 40 tribals are engaged in collecting minor forest produce, 16 work as agricultural labourers and 3 tribals are engaged in agriculture. Out of 58 nursing skill holders, 13 tribals are students, 11 tribals are unemployed, 13 tribals are engaged as labourers in private sector, 8 tribals have job in government service and 6 are agricultural labourers. Out of 130 teaching skill holders 3 tribals are engaged in agriculture, 9 tribals as agriculture labourers, 82 tribals have job in govt. service, 8 tribals in private sector, 15 tribals are unemployees. Out of 5 law skilled tribals, 3 tribals are students and 2 tribals are engaged as labourers in private sector. Out of 59 motor mechanic skill holders 16 tribals are engaged in coolie work other than agriculture, 16 work as agricultural labourer, 3 tribals are engaged in employment guarantee programme, 4 tribals work in government departments. There are 488 tailoring skill holders among tribals in Wayanad District. Among them, 13 tribals work as agriculture labourers, 55 tribals are engaged in employment guarantee programme, 54 tribals are engaged in collie work and 145 tribals are unemployed.
Figure 5.16 Percentage of Skilled Labourers among Tribals of Wayanad District

Discussion

The data reveals the disproportionate nature of socio-economic indicators within the tribes in Wayanad owing to the failure of governmental schemes and assistance meant for their empowerment. Tribes with good education and employment (Kuruman and Kurichian) have better living standard and hence generally are termed as forward tribes where as those with a low or poor education, employment and living standard indicators (Paniya, Adiya and Kattunaickans) are categorized as backward tribes. Kattunaikan, Adiya and Paniya fall in low education category whereas the majority of Kurumans and Kurichians have only medium level of education. Some tribes are behind others in educational attainment and this will have far reaching implications on their employability and livelihood.

It has been found that health status of tribal population is not robust. An inquiry into the health status of the tribal communities show that health profile of Kattunaickans is low. Kuruman, Adiyian, Paniyan and Kurichian are
closer to medium health level. Work days lost due to ill-health adversely affect their income of the tribals as more work days lost generally indicate low income or wages. Despite the government efforts in the area of healthcare, tribal communities still lack awareness and accessibility to modern healthcare. A high percentage of tribal population indulges in ill-health behaviours like alcohol and tobacco abuse.

The livelihood options of the majority of the tribal communities are dependent on the primary sector with very minimal dependence on other avenues of employment. Paddy cultivation was a major source of income for Paniyans and Adiyans who have later shifted to plantation crops like pepper, ginger, coffee, cardamom etc. The major reason for the backward tribes’ over dependence on agriculture for their livelihood is the lack of education and skill to move to other avenues. The only possible employment option for them is to work as agricultural or as non-agricultural labourers.

The data throws light to this very fact that about 47 percent tribals engage in agriculture and allied activities. Around 43 percent tribals in Wayanad have no specific income. Only 1.4 percent tribals are engaged in government jobs. About 4 percent tribals are engaged in employment guarantee programme which shows the popularity of this scheme among the tribal communities in Wayanad District. Less than 2 percent tribals are engaged in animal husbandry. It can be identified that Kattunaickan, Paniyans and Adiyans are closer to low livelihood followed by Kurichians and Kurumans who are more inclined to medium livelihood.

Tribes with good education and employment (Kuruman and Kurichian) have a better living standard and hence they can generally be termed as forward, whereas those with a low or poor education, employment and living standard indicators (Paniyans, Adiyans and kattunaickans) are categorized as backward. Better educational status and livelihood options have enabled the
Analysis

Kuruman and Kurichian to be in a better position compared to the other tribes in Wayanad District. This shows the disproportionate nature of the socio economic indicators within tribes of Wayanad District. The reason behind this is the failure of government schemes with the intention of empowering the tribes in Wayanad are not reaching the needy. The reservation in government jobs are benefitted by Kurumans and Kurichians compared to other tribes in Wayanad District. There is an urgent need to develop an action plan for ensuring inclusive development within the socially excluded segments of the tribal community of Wayanad District.