CHAPTER II

CONCEPTUAL FRAME WORK

2.1. INTRODUCTION

Tribal in India, traditionally known as ‘adivasis’ constitute 7.76 per cent of the total population of the country. The major identified tribal groups in the country amount to 250. They speak over 150 languages and 225 subsidiary languages and are scattered along the length and breadth of India from the Himalayas to the Indian Ocean and from the Arabian Sea to the Eastern Frontiers. On the basis of geographical distribution, ethnic characteristics and linguistic connections, the tribal areas can be broadly divided into three distinct zones viz., North-Eastern, Central and Southern. The tribes of Naga, Mizo, Khasi, Garo etc. reside in the first zone and they are spread over the States of Himachal Pradesh, Arunachal Pradesh, Meghalaya and Assam. The central zone spread over the States of West Bengal, Bihar, Southern Uttar Pradesh, Southern Rajasthan, Maharashtra and Madhya Pradesh is the home of tribal groups like Oraon, Santal, Munda, Gond, Bhil etc. The tribal areas of Andhra Pradesh, Karnataka, Tamil Nadu and Kerala form part of the Southern Zone. The main tribal communities residing there are Kadar, Irular, Toda, Yerukula and Yenadi.

As a result of the long–term isolation from the mainstream of the nation, the tribal communities have remained undeveloped. Owing to poverty and illiteracy they are being exploited by the non-tribal. The development of tribal poses a challenge to the policy makers and administrators.
Various writers have their own specific views regarding the definition of ‘tribe’. Anthropologists, sociologists, economists and administrators differ in their approach to the problem of defining the term. Before going deep into the problem of tribal development and its related matters, an analysis of the various definitions is attempted.

2.2. STATUS OF TRIBAL IN TAMIL NADU

In India there are 257 tribes according to the 1991 census, out of which thirty six are found in Tamil Nadu. The total population of Tamil Nadu is 5.59 Crore. Out of this 5.74 Lakhs belong to Scheduled Tribes (as per 1991 census). They are concentrated mostly in the hilly areas. For instance, in the Nilgiris alone seven tribal communities are living. This mountain is called as a tribal museum of Tamil Nadu. Toda and Kota are the primitive tribal communities in the Nilgris. Other tribal communities are Paniyas, Kurumbas, Irulas, Kattunayakkas, and Sholagas. The Malayalis are the largest tribal population of Tamil Nadu. They are living in different hill areas of Tamil Nadu i.e., Kalvaran hills in the South Arcot district, Kolli hills, Sheravarayan hills, Chinna Kalvarayan hills of Salem district Jawadhu hills in Vellore district, Panchaimalas in Trichy district and Kodaikanal hills in Dindigul District. According to 1991 census 1,26,126 Sholayata tribes are living in Dimbam hills in Periyar district. The Irular and Kadar are living throughout the state. The majority of the tribal communities are living in the hill areas. According to 2001census the number of tribes in Tamil Nadu are 6,51,321 among them 3,28,917 males and 3,21,404 females.
THE TODAS

The Todas, a pastoral community depended on their dairy products and led an exclusive life on the higher altitude of the hills. They are living in the traditional semi-barrel shaped huts, constructed by them with locally available materials. Todas are constructing modern pucca houses on their own from 1941 onwards. They have a number of gods. In fact, every clan has its own god. They also recognize a hunting god called Betikhan, who, they believe, is a son Dirkish, who in turn was son of En, the first Toda. Some of them also worship the sun and the moon and keep fast during eclipses. Occasionally, they apply the saivite mark on their foreheads. A religious ceremony which they perform is the Kona shastra in which a male buffalo calf is sacrificed every year.

There is a ceremony in Toda's marriage. At the time of betrothal, the boy is taken to the girl's house and salutes his future father-in-law by lifting the feet of the latter to his forehead. The marriage contract will be completed by interchanging buffaloes. When the time arrives for the claiming of his wife, the young man goes alone to the mand (House) of his father-in-law, who gives him the girl, and a separate house to live in for a few days. There is another exchange of buffaloes and the brides taken home. When two or more brothers are the husbands of a wife, the ceremony is performed with the eldest one (Breek, 1873).

The birth day is celebrated among Todas. Among Todas, cremation is the custom. The general name for the funeral ceremony is etvainolkedr.
THE BADAGAS

The Badagas are the agriculturists, who grow food crops and occupy the lands on a slightly lower altitude of the hills. The Badagas are lighter skinned than other hill tribes and the women have a comparative pallor of the skin. The Badagas have ceremonies concerning the onset of puberty. They have a hut known as holagudi which women use exclusively during the monthly periods. A few months before the onset of new moon day. She remains there for the night and returns home next morning dressed in new clothes, having left the old one in the hut. On arrival at her house, the elders of the family bless her. But she is not permitted to enter the inner apartment until she has seen the crescent moon. A five day period of uncleanliness is observed by Badaga women. During this time even children are not permitted to touch them, and if one does so by accident, the child must be washed in order to remove pollution. As regards birth ceremonies, Badagas are simple. The ceremony is performed in the seventh month of a woman's first pregnancy. This is called the Kanni Kattodu or Kanni Haakodu (the thread tying or throwing ceremony). The naming of the child occurs on the seventh, ninth or eleventh day. This calls for a bigger feast in which the entire community is invited. The baby is washed with water and marked on the forehead with sacred ashes. A silver or an iron bangle is placed on its wrist and a thread dyed with turmeric is tied round its waist. It is then given milk by the elders, the parents and grandparents. The Badagas worship in their houses and also temples dedicated to Heaththeswaamee. The priest who acts at the temples is a celibate lad. Buffaloes are given as offering in the temple and they become the property of
the priest. When a Badaga is about to die, a gold coin which has been dipped in butter or ghee is given to the dying man to swallow. If the man is not in a condition fit enough to do so, the coin is tied round his arm. The dead are cremated.

THE KOTAS

The Kotas are the traditional master craftsman who make agricultural implements, mud pots and jewelleries for themselves and for other tribes. The Kotas are great drunkards and meat-eaters. As agriculturists, the Kotas are in no way inferior to the Badagas. They grow potatoes, bearded wheat, barley, keerai, saamai, korali, mustard and onions.

Regarding marriage system of the Kotas, the boy's parents select the girl for him, subject to the consent of the parents of the girl also. The bridegroom, accompanied by his relatives, attends a feast at the house of the bride and the wedding day is fixed. On the appointed day, the dowry is paid by the bridegroom to the bride's father. Then he takes the girl to his house, where the wedding guests, who have accompanied with them, are feasted. Divorce is allowed in case of incompatibility of temper, drunkenness or immorality. A man may also abandon his wife on the ground that she no longer cooks, or feeds him well, or helps him in cultivating the field.

The birth ceremony is held among the Kostas. The birth ceremony is not conducted in the case of a female child. The mother will call her female child by any name she likes. She will never name the child in her name. The Kotas worship rude images of wood and stone or sometimes a rock or a tree. The Kotas
worship rude images of wood and stone or sometimes a rock or a tree. The Kotas go to temple once a month on the full moon day and worship the gods. Other gods and goddesses are worshiped for the removal of diseases and epidemics. Outbreak of cholera is attributed to Maagali, and for the smallpox Mariamma is held responsible. The Kotas are cremating the dead bodies.

**THE IRULAS**

**NUCLEAR FAMILIES**

Children both in the school going age (30.05 per cent) and non-school-going age groups (13.99 per cent) constituted a sizeable proportion among the members of the sample households. They were followed by the youth groups (38.9 per cent) among whom female youth outstriped the male youth. Roughly half of the members of the sample households belonged to the age group usually defined as active 'labor force' (15 to 59 years). Again females had a slight edge over the males in the work force. Only a small section (3.08 per cent) belonged to the old-age category (above 60 years).

An overwhelming majority of the selected households (63.33 per cent) had medium sized families (4-6 members) and 45 per cent of families had more than two children. The illiterates among the tribes accounted for as high as 91.67 per cent. Among the tribal children in the school going age (6-14) group, 76.92 per cent had never attended the school. Eighty three per cent of the houses had only one room and all were thatched huts. Almost all (96.67 per cent) the selected households were landless agricultural laborers. As for the nature of occupation, a good majority of the households (58.33 per cent) were
engaged in paddy cultivation and the rest in the garden land cultivation work and plantation (areca nut). Though they were employed for the greater part of the year, their wages were far too inadequate to meet even their minimum basic requirements.

Child labor among the tribal account for 22.28 per cent of the total workers. They are mainly engaged in tending the cattle.

LITERACY AND EDUCATION

It has been found that a great majority of the tribal children in the school-going age had never attended school which means formal education has not yet reached the tribal children to any appreciable scale. Particularly it is so among girls. This calls for immediate and concerted efforts on the part of the government to raise the level of education among the tribal children. In fact, there is only one school in the revenue village which is far away from their settlements. Even that school has only one room and it is not sufficient one. It is necessary that voluntary agencies and government should take all necessary steps to start at least one residential school in the tribal settlement so as to improve their literacy level in the least possible time.

To combat the problem of massive adult illiteracy among the tribal, adult education centers should be started in adequate numbers and separately for men and women. It has been found that the tribal children often take care of the infant and free their mothers for work. As there are no crèches, the children cannot go to school. Hence crèches, Balwadies, etc. must be started in the tribal
settlements. This would enable the tribal children to regularly attend the school and complete their studies.

It is fairly clear that land alienation has taken place on a considerable scale. The tribal are not only alienated from their land and use of forests, but have swelled the ranks of wage earners and bonded laborers. The rapacious money lenders have also acquired tribal land and made the tribal more and more indebted. In view of this, it is suggested that the Government must do something either to get back their lands from the big landlords who had usurped them from the tribal or distribute forest lands to them for cultivation.

Pastoral life has been a part of the tribal culture everywhere. However, the study reveals that even in this respect the tribal were not fortunate enough. They were almost gradually losing their cows and bullocks. Similar was the case with the possession of poultry. However, a silver line could be noticed in the case of possession of sheep and goat. So, the development departments should extend necessary help and assistance to promote dairying, sheep rearing, etc. among the tribal.

THE MALAYALIS

According to tradition, the Malayali tribal originally belonged to the Vellala caste of cultivators, and migrated from the sacred city of Kancheepuram to the hill areas about ten generation ago when part of Southern India was under Muslim rule. In fact the origin of the Malayalis is shrouded in mystery. One view is that they are plain people who have migrated to the hills in Trichy, Salem and South Arcot districts for certain inexplicable reasons. According to another version
given by **H. Le Fanu** "The ancient Malayali deity Kairaman finding himself uncomfortable at Kanchi took up a new abode. Three of his followers named Periyannan, Naduvannan and Chinnan started with their families to follow him from Kanchi and came to Salem, Trichy and other districts of the State where they took different routes".

A further version of the legendary origin of the Malayalis pointed out by the Gazetteer of Salem district is as follows, "The Malayalis trace their origin to Kancheepuram. Their legend runs that the three brothers by name, Periyannan, Naduvannan, and Chinnannan went for hunting in a forest accompanied by three hunting hounds and it came on to rain so heavily for two days and they were not able to quit the forest. Their hounds, however, returned home and their wives seeing the dogs without their masters concluded that their husbands had died in the jungle and accordingly as all the loyal widows, they set fire to their houses and perished in the flames. On the third day the hunters returned and found their houses in ashes and their wives dead. The bereaved husbands thereupon consoled themselves by marrying again. Hence, Periyannan chose a Kaikolar girl and settled in Kalrayan Hills, Naduvannan close a Veduva girl and settled in Panchamalai, Chinnannan married a Devandra pallan girl and made his home in Kollimalai. These three brothers thus, became the progenitors of the three clearly defined sub-castes into which the Malayali, the Pacha Malayali and Kolli Malayali.

There is yet another story regarding the origin of the Malayalis in the State. The Pacha Malayalis were originally residing in the plains and lowland villages.
Due to severe drought, famine and fire accidents they ascended and settled down on the hills and resumed their age-old occupation viz., cultivation. Since these people resorted to the hills to earn livelihood, they came to be known as Malayalis.

Apart from this, there is also another age-old legend passed on from generation to generation by the Malayalis of Thenbaranadu as to the origin of their village. Once there were three brothers living in the Sadaya Gounden hills of Salem district. They came to the Panchamalai hills of Salem district. They came to the Panchamalai hills for hunting. In course of their hunting, they quarreled among themselves over sharing the spoils and separated with bitter hearts. Finally the eldest went and settled down in the Periamalai hills, the middle brother in the Panchamalai and the youngest in the Kollimalai. Thus from the above legends, it is realized that even amongst the Malayali tribals the commonest tradition in the state is that there were three brothers who originally belonged to the Vellala caste and who had left their native place Kanchipuram for some reason and settled down on the different hills of Tamil Nadu.

**SOCIO-ECONOMIC PROFILE**

The Malayalam tribals are a fine manly race. A man generally reaches an average height of 5’ 5”. He has a strong and sturdy physique, yet he is as refreshing as the forest in which he lives. He is extremely mild and simple. He is well built and strong. He is so active even after his fifties.

The Malayalis live in low-roofed huts, built of mud walls which are close to one another as seen in the plain villages. They have a large number of exogamous
clans called Vaguppus. A curious feature of these Vaguppu is that certain groups
called Dayadi Vaguppu are inter-exogamous also.

**SOCIAL PATTERNS OF MALAYALIS**

**A) MARRIAGE**

The marriage customs of the Malayalis differs but little from those of the
plains. The betrothal contract is settled in the presence of Ur. Kavundan. On the
Pachaimalai, the preliminary nalangu is performed on Sundays. The Pandals are
erected at the houses of both the bride and bridegroom on Wednesday and the
Muhurtham takes place on Thursday. At the house of each party, a kalasam is
prepared of new vessels placed one above the other, and is taken to the
Vigneswara temple on the Wednesday night. On the Kollimalai the ceremonies
take place at the bridegroom's house. The bride is taken between day-break and 7
a.m. on the wedding morning. The bridegroom places the tali on the girl's neck
and the Ur.Kavundan, standing behind her, ties it. Divorce is not permitted among
the Periya Malayalis, but it is allowed among the Pachai Malayalis on payment of
a fine. Widow-remarriage is permitted in all three sub-castes. At a widow
marriage among the Kolli Malayalis the bridal couple kneel opposite to each other
and a cloth is suspended between them. The bridegroom passes the tali under the
cloth and places it on the bride's neck. But he is not allowed to see the face of the
bride till the tali is tied by the Ur Kavundan. When a widow marries, the children
she bore to her first husband are taken charge of by their father's nearest male
relative. Polygamy is practiced among the Malayalis.
b) RELIGION

The Malayalis in the Kolli hills recognize the sanctity of the large Vishnu temple at Srirangam and of the Siva temple at Arappaleeswaran Kovil on the Kollimalai. To the festival of the latter Malayalis of all three divisions flock. In every village there is a temple or image of Perumal. Kali is also commonly worshipped, but the Malaiyalis do not connect her with Siva. Almost every village further contains temples to Mariyai, the goddess of cholera, and to the village goddess Pidari. On the Kollimalai, Nachi and Kongalayi are commonly worshipped. At the worship of the former, perfect silence must be observed and women are not allowed to be in the village at that time. It is supposed that, if any one speaks during the ceremony, he will be stung by bees or other insects. The goddess has no image, but is supposed to appear from the surface of the ground and to glitter like the comb of a cock. Kongalayi has an image and her worship is accompanied by music. All these goddesses are worshipped every year before the land is cultivated.

The Malayalis in Shervarays believe that their progenitors wore the sacred thread and give a nominal allegiance to both Siva and Vishnu, as well as to a number of minor deities. They believe in the efficacy of the thread to remove sickness. An annual festival, in honour of the god Shervarayan is held at the shrine on the summit of the Shervarayan hill. The hill is believed by the Malayalis, to be the place where their god Shervarayan lived, died and was buried.

On the Kalrayan hill, there are very many shrines to the small gods. The Malayalis themselves do the Puja (worship). The deities include Mariamma,
c) BELIEF IN SUPERSTITIONS

The Malayalis houses are built of tattis (mats) of split bamboo and roofed with jungle grass. The use of tiles or bricks is believed to excite the anger of the gods. The Malaiyalis have a good many superstitions of their own. If they want rain, they pelt each other with balls of cow-dung, an image of Pillaiyar is buried in manure pit and a pig is killed with a kind of spear. When the rain comes, the Pillaiyar is dug up. If a man suffers from hemicranias, he sets free a red cock in honour of the sun on a Tuesday. A man who grinds his teeth in his sleep may be broken off the habit by eating some of the food offered to the village goddess, brought stolen from her altar. People suffering from small-pox are taken down to the plains, and left in some villages. Cholera patients are abandoned and left to die. When anyone falls ill, the Malaiyalis do not administer medicine, but send for a pujari and ask him which god or goddess the patient had offended.

d) FUNERAL RITES

The dead are usually buried. But those who die of cholera, leprosy or any other infections or epidemic diseases are burnt. On the Kollimalai, a gun is fired when the corpse is taken out for burial and tobacco, cigars, betel and nuts are buried along with the body.
e) OTHER SOCIAL CUSTOMS

When a Malaiyali girl attains puberty, a period of pollution ranging from seven to thirty days is observed. Throughout this period, the girl is bathed daily, water being poured over head and the house is cleaned once a week. Purification after childbirth is said to take place on the 12\textsuperscript{th}, 15\textsuperscript{th} or 16\textsuperscript{th} day. Children are named after popular deities. On the Kollimalai, bull-batting is practiced at the time of the Mariyayi festival in Masi (February – March). The chief festivals observed by the Malaiyalis are Pongal, Deepavali and the 18\textsuperscript{th} Adi. The second day of Pongal (Mattu – Pongal) and Deepavali are celebrated by a great hunting excursion and by bull dances.

f) OCCUPATIONS

The occupations of the Malaiyalis are cultivating the land, cattle breeding and hunting. They cultivate ragi, paddy, cholem, wheat and plantains. They also cultivate coffee plants, pepper and cardamom plants on the hills.

URALIES

With their peculiar marriage customs, huts in trees, witch dancers and other noteworthy features. Their populations is a mere 2639 – 1388 Males and 1251 females. Uralies are mainly found in the dense forests of hill tops not easily accessible for the people of the plains. To be safe from wild animals Uralies construct their huts on the trees or on steep slopes of the hilltops.

It is believed that Uralies were dependants of the kings of Madurai and their traditional duty was to hold umbrellas during state processions.
a. HUTS ON TREETOPS

Uralies select hill tops surrounded by dense forests, steep slopes of the mountains etc. for building their huts. These they use especially for sleeping during nights and also to keep safe their belongings and grains from wild animals. They cut steep slopes of the mountains to build their huts so that wild animals cannot go near their hut. Huts built on the ground are normally used by them during day time. The Uralies ensure water supply to their habitats by collecting water from the springs in a kind of reservoir and channelize it to their habitat through reed splits, fixed in certain angles for smooth flow of water. Through this they bring water from a place even a mile away, that too may be from another hill. Tree top huts are made out of reed tubes and leaves which make them very light. For constructing huts on the ground they use bamboo. For tree top huts (Ana madam) also they use bamboo for the platform. Such huts are fitted with a bamboo ladder. In both cases they make use of plaited bamboo splits for walls. As with any other tribe, Uralies also erect seclusion sheds for the use of women during menses and delivery. For structures made on the ground they may use palmyra leaves thatching. All Urali huts are one roomed structures.

b. FOOD HABITS

Wild roots, tapioca, ragi and rarely rice form their staple food. They also use fish and vegetables. They take coffee without milk or sugar. They cultivate tapioca and store them dried and consume jackfruits and other forest fruits. Though they eat all kinds of meat, the eating of the fresh buffalo, cow and bison is taboo. They like alcoholic drinks. The normal dress of an Urali male is a dhoti
worn around the waist. While they go out they may cover the torso with a shirt or second cloth. Females use a dhoti and blouse to cover upper part of the body. They may use a second cloth for trips cut of their settlement.

Urals use earthen and aluminium vessels. But women during the periods should use only bamboo containers for cooking their food. Bamboo containers are used for storing food commodities and carrying water. Bamboo baskets are used for storing dried tapioca.

**c. CULTIVATORS**

In the distant past Urals used to subsist on forest products and shifting cultivation. However, they have become expert cultivators now. They cultivate paddy and tapioca on dry land. They also cultivate colocasia, yams and elephant foot yams. For their cultivation they use freely the forest land. Some of the Urals have taken to cardamom and pepper cultivation. Since their fields are on the slopes of mountains and hills they practice terrace cultivation.

Hunting birds and animals is also done by Urals. They raise poultry also for food. Sometimes they sell the birds in the market.

During puberty period, a girl has to live in the seclusion shed for seven days. Menfolk are prohibited from seeing the girl during this period. She is
bathed daily. On the eighth day she is given a purificatory bath by the **poojari's** wife. It is customary to plant plantation tree or colocasia plant at the spot where she is given purificatory bath. During the subsequent menstruation period also, all are expected to be in the seclusion shed for seven days.

**d. MARRIAGE CUSTOMS**

An Urali marriage can materialize only through exchange of sisters. A man without a sister will never get a wife. At betrothal the bride will be very much younger than the bridegroom. Sometimes they may be betrothed at the age of three or four years and the bridegroom brings her up. Only when they are mature, do they enter in marriage and indulge in sex. A Urali who has many sisters may marry many girls in exchange. However, some educated Uralies have started working against this custom and they have met with some success. Social reformers are also working against child marriage rites of Uralies are almost similar to those prevalent in the plains.

The pregnant has to be in the seclusion shed during labour. The mother of the girl helps her in delivery. The placenta is buried in a faraway place. The child is given a bath immediately after the delivery. Birth pollution lasts for 16 days and the Pilathy's wife gives her the purificatory bath on the 17th day. Generally the new mother goes for digging out forest roots, after four or five days, after delivery. This is cooked in bamboo containers and eaten. During prenatal period they abstain from milk for some period.

The death-rites of Uralies are similar to those prevalent in the plains. However, they only bury their dead. Chewing pan ingredients, a long knife and
winnowing fan are kept in the grave. The pollution lasts for 16 days and Pilathy performs purification rites on the 17\textsuperscript{th} day. A woman who dies during her period is carried to the grave-yard only by women. The first death anniversary is observed by giving offerings to the departed soul.

Uralies worship few "refined" gods of Hindu pantheon and some benevolent and malevolent spirits/deities of their own. Their supreme power is \textbf{Andavan}. But they don't have a clear notion about this supreme god. Ancestral spirits are also worshipped by the Uralies. These spirits (Chavar muthanmar) are given offerings especially during sowing and harvesting.

The two important Malayalee festivals, Onam and Vishu are celebrated by the Uralies. A Uraly settlement is called Kudi. Each Kudi will have a Headman or Kanikkaran. The post of Kanikkaran is hereditary and held by the eldest son of the Kanikkaran. He deals with all social problems of the Uralies of his Kudi. The medicine man of a Kudi is called Pilathy. He will be the poojari also. In some Kudies both Kanikkaran and Pilathy will be one person.

\textbf{2.3. DEFINITION OF TRIBE}

According to \textbf{Oxford Dictionary}, a tribe is “a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor”. As these people from the oldest ethnological sector of the population, some refer to these by the term ‘Adivasi’ which means the original inhabitants of the land. The tribe is “a social group of a simple kind, the members of which speak a common dialect, have a single government, net together for common purposes, and have a common name,
a contiguous territory, a relatively uniform culture or way of life and a tradition of common descent” (P.G. Krishnan, 1985). Here the tribe is considered as a social group with common dialect, purpose, name and culture.

**A. B. Bardhan (1973)** defines a tribe as a “course of a socio – cultural entity at a definite historical stage of development. It is a single, Endogamous community, with a cultural and psychological make-up going back into a distant historical past”. In this definition the emphasis is on the cultural and psychological make-up.

**D. N. Majumdar (1961)** describes a tribe as “a collection of families or groups bearing a common name, the members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession, or occupation and have developed a well assured system of reciprocity and mutuality of obligations”.

As per the **Constitution of India**, Scheduled Tribes mean such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under **article 342** to be Scheduled Tribe for the purpose of the Constitution.

From these definitions the following inferences can be drawn. First, the tribal are the earliest inhabitants on the land. The majority of them lived in forests. Secondly, each tribal community has a common dialect, though every community has not developed its own language. Thirdly, they possess a culture common to them, though it varies in different regions/localities. Fourthly, they are loyal towards social and political customs and obedient to an elder member of the
tribal community, called tribal chieftain. Lastly, since they have been isolated from the mainstream, the tribal escaped from the humiliation of the caste system also.

According to Dube, (1953) there are tribes who are “enjoying high social status and political influence”. There are two sub – groups in this category – the tribes like Rajgonds who have a high social status within the Hindu caste system and the tribes like the Bhil and the Nagas who represent the old aristocracy of the country.

Under the third category, there are the tribes whom the Tribal Welfare Committee of the Indian Conference of Social Work described as ‘acculturated’ tribal communities. These tribal have migrated to the urban areas and are engaged in industries and other vocations and have adopted and followed the traits and culture of the non-tribal population.

2.4. DEFINITION OF SOCIAL DEVELOPMENT

Social development and social planning can be considered to be concerned with the deliberate initiation or promotion of societal change and with modernization of institution, as well as the allocations of resources necessary for sectoral social programmes. As per this definition, “social development” means the capability or the capacity of a political system to meet the demands in social, economic and cultural realms.

Edward W. Weidner has outlined three dimensions of psycho-social development. First of all he has made a general distinction between change in the output of a system and change in the system itself. Changes in the output of a
system that are in the direction of greater quantity are frequently labeled ‘growth’, and those that are in the reverse direction ‘lack of growth’ or ‘decline’. Secondly, distinctions have been drawn among ‘the different goals or outputs of an administrative system. Thirdly, it is commonly understood that those engaged in development work are consciously trying to bring about change in a particular direction. The following inferences can be drawn from the above discussion.

- Student’s learning orientation social, Social Development is a process of generating self – sustained growth of a community;
- Psycho – Socio Development means the development of man in his totality on the basis of the satisfaction of his basic needs;
- It also means making one aware of himself, self-reliant, and self-respecting and giving freedom from exploitation;
- It involves active participation of the people in the process of making social, political and economic decisions; and
- It also requires action for preparing a planned programme of development which can be implemented effectively by the available instruments of administration.

Development aims at economic, social and cultural progress and this can be achieved through certain programmes. The concept of tribal’s psycho-social development means uplift of the tribal communities which are at different stages of socio-economic and cultural realms of growth. The formulation of policy, programming and executing programmes at the operational level for the uplift of
these downtrodden communities on par with the general mass of the country is the process of tribal development.

One of the primary reasons often cited for the Psychological and Social advances made by any society is its skill to manage large, complex enterprises. With regard to the later notion, no nation has ever matched the India in its use of human and natural resources. Yet, we Indians are living in an era marked by tension and dissatisfaction with the status quo. People have survived both internal and external challenge: however the nature and the scope of many of the present issues have not often been paralleled in the country’s history. It is searching for co-operation for solutions and in the health field for physical and economic security.

To enhance the psychological sex-role orientation occupational aspirations, co-operation, competition, cultural determination of personal and psychological well being, this research provides an understanding of how student perceive their psychological, sociological and academic achievement of educational environment. Specially examining the higher secondary students, the researcher was concerned with ascertaining the efforts of the psychological, sociological, educational variables and classification of the internal vs. external orientation.

2.5. DEFINITION OF PSYCHOLOGICAL VARIABLES

The result of various research studies on the relationship between psychological variables and students, educational and occupational aspirations have indicated that compared to lower aspirations, students with higher aspirations
are more likely to have higher self esteem. They also found that the same individual could likely to have higher self concept. Moreover these students were likely to place more importance on having a high status job and spend more time thinking about their post high school plans. Prior career development research in respect of psychological sociological and educational development are strongly suggest that at different ages and across diverse population self referent expectations substantially influence the psycho socio and educational development process for both men and women.

2.5.1. DEFINITION OF SEX-ROLE ORIENTATION

Sex-role orientation is perpetuated by the male/female socialization process and is believed in all human societies. Accordingly men and women may be expected to conduct different tasks, assigned different rights and privileges, assumed to possess different temperamental characteristics and abilities, and may also be subjected to different rules of conduct in their interactions with each other.

Gendered performance are available to everyone, however, there are constraints on who gets to perform which gender related behavior. The intersection between sex and gender occurs as society attempts to match up ways of behaving with biological sex. Consequently, sex-role typing and its accompanying stereo-type/beliefs constitute different expectation and appropriate behavior for the two sexes, and thus it is an important factor to consider when investigating traditional and non-traditional career choices.
Donna Brogan & Nancy G. Kutner (1976) define Sex Role Orientation as “A review of sex role scale in the psychological and sociological literature indicate a need for an up-to-date scale focusing on normative concept of appropriate male and female behavior or sex role orientation (SRO)”.

The meaning of the term sex-role has not been clearly understood due to various disciplines (e.g. Psychology, Anthropology, Sociology) emphasizing different components. However, psychologists, contented that sex-role is used to refer to “The distinguishing characters of women and themselves to differences in behavior, personalities, abilities, preferences, and the like. One psychological theory has preferred that by virtue of roles in society, women are more prone to experiencing a sense of lack of control over negative life events”. The gender differences in displacement of anger and reports of psychosomatic symptoms have been associated with male and female sex-role socialization. A positive association between the endorsement of feminine sex-role and the number of psychosomatic system and positive association between masculinity and competitiveness and insensitivity. Because many of the attitudes and beliefs associated with social interactions are associated with sex-role orientation.

Two common theories used as a foundation for the measurement and classification of sex-role orientation are the Unifactoral theory of sex typing and the two factor model of masculinity and femininity.

2.5.2. DEFINITION OF OCCUPATIONAL ASPIRATION

Education and occupational aspirations are possible precursors. The occupational aspirations are not necessarily determinants of future attainment, but
reflect past experience and perceived barriers to occupational attainment. Such as adolescent with learning disabilities may be especially prone to espouse lower aspirations because of the effects of discriminations, social attitudes, cultural expectations, and stereo type that may result in either systematic self-imposed limits being placed on educational or occupational aspirations. Research, although limited, supports this assertion people with learning disabilities are more likely to espouse lower educational and occupational aspirations than peers without learning disabilities. “Occupational Aspiration constitute a person’s desired work related goals under ideal circumstances: these goals can reflect information about self concept, perceived opportunity, and interest and hopes.”—Rojewski, Jay. W (2005).

Educational and occupational aspirations are potentially useful for several reasons. For example, educational and occupational aspirations represents a person’s orientation towards particular academic and career goals. Past studies have demonstrated the effect of educational aspiration on occupational aspiration which, in turn, have a direct bearing on one’s eventual occupational opportunities available to them during their middle and high school experiences.

Researchers also shown that occupational aspirations are as effective in predicting future career attainment as results obtained from formulized interest inventories. Historically, researchers who have developed theories that explained adolescents, career behavior have used relatively small samples of people without disabilities for the studies. Researchers have paid limited attention to determining whether career development theories are applicable to adolescents and young
adults with learning disabilities. Studies of career-related variables educational and occupational aspirations can contribute to our understanding of how adolescents with learning disabilities view, plan for, and attain post secondary education and employment option.

**2.6. DEFINITION OF SOCIOLOGICAL VARIABLES**

The sociological research on sociological and educational development focused on cultural and social aspects affecting career choice. Pure sociological perceptive took into account other factors such as co-operative competition cultural determination. These studies which went far beyond examining an individual’s social behavior and education.

The purpose of this study is to examine the psychological sociological and educational variables such as psychological sex role orientation, occupational aspiration co-operation competition cultural determination learning orientation of the students with regard to occupational choice, and the extent to which their aspiration and expectation have influenced the educational achievement of scheduled tribe students. It is hoped that an increasing awareness and understanding of tribal welfare to achieve these greater opportunities and personal fulfillment for both male and female Scheduled Tribe students. In considering relationship between psychological sociological and educational variables, there is often a differentiation made between two sets of influence the psychological which consists of sex-role orientation and occupational aspiration and the sociological variables including social and cultural determination, co-operation and competition.
2.6.1. DEFINITION OF COOPERATION & COMPETITION

The modern society is full of cut-throat competition. Some people think that inculcating co-operative approach in a child is essential while some think that competing is the best way to succeed. However, co-operative approach always helps a child to become a responsible adult with good moral values and a friendly social circle.

Co-operation is essential for teamwork. Educational systems emphasize on encouraging co-operative approach in children. We live in a social setup and mutual help and sharing only leads to success. A person cannot learn or achieve everything by oneself. For instance, lions hunt in a team. It is only due to their teamwork that they are able to catch a prey and make task easy. In the same way, co-operative approach will save time, energy and will have a higher success rate.

Nevertheless, co-operation helps to understand other's perspective and learn by their mistakes. It helps to identify one's strengths and weaknesses as compared to others. A co-operative approach can create inspirational and motivational feeling seeing other people's achievements. However, competition is also as important as co-operation. “In management Literature the hybrid behavior comprising competition and cooperation has been named Coopetition”—Brandenburger, A.M. & Nalebuff, B.J. et al (1996). Unfortunately, the meaning of competition has been modified in a wrong direction. An individual must compete with oneself only, instead of trying to beat others. Competition has helped the development of science and technology. Competition helps in improvement and evolution. For example, every other day, new cars are developed.
by companies which are more efficient than others. This kind of competition gives customers more options.

However, blind and selfish competition is detrimental. 'Your loss, my gain' kind of competition can never be fruitful in the long run. Competition should be always based on self-improvement rule. A healthy competition which involves raising one's own level above others is the best approach.

Thus, competition and co-operation go hand in hand. These are two sides of the same coin which can't be separated. Children should be taught co-operation complimented with a healthy competition. They must be made aware of the demerits of selfish competition. When co-operation and healthy competition is followed together, success, achievements, recognition and any goal becomes easier.

Competition is a contest between individuals, groups, nations, animals, etc. for territory, a niche, or a location of resources. It arises whenever two or more parties strive for a goal which cannot be shared. Competition occurs naturally between living organisms which co-exist in the same environment. For example, animals compete over water supplies, food, and mates, etc. Humans compete for water, food, and mates, though when these needs are met deep rivalries often arise over the pursuit of wealth, prestige, and fame. Business is often associated with competition as most companies are in competition with at least one other firm over the same group of customers.

Competitions may also exist at different sizes; some competitions may be between two members of a species, while other competitions can involve entire
species. In an example in economics, a competition between two small stores would be considered small, compared to competition between several mega-giants. As a result, the consequences of the competition would also vary – the larger the competition, the larger the effect. In addition, the level of competition can also vary. At some levels, competition can be informal; more for pride and/or fun. However, other competitions can be extremely serious; for example, some human wars have erupted because of the intense competition between two nations.

Behaviour exhibited by individuals working together towards goals that can be shared. There is much concerning the relative merits of co-operation and competition in facilitating learning. Many conditions both competitive and co-operative elements, and it is not easy to decide which is more beneficial. It sports, each performer has to learn to play co-operatively, as well as to express a desire for defeating opponents. Generally, co-operation requires a greater degree of maturation and intellectual development.

Co-operation is the process of working or acting together, which can accomplish both intentional and non-intentional agents. In its simplest form it involves things working in harmful by side, while in its more complicated forms, it can involve something as complex as the inner world of human being or even the social patterns of a nation. It is the alternative to working separately in the competition, Co-operation can also be accomplished by computer, which can handle shared resource simultaneously, while sharing processor time.

2.6.2. DEFINITION OF CULTURAL DETERMINATION

Cultural determinism is the belief that the culture in which we are raised determines who we are at emotional and behavioral levels. This supports the
theory that environmental influences dominate who we are instead of biologically inherited traits. Cultural determinism is formed from two basic factors, race and religion. Ideology also plays a part. Environment such as plains and mountains and different types of weather also join in forming a man and his peculiar culture.

Cultural determinism is about describing the causes that create the multitudinous diversity of cultures and civilizations within the history of mankind. Yet another way of looking at the concept of cultural determinism is to contrast it with the idea of environmental determinism. The latter is the idea that the physical world- with all its constraints and potentially life-altering elements-is responsible for the make-up of each existing culture. Contrast this with the idea that we (humans) create our own situations through the power of thought, socialization, and all forms of information circulation. It is also used to describe the concept that culture determines economic and political arrangements. It is an idea which has recurred in many cultures over human history, from ancient civilizations through the present.

There are a number of theories of social development that describe culture as the factor that determines all of the others. One of the most famous is Marx’s theory of economic determinism, namely that an individual or class’ role in the means of production determines outlook and cultural roles. The idea of cultural determinism is extremely common: numerous societies have believed that their habits, ideas and customs were what determined the shape of their political and economic arrangements, and were the source of their uniqueness above all else. This can be seen in adherence to national epics, particular religious customs, and
focus on the importance of language as the determiner of national identity. Cultural determinism is not limited to one part of the political spectrum or to any one of the social sciences, but is instead a paradigm used by a variety of writers and thinkers.

2.7. DEFINITION OF LEARNING ORIENTATION

The intentional Learning Orientation Construct (LOC) is a multidimensional representation offering an elaborated view of factors influencing individual learning differences. The neurosciences are helping us be more precise about defining the intentional learning domain and determining competencies. Learning orientations describe an individual’s disposition to approach, manage, and achieve learning intentionally and differently from others. The construct identifies key learner-difference variables and serves as an underlying foundation for a successful intentional learning model. The Construct provides measure to assess learning ability and readiness to learn. Construct verification and validation arguments are available. The extent to which an organization or individual supports knowledge management, particularly opportunities to acquire knowledge through experience and experimentation. A learning orientation provides a useful construct for understanding a student’s personal context for study. It encapsulates the complex nature of a student’s aims, attitudes, purposes for studying. Moreover, learning orientation is not an invariable property ascribed to a student. It describes the relationship between the individual and both the course of study, the institution and indeed the world beyond the university. It can also change and develop over time.
Learning orientation is an important construct as it contributes to our understanding of what students learn. Besides the qualitative differences in learning outcomes which focus on the variations in how students understand specific concepts, students’ overall perceptions of gains from study, illustrated logically, and empirically, to their learning orientations. The powerful influences of the student’s idiosyncratic purposes in studying, and of the student’s perceptions of the learning context within the institution, are already clear.

2.8. DEFINITION OF PSYCHO-SOCIAL DEVELOPMENT

Social science researchers have defined the concept of ‘development’ in various ways. Research workers in Sociology, Economics and Public Administration have discussed this concept. Development is a broad concept and its relevance has been increasingly recognized since the late 1960s.

In its broad sense the term ‘psycho-social development’ signified all aspects of development that were of a collective nature, that is to say, pertaining to society as a whole. In a narrower sense, it has been used either with reference to the human welfare aspects of development, or in connection with structural transformation in society.

George Frederick has defined development as a balanced process of self-reliance, economic growth and social justice in order to guarantee the basic needs (nutrition, clothing, housing, health, education and political freedom, participation, togetherness and creativity) and their satisfaction in achieving self reliance, balanced sectoral development and high degree of dissociation from the international psycho-social market.
“Psycho-social development means the development of man in his entirety, making him aware of himself as part of the development process, raising the standard of his living, and life and giving him freedom not only from foreign domination but also from economic exploitation, economic indebtedness and intellectual servitude. It is the process of growth of man, gaining in self-confidence and becoming self-reliant and self-sufficient”. According to Gandhiji
the attainment of self-sufficiency, self-reliance and self confidence are the major aspects of social development.

The U.N. experts defined the concept of development “as a process of improving the capability of a country’s institution and value system to meet increasing and different demands of a social, cultural, political as well as an economic character”.

2.9. THEORETICAL VARIABLES THAT AFFECT CAREER DEVELOPMENT

Chander, Prabhat. (1990) model for example dealt with effect of self efficacy, expected outcomes, goal mechanism and how these variables interrelated with gender contextual, experimental and learning factors. Their variables are built on the status attainment and cognitive variables to social psychological process, educational choices and occupational attainment.

**VARIABLE CAREER DEVELOPMENT**  
*(Chander, Prabhat, 1990)*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self efficacy</td>
<td>Gender contextual</td>
</tr>
<tr>
<td>Expected outcomes</td>
<td>Experimental</td>
</tr>
<tr>
<td>Goal mechanism</td>
<td>Learning factors</td>
</tr>
</tbody>
</table>

Figure - 2
2.10. RELATIONSHIP BETWEEN SEX-ROLE ORIENTATION AND OCCUPATIONAL ASPIRATION

The tradition congruence model Friedemann. M.L., (1994) holds that psychological occupational aspiration will be fostered only where once sex-role orientation is congruent with one’s gender; the Androgyny models proposes that well being will be maximized when one’s sex-role orientation incorporates a high degree of both masculinity and femininity regardless of one’s gender. The masculinity model posses that well being is a function of the extent to which one as a masculine sex-role orientation. The adequacy of these models was tested by means of analysis of many studies of the relationship between sex-role orientation and occupational aspiration. The result of the analysis provided the best support for the masculinity model with masculinity having a moderately strong relationship to both high adjustment and lack of depressions and with femininity having only a small relationship to adjustment and no depression.

Investigation of this relationship reaches the selection of an appropriate measure of the occupational aspiration. Although the aspirations have measured in varied way it was felt that occupational referent represented one of the best simple measures.
RELATIONSHIP BETWEEN SEX-ROLE ORIENTATION AND OCCUPATIONAL ASPIRATION

The tradition congruence model by Friedemann.M.L (1994)

Figure – 3

2.11. UNIFACTORAL THEORY OF SEX ROLE ORIENTATION

Research based on the unifactoral theory assumes masculinity and femininity are separate and independent dimensions, but constitute a single bipolar continuum of masculinity or femininity is based on the differences. Because sex-role is viewed as a bipolar dimension, individuals can be categorized on the sex-role orientation according to differences in their
report of masculinity and femininity. The individuals who report high masculinity and femininity scores are considered androgynous, while those who report low masculinity and femininity scores are considered undifferentiated in their sex-role orientation.

**UNI-FACTORAL MODEL OF SEX ROLE ORIENTATION**

**Figure - 4**

**2.12 TWO – FACTOR MODEL OF SEX ROLE ORIENTATION**

The two – factor model assumes that masculinity and femininity are separate components of sex-role orientation. Masculinity and femininity should not be considered as a single bipolar measure of sex – role orientation. An individual’s perception of his/her sex-role orientation is better measured
by looking at separate masculinity and femininity scores. As a result, according to the two-factor model, masculinity and femininity scores should be conceptualized as separate bipolar factors.

TWO-FACTOR MODEL OF SEX-ROLE ORIENTATION

Figure - 5

CULTURAL RELATIONSHIP WITH CREATIVITY AND OCCUPATION RELATED VARIABLES

- The relationship between the organizational cultures and managerial creativity, motivation and other occupation related variables were examined.
- The cultural determination Combined with high need for power was found to have significant positive relationship to occupational satisfaction and involvement and negative connection to propensity to leave.
- Innovative culture combined with high need for achievement was significantly and positively related to occupational satisfaction and negatively to propensity to leave.
Cultural determination combined with high need for affiliation was significantly and positively related to occupational satisfaction and negatively related to propensity to leave.

DESTRUCTIVE COMPETITION AND CO-OPERATIVE COMPETITION

Destructive competition seeks to benefit an individual/group/organism by damaging and/or organisms; it opposes the desire for mutual survival. It is “winner takes all” the rationale being that the challenge is a zero-sum game; the success of one group is dependent on the failure of the other competing groups. Destructive competition tends to promote fear, a “strike-first” mentality and embraces certain forms of trespass.

Co-operative competition is based upon promoting mutual survival – “everyone wins”. Adam Smith’s “invisible hand” is a process where individuals compete to improve their level of happiness but compete in a co-operative manner through peaceful exchange and without violating other people. Co-operative competition focuses individuals/groups/organisms against the environment.
Students’ Orientation to learning affect their study patterns and strongly influence their experience of learning. In understanding students’ learning, we need to look at the interaction between orientation, approach, and constructions. We also need to consider how far students develop and change during their period in higher education. In higher education in recent years, there has been a focus on transferable skills for future employment. There are four distinct types of orientation involved in orientation of learning: There were Academic orientation – where the students’ goal involved in the academic side of university life. Vocational orientation – where the students’ goal were concerned with their Personal development and Social orientation – where the students’ goal focused on social side of university life.

The first three of orientation could be divided into two sub types according to whether the student was directly interested in the content of the course or whether they were studying the course more as a means to an end. This sub-types distinguished in each case between intrinsic and extrinsic interest in the course.

**ACADEMIC ORIENTATION – INTRINSIC (INTELLECTUAL INTEREST IN THE DISCIPLINE)**

This category of orientation is characterized by students who are primarily interested in studying a particular subject ‘for its own sake’. They are intellectually interested in the subject and are interested in studying at a higher level.
ACADEMIC ORIENTATION – EXTRINSIC (EDUCATIONAL PROGRESSION)

In this category students are primarily interested in progression through the educational system. They tend to have chosen the course because they had been successful in the subject at school, rather than study from an intellectual interest in the subject.

VOCATIONAL ORIENTATION – INTRINSIC (GOOD TRAINING)

A profound difference in concerns of students according to whether their aim was to get a qualification in order to get a job in the industry or whether their aim was to be trained as hotel managers. The latter were intrinsically interested in the course and were critical of any parts of it that they thought were irrelevant to their future careers. They tended to place emphasis on the practical side of the course and to like the industrial year best of all.

VOCATIONAL ORIENTATION – EXTRINSIC (QUALIFICATION)

The choice of degree subjects was only important because the employer had to be able to see the relevance of these courses to the job. The students who were hoping that the degree would qualify them to start a new career, the choice of course was less important and often a hit or miss affair. The amount of effort he was willing to make is understandable, given his aim of getting a degree in order to get a particular kind of job, and his belief that the grade of degree would not matter.
PERSONAL ORIENTATION – INTRINSIC (BROADENING)

This category is characterized by students who are personally oriented and interested in being tested or improving themselves as individuals. The intrinsically interested student is concerned more with the broadening effect of education and is using university study as a means of changing. In some ways, the university is seen as a sort of finishing school, a place where new ideas and challenges can be used for self-improvement and to improve the ability to cope with life.

PERSONAL ORIENTATION – EXTRINSIC (COMPENSATION)

Extrinsic personal orientation is seen most clearly where students are doing the course to test their own capability. They want to find out if they are capable of a degree and if so, to what level. These students are more concerned with grades and feedback than with the content of the course. It can be seen as a sort of compensation for the lack of further education in the past.

SOCIAL ORIENTATION (HAVING A GOOD TIME)

This category is characterized by students who appear to have social aims which influence the way they go about working. Social orientation appears to be extrinsic almost by definition; as it cannot be related to the course itself. But students often have aspects of vocational or academic orientations as well. Social orientation seems to affect the decisions students make about how to spend their time and may mean that the course is allocated a certain percentage of the available time and social activities the remainder.
Table – 1

2.13. STUDENT’S LEARNING ORIENTATIONS

<table>
<thead>
<tr>
<th>S. No</th>
<th>Orientation</th>
<th>Interest</th>
<th>Aim</th>
<th>Concerns</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Intrinsic</td>
<td>Training</td>
<td>Relevance of course to future career</td>
<td>Vocational</td>
</tr>
<tr>
<td>2</td>
<td>Extrinsic</td>
<td>Qualification</td>
<td>Recognition of qualification’s worth</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Intrinsic</td>
<td>Intellectual</td>
<td>Interest Choosing stimulating lectures</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Extrinsic</td>
<td>Educational</td>
<td>progression Grades and academic progress</td>
<td>Academic</td>
</tr>
<tr>
<td>5</td>
<td>Intrinsic</td>
<td>Broadening or self-improvement Challenging</td>
<td>Interesting Personal material</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Extrinsic</td>
<td>compensation</td>
<td>proof of Feedback and passing the course Capability</td>
<td>Social</td>
</tr>
<tr>
<td>7</td>
<td>Extrinsic</td>
<td>Having a good time</td>
<td>Facilities for sport and social activities</td>
<td></td>
</tr>
</tbody>
</table>

2.14. INTERRELATIONSHIP OF PSYCHO – SOCIAL VARIABLES WITH EDUCATIONAL ACHIEVEMENT OF SCHEDULED TRIBE STUDENTS

After a brief examination of specific psychological and sociological variables and the academic achievement of scheduled tribe students in earlier researches, the investigator has visualized a conceptual relationship among the variables as under.
INTERRELATIONSHIP AMONG PSYCHO – SOCIAL, LEARNING ORIENTATION AND EDUCATIONAL ACHIEVEMENT

PSYCHOLOGICAL VARIABLE
1. Sex Role Orientation
2. Occupational Aspiration

SOCIOLOGICAL VARIABLE
1. Cooperation Competition
2. Cultural Determination

EDUCATIONAL ACHIEVEMENT OF TRIBAL STUDENTS

STUDENTS LEARNING ORIENTATION
1. Personal Development Orientation
2. Assessment Domination in Learning
3. Intrinic Orientation in job getting & Learning
4. Apathy in Learning
5. Involvement in Learning
6. Extrinsic Orientation in Learning
7. Significant other orientation in Learning

Figure 6
2. 15. CONCLUSION

Many lecturers seem unaware of the very different orientations held by their students; tend to blame students for laziness (or lack of motivation). They thus assume that there is a single reason for being at university of college – to obtain the highest level of qualification. No doubt that was the learners’ orientation: they almost inevitably had, or developed, a strong academic orientation.

The research describes that most students have a complex mixture of reasons for continuing their education, and few of them aspire to the pinnacle of academic achievement towards which lectures seem to believe they should be striving. Students study in a strategic way to maximize their achievement but within their own definition of what achievement means.

2. 16. SUMMARY

In this chapter, the definitions, conceptual meaning, related theories of the variables selected for the present research were described. The possible relationship among these variables with the educational achievement of schedule tribe students were visualized and presented.

The next chapter will enumerate the review of related studies.