CHAPTER III

REVIEW OF RELATED LITERATURE

- Studies in India
- Studies in Kerala
REVIEW OF RELATED LITERATURE

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

The studies reviewed are mainly on educational problems of the tribes. The available literature on the present research work has been reviewed and presented under two heads viz., 1) Studies in India (2) Studies in Kerala.

1. STUDIES IN INDIA

The first contribution to the study of educational problems of Scheduled Tribes in India was made as early as 1944 by Furer-Hai Mendorfl. 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 schemes paid rich dividends for the tribes of that area and even now forms the basis of educational planning there. The author pointed out that an educational
programme for the tribes had to be in consonance with their habit, economy and culture.

T.C. Das (1950)² studied the HO tribe and arrived at the significant conclusion that the HO students could compete successfully with their non-tribal colleagues. The study however conceded that the students were receptive, but not critical, lacked confidence but were eager to learn. The same author (1962)³ in another field study, survey the cultural changes among the tribes of Janusar Bewar and also dealt with the concepts and methods of education prevailing among the population of the Himalayan region.

While enumerating the principles on which the teaching of aboriginal has to be based, Naik (1950)⁴ analysed the existing techniques of teaching the Bhils and other tribes. He pointed out their defects and suggested recommendations for the improvement of their teaching techniques. In another study on Bills of Madhya Pradesh with regard to their position of literacy and education, Naik (1956)⁵ concluded that 'Basic Education is the ideal system of Education for the Bhils'. The same author (1969)⁶ 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)⁷ wanted educational activities to be carried on along with economic uplift in such areas as in contact with urban centres. The study revealed that education, and literacy were a very
potent medium of instruction, propaganda and indoctrination was essential.

The Tribal Affairs Conference (1954)\(^8\) organized by the Government of India brought out a report in which the welfare schemes including education of the tribes, in different State Governments were described. Problems related to script, medium of instruction dialect, etc. are cited. Conference recommended vocational education, and suggested grant to non-official agencies, planned tours for pupils and choice of right type of teachers.

The type of education to be given to tribals and the problems in imparting vocationally based education are discussed by Biswas (1954)\(^9\). In another paper (1955)\(^10\) emphasizing the need for Tribal Education, the same author suggested the introduction of Basic Education.

Kar (1957)\(^11\) pleaded for a psychological approach to tribal education. He described the various steps through which tribal pupils were trained and the methods, content and the agencies of tribal education. He suggested that the educative value of the traditional dormitories of the tribes should also be taken into consideration.

Elvin (1959)\(^12\) in his book titled 'A New Deal For Tribal India' suggested that the school should become as much a tribal institution as dormitory. He has discussed education and economics of the tribal
school programmes, type of school equipments, school buildings, learning environments, medium of instruction, education for tribal girls and technical education.

Narrating the interrelation between Anthropology and Education, Basu (1961)\textsuperscript{13} 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 building 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.

The report of the Andhra Pradesh Tribes Enquiry Committee (1962)\textsuperscript{14} analysed the root causes of the slow progress of tribal education. One of the significant findings of the committee was about the indifference of educated tribal people. Recommendations were given about adult education, religious education, ashram schools, grants and other educational facilities. Enquiry Committee recommended that the basic system of education might prove more effective in enhancing literacy. The creation of Tribal chairs in the Universities of Andhra Pradesh formed an important recommendation of the committee.
Srikant (1964)\textsuperscript{15} traced the progress of education in tribal areas after independence. He revealed that the state of education among the tribes has not been satisfactory in different parts of India. He laid emphasis on the education of the tribal girls, the need for trained teachers, opening of ashram schools and suggested that tribal education should be job oriented. The recommendations of the work group on education of Backward classes in the education commission, deal with the existing programme. Problems of nomadic and semi-nomadic tribes, hostel facilities and ashram school have been discussed.

Bapat (1964)\textsuperscript{16} suggested a well planned system of education to remove the ignorance prevalent among the tribes. After analysing the reasons for the slow progress in tribal education, the author suggested the types of education for tribal children and adults. At the end a few suggestions are put forward for the improvement of tribal education.

A report of the Seminar on Employment of Scheduled Castes and Scheduled Tribes (1965)\textsuperscript{17} examined some problems of education of scheduled tribes students with special reference to the extent of wastage and the extent to which the scheduled Tribes show their preference for different types of education and the reason for not getting persons for appointment to different posts. The report also
contains detailed recommendations for the improvement of their education.

The tribal language and its role as a medium of instruction was the main focus in the Report of the Tribal Language Committee (1966). Describing the consequences of imparting education through languages other than mother tongue, the committee recommended the recognition of tribal language as the media of instruction.

A seminar on the tribal education in India (1967) organized by the National Council of Educational Research and Training analysed the various aspects of tribal education like the educational facilities available, coverage, wastage and stagnation, basic problems 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, teachers qualification, medium of instruction, school facilities, text books and curriculum.

Ambasht (1969) studied the impact of Education on Tribal cultures. The study focused on the District on Ranchi especially on the Munda, Oraon and Kharia tribes. The same author for his Doctoral thesis made a critical study of tribal education (1970). This study mainly concentrated on the Oraons, Kharias and Mundas of
Ranchi district. Their traditional education, agencies of modern education, village schools, attitudes of teachers and students, female education, social education, economic education, primary education and above all the impact of education was dealt with. Based on the findings of the study, recommendations were made for the improvement of tribal education.

Another seminar on Education and Economic Development of Tribal People (1970)\(^2\) analysed the various problems of tribal education along with their implications on their economic development. Linking education with the economic development of tribals were the main subject dealt within the seminar, education of tribals in industrial areas, education as determinant of economic development, factors hindering tribal education, cultural compulsions and economic development of ungraded school system with reference to education and economic development of tribals etc. The seminar made detailed recommendations on all the above aspects of tribal education.

Ambasht (1971)\(^3\) in another report dealt with the policy of tribal education in which he concluded that since education is a state subject planning with regard to tribal education should also be done by the respective states within the broad frame work of the national policy of tribal education.
The tribal Education Unit 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, Gonds 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.

Another Seminar on Tribal Education (1972) was conducted under the auspices of the Tribal Unit of NCERT. In this report the problems of primary, secondary and vocational education of tribes are analysed. Recommendations regarding the different aspects of tribal education specially vocational education are given in the report.

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 analysed. 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
nineteenth 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 monetary incentives in the form of fee
concessions, stipends, scholarships, grants etc., reservation of seats
in educational institutions and reservation of posts in service were
instrumental for the promotion of education among the depressed
classes.

Srivastava (1974)\textsuperscript{27} made a study on the personality pattern of
the Children of ‘Criminal Tribes’ of Uttar Pradesh and the sample for
the study included 100 boys studying in Ashram type schools of four
districts. It was found that the children of criminal tribes possessed
low intellectual ability. They had confidence, but were shy at social
interaction. Though not satisfied with their existing status, they were
optimistic about their future. They tried to gratify their immediate
needs though were not impulsive. They had control over their social
adjustments.

Chitnis (1974)\textsuperscript{28} conducted a Sociological survey on the
Educational Problems of Scheduled Castes and Scheduled Tribes
College Students. The study aimed at assessing the status of the
scheduled caste and scheduled tribe students, comparing the SC/ST students with non SC/ST students and identifying the type of difficulties and obstacles they face. The main tool of research was the Interview Schedule. The important findings were: Very few women among schedule caste and schedule tribe students went for higher education, most of the scheduled caste and schedule Tribe students went for higher education, most of the scheduled caste and scheduled tribe students were unmarried. By and large the scheduled caste and scheduled tribe Students were enrolled in the arts faculties rather than in the science faculties. Most of them came from disadvantaged conditions.

Desai and Pandor (1974) investigated into the status of Scheduled Caste and Scheduled Tribe Students in the institutions of learning, comparing the scheduled caste and scheduled tribe students with non-scheduled caste and scheduled tribe students and into 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. Scheduled caste and scheduled tribe students were comparatively low in academic performance.
Dubey (1974) analysed the Socio-economic background of the schedule caste and scheduled tribe college students of Assam and saw 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 scheduled caste and scheduled tribe students had poor intelligence. They also maintained that the facilities of reservation for them were justified.

Adiseshiah and Mananathan (1974) conducted a study on educational problems of scheduled caste and scheduled tribes in Tamil Nadu. The study revealed that the wastage was very high at the primary level, but at the middle school stage the scheduled tribes had an edge over the non scheduled. Majority of students coming from illiterate homes in difficult financial situation engaged in no extra-curricular activities. Based on the recommendations Government implemented policies for the education of the scheduled caste and schedule tribe students.

Sachitananda (1974) conducted a study in Bihar and showed that among the college going scheduled tribe students 25 per cent were girls whereas among the college going scheduled caste students the percentage of girls was only 0.4. Nearly 30 per cent of the scheduled caste students were married. ¾ of the students of both the communities opted for Arts courses. Most of these students had
high academic and occupational aspirations. Most of the teachers regarded their scheduled caste and scheduled tribe students as inferior.

Rajagopalan (1974)\textsuperscript{33} conducted a study on the educational progress and problems of scheduled castes and scheduled tribes school students in Karnataka. The study revealed that 30 percent of the students lived in hostels while their parents lived in villages. Economic donations of the students were 'uncomfortable' and domestic work seemed to come in their way. The amount given as scholarship was inadequate.

Sahai (1975)\textsuperscript{34} stressed that education plays an important role in eradicating untouchability. He recommended that education at all levels should be given free and compulsory. Meritorious students should be given free, higher foreign education.

Dixit (1975)\textsuperscript{35} made a study of educational need pattern of adults in the urban and tribal communities of Rajasthan. Finding out the educational need pattern of adults in urban, rural and tribal communities, the attitude of adults towards their needs for continuing education and relationship between different age groups and the useful educational programmes and educational activities were the main objectives of the study. The study revealed that most of the tribal community were in the age group of 20-35 years and were
married. Their main occupation was agriculture. Most of them had very little education.

Lakra (1976) conducted a study on the Impact of Education on the Tribals of Rachi 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 these 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.

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 postmatric scholarships and residential facilities were enjoyed by the upper strata of the scheduled tribes. Study revealed that the benefits of higher education had favored the higher segments of the tribal group.

Sharma (1977) investigated the activities of tribal education, type of school building, type of school equipments, the role of teachers in shaping the attitudes of students and other allied factors. He considered education as one of the significant elements in
harnessing the process of change to the advantage of the local community.

Pandey (1979) conducted a study on the education and social mobility among scheduled tribes with the objectives of analysing the influence of education on social mobility among the schedule Tribes. Socio-economic status among the scheduled tribes was closely related to each other. Among the educated, there was strong reluctance to the traditional social conditions and occupational structure. The emergence of elites among scheduled tribes, in government jobs and power, was another adaptive change.

Joshi (1980) conducted a study to assess and to analyse the educational problems of students belonging to the Scheduled Caste and Scheduled Tribes of Baroda district in the context of sociological, Psychological, Pedagogic and economic factors. In spite of their poor sociological background the students did not have a high level of feeling of rejection.

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

Phande and Shukla (1980) studied about the drop out among scheduled tribe college students in Vyasa Arts and Science college in Gujarat University. The major findings were: the percentage of drop outs among scheduled tribe students was 53.48 per cent of which 59.23 percent belong to tribal male and 60.46 per cent females. The rate of drop outs among the non-tribal students both male and female in the arts and the commerce faculties were lower than those among tribal students.

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

The study on Harijans made by Upadhyay (1981) revealed that Harijans were debarred from entering temples, on other hand these untouchables aspired to attain this privilege. Most of the lower class people had no inhibition about social intercourse with upper
caste men. Higher caste people did not favour social relations like marriage of their children with harijans and entry into the religious places.

Jadhav (1983) conducted a study of educational development of tribals of Nazi district. He studied the historical background of tribals, their social, cultural, religious, background and their economic conditions and backwardness and 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 needed to be oriented towards the needs of the tribals. The tribals had their own dialect. As such, the elementary education needed to be imparted in tribal languages, the state language being gradually introduced. And most of the problems of tribals were economic. They got reflected in education.

Lakshminarayan (1983) examined the impact of adult education among the Tribals of Andhra Pradesh and found that the response of tribal participants was satisfactory in reading ability, arithmetical ability and writing ability. Nambissan (1983) studied about the educational and occupational mobility among the Bhils of Rajasthan. The objective of the study was to understand the nature and magnitude inequality of educational opportunities between tribal and non-tribals (Bhils and Brahmins). The major findings of the
study were: the tribal household were educationally backward as compared to Brahmin household. The ability of household to send one or more children to school appeared to vary with the size of the household. The economic status of the household appeared to be crucial factor behind inequalities of educational opportunity. The spread of occupational opportunities among the tribal household were relatively narrow. The tribal respondents revealed extremely positive attitude towards education.

Pande (1983) conducted 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 major findings were: Majority of teachers felt that the syllabus was not suitable to the daily use of tribal children. Teachers participating in workshops, seminars etc, were very poor. There was no regular inspection and supervision of school teaching for schools managed by Harijan and Tribal welfare Department, which created a lot of hindrance in the smooth management. Both teachers and students were of the opinion that the amount of stipend was very low and should be enhanced keeping in view the present condition of the society.

Sharma (1984) conducted a study aimed at investigating the effect of different incentives like text books, uniforms, and boarding
facilities on enrolment of scheduled caste and scheduled tribe students. The study revealed that as a result of incentives the increase in enrolment between 1973 – 74 and 1982-83 among the boys of 6-14 age group of primary school level was from 60 percent to 95 per cent (all the groups) and from 49.2 to 92.7 percent among the scheduled tribes.

Gupta (1985)\textsuperscript{50} conducted a study aimed at surveying the conditions of Adivasi students and to investigate the role of some important factors which influenced their adjustment and attitudes. The major findings of the study were: certain socio-cultural and personal factors influenced the adjustment of the Adivasi students to a great extent. The overall situation posed by the Adivasi students was far from satisfactory; Their problems of adjustment to different spheres of the personal, financial, social and academic depend on various factors, such as social class accommodation, personality traits, distance from their native place, level of education and financial incentives.

Chand (1985)\textsuperscript{51} conducted an important study on self-perception, socio-economic status, vocational and educational aspirations and academic achievements of various Nagatribal pupil-Angami, Ao and Sema tribes. The major finding showed that: socio economic status did not influence the vocational choice of Angami pupils. While the educational aspirations of Ao pupils were found to
be significantly different from those of Sema pupils, they were found similar to those of angar pupils. The educational aspirations of boys belonging to Angani, A and Sema Tribes differ significantly from those of girls of respective tribes. Boys belonging to these three tribes found to have similar educational aspirations and the educational aspirations of A0 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.

Choudary (1985) in his study aimed at finding out the effect of education on the scheduled tribes belonging to different economic settings. The major findings were: the spread of education among scheduled tribe communities were uniform at the tea gardens some what uneven among the indigenous scheduled tribes. The educated of all the categories did not favour the joint family system and involvement in common endeavors but considered education as a means to social improvement. Educated scheduled tribes had more modern attitudes towards social institutions of occupation, religion, family, marriage and politics as compared to the illiterates. The indigenous scheduled tribes were generally more advanced compared to the migrant scheduled tribes, both plantation workers and village settlers in the field of literacy and gainful occupation.

Kumari (1986) conducted a descriptive study on the social attitudes of the problems of scheduled castes and Scheduled Tribes
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Girls in Secondary Schools in Karnataka. The study recommended for effective and suitable guidance to migrate the problems of students in Scheduled category. Efforts should also be made to implement the remedial measures to develop favourable attitude to certain social issues.

Lekheba (1986) made a study to identify the structural variables which impede the spread of formal education among scheduled tribes and also studies the educational problems of tribal children. A sample of 404 tribal pupils was drawn through stratified random sampling techniques from junior high schools and secondary schools. He found that tribal girls faced more difficulties than boys in doing their home work but were found to be more adjusted with teachers as compared to their male counterparts. The low achievement of tribal pupils was attributed to factors like educational backwardness, unfavourable attitude of parents towards education and lack of motivation.

Malhotra (1986) made a study aimed at finding out the educational problems among the different tribal groups, particularly Nicobarese in details. He has given a short account of six tribal groups of these islands, a historical and developmental study particularly with regard to Onge, the great Andamanese and Nicobarese. He has dealt with the suitability of the curricula, and opined that modern education is not only superfluous but it
discharges any initiative and creativity on the part of the tribal children.

Aswathy (1987)\textsuperscript{56} conducted a study on the relationship between education of scheduled tribes and their socio-economic mobility. Selected the sample from Munda, Oraon and Khalia tribes of Ranchi andsumla districts of Bihar. She found that socio-economic mobility in scheduled tribes increases with the spread of education.

Shyamilal (1987)\textsuperscript{57} made a systematic and authentic study of two tribal blocks on Banswara district of Rajasthan. The main purpose of the study was examining education facilities available in the district and extension of formal education among the socially disadvantaged groups. For the collection of data, field work and survey techniques were used. The 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 constrain the extension of education among tribal communities. Low level of motivation and aspiration act as constraints for spread of tribal education.

Purandase (1987)\textsuperscript{58} 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 scheduled tribe pupils, 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 programmes of Ashram schools. The findings of the study were: state and central government provide financial assistance to the schools. High schools and hostel facilities were available for scheduled tribe pupils and they were provided books, school uniforms and meals along with allowance for boarding and loading in the hostel.

Hemlata (1988)\textsuperscript{59} conducted a study on "Tribals and Education-A Quest for Integration in the Mainstream". The study aimed at analysing the role of modern education in integrating tribals with the main stream and also attempted to identify the regional level area in which integration of various tribal groups in Rajasthan is required. The study suggested that there was a need to suggest an alternative model for tribal education, which should on the one hand help the tribals to preserve their ethnicity, and on the other, speed up their integration with the regional society. Special courses oriented to technology rather than agriculture and a co-curricular package of activities should be made available to tribal pupils. The methodology of education in this context requires a wide structural transformation.

Beena (1989)\textsuperscript{60} studied the educational problems of tribal pupils and also their educational aspirations and achievement motivation. A sample of 221 tribal pupils and 116 non-tribal pupils of
classes VI – XII in Chembili district, was selected for the purpose of the study. She found that senior basic level tribal pupils of general schools had more adjustment problems with their teachers as compared to their tribal counterparts. The rate of wastage and stagnation was significantly higher in the tribal group. The facilities in the special tribal schools were also better than those in general schools.

Bhatnagar (1989)\textsuperscript{61} conducted a study of Home Background and Selected Psychological, Vocational Planning Variable of Tribal High School students in and around Shillong. It was the only study available in the area of educational and career guidance for tribal population. The sample comprised 338, class XI tribal and non-tribal pupils, both boys and girls from rural and urban areas. The study did not indicate much difference between tribal and non-tribal students in Meghalaya in terms of background vocational planning characteristics. But on general mental ability, socio-economic status and academic achievements, tribal pupils were slightly inferior to their non-tribal counterparts. As compared to non-tribal girls and boys, tribal boys and tribal girls were found to be more independent in their job values. The fundamental reason lay in the nature of their society being a matriarchal society. The parents and siblings of such children play a significant role in their educational and vocational planning.
Rehman (1989)\textsuperscript{62} made a study on some aspects of the primary and secondary education of the Mishing Tribe of Assam. The study addressed itself to issues of enrolment and drop out and relationship between the appointment of teachers and teacher student ratio. A sample of 500 families was selected from nine villages randomly and the head of each family was interviewed. The study revealed that poverty, lack of infrastructure and literacy among parents are the main causes of low enrolment among the tribal children. Many pupils from the tribal community dropped out between the primary and secondary levels and between secondary and college levels.

Ramana (1989)\textsuperscript{63} conducted a case study of Ashram schools on the problems of education among tribal communities of Andhra Pradesh, drew a sample of 18 students from six tribal Ashram schools together with their parents and 31 teachers. The study revealed that the infrastructure of Ashram schools was poor, teaching-learning process not satisfactory, and stagnation and wastage were high. But the researcher found a perceptible impact of the Ashram school on local communities.

Gaur (1989)\textsuperscript{64} made a survey of special facilities given by the government for educational uplift of tribal population, and it investigated the attitude of teachers and guardians towards this endeavor. The analysis of information showed that the special facilities provided by government do influence the educational
development of tribal children. The teachers covered by the study felt that vacations if declared to coincide with harvesting season, will bring down the absenteeism in the schools. They also advocated training in self-employment for all tribal pupils and medical facilities for ailing tribal pupils.

Another study 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 pupils 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-thirds and one-third of the facilities provided were being availed by scheduled tribes boys and girls respectively.

Ekk (1990) conducted a descriptive study on the development of tribal education in Orissa after independence. The study concentrated on issues related to educational facilities, enrolment and literacy, effectiveness of various welfare schemes and the overall educational development of tribals in Orissa. The study indicated heavy drop out (73.48%) at the primary school stage and 84.1
percent dropout rate at the upper primary school stages; besides poor retention (12.44%) at the primary school stages; and at the upper primary (15.89%) and low literacy (13.50%). The researcher attributes the low level of education of tribals to their inability to derive benefit from various welfare measures planned for improving their education.

Kamble (1990) conducted a study on the Effect of facilities given by the government to the backward classes pupils in primary schools in Devgad Taluka of Maharashtra. He conducted his study in headmasters and teachers of 25 percent primary schools in Devgad Taluka. 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.

Srivastava (1990) conducted an independent study of the pre-metric scholarship scheme meant for scheduled castes and scheduled tribes students. The result showed interstate variations. The common findings were that not only was the amount of the scholarship inadequate, it was not even disbursed in time. It was also found that the money received by the pupils was spent for purposes other than educational.

Praphat (1990) conducted a descriptive study on the educational and vocational interest patterns of tribal pupils and their
relationship with intelligence, socio-economic status and educational achievement. The researcher noticed that high and low achievers did not differ significantly with regard to their educational interest patterns and also showed high scientific vocational interest. The study suggested that more courses including vocational courses should be started in schools situated in tribal areas, so that students could opt for subjects according to their interest. Vocational guidance Bureau may also be opened in tribal areas to find out the interests of students so that they could be guided accordingly.

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

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

Biswal (1991)<sup>72</sup> 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.

Santra (1991)<sup>73</sup> conducted a study on self-perception, parental aspiration, ability and school achievement of Santal Elementary school children studying in class I to V. Children studying in the lower classes differ significantly from their counterparts in the higher classes in respect of self-concept, achievement, orientation and
intelligence; but the parental life and aspiration were not found to be closely related to these psychological attributes though the self-concept of children was found to be significantly and positively correlated with their achievement orientation. The study suggested that well designed enrichment programmes were needed to improve the level of school achievement of Santhal children, which is otherwise low.

Bisolia (1991) conducted a study on the “Need Based Ecologically Determined and Change Oriented System of Education” for a group of tribals—the Gaddis of Himachal Pradesh. The study was carried out in the Clambo and Congra districts of Himachal Pradesh. The study revealed that their culture was undergoing radical transformation under the impact of the dominant culture and media and speed of change is rather fast. Agriculture was no more rewarding for them for many reasons; lack of tradition being one of them and the next generation was trying to move to the cities.

Mandal’s (1991) study examined the impact of some psychological determinants of educational achievement of tribal pupils in West Bengal. The purpose of the study was to develop a standardised scale for measuring the academic motivation of tribal pupils belonging to high and low income groups of tribal people. The sample consisted of 570 tribal pupils of both sexes distributed over 12 schools of 3 districts in West Bengal.
Sharma (1991)\textsuperscript{76} made a study on educational life style of tribal students. The study revealed that the socio-economic conditions acted as a barrier in the education of tribal pupils and those educational schemes for these pupils may be such as to provide them immediate jobs. Job opportunities may be extended to private sector and governmental undertaking organization. Efforts may be made to preserve their culture as such. Attitude of people 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 the educational opportunities, more hostel facilities need to be provided to the students coming from long distance.

Sachidananda (1992)\textsuperscript{77} in his article “Modernisation, Development and Predicament of Tribal Communities” pointed out that after the attainment of independence, different development schemes experienced on the tribes of India, suffered from a hang over of colonial past. In spite of the implementations of the developmental programmes the tribals have not uniformly benefited. In certain cases the developmental programmes have badly affected their lifestyle. So he recommended a restructuring of development schemes in the coming decades.
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; which 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 in the cultural life; in Naoburse language (dialect) and in their economy and political consciousness and has also made them more receptive to new ideas.

Manju (1992) conducted a study on the academic achievement of the tribal and non-tribal students of Ranchi city. It was aimed at exploring the relationship between secondary school curriculum and the students. A sample of 400 respondents was drawn through the stratified random sampling method from 12 senior schools of Ranchi. The tribal group consisted of 100 boys and 100 girls and the non-tribal group also had the same composition. When compared, the two groups showed extra-cultural and inter-culture variations in their scholastic achievement. An important finding of the study was that the operating factors behind the scholastic attainment were both cultural and school environment factors which were mutually exclusive.
The study of Kakoty (1993) was on the Educational Development of Bodo tribe during post independence period with particular reference to Northern region of Assam. The objectives of the study were: to assess the existing pattern of education and the educational facilities available to the Bodo Kacharias and to examine the different educational attainment of the Bodo kacharias. The major findings were that: the indifferent attitude of parents towards the education of Bodo girls was another set back in the field of education of the tribes, the favorable geographic conditions, educational levels and social status etc. affected the educability of children and the prevailing school system in Assam did not satisfy the needs of Bodo kachari children. The incidence of drop out or wastage and absenteeism was found to be on a large scale among students. It was observed that the Bodo Kachari parents and their children were not motivated and had low educational aspirations. Most of the pupils liked to continue their study somehow up to the matriculation level only.

Sujatha (1994) conducted a critical analysis of the economic development programmes and their effect on tribal house holds especially on education and found that agriculture, horticulture and sheep rearing schemes have had negative effect on education. The same author has conducted another study on the effectiveness of the different aspects of planning on the management of tribal education of Integrated Tribal Development Project level. The study suggested
that micro level planning with flexibility is required for the inputs and quality of tribal education.

N.N.G 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 and also attitudes of parents, teachers and social workers towards education. The study had been done in depth, and has come out with some useful practical suggestions which can pave way for future course of action to be taken in this direction.

Ambast et al (1995) conducted a study on the effect of household, community in school factors on the enrolment, retention and achievement of scheduled tribe children at the primary level. They studied that effect of the cluster of household and school factors on the achievement of scheduled tribe children. They also tried to study the interstate difference in terms of their impact on achievement of tribal children. The study suggests that suitably designed research is needed to understand the effect of home background factors such as parental attitude, their education, their language spoken at home and economic conditions of the family on the scheduled tribes child’s development.

Mehta and Jaswal (1996) suggested that the policy of protective discrimination was a means to political balance among the
communities as well as amelioration of conditions of scheduled castes and scheduled tribes. It is a temporary measure for the purpose of mitigating inequalities and redressing the wrong done to them in the past. The study revealed that the Government of Himachal Pradesh has achieved a significant measure of success in implementing the significant and related welfare measures.

Thulaseedharan (1996) enquired into the extent and use of welfare measures available to scheduled caste and scheduled tribe students and their influence on their education attainments and level of inspiration. The objectives of the study were: to survey the various welfare measures available to scheduled caste and scheduled tribe students at the post matric level and to examine the extent of utilization of the schemes. To analyse the educational attainments and the level of aspirations and performances of the scheduled caste and scheduled tribe pupils belonging to the various socio-economic strata and to study the awareness of the scheduled caste and scheduled tribe parents about the various educational welfare schemes provided for their pupils and to analyse their attitude towards the schemes. The major findings of the study were: around 30 major welfare schemes are found to be available to scheduled caste and scheduled tribe students, most of the scheduled caste and scheduled tribe pupils have a favourable attitude towards the various welfare measures and professors and principals hold different opinions about the provisions of welfare measures, their utilization
Review of Related Literature

and about the performance of the scheduled caste and scheduled tribe pupils in both academic and non-academic fields and in the case of their discipline.

U.N. Dixit (1996)\textsuperscript{86} conducted a study on the education of tribals in Rajasthan. It was an empirical study and so portrays a correct picture of the field and tells a story so far unfolded. The study brings in to light the pains and pangs of tribal life, the saga of people who have made sincere effort to bring security to them, and also points out the ailing points in the educational system. It suggests pragmatic approach for solving unsolved riddle of so far unattained educational targets. The study concluded that the most important need for the tribals was to provide them useful education, which could engender confidence in them and kindle aspiration for bright future through education.

Mehendra Kumar Misra (1996)\textsuperscript{87} conducted a study on the scheduled tribe Children of Orissa, under the District Primary Education Programme, regarding student and teacher related problems etc. The study revealed that only 12\% to 30\% tribal children attended schools. The reasons for the mass non-attendance are helping parents at home, teacher's punishment, uncomfortable school environment and lack of positive environment or inspiration.

Jose (1997)\textsuperscript{88} conducted a study on the Education of Scheduled Tribes in the Nilgiris District of Tamil Nadu. The following were the
facts revealed by the study though there were considerable improvement every year in the district with regard to the number of schools, teachers and other facilities, the progress of tribal education was low, their present rate of enrolment at the secondary and higher secondary level were not satisfactory.

B.S.Nagi (2000) made a study on educating tribals in India-A study of Ashram schools. The study was called out in eight states having largest concentration of tribal population. The study showed that about 64% of Ashram schools were housed in pucca buildings. About 40% of Ashram schools did not have toilet facilities. About 82% Ashram school do not have medical facilities. It was heartening to find that there was an upward trend in the number of admission of tribal pupils in the Ashram schools.

Atasi Monhanty (2001) studied about the performance characteristics of a difference between tribal and non-tribal subculture groups on reading, linguistic and classroom achievement. The sample comprised of 250 Oriya medium primary school children from the state of Orissa studying in standard 2, 4 and 6. The findings revealed that non-tribal pupils performed better than their tribal counter parts in reading comprehension but the tribals did better on linguistic tasks. The difference in the performance was attributed to difference in the home environment and exposure to various opportunities for both the groups.
2. STUDIES IN KERALA

The general literature on tribes of Kerala itself is scant, not to speak of the research literature on tribal education. However there are a few attempts made by individuals to study the tribes of Kerala from different perspectives.

It was Dr. Ayyappan who first prepared a report on tribals of Kerala. In the report (1948) submitted to the Government of then Madras province (of which Malabar area of the present Kerala was then a part of) he discussed the major problems of education of the Madras tribes. The report also contains recommendations regarding schools, vocationally based education, prizes and literacy programmes for the youth.

Ehrenfels (1952) made a study on the Kadar’s of Cochin. This study mainly concentrated on their education and rehabilitation. It gave a comprehensive idea regarding their children’s education and their proficiency and discussed the problems of language and teachers. The study also contains detailed recommendations for the rehabilitation of the Kadars of Cochin in respect of education, incorporating curriculum, methods of instruction, revitalization of Kadar’s cultural life etc. The author opined that the staff of teachers entrusted with the execution of such programme should be specially
selected and instructed and that a basic knowledge of the problem of social and applied Anthropology in this connection was indispensable.

An enquiry committee (1955-56)\textsuperscript{93} appointed by the Government of Travancore-Cochin made several investigation into the conditions of various hill tribes in the state. The report contains recommendations concerning the Muthuwans of Idamali, the Hill Pulayar of Champakad and the Kadars of Cochin. The recommendations were concerned with education, especially vocational training, training of aboriginal staff etc.

The Evaluation Committee (1963)\textsuperscript{94} on the welfare of scheduled caste, scheduled Tribes and other Backward communities in their report reviewed the different stages of tribal education in Kerala. Many important suggestions were put forward regarding pre-primary education, primary education, welfare and tribal schools, compulsory primary education, post-graduate courses professional courses, education concessions, residential facilities for scheduled tribe pupils etc.

Kumara Pillai Commission Report (1960)\textsuperscript{95} and the Nettor Commission Report (1970) were mainly concerned with reservation of job for the backward sections in Government Services and recommended for Government incentives. But these reports emphasized besides other things the educational facilities to be provided to the students of the backward classes. The
recommendations of Kumara Pillai Commission Report was implemented by the Government with slight modifications and the Nettoor Commission Report was rejected.

A study by Nayar (1975)\textsuperscript{96} sponsored as part of the ICSSR scheme on the Scheduled caste and tribe High school students of Kerala throws some light on the background and problems of tribal education in Kerala. He conducted the study to assess the types and extent of educational problems of scheduled caste and scheduled tribe school students. Questionnaires 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 scheduled tribe students were in more comfortable position than scheduled caste students. More than one fourth of the scheduled caste and scheduled tribe students studied three to four hours and this study habit was found to be promoted by better financial position, higher educational aspiration and non-participation in extra curricular activities. Stagnation and wastage was more among the scheduled caste and scheduled tribe pupils of Kerala.

Santha Kumari (1976)\textsuperscript{97} conducted a study on the "Impact of Welfare Measures on the Backward Classes in Kerala". The study revealed that the awareness transcends both the educational and occupational level of respondents and the awareness of educational facilities was an incentive for their children for jobs, which brought
them a better job. Economic status increase the awareness of the backward classes about educational schemes.

Somasekharan Nair (1977) made a study on Paniyans of Wayanad. The study mainly concentrated on the language and literature of the Paniyans of Wayanad. But it also revealed the social backwardness and educational in balance suffered by the community.

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 pupils. He opined that tribal education should be solution-oriented.

A study of Educated Unemployed Scheduled Castes and Scheduled Tribes (1983) has enquired the socio-economic conditions of educated unemployed Scheduled Castes and Scheduled Tribes in Kerala and has examined the characteristics of employment and unemployment among them. The study revealed the causes for unemployment among them and remedies suggested. The report considers unemployment among scheduled castes and scheduled tribes as a part of the general problem. It was also revealed that in addition to their non-technical and less qualified man power, non-utilization of educational concessions, lack of idea about employment opportunities, and lack of interest in self-employment schemes are located as the reasons. In the light of these findings suggestions are also made.
Joshi (1983)\textsuperscript{101} conducted a study on Socio-cultural and Educational conditions of the hill tribes of Kerala. In addition to the socio economic conditions of the Adivasis, the study has also covered their literacy and educational status. The study was mainly of a survey type with tools like interview schedules to tribal families and rating for officers and social workers working in Tribal areas.

George (1984)\textsuperscript{102} in a study aimed at assessing the educational problems of the Scheduled Caste and Scheduled Tribe College students in Kerala. The objectives were to study the factors that promoted the scheduled caste and scheduled tribe students to go to the college, the factors responsible for drop-out of scheduled caste and scheduled tribe students and their perception about the same. The study revealed that the amount of scholarship was inadequate, parents needed to be educated about the facilities existing and its purpose etc. A considerable number of scheduled caste and scheduled tribe students suffered from inferiority complex.

C.P.Sreekantan Nair (1985)\textsuperscript{103} investigated the socio-economic educational, cultural and intellectual aspects of the tribal children of different tribes of Kerala, with special reference to Wayanad area in all aspects including education. The major findings were: Special attentions should be given for the education of tribal girls and teachers should treat the problems of tribal pupils with empathy.
To study the socio-economic background of the scheduled caste and scheduled tribe college students of Kerala, to find out its impact on educational aspirations were the main objectives of the study of S. Mani (1989). The study revealed that the scheduled caste and scheduled Tribe students remained in colleges for more than the normal time required. They had some discontentment about the amount and mode of disbursement of aids and scholarships.

T.V. Thulasidharan (1993) made a study 'An enquiry into the extents and use of welfare measures available to the scheduled caste and scheduled tribe students and their influence on the educational attainment and levels of aspiration. Main objectives of the study were to find out the various welfare measures available to the scheduled caste and scheduled tribe students at the post metric level and to examine the extent of utilization of the schemes and attitude of students towards the scheme and awareness of the parents about the schemes and the attitude and opinions of principals and professors towards the scheme and their utilization and facilities available to the scheduled caste/scheduled Tribe students in post metric hostels.

Major findings were: about thirty major welfare schemes were found to be available to the scheduled caste/scheduled tribe pupils. Male and female SC/ST students spent the financial assistance for different purposes according to their preferences. The financial
assistance were spend for the purchase of study materials, dress materials, private tuition, extra-curricular activities, excursions, educational expenses of their siblings etc.

To know the Social Background of the college students of scheduled caste and scheduled tribes, to identify the type of cause they are undergoing, to know their extra curricular activities, aspirations, ideals, friendship circles and discriminations experienced were the main aims of the study by Rajan (1993)\textsuperscript{106}. The study showed that the enrollment of scheduled tribes was very low at each level of education. A very high percentage of scheduled caste and scheduled tribe students were found to be highly educated when compared with the educational achievements of their siblings. The number of scheduled caste and scheduled tribe students was higher than that of other caste in arts and reverse was the situation in science. A large number of scheduled caste and scheduled Tribe students participated more in sports, N.C.C etc. than other activities such as student union, debates, literacy activities, etc.

Jayakumar (1996)\textsuperscript{107} conducted a study on language problems of tribal primary school pupils in Idukki district, Kerala state. The major findings involved in the study were most of the tribal students were not familiar with many alphabets and unable to pronounce them properly. Most of the students were very poor in communicating
regional language. They cannot understand dearly the ideas when taught in standard language. Their reading skill was very poor.

Devan (1997)\textsuperscript{108} conducted a study of 'Tribal Wayanad Past and Present' and pointed out that the educational status of Wayanad tribals is still very low. Although various measures have been taken to raise the educational status of Paniyans, Adiyans, Kuruma and other tribals in this district, they have not given us desired results. Though the thrust of the activities of the scheduled tribe development is on education, the Paniyan comprising over 60% of Wayanad tribal population continues to be backward in education.

Kunhaman (1998)\textsuperscript{109} studied the development of tribal economy of Kerala. The objective of the study was to examine the extent of inter-regional variations in the levels of socio-economic conditions of the hill-tribes of Kerala and to understand the possible reason for such variations. An attempt has been made to understand the reasons for the inter-regional variations in the levels of socio-economic development among hill tribes of Kerala. Kunhaman concluded that the economic evolution of the hill tribes of Kerala shows significant regional variations and it is due to the various socio-political and historical conditions prevailed in different areas ie, Travancore-cochin and Madras. He has concluded that as one moves from the south to the north through the various districts of Kerala, one finds that important socio-economic indications such as
literacy, average area of land per household, degree of market participation, wage rate, per capita income etc. Decline among scheduled tribes. The intra-regional differences within Kerala, which emerged in the course of earlier historical evolution of hill tribes, have been perpetuated and possibly even aggregated.

Krishnan (1998)\textsuperscript{110} made a study on the awareness and utilization of Educational Development schemes by Tribals of Wayanad. Krishnan has concluded that Kerala is one of the state in India, which had introduced several tribal education programmes right from the conception of development plans. Still, tribal literacy was the lowest in Kerala when compared to other sections of the population. Compared to the general literacy rate of 89.81 percent, the literacy rate among the tribal was 57.22 percent while that of scheduled caste was 79.66%. He concluded that Kerala has achieved an enviable position with regard to various aspects of literacy. But, with respect to tribal literacy, Kerala has only 5\textsuperscript{th} position. This is a point to be taken into account seriously. Krishnan also concluded that in spite of the commendable enrolment rate among the tribals, their dropout rate is a matter of great concern. Thus the major issue with regard to tribal education in the next century is their retention in schools. He suggested that more planned and imaginative polices were called for to settle those problems.
Achuthan (2000)\textsuperscript{111} made a study on the efficiency of supporting programmes for scheduled caste and scheduled-Tribe pupils. Achievement Test and Interview techniques were used for the collection of data. For the collection of data the investigator interviewed 61 wardens of pre-matric 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-matric hostels. Adequate furniture is not provided in the pre-matric hostels, for the smooth implementation of the tutorial system.

Manish (2001)\textsuperscript{112} conducted an important study on self-concept and academic achievement of scheduled tribe students in secondary schools of Wayanad district. The sample consisted of 200 scheduled tribe students from VIII, IX and X from secondary schools of Wayanad district. A self-concept Inventory was used along with the academic achievement scores collected from school records. The following conclusions were drawn: There is high positive relationship between self-concept and academic achievement of secondary school tribal students. There was 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.

Thus a 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. Further, 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 evaluate. Thus the review of literature only further underline the relevance of the present topic.