CHAPTER III

REVIEW OF RELATED LITERATURE

- Studies Conducted in other States of India
- Studies Conducted in Kerala
A review of related literature is a significant aspect of a research study. The review of related studies enables the investigator to get an insight into the problem and in preparing a design to solve the problem. It is a crucial step which invariably minimizes the risk of the dead ends, rejected topics, rejected studies, wasted efforts, trial and error and activity oriented approaches already discarded by previous investigators. The review of related literature promotes a greater understanding of the problem and its crucial aspects and ensures the avoidance of unnecessary duplication.

As Best and Khan (1986) pointed out ‘since effective research is based upon past knowledge, review of related literature helps to eliminate the duplication of what has been done and provides useful hypotheses and helpful suggestions for significant investigation. This step also helps to sharpen and define understanding of existing knowledge in the problem area and provides a background for the research project. A careful review of the research journals, books, dissertations, theses and other sources of information on the problem to be investigated is one of the important steps in the planning of any research study. Above all, the review of related studies also helps to identify the central issues in a field and to highlight important issues that research has left unsolved’.

The availability and utilization of adequate sources or related information enable the investigator to put into practice his work successfully. Every researcher reviewed the related literature from the different resources that includes research journal, articles, books, magazines, encyclopedias, dissertations, abstracts, international year books, theses and most important in the present era the internet access. Therefore, an attempt has been made here to review the literature and studies, which are related to the topic under study.
The studies reviewed are mainly on educational problems of the tribes. All the studies have looked into factors which account for lingering educational backwardness of tribe folk. A few studies have pointed out that tribe folk are apathetic and indifferent to education and they lack required motivation. The available literature on the present research work has been reviewed and presented under two heads viz.,

1. Studies conducted in other states of India
2. Studies conducted in Kerala

**Studies Conducted in other States of India**

There is a large attempts made by individuals to study the tribes of India from various angles. Anthropologists were the pioneers in this field of study. Sociologists, historians, economists, educationists and others stepped into tribal studies later. The earlier studies were of a descriptive nature rather than a scholarly pursuit. In this section the investigator propose to review major works on tribal education in India.

The first contribution to the study of educational problem of Scheduled Tribes in India was made as early as 1944 by Furer-Hai Mendorf. The author has described the outline of educational schemes he had drawn up for the Gonds of Adilabad district in the Nizam’s domination of Hyderabad. The study revealed the problems of language script and teachers. The author pointed out that an educational programme for the tribes had to be in consonance with their habit, economy and culture.

While enumerating the principles on which the teaching of aboriginals had to be based, Naik (1950) analyzed the existing techniques of teaching the Bhils and other tribes. He pointed out their defects and suggested the recommendations for the improvement of teaching techniques. In another
study on Bhils of Madhya Pradesh with regard to their position of literacy and education, Naik (1956) concluded that Basic Education is the ideal system of education for the Bhils. The same author (1969) studied the Bhils to find out the impact of education upon them. Naik established that the changes observed were only shallow and not deep.

Madan (1952) while studying the problems of education of tribal India, suggested that efforts for educating the tribal people will be successful only when it goes along with economic improvement. The first priority should be given to the above because no educational experiment would be successful among the people who are suffering from economic backwardness. All the existing modes of education must be studied and utilized. Basic type of education should be given preference. Vocational education must find proper place in their educational setup. There should be some provision for adult education also. The local teachers, local methods of instruction and local dialects are essential in order to make literacy digestible to the tribals.

Koppikar (1956) in his report ‘The education of Adivasis in Thana District’ list a number of difficulties of parents in sending their children to school, like:

1. They require their older children and especially girls to look after the younger ones in the crèche when they are out of work.

2. They wish that their children should supplement the family income by doing domestic work, grazing the cattle etc.

3. They need their help during the field of operations, transportation and harvesting or in the jungle in the dry season for collecting dry leaves and fuel and
4. They believe that their children need training in manual work. While they desire that their children should go to school, they also wish, they should learn the family occupation and train for the hard life in their young age itself.

Shaw, B.N. (1958) has discussed the purpose of opening Ashram Schools in Orissa, the method of teaching and the curriculum in these schools in his study of success of Ashram School. In his paper Vocational Education in the Ashram School, the importance of Vocational education with reference to ashram school has been discussed and the necessities of syllabus, type of instructional staff, and guidance to ashram schools have been described.

Renuka Ray Committee, Govt. of India (1959) pointed out that ‘poverty’ and ‘neglect’ happened to be the causes for the slow progress of education of scheduled tribes.

Narrating the interaction between Anthropology and Education, Basu (1961) strongly criticized the present system of educating the Adivasi population of India. Giving suggestions for an educational scheme for them with regard to books, medium of instruction, collection of vocabularies and buildings for schools, the writer held the view that the education of the aboriginals should be subjected to proper planning and supervision by a board of scholars who are known to have done actual field work.

Srivastaiva (1962) has pointed out that the slow progress of education among the tribals in India is due to inadequate provision of schools for these communities. The tribals generally live in inaccessible areas, in small and scattered villages and therefore, schools are not available for all of them.

Thomson (1962) has shown that educational gaps in various communities in a country arise owing to differentials in the provision of educational facilities, socio-economic status of parents and lack of motivation
for education. The effect of these factors are inter connected. The inequalities of educational reward acts as negative feedback on educational attainments.

Gupta (1964) in his study of tribal education among Santals found that the problem of medium of instruction was felt to a great extent since none of the tribal languages has a script of its own and the students expect to be taught in the medium of their mother tongue. It would be a difficult task to find a solution. Further, the curriculum for the tribal education needs to be different from that of socially advanced groups.

Sachidanda (1967) was of the opinion that principal reasons, for the failure of tribal students are due to poor socio-economic environment, weak foundation, and the inability to understand the necessity of education, hence the dropout. Other main reasons for the failure of tribal students are, the lack of study atmosphere at home, irregular attendance, education in an alien tongue, heavy curricular and the irregular payment of government scholarships.

Srivastava (1967) has discussed the problems such as education and mobility, rationality and acceptance of innovation, participation, achievement motivation, media of mass communication and attitude on indices of modernization.

A seminar on tribal education in India (1967) organized by the NCERT analyzed the various aspects of tribal education like the educational facilities available, coverage, wastage and stagnation, basic problem of tribal education, methods and voluntary agencies in the education of tribal people and utilization of financial assistance. The seminar made recommendations regarding aims, objectives and policy of tribal education, teacher’s
qualifications, and medium of instruction, school facilities, textbook and curriculum.

Ambasht (1970) while studying the tribal education in Ranchi found that the common complaint was that schools remained closed because of the absence of teachers who often went home for personal work and were engaged in their own cultivation. The tribal children did not like non-tribal teachers because they are culturally different from them as well as they did not know the tribal language, instead they showed a liking for tribal Christian teachers because they have found them clean, loving, helpful, sympathetic and speaking their languages. The school buildings are badly constructed and managed without furniture. The residential schools exclusively meant for tribes isolated them more and thus the aim of education was not achieved.

The tribal education unit of NCERT prepared a report (1971) based on a study conducted in three states and one union territory (Assam, Bihar, Madhya Pradesh and Tripura) on the utilization of financial assistance by tribal students. Seven major tribes (Khasis, Caros, Mundas, Oraons, Hoes, Gends and Bhils) covering 44.6% of the total tribal population of India were covered in this study. The study gave a comprehensive idea regarding the different types of schemes, criteria of implementation, and benefits accorded to the tribal pupils in the areas selected. The report also made detailed recommendations regarding schemes of financial assistance, criteria of implementation and the machinery of disbursement, adequacy of financial assistance, frequency of disbursement and follow-up utilization and non-utilization.

In a study conducted by Goyal (1973), the important events and trends that contributed to the spread of education among the depressed classes during the British period were analyzed. It was found that during the pre-
British period, depressed classes were deprived of equality of opportunity in social, political, economic and educational matters. The social reform movement initiated in the 19th century was instrumental for awakening consciousness for the uplift of the depressed classes. The religious neutrality practiced by the British Government and the subsequent establishment of government schools which were secular in character helped the promotion of education among the depressed classes. Provision of special facilities, creation of monitory incentives in the form of fee concessions, stipends, scholarships, grants, reservation of seats in educational institutions and reservation of posts in services were instrumental for the promotion of education among the depressed classes.

Solanki (1973) in his study of college going tribal students also found that bearing some exceptions, a majority of the respondents had found their teachers to be sympathetic. All these students suggest that lack encouragement from parent/teachers and educational/occupational aspirations are least likely to be the major reasons for dropping out at higher levels of education.

Desai and Pandor (1974) investigated into the status of scheduled caste and scheduled tribe students in the institution of learning, comparing the SC/ST students with non-SC/ST students and into the nature of discrimination, types of obstacles and difficulties that they faced. The following were the important facts revealed by the study. Adult education seemed to have made very little impact in spreading literacy. In a large number of cases the educated among the Scheduled Castes and Scheduled Tribes were first generation students. SC/ST students were comparatively low academic performers.

Dubey (1974) analyzed the socio-economic background of the SC/ST college students of Assam and found how their education affected their
aspiration and performance, their feelings and opinion about their status, their way of life and their participation in other activities. The important findings were the majority of teachers opined that the SC/ST students had poor intelligence. They also mentioned that the facilities of reservation for them were justified.

Rajagopalan (1975) conducted a study on the educational progress and problems of SC/ST school students in Karnataka. The study revealed that 30% of the students lived in hostels while their parents lived in the village. Economic donation of the students was ‘uncomfortable’ and domestic work seemed to come in their way.

Dharmesan (1976) has conducted a study to assess the socio-cultural problems of hill tribes of Rajkkadu. The major findings of the study were that the influence of neighbourhood on formal education is very great. Formal system of education has not sufficiently developed. The teachers have not sufficiently been trained and the students have to walk dangerous long route to reach school. The study revealed that the language spoken by the children was difficult for the teachers to understand and the curriculum was not based on local environment and tribal culture.

Lakra (1976) conducted a study on the impact of education in the tribals of Ranchi District. The study revealed the changes that have occurred due to the education in the tribal population, especially in their socio-economic and political spheres. The progress of education of tribals before and after independence and its impact on their social, cultural, political and economic progress was studied. Education brought three fold benefits. They got emancipation from forced labour, got their land back and their self-respect reinforced. Education freed them from ignorance, social taboos, superstitions and poverty.
Chattopadhyaya (1978) in his study attempted to interpret and depict the varied aspects of Indian tribal life such as the origin, traditional dress, social customs and ceremonies. He points out the fact that, even though there are some similarities in beliefs and life styles between tribals and non-tribals, they have not blurred the sense of social distinction nor have they eroded their distinct tribal features. The latter is a social and Anthropological study carried out systematically.

Shah and Patel (1977) studied the impact of education from a structural point of view. In order to assess the impact of college education on tribal social structure on the strength of empirical data, they argued that the benefits of education such as post-matric scholarship and residential facilities were enjoyed by the upper strata of the scheduled tribes. The study revealed that the benefits of higher education had favoured the higher segments of the tribal group.

Khurana (1978) in his article entitled ‘Approach to Education of Scheduled Tribes’ pointed out that in spite of all the efforts to reduce the illiteracy among the Scheduled Tribes, the gap exists because of their poverty and backwardness coupled with ignorance and lack of educational facilities. He argued for need based education for adult tribals and alternative education methods for school age children.

Ratnayya (1978) in his study on structural constraints in tribal education in Andhra Pradesh found that geographical barriers and inadequate number of schools and hostel facilities in tribal areas were largely responsible for the poor progress in education. The salaried tribals sent their children to schools more than the tribal farmers or labourers. The rate of drop out was tremendous, from the 100 enrolled in the first standard only three continued up to the fifth standard. The teachers from the tribal community were not adequately equipped with the medium of instruction. The non-tribal teachers
had no orientation in tribal language and culture and as a result their teaching ability was impaired. The instructional material and the curricula were of the normal type and not specifically designed for the tribal children and hence they served the purpose inadequately.

Sharma (1978) pointed out that tribal development cannot be met by merely devising a formula or a general scheme of development. It should be a concept with goals to achieve. He argued that education is a must for enabling them to understand the new context. These children come of age to assume leadership. So special educational programmes aimed at giving them an understanding of the new social, economic and administrative processes are essential if they have to stand on their own feet and talk in terms of equality with members of the advanced communities.

Another study in this area was that of Arunanjutal (1979). The study was intended to assess the internal factors contributing to the efficiency of school system, its functioning and constraints and sources of conflicts. The major findings of the study were that the schools had inadequate physical facilities such as buildings, classroom and furniture. Pandey (1979) conducted a study on the education and social mobility among ST with the objectives of analyzing the influence of education on social mobility among the scheduled tribes. Socio-Economic status among the tribes was closely related to each other. Among the educated, there was strong relevance to the traditional social conditions and occupational structure. The emergence of elite among Scheduled Tribes, in government jobs and power was another adaptive change.

Sita (1979) studied the growth of education among the Oraon tribes. Their most primitive Dhumjuria as an educational institution is fast dying out and she discussed with the Christian missionaries and Adimjati Seva Mandal which played a great role for their educational development. She analyzed the
monthly variation of attendance and extent of wastage and stagnation among five selected schools. Attitude of Oraon tribes, their teachers, parents and guardians have been studied.

Joshi (1980) conducted a study on the educational problems of the SC/ST of Baroda. The major objective of the study was: (a) to study their levels of aspiration and their perception of the school and school task, (b) to study the attitude of parents and teachers towards their education. The major findings were: (1) the parents have a positive attitude towards their education, (2) More than 65% of the parents had a poor assessment of the capability of their children to benefit from education, (3) Parents did not show much interest in the day today school work of their children because of their educational level being very poor, (4) The children had no facilities for study at home (5), The teachers did not have specialized training for working in backward areas.

Phadake and Shukla (1980) found that about 60 percent of the tribal girls enrolled in pre-university arts class and two out of the four girls enrolled in pre-university commerce class in a college in Vyaya dropped out from college. The dropout rate among tribal girls was twice than among non-tribal girls, the reason for dropping out in College in the case of most of the drop outs among tribal girls was failure in the examination.

Vyas and Menon (1980) in ‘Indian Tribes in Transition,’ state that in the broad matrix of Indian society, although numerically small, the representation of isolation and subsequent growth of cultural contact, the influence of certain caste traits over the life and culture of certain tribes are inevitable. They are of the opinion that social change are brought about not by mere provision of education but with the help of public opinion and citizens’ awareness programs. Also it is time for the countervailing forces like regulation of credit and market to be properly channelized. Further, peer
groups among the tribal should come forward to mobilize public opinion through properly phased programmes.

Pandey (1981) identified the following factors which led to low academic achievement on the part of ST students. The factors were: The tribal students were not able to avail property of educational opportunities provided by the formal educational set-up due to their socio-cultural backwardness and the gap between school environment and family background. Their poor economic condition forced them to do manual labour. There was bitter and negative interaction between non-tribal and tribal students. Teachers showed indifference to tribal students.

Shah and Patel (1981) found that the reasons given for not sending tribal girls to schools are to help their family in its occupational and household activities, poor economic conditions and the traditions of not sending girls to school. The need for seasonal migration in search of work also seems to be as major factor for not sending children to school.

Eswarprasad’s (1982) study was intended to measure the position of educational facilities at various stages of school education in respect of coverage of school going population. The study found that the schools were not provided with the items regarding the facilities of the schools. Moreover the dropout rate and stagnation of girls was high compared to boys.

A study entitled ‘Forest and the Tribe. Their Inter Relationship’ by Gosh (1982) reveals the balance mechanisms established between forest and tribes. Gosh’s study among the Lepchas of Darjeeling district, West Bengal observed that the use of plant resources were absolutely governed by the ethno-ecological understanding of the people. Most of the structural materials were derived from the endemic species. At the same time, it was found that in very limited and rational way, controlled consumption of wood was practiced.
by the tribals. The authors recorded that a total number of 112 species of plants were used by the tribals to fulfill the needs of their community.

Guha (1983) while analyzing the British and post-British forest policies in India, concentrates on the process whereby traditionally held rights of the forest communities have been progressively curtailed through the development of forest policies, management and legislation. The author highlights the fact that before independence forest were exploited for strategic raw materials for imperial interests but in the independence era, it was the commercial and industrial interest which dominated. In both situations, the forest communities were consistently discriminated against.

Jadhav (1983) conducted a study of educational development of tribals. He studied the historical background of tribals, their social, cultural, religions, background and their economic conditions and backwardness and gave a description of their educational progress. The major findings were education in tribal areas had immensely expanded during the period 1970-80. Primary schools were opened in villages. The Syllabi of schools need to be oriented towards the needs of the tribals. The tribals had their own dialect. As such, the elementary education needs to be imparted in tribal languages, the state language being gradually introduced. And most of the problems of tribals were economic.

Koul (1983) conducted case studies about failure of students belonging to scheduled tribes and arrived at the implication that teachers working in the tribal areas of the state should be trained to identify tribal children with low intelligence and low creative thinking to furnish groups which are homogenous with respect to cognitive abilities and to make use of instructional materials which have been found to be effective in the development of combining thought process underlying intellectual development. His other recommendations were: (1) school curriculum should
be related to cultural needs and aspirations of tribal communities in order to prevent alienation through the process of education. (2) More incentives in the form of stipends, scholarships, free books, clothes and mid day meals need to be extended to tribal children for their retention in schools for longer duration by reducing the burden as parents and resisting the temptation to them to avail of the services of their children at home during school hours. (3) Efforts should be made to establish community education centers in the tribal areas with facilities of radio, television, and newspaper along with reading materials to compensate for poor home environment.

Nambissan (1983) studied about the education and occupational mobility among the Bhils of Rajasthan. The objective of the study was to understand the nature and magnitude of inequality of educational opportunities between tribals and non-tribals (Bhils and Brahmins). The major findings of the study were: The tribal households were educationally backward as compared to Brahimin household. The economic status of the household appears to be a crucial factor behind inequalities of educational opportunity. The spread of educational opportunities among the tribal households were relatively narrow. The tribal respondents revealed extremely positive attitude towards education.

Pande (1983) made an empirical study on education of tribals in Orissa to understand the usefulness of education in tribal life and to find out the nature of impediments and hurdles for all educational programmes meant for tribal people. Some of the findings were that the syllabus was not suitable to the daily use of tribal children. The teachers’ participation in seminars, workshop etc. was very poor. There was no regular inspection and supervision of school teaching for schools managed by Harijan and Tribal Welfare Department which created a lot of hindrance in the smooth management. Both teachers and students were of the opinion that the amount
of stipend was very low and should be enhanced keeping in view the present condition of the society.

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

Tiwari (1983) in his book ‘Development Strategy for Forest Tribal and Environment,’ deals with the continuing degradation of forest which has led to environmental hazards in the form of floods, soil erosion, desertification, slit damages, droughts and weather disruptions. Since tribal economy and forest development are mutually dependent, if forests were to be destroyed, the tribal too would perish. Trees have a very important place in the economic and cultural life of tribal and the tie between the two can be strengthened, according to him, by adopting agro forestry appropriate technology in shifting cultivation and Integrated Rural Development Program. Tiwari maintains that India faces a dual crisis of environmental degradation and rural poverty.

Chand (1985) conducted an important study on self-perception, socio-economic status, vocational and educational aspirations and academic achievements of various Nagar tribal pupils – Angamic, Ho and Sema tribes. The major findings were: the socio-economic status did not influence the vocational choice of Angami pupils. While the educational aspirations of Ho pupils were found to be significantly different from those of Sema pupils, they were found similar to those of Angami pupils. The educational
aspirations of boys belonging to Angami, Ho and Sema tribes differ significantly from those of girls of respective tribes. Boys belonging to those three tribes were found to have similar educational aspirations and the educational aspirations of Ho tribes belonging to the high Socio-economic status group were found to be significantly different from those pupils at middle and low socio-economic status group.

Chudary (1985) in his study aimed at finding out the effect of education on the tribes belonging to different economic settings. The major findings were: the educated of all the categories did not favour the joint family system and involvement in common endeavours but considered education as a means to social improvement. Educated STs had more modern attitude towards social institutions of occupation, religion, family, marriage and politics as compared to the illiterates. The indigenous STs were generally more advanced to the migrant STs, both plantation workers and village settlers in the field of literacy and gainful occupation.

With a view to study the usefulness of education in the tribal life in Orissa, Pandy (1985) has conducted a study. The study also focused to find out the nature of impediments and hurdles in the overall educational progress. The major findings of the study were that the community institutions were very rare in the villages. The medical facilities provided for the tribal education were very poor. The majority of the teachers felt that the syllabus was not suitable for the daily life. The study also found that the participation of teachers in workshops, seminars etc. were very poor. Moreover the students were opinioned that the amount of stipend was very low.

Rout (1985) study was aimed to analyze the development of different aspects of educational problems of scheduled tribe students of Orissa since 1947. The major findings of the study were that there was serious drawback noticed in respect of provision of school facilities. The major causes of drop
out were socio-economic, psychological and educational factors. The study also found that the growth of literacy among tribals was extremely poor and the qualification and the standards of teachers were not up to the mark.

Shyamili (1987) made a systematic and authentic study of two tribal blocks on Banswara districts of Rajasthan. The main purpose of the study was examining education facilities available in the districts and extension of formal education among the socially disadvantaged groups. For the collection of data, field work and survey techniques were used. Major findings of the study were: Socio-economic variables have their impact on the educability of children. During summer and non-agricultural seasons tribal pupils have neither work in the field nor education at school. Geographical isolation and inadequate educational facilities are the constraints in the extension of education among tribal communities. Low level of motivation and aspiration are the constraints of tribal education.

Shyamlal’s (1987) book “Education among Tribals’ is a systematic and authentic study of two tribal blocks in Banswara District of Rajasthan. The author tried to supplement this by incorporating a brief historical perspective of the traditional development of tribals; a broad narrative of their socio-economic conditions and a detailed analysis of available data regarding literacy level of educational attainment and enrolment. So it is a handy source of reference materials as well as monograph useful to educational planners and researchers working in this area.

Purandase (1987) studied the progress and problems of Ashram Schools of Thana district. The objectives of the study were to study the availability of educational facilities for STs to study the availability of grants in government and non-government Ashram Schools, to study the educational, financial, administrational and social problems of Ashram Schools and to study the programme of Ashram Schools. The findings of the
study were: the state and central governments provide financial assistance to the Schools. High Schools and hostel facilities were available for ST pupils and they were provided books, school uniforms and meals along with allowance for boarding and lodging in the hostel.

Machapatra (1987) found that a low, payment of monthly remuneration to the instructors was very discouraging, location of the centers at a long distance away from their homes was causing disturbance in the working conditions of women facilitators. The centers have poor physical facilities in terms of buildings, ventilation, furniture, and storage and display materials.

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Sujatha (1987) reported that the scheduled tribes were out of formal education for centuries owing to structural constraints. Their geographical and social isolation kept them totally aloof from the development process.

Ghate, S.Rucha (1988) in her thesis examines the economic impact of forest policy on the tribals. The study points out that the dwindling forest cover has severely affected tribal dependence on forest and adversely their standard of living. Insufficient employment and low opportunities of self employment have forced the tribals to indulge in illegal activities like encroaching forest lands and illicit felling. At the same time the revenue oriented policy of the government, by its single minded pursuit of commercial
plantations has grossly neglected the needs of the tribal population. It seems that many officials are not aware of the tribal problems and consider the forest dwellers as labourers for forestry work. The privileges and concessions enjoyed by the tribals are considered as burden on the forest.

Haimendorf (1988) points out the capitalist path of development on contributing to acculturation of tribal communities and highlights the exploitation of tribals in the interaction with encroachers and deceitful non-tribals. He analyses the process of expropriation and oppression in some selected tribal areas in Andhra Pradesh.

The study conducted by Gaur (1990) revealed the difference between the facilities available and facilities utilized by tribal pupils of various sub communities of the tribes in Rajasthan between 1984 and 1987. The study was conducted on a sample of 400 scheduled tribes of class VI who belonged to the Mina, Bhil, Grassia, Damor tribes. The researcher noticed that the enrolment in the initial classes was high but was low in the subsequent classes. An important finding of the study was the existence of hardly any relationship between the school Curriculum and the traditional occupation and culture of the tribal population only two third and one third of the facilities provided were being availed by scheduled tribe boys and girls respectively.

Kamble (1990) conducted a study on the effect of facilities given by the government to backward classes pupils in primary schools in Devgad Taluk in Maharashtra. He conducted his study among headmasters and teachers of 25% primary schools in Devgad Taluk. Questionnaire and rating scale were used to collect data. He found that the facilities provided to students of the backward classes improved their attendance and pass percentage and reduced the drop-out rate.
Biswal (1990) studied the needs and problems of tribal community. The study was an attempt to get information on the indigenous educational training practices available in the tribal community with respect to their nature, scope, objective and usefulness and also the effectiveness of the developmental programmes undertaken for tribal community. The study identified various problem areas and suggested that educational development of the community needs to be emphasized, so that their socio-economic condition culture, agriculture, health and life in general are enriched.

Sharma (1991) made a study on educational life style of tribal students. The study revealed that the socio-economic condition acted as a barrier in the education of tribal pupil and those educational schemes for these pupils may be such as to provide immediate jobs. Job opportunities may be extended to private sector and governmental undertaking organisation. Efforts may be made to preserve their culture as such. Attitude of pupils towards education was largely influenced by the motive of economic returns. The size of the family had some influence on the educational level of the family. Communicative factors were the constraints in modernization and spread of education. For better utilization of the educational opportunities, more hostel facilities need to be provided to the students coming from long distance.

Basha (1992) in ‘Impact of Forest Policies on Tribal Life’ explains the various Forests Acts and Policies of India. The tribal once enjoyed absolute freedom in the forests and used the natural resources prudently. They were the worst affected during the various period of development and as a result they are still lowest in the economic ladder. The author states that the forest policies and laws of the British period did not help to better their lot economically and socially.

Dashora (1992) considers that tribals are losing their identity because of the rapid development of trade, transportation and communication,
provision of reservations, educational services and equal political status. The
author further quotes certain examples of dilution of tribal culture. The study
concludes that horizontal distances are shrinking by leaps and bounds. The
tribals who are driven to an inhospitable environment have come never come
to the main stream society and are growing conscious of their civic, economic
and social rights. It has brought about a great change in the tribal people.

Malhotra (1992) studied the impact of modern education on the social
cultural economic, political and religious life of the community including its
family structure and organization. The sample was drawn from 15 Villages of
Car Nicobar island. It evaluated both tribal and non-tribal teachers. The data
collected through the questionnaire, interview, observation, schedule and case
studies showed that spread of education has brought about changes in the
traditional occupations, cultural life, economy, political consciousness and
has also made them more receptive to new ideas.

Mathur (1994) studied the problems of tribal education (past-present-
future). The study encompasses secondary education of the tribal pupils in
Udaipur district. He studied the educational problems of tribal pupils, teachers
and social workers towards education. The study had been done in depth and
has come out with some useful practical suggestions which can pause way for
future course of action to be taken in this direction.

Ananda (1994) has studied Ashram schools in Andhra Pradesh. He
found absenteeism, stagnation and drop-outs among the Chenchus. It shows
that Ashram schools have no physical facilities and equipments like proper
accommodation, buildings, play grounds and teaching aids crafts and games
equipments. This study proved further to find reasons for drop out and
stagnation. Besides economic and social problems, administrative bottle-
necks in admission policy and management of incentives were contributing
directly to less participation in education system.
Nambissan (1996) argues that besides the poor infrastructural facilities, lack of pedagogic supports to acquire linguistic, numerical, cognitive competencies also adversely affect the schooling of Dalit children. The study finds that indifferent and careless attitude of teachers has great impact on the learning experience of Dalit children. The researcher argues that by establishing non-formal educational institutions for these groups, government is escaping from their responsibility to generate equity in the formal schooling system.

Nagi (2000) made a study on Ashram Schools in India. The study was carried out in eight states having largest concentration of tribal population. The study showed that about 64% of Ashram schools were pacca buildings. About 40% of Ashram schools did not have toilet facilities. About 82% Ashram schools did not have medical facilities. There was an upward trend in the number of admission of tribal pupils in the Ashram schools.

Anitha (2000) in her study conducted in Karnataka finds that in SC/ST concentrated villages, educational transaction is dominated by ‘domesticating orientation’. The educational transaction is directed to keep the children within the classroom without assigning any specific task. Teachers tend to emphasize discipline by instilling fear in the children. It is characterized by the absence of learning activity, accompanied by silence. The teacher’s indifferent and careless attitude is captured in the study. Teachers refer to these children as ‘good for nothing’ and they also feel that whatever benefits provided, these children will never improve, ‘even stones would respond but not these kind’. This reflects their strong indifference and negative approach towards the education of the Dalit and Adivasi children.

Bowmick (2002) in his book ‘Customary Law of Austric speaking Tribes’ shows gradual changing conditions of the customary law of the Austric speaking tribal people of frontier Bengal. It is time that due to socio-
political changes their customary laws are expected to change. All these factors have been critically explained including the ethnographic account of tribal communities namely Santhal, Munda, Kharia, Mahalia, Lodhas and Birhor.

Nagi (2002) in his book presented the role of Ashram schools as an effective institution to meet the educational needs of the tribals living in the interior. These schools are residential in which free boarding and lodging along with other facilities and incentives are offered to students. The concept of Ashram schools started in 1922. Thakka Bappa, a social reformer initiated an experiment of Ashram schools in Panchamahal hills of Gujarat for the benefit of tribal education. He was successful in his experiment. The objective of the study was to assess whether the operation and performance of the Ashram schools were in congruence with philosophy and goals set for such schools. It is heartening to find that there is an upward trend in the number of tribal admissions of tribal students in Ashram schools.

Sachindra Narayan (2002) an eminent author of more than 20 books is an expert in the field of visual Anthropology and is associated with organizations of development tribes, women, dalits, youths and children. His book ‘Dynamics of Tribal Development, Issues and Challenges’ is a collection of articles written and presented in different seminars and symposium during 1997-98. It discusses the nature, process, and topology of development in general and with special reference to tribals and displaced persons. Author claims that the newly created states like Jharkand and Chattisgarh can take cue from this work for the development of their people.

Sujatha (2002) looks at the education of Adivasis within the background of government’s educational policies and programmes by taking the major indictors like literacy, enrolment, retention and physical access. Some states with higher tribal population seems to have higher literacy rate
but in larger states like Orissa, Andhra Pradesh, Madhya Pradesh, literacy rate of Adivasi remain very low. Another factor which receives greater attention is that though the educationally developed state like Kerala, Tamil Nadu and Karnataka have higher general literacy rates, they are still way behind the smaller and the tribal concentrates in terms of tribal literacy. School participation among the tribal children is also very low compared to general population.

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

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

Vinoba Gautam (2003) focused his study on education of tribal children in India and the issue of medium of instruction through a joint programme “Janshala” for the universalisation of primary education among educationally underserved communities. The programme was being implemented in nine Indian states. Records collected in schools in the Janshala Programme areas indicated continuing high “dropout” rates among tribal children. A major reason for this was that in most states the medium of instruction was the regional language. Most tribal children do not understand the textbooks, which were generally in the regional language. The appointment of non-tribal teachers in tribal children’s schools was another problem, the teachers could not know the language the children speak and children could not understand the teacher’s language. The issue of language was being debated in the context of tribal education. While some researchers argued for a uniform policy with respect to language use in schools, others perceived it as a constraint in the process of schooling. This paper examined the current policy framework of the participating states with regard to the medium of instruction in government schools in tribal areas and meeting the needs of sound education of tribal children in terms of the posting of teachers, development of textbooks and curricula, training of teachers, etc. The responses of the stakeholders have been gathered through a survey carried out recently in fifteen Janshala blocks of five states. The paper also presented a statistical analysis of the responses of parents, children and teachers on the
issue of using the mother tongue as medium of instruction in schools and other language issues.

Singh (2005) studied the determinants of learner achievement at primary stage and found that high socio economic status was positively related with achievement, the achievement of students belonging to SC/ST groups was low; achievement of government school students was also poor.

Subrahmanian, Ramya (2005) studied the educational backwardness of Dalit and Adivasi students in a social exclusion framework. Constitutional obligation of equality of opportunity is lost in the context of the School ethos in which the educability of low ranked children is challenged by upper caste teachers in Rajasthan and Madhya Pradesh.

Singh (2007) studied the impact of caste, gender and habitat on achievement in Mathematics at upper primary school level with the objective to study the impact of caste, gender and habitat on achievement by taking a sample of 200 students of eighth class and found that boys were better than girls on achievement in Mathematics and students of urban areas were better in achievement than the students of rural areas.

Uniyal (2007) examined correlation study of level of aspiration and scholastic achievement in relation to gender and caste with the objective to study the level of aspiration that determined the scholastic achievement by taking a sample of 514 adolescents and found that there exists a very high significant difference in between the high and low achiever Review of students in overall aspiration scale; gender and achievement of students do have interactive effects on level of aspiration; level of aspiration was significantly influenced by scholastic achievement of students.

Mohanty (2009) studied social correlates of academic achievement of rural underprivileged primary school girls and found that socio economic
status was a potential social correlate of academic achievement; home environment had positive correlation with academic achievement in case of low achievers only; school environment failed to establish any relationship with the achievement level of high and low achievers.

Sarsani (2010) studied achievement in Mathematics of secondary school Review of students with the objective to find out the differences in Mathematics scholastic achievement test in relation to gender, caste, type of school, nativity and medium of instruction at secondary school level by taking a sample of 480 students and found that girls performed better than boys in Mathematics scholastic achievement test; caste did not influenced the performance in Mathematics scholastic achievement test; type of school, medium of school and locality influenced the performance in Mathematics scholastic achievement test.

Studies Conducted in Kerala.

Educational deprivation of tribal children is always ascribed to their poverty and the poor material conditions at home. In addition to these household constraints, the learning atmosphere at schools is also not supportive to them. In this section, the investigator proposes to review major works on tribals in Kerala.

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

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

Thurston (1909) gives a brief account of all the tribes and castes of South India. The note on some of the important tribes like Kurumbas, Panaiyans, Malai Arayans, Toda and Bogda are based on his own observations. The focus of his attention of his study was the original way of life, customs, manners, religious beliefs and superstitions of each of the tribal communities in the region.

Iyer (1909) undertook the ethnographic survey of the hill and jungle tribes and low caste people of Cochin. Iyer published his work in four volumes on ‘Cochin caste and Tribes’. His analysis was also a general study of the various castes and tribes of the Travancore - Cochin area with specific emphasis on the socio-cultural milieu. In an article in “Man in India” Krishna Iyer (1922) gives a detailed description about the life of Kanikars of Travancore. Another study by the writer (1937) analysed the ethnographic survey of seven primitive tribes and castes of Travancore. He brought out an ethnographic account of seven hill tribes. He attempts to provide interpretative glimpses of the inner life of the tribes, who have, now come under civilizing influence.

The report on tribals of Kerala by Ayyappan (1948) was significant and submitted to the Government of then Madras province (of which Malabar area of the present Kerala was then a part of) and discussed the major problems of tribal education. The report also contains recommendations regarding school, vocationally based education, prizes and literacy progress for the youth.

An enquiry committee (1955-56) appointed by the Government of Travancore -Cochin made several investigations into the conditions of
various hill tribes in the State. The report contains recommendations concerning the Muthuvans, Hill Pulayas and Kadars. The recommendations were concerned with education especially vocational training, training of staff etc.

Luiz’s (1962) study on ‘Tribes of Kerala is an exhaustive account of all forty eight tribes in Kerala. He has examined the changing pattern of various aspects of social life, like occupation, mode of living, diet, religion, marriage, rituals and superstitions. It is basically a sociological study and much of their economic life has not been discussed.

The evaluation committee on the welfare of Backward Communities brought out a report in 1963 which made several suggestions for school and college education of children of these communities including a hike in fee concessions (Govt.of Kerala, 1963). The Nettoor Commission and Kumara Pillai Commission were concerned with the question of reservation of jobs for Backward Communities in Kerala. These Commission recommended inter alia provision of larger educational facilities to the children of the concerned communities. (Govt. of Kerala, 1965; Govt. of Kerala, 1970). Unemployment including unemployment of the educated was found rampant among the tribes folk. It was observed that among them, educational level was very low, non-utilization of educational concession was high, aversion to technical and job oriented courses was severe and awareness about job opportunities was low (Govt. of Kerala, 1983).

With a view to measure the existing condition of school facilities, Balakrishnan (1965) conducted a study. The findings of the study were that the majority of the school did not provide proper accommodation and facilities such as building, libraries, laboratory and stores or class rooms. Many of the schools lack in furniture and equipments. Urinals and latrines are not properly constructed or maintained.
A study by George (1975) sponsored as part of the ICSSR Scheme to understand the educational problems of SC/ST college students in Kerala. The sample size of this study consisted of 215 SC and 63 ST students from various colleges in Kerala. It was found that the educational aspirations of the respondents were high. Majority of the SC respondents felt that only because of the scholarship schemes of the government they could go for education. However 2/3 of them was of the opinion that the scholarship amount was quite inadequate and suggested for enhancement. The ST respondents classified themselves as financially the most backward and wanted the scholarship amount to be substantially enhanced. The study also tried to get the assessment of teachers on Dalit and Tribal education. The teachers felt that inadequate and very poor economic background of these students has contributed a great deal to their poor educational performance.

Another ICSSR sponsored study was undertaken by Nayar (1975) on the SC/ST high school students of Kerala. He conducted the study to assess the types and extent of educational problems of SC/ST School students. Questionnaire and interview schedules were used for the collection of data. The study revealed that the majority of the students were older by two or three years for their standard. Economically ST students were more comfortable than SC students. More than one fourth of the SC and ST students studied three to four hours and this study habits was found to be promoted by better financial position, higher educational aspiration and non-participation in extracurricular activities. Wastage and stagnation was more among the SC/ST students of Kerala.

Somasekharan (1976) gives a detailed account of the various social issues of the Paniyans, who constitute the major tribal population in Wayanad. His study contains two parts and the first part is an overview of the tribals of Kerala consisting their culture, language, habitat, food habits,
religious practices and the second part touches all the detail aspect of life of Paniyans. He has made an attempt to trace the socio linguistic issues of the Paniyans of Wayanad.

Mathur (1977) studied the government residential Basic Training schools of Wayanad. He analyzed the relation between education and economy and the various facilities available to the people. He opined that tribal education should be solution oriented.

‘Socio-Economic Survey of Tribes in Kerala’ 1979 conducted by the state Bureau of Economics and statistics during 1976-78, is the most comprehensive survey on the Scheduled Tribes of Kerala. The main points of focus are the demographic features, literary level, traditional occupation and current occupation, income and expenditure, indebtedness, housing, schooling, health and related aspects of the tribes.

Kunhaman (1979) made a detailed study on the problems encountered in the development of tribal economy with special reference to Attappady. He stated that there is a total lack of economic rationality in decision making in the case of the tribes. There is an obvious development gap between the dwindling tribal sector and the fast expanding settler sector. There is a great disadvantage in the asymmetric growth of the two sectors. Immigrants are getting richer, while there is precipitous deterioration of cultivable land. The consequent proletarianisation of the tribal has assumed alarming proportions.

Mathur (1980) deals with the most primitive community of Kerala- the Cholanaickans. He states that their habitat is bountiful with forest products such as cardamom, honey, dammar, wax, pepper, ginger and a host of other invaluable and rare herbs, creepers etc. They depend on trade with Non-Wood Forest Produce (NWFPs) contractors for the supply of salt, rice and other necessities. Mathur is of the opinion that problems in development arise
because of physical inaccessibility of the area and lack of communication facilities. According to him, they are in immediate need of development aids based on a more realistic and practical approach. He list out the main constraints for their upliftment viz, pre-agricultural level of technology, extremely low level of literacy and near stagnant population.

A study of social cultural and educational conditions of tribes conducted by Joshi (1983) has brought to lime light the pitiable socio cultural and educational conditions of Adivasis in Kerala. The study was mainly of a survey type with tools like interview schedule for tribal families, socio- economic status scales for the heads of tribal families and rating scales for officers and social workers working in tribal areas and is centered on the socio-economic status of the tribes. The findings of the study point towards the low literacy rate of the tribals, lack of school facilities and financial difficulties faced by tribal parents in sending the children to school.

Kurien (1983) investigated certain factors related to Mathematics achievement of SC/ST in schools. The study reveals that facilities for study at home, parental involvement in children’s studies, parents’ attitude to subjects, parental expectations regarding students future and socio-economic status were significantly related to achievement, inter community variations in socio-economic and social status.

Moneyamma (1983) conducted a study on the causes and cure of dropouts among SC/ST students in the school of Thiruvananthapuram district. The findings were: (1) In order to avoid the evils of wastage and stagnation, the authorities must form the educational policies according to the caste and preference of pupils (2) Adult education facilities and vocational training should be provided in school for SC/ST students and households.
George (1984) conducted a study on the educational problems of the SC/ST students in Kerala. The objectives were to study the factors that promoted the SC/ST students to go to college, the factors responsible for drop out of SC/ST students and their perception about the same. The study revealed that the amount of scholarship was inadequate, parents need to be informed about the facilities existing and its purpose etc. A considerable number of SC/ST students suffered from inferiority complex.

Nair (1985) conducted a critical study on the topic of education of the tribals in Kerala with special reference to Wayanad area. The study was mainly designed to structure the progress in the education of the tribals in Kerala in the light of the additional facilities available to them and to examine thoroughly the difficulties and constraints experienced by teachers, tribal parents, and tribal pupils. The major findings were: special attention should be given for the education of the tribal girls and teachers should treat the problems of tribal pupils with empathy.

Mohandas (1986) has studied the impact of development projects in the Western Ghats region on the forest dependent population with special references to the tribes in Wyanad district. He states that the most adverse ecological consequences of the development projects has been studied in terms of income, employment, landholding and frequency of food intake.

Some studies deals with the conflict over forest land among different communities and its impact on land use. For instance

Chundamannil (1988) examines historically the forest land use policy and the conservation intent in Kerala. During the colonial period, plantations of export crops were given priority. Changes in the political and economic conditions after independence resulted in programmes for colonization of forest and forest leases for food production. The industrial sector later became
dominant and got the State Forest Department to convert natural forest to industrial plantations. Politically ignored powerless groups such as tribals got in land use decisions.

Paul (1988) has made an attempt to examine and compare the extent of inter and intra communal variation in the level of socio-economic conditions of the hill tribes and to understand the possible reasons for such variations. An effort is made to investigate the impact of the planned economic development programs of the state government on the hill tribes with a specific aim to see if there is any spatial or communal variation in it. The agrarian structure and transformation in the context of the changes in production forces and production relationship showed wide fluctuations in land holdings or land leases among different tribal communities in Wayanad. A dichotomy exists in the wage structure between the tribal and non-tribal. The system of bonded labour underwent relative changes and it transformed into a similar pattern of attached labour in order to fulfill the needs of the labour class. The author offers an explanation for the existence of spatial disparity in the adjustment process of the tribes in response to progress of developmental programs.

Muraleedharan and Sankar (1991) examined human ecology and socio-economic interaction between the tribes and other communities of Attappady. Based on primary data, the study has revealed that the socio-economic conditions of the tribes have been adversely affected as a result of land use changes. Land degradation and land marginalization are the major problems in their study area.

Radhakrishna (1991) in his study reveals that the intensity of tribes of Wyanad on traditional system of medicines has declined. Indigenous health systems were discouraged and a new health culture was promoted that forced the individual to depend on modern drugs and other medicinal interventions.
The study also proved that the health status among the tribes of Wayanad were very poor mainly due to their social and economic disabilities.

Thulaseedharan (1993) inquired into the extent and use of welfare measures available to SC/ST pupils and their influence on their educational attainments and levels of aspiration. The main objectives of the study were:

(a) to survey the various welfare measures available to SC/ST students at the post-matric level and to examine the extent of utilization of the schemes.
(b) To analyze the educational attainment and the level of aspirations and performance of the SC and ST students belonging to various socio-economic strata.
(c) To study the awareness of the SC/ST parents about the various educational welfare schemes provided for their students, and to analyze their attitude towards the scheme.
(d) to study the facilities available to the SC/ST students in the post-metric hostels.

The sample selected using stratified random sampling procedure consists of 1010 subjects, which include SC/ST post-matric students (N=600), SC/ST hostlers (N=180), SC/ST parents (N=180) and principals and professors (N=50).

The following were the major findings of the study:
(i) around 30 major welfare schemes are found to be available to SC/ST students.
(ii) The SC/ST Students differ in their preferences for the utilization of the educational grants.
(iii) The SC/ST students differ in their educational attainments with respect to their residence, parental income and education.
(iv) Most of the SC/ST students have a favourable attitude towards the various welfare measures.
(v) The SC/ST parents differ significantly in their awareness of the welfare measures with respect to the family income and residence.
(vi) The facilities available provided in the post-metric hostels are not sufficient.
(vii) Principals and Professors hold different opinion about the provisions of welfare measures.
Devan (1997) conducted a study of ‘Tribal Wayanad Past and Present’ and pointed out that the educational status of tribals of Wayanad is very low. Although various measures have been taken to raise the educational status of Paniyans, Adiyans, Kurumans and other tribals in this district, they have not given desired results. Though there is a thrust of activities on education, the Paniyan comprising over 60% of Wayanad tribal population continues to be backward in education.

Krishnan (1999) conducted a study in Wayanad district. The district has the highest tribal concentration in the State. The objective of his study was to understand the extent of awareness on the part of the tribesfolk about the educational schemes meant for them and the degree of utilization of such schemes by the tribal households in Kerala. The study revealed that different tribal communities in the study area had different educational achievement and this difference was attributed to the variations in their poverty levels. The sizeable section among them remained unaware of many of the facilities made available by the government for their educational development. Inter-tribal variations were significant in their level of awareness and the extent of utilization of educational facilities. The Kurichians and Kurumans had greater awareness about various educational schemes while the Paniyans and Kattunaickans were least informed. One major observation of the study was that Adivasis were keen to educate their girl children. The educational backwardness of Adivasis does not arise solely due to the paucity of educational schemes in the area; rather it is a result of the ineffective and faulty implementation of such schemes. It could become successful if the tribesfolk also become aware and active in pursuing education.

Achuthan (2000) made a study on the efficacy of the supporting programme for SC/ST pupils. Achievement test and interview techniques were used for the collection of data. The investigator interviewed 61 wardens...
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of pre-metric hostels and 81 teachers of tutorial system. The major findings of
the study were: sufficient rooms are not available for pupils in almost all pre-
metric hostels. Adequate furniture is not provided in the pre-metric hostels,
for the smooth implementation of tutorial system.

Mohandas (2000) examines the various health problems of tribals in
Kerala. The tribals, the poor and neglected sections of humanity are exposed
to many hazards that come detrimental to their health. He traces the reason for
the poor health condition of tribals of Wayanad. The absence of sanitation,
non-availability of drinking water, ignorance etc. are some of the reasons
deteriorating their health. Poverty causes both malnutrition and under
nutrition among the tribals and deprives their economic ability for curing the
diseases.

Pannor (2000) in his study made an attempt to trace the history of the
major tribal communities of Wayanad namely Paniyans, Kurichians and
Kurumans who lived in self-sufficient tribal communities of their own. The
paniyans lived a nomadic life during these periods. In these changed
circumstances, all these tribes lived under deplorable conditions. Pannor
suggests separate policy prescriptions according to their socio-economic
conditions and traditions. He argued against an alien culture on these hill
tribes.

Jacob (2001) carried out a detailed study on the Uralis of Idukki
district in Kerala. His emphasis is on the social structure and changes among
them. The study concludes that they are forced to throw away their traditional
values and primitive technology by the interference of the plainsmen coined
with the changing pattern of social structure.

Manisha (2001) conducted a study on self-concept and academic
achievement of ST in secondary schools of Wayanad District. The sample
consisted of 200 ST students from secondary schools of Wayanad District. The following conclusions were drawn: (1) there is high positive relationship between self-concept and academic achievement of secondary school tribal students. There is high positive and substantial relationship between various dimensions of self-concept like physical, social, temperamental, and educational self-concept of tribal students and academic achievements.

Innovative schooling (2003), A publication of Multy Grade Learning centers of Kerala (MGLCs) District Primary Education Programme revealed an interesting picture of tribes in different districts of Kerala and their peculiar customs, rituals and practices among them, experience of MGLC instructors in their life with the tribal children in initiating them to learning.

Johny (2003) studied the tribal legend to trace the history, culture and the life of tribals. He examines how and when the non tribal rulers imposed their hegemony on tribals of Wayanad: Frequent encroachments of non-tribal rajas from plain lands resulted in the enactment of new rules and regulation upon tribals. Hence the tribals failed to withstand the power of these outsiders and surrendered in course of time and the immigration of the non-tribals multiplied and the magnitude of the plight of the tribals also multiplied.

Jesa (2012) carried out a study in Kerala on a sample of 38 teachers from tribal schools of three districts using the tool of interview schedule. The study concludes that educational context must be moulded in the relevant culture of the community by developing content that embraces the local context. Curriculum should be culturally sensitive and it should provide children with economically viable options for life. Tribal school teachers are often undecided about the teaching methodology and they do not feel free to offer flexibility.
Conclusion

The review of related literature empowered the investigator to have extensive information on socio, economic, cultural and educational problems of the scheduled tribes. It made possible for the investigator in (i) design of the present study (ii) methodology and (iii) analysis. The reviews also helped the investigator for the avoidance of duplication, wastage of time and money. The review of the related literature shows that though a number of studies have been made in the area of tribal education there are many fields which remain unexplored. Moreover, since because of the impact of governmental and other incentives the tribal situation is changing fast and the nature and direction of this change especially with regard to tribal education has to be continuously evaluated. Systematic researches are, therefore, necessary to understand the variable that have skewed down the progress of the education among the tribes and to suggest measures which will accelerates the extension of education among tribal communities. A thorough analysis of the above studies indicates that the studies pertaining to educational attainment and ethnic diversity of tribals in Kerala is very scanty. Hence the Investigator selected a study of this kind.