EDUCATIONAL STATUS OF ADIVASI STUDENTS IN WAYANAD DISTRICT, KERALA

Thesis submitted to the
University of Calicut for the award of the Degree of
Doctor of Philosophy in Political Science
Under the Faculty of Humanities

By

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UNIVERSITY OF CALICUT
MALAPPURAM, KERALA
NOVEMBER 2019

DECLARATION

I, **Jayalakshmi Menon**, do hereby declare that the thesis entitled **'Educational Status of Adivasi Students in Wayanad District, Kerala'** is a bonafide record of research done by me and this report or any part thereof has not been submitted by me for the award of any other degree, diploma, title or recognition before.

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CERTIFICATE

This is to certify that the thesis entitled **'Educational Status of Adivasi Students in Wayanad District, Kerala'** submitted for the award of the degree of Doctor of Philosophy of University of Calicut is a record of bonafied research carried out by Jayalakshmi Menon under my supervision. No part of the thesis has been submitted for any other degree before.

Place: C.U. Campus   **Dr. K. S. Pavithran**

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ACKNOWLEDGEMENTS

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ABBREVIATIONS

AAS	Adivasi Aikya Samithi
ACFS	Attapady Cooperative Farming Society
ACFC	Agro Chemical and Food Company
AHAD	Attapady Hill Area Development
AIE	Alternative and Innovative Education
AMS	Ayyankali Memorial Scheme
AnSI	Anthropologic Survey of India
ASER	Annual Status of Education Report
AVPS	Adivasi Vikasana Pravarthaka Samithi
B.Ed	Bachelor of Education
BJP	Bharatiya Janata Party
BPL	Below Poverty Line
CCD	Conservation- Cum- Development
CDS	Centre for Development Studies
CPI(M)	Communist Party of India (Marxist)
CTB	Central Tribal Belt
DHS	Directorate of Health Service
DPC	Development Programme Committee
DPC	District Panchayat Committee
DPC	District Planning Committee
DPEP	District Primary Education Programme
DPO	District Planning Officer
DPSP	Directive Principals of State Policy
ECLP	Educational Complex in Low Literacy Pockets
EFA	Education for All
EGS	Education Guarantee Scheme
EMRs	Ekalavya Model Residential School
FRCs	Family Research Council

FRF	Farmers Relief Forum
GAD	General Administration Department
GoK	Government of Kerala
GTRS	Government Tribal Residential Schools
GVWST	Grand-in-aid to Voluntary Organizations working for Welfare of Scheduled Tribes
HILDA	High Land Development Association
HS	High School
HSS	Higher Secondary School
IAY	Indira Awaz Yojana
ICDS	Integrated Child Development Scheme
ICSSR	Indian Council of Social Science Research
IEDSS	Inclusive Education of the Disabled at Secondary Stage
ILO	International Labour Organization
ITDAs	Integrated Tribal Development Agencies
ITDP	Integrated Tribal Development Project
JICA	Japan International Co-operation Agency
JRF	Junior Research Fellowship
KEA&R	Kerala Education Act and Rules
KIRTADS	Kerala Institute for Research, Training and Development Studies
LPG	Liberalization, Privatization and Globalization
LSGIs	Local Self- Government Institutions
M.Ed	Master of Education
M.Phil	Master of Philosophy
MFP	Minor Forest Product
MGLCs	Multi Grade Learning Centre
MGNREGS	Mahatma Gandhi National Rural Employment Guarantee Act
MHRD	Ministry of Human Resource's Development
MoTA	Ministry of Tribal Affairs
MPLADS	Members of Parliament Local Area Development Scheme

MRSs	Model Residential School
MTDPs	Multipurpose Tribal Development Projects
NFE	Non- Formal Education
NGOs	Non- Governmental Organizations
NHGs	Neighborhood Groups
NIRTA	National Institute for Research and Training in Tribal Affairs
NOS	National Overseas Scholarship
NPE	National Policy on Education
NRHM	National Rural Health Mission
NSFDC	National Scheduled Castes and Scheduled Tribes Finance and Development Corporation
NST	Non-Notified Scheduled Tribes
PAC	Project Appraisal Committee
PAS	Performance Assessment System
PESA	Panchayats Extension to the Scheduled Areas
PG	Post Graduate
PHCs	Primary Healthcare Centers
PMS	Post- Matric Scholarship
PTGs	Primitive Tribal Groups
RDO	Revenue Divisional Officer
RFRA	Religious Freedom Restoration Act
RGMAS	Rajiv Gandhi Memorial Ashram School
SBM	Saakshar Bharat Mission
SCP	Special Component Plan
SCs	Scheduled Castes
SGSY	Swarnajayanthi Gram Swarozgar Yojana
SHGs	Self Help Groups
SLM	Self Learning Materials
SRF	Senior Research Fellowship
SSA	Sarva Shiksha Abhiyan

SSLC	Secondary School Leaving Certificate
STs	Scheduled Tribes
TAC	Tribal Advisory Council
TAGs	Technical Advisory Groups
TCAMP	Tribal Children Attendance Monitoring Programme
TDBs	Tribal Development Blocks
TDO	Tribal Development Office
TEO	Tribal Extension Officer
TRDM	Tribal Resettlement and Development Mission
TRIFED	Tribal Co-operative Marketing Development Federation
TRIs	Tribal Research Institutes
TSP	Tribal Sub- Plan
UEE	Universal Elementary Education
UG	Under Graduate
UGC	University Grand Commission
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNICEF	United Nations International Children's Emergency Fund
VEOs	Village Extension Officers
VKY	Vanbandhu Kalyan Yojana
VTC	Vocational Training Centre
WASSS	Wayanad Adivasi Swayam Sevak Sangham
WSSS	Wayanad Social Service Society

CHAPTER I
INTRODUCTION

In the modern world, education is an important instrument for nation building and economic development. Education also helps to improve personal endowments, build capacity levels, overcome constraints, availability of opportunities etc. The modern system of education was emerged in India by the influence of colonial rule and western ideas. They completely reconstructed the educational system in India. In the post- independence period the education system in India was liberal and secular in character. The new education system evolved under the commissions chaired by Dr. S. Radhakrishnan and Dr. D. S. Kothari. Their aim was the reconstruction of the educational field for the development of the nation and creating a healthy social consciousness. Later the National Policy on Education (1986) laid down this perspective as: "a radical reconstruction of education" is essential for economic and cultural development of the country, for national integration and for realizing the idea of a socialistic pattern of society (Panikkar, 2002). So this change in the educational system, more closely related to the life of the people, provides quality of education, development of science and technology etc. Through this educational system, government produces a young generation who are capable for national service and development. Education is therefore crucial for the development of a country. That is why India concentrates more on the education sector and promotes compulsory education to all.

Scheduled Tribes in India, generally called 'Adivasis'[1] have been confined to 'low status' and are often physically and socially isolated from mainstream population. After independence there were a number of welfare measures initiated to overcome their socio- economic backwardness. Education for tribes is not like education for the general population. It should be given only after taking their culture into consideration. Failure of the various educational programs among tribal people denotes that tribe's capacity for acquiring knowledge and information are entirely different from the mainstream society. In this respect, tribal education

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highlights the importance for Non- Formal Education (NFE) in primary level for tribal students. This refers to education in a tribal friendly atmosphere. Under Non-Formal Education, Alternative schools carry out a favorable approach towards tribal students. It was initiated under Sarva Shiksha Abhiyan (SSA) introduced during the period of District Primary Education Programme (DPEP) in India. This scheme was introduced under National Policy on Education 1986. The Constitution of India safeguards the tribal community and has provisions for enhancement of the tribal students through education but still there is increasing disparity in the educational sector between tribes and others. The present educational system in India and low status of tribal education strengthened the need for an understanding about alternative schools and tribal education.

Tribal population is the most backward and marginalized in our nation. After Independence, Government of India gave much importance to tribal welfare. That's why governments tried to promote education among Scheduled Tribes. The Constitution of India mentioned the importance of education and many provisions has been included in it. Government introduced several educational programmes for Scheduled Caste and Scheduled Tribes (SCs/ STs) to help them to enhance their literacy rate. In India, Scheduled Tribes constitute 8.6 per cent of total population numbering 104.28 million (Census, 2011). More than half of the population is concentrated in the States of Gujarat, Chhattisgarh, Jharkhand, Madhya Pradesh, Maharashtra and Odisha. The tribes mostly reside in the dense forest islands and they are isolated in character. They cannot easily access the basic needs such as hospitals, schools etc. and these factors led them to the backwardness. Tribal communities are lag to attain education while comparing to other communities in India. Tribal communities in India face lots of problems like poverty, health care, poor enrolment, high dropouts and lack of educational institutions. The only remedy for all these problems is to provide them educational opportunities.

The Five Year Plans gave special attention to tribal education. For the development of the tribes many approaches and theories have been propounded in Five Year Plans. Some of them are Community Development Programmes,

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Multipurpose Tribal Blocks, Tribal Development Blocks and Developmental Agencies, Primitive Tribal Group, Integrated Tribal Development Project, Modified Area Development Approach, Tribal Sub-Plan, Dispensed Tribal Development Program and Centrally Sponsored Scheme. Among this Tribal Sub-Plan give great emphasis on the tribal education.

Constitution of India has the objective of equality and justice and the Constitution provides special provisions for Scheduled Tribes. The educational rights and the cultural rights are enumerated in Article 14, 15, 15(4), 16, 17, 29, 46 and 350. Educational Rights for scheduled tribes in Indian Constitution upholds the necessity of educational enhancement for tribal development. After Independence, the Central and the State governments have been expanding the provision of primary formal and non- formal education to realize the goal of Universal Elementary Education (UEE). The 11th Five Year Plan places highest priority on education for achieving rapid and inclusive growth. To establish primary schools in tribal areas, two schemes were setup as a part of SSA. They are;

(1)   Education Guarantee Scheme (EGS) and

(2)   Alternative and Innovative Education (AIE) for non- enrolled and dropout tribal children.

From April 1, 2010 the Right to Education has also come into force ensuring free education to over 92 lakh outs- of- school children in India (Asoora, 2014).

Statement of Problem

Many works has been carried out by many researchers on tribal communities in different dimensions. These works are varying according to different caste, culture, religion, standard of life, population and health. But the present study on "Educational Status of Adivasi Students in Wayanad District, Kerala" is an attempt to analyse the tribal education in the Wayanad district. Tribes are the marginalized communities who are residing in the dense forest and far away from the mainstream population. So they require proper education to uplift themselves into the

mainstream society. From the childhood itself they need education for proper development of their thinking and skill improvement. However, poverty is one of the major problems of tribal community because they are depending on natural resources / agriculture and it lead to increase in child labor among tribes. As a result they often dropout from the schools to help their family to earn money. Further the parents cannot afford the cost of education.

Educational backwardness also causes economic backwardness. Kerala's literacy rate is higher than the other regions of India. In 1951, the literacy rate of Kerala was only 47.18% and it reached to 93.91% in 2011. According to 2011 census, the district wise analysis shows that Pathanamthitta district (96.93) has the highest literacy rate and Palakkad district (88.49) has the lowest literacy rate. However, the literacy rate among Scheduled Tribes in Kerala is 75.81%.

If we compare the different categories of tribal communities in Kerala their lifestyle, culture, beliefs and income gives us a mixed picture. The majority of the tribal people are depending on agriculture and only few are employed. Some communities like Kattunayakan, are still gathering their food through hunting. Only some of the communities like Kurichya and Kuruma have developed little bit. They accepted the changes in society and are trying to attain education. Most of them are government employees and work in private sector also. To avoid the disparity amongst tribes and general population government introduced a number of educational support programmes to them. But they cannot easily access the development according to their needs. There are no proper communication system and transportation facilities. They also deprived of the basic amenities like medical facilities, electricity, good accommodation, cleanliness etc. Thus majority of tribal children continue to be outside the school system.

In Wayanad also the condition of the tribal students are same. Here also the enrollment of tribal students is very low and dropout rate is very high. There are so many issues related to the constraints of education among tribal students. The present study is an attempt to encompass new information in the field of tribal

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education. The study is focused on Paniya, Adiya, Kuruma, Kurichya, Oorali and Kattunayikka of Wayanad district.

Relevance of Study

The relevance of "Educational Status of Adivasi Students in Wayanad District, Kerala" is to prove the importance of education in social life. This study also helps to understand the changing governmental policies and how these are helped to change the system. The study may help to correct way of formulation of the policies. The attempt in the present study is to bring out the general situation of tribal communities and also bring out the difference among them. The study may also help the academics with information and policy makers to formulate policies. It establishes social relevance of the concept of education and will be useful in providing adequate solutions for the tribal development and tribal education.

Objectives of the Study

The objectives of the study are the following:-

- To examine the educational facilities available to the Scheduled Tribes in Wayanad district

- To find out reasons for the high educational dropout rate and low literacy rate among Scheduled Tribes in Wayanad

- To document the policies and the programs initiated by the government and NGO's to improve the educational attainment of tribal students

- To find out the major constraints in the tribal education

Hypotheses

The Hypotheses of the study are the following:-

- There is a relationship between the cultural factors and the educational attainment among the tribal students in Wayanad district

- Economically backward communities especially the tribes are the victim of exclusion

- There is wide disparity between the Scheduled Tribes and Non- Scheduled Tribes in enrolment and attainment of education

- Government provides many opportunities to the tribal students for the attainment of tribal education, but the educational status of tribes are not improved much

Methodology

This study intended to take care of the educational status of tribal groups in Wayanad district such as Paniya, Kuruma, Kurichya, Kattunayika, Adiya and Oorali. The methodology used for the study are sampling methods, sampling techniques and the tools used for collecting data. The researcher also used participatory observation for collecting data from the tribal students in Wayanad district. For collecting data researcher used the techniques of questionnaire and schedule of statement of opinion. Besides, the researcher went through various primary and secondary sources such as Census Report, documents, reports, data prepared by various Government and NGO's. For the secondary data mostly concentrated in books, journals, articles, unpublished and published theses and relevant web sources.

The researcher used Random sampling method such as purposive sampling in the selection of sample of respondents. The district of Wayanad is selected area for field work. For the success, the study is based on the pre- designed objective. The researcher conducted intensive fieldwork among the selected sample from the selected region. In the field work, the researcher collected information through questionnaire, from tribal students and teachers from various high schools and higher secondary schools in Wayanad district. The investigator used survey method for collecting data through Random Sampling. The study was conducted on a sample of around 146 both from high schools and higher secondary schools in Wayanad district (ie. 1.16% from the total population of the ST students in the

district). The number of school selected for the study is 22 (5% from the total schools in the district). The total number of students sample is divided into 70 samples from boys and 76 from girls. The schools are selected from three Taluks (Sulthan Bathery, Vythiri and Mananthavady in the ratio of 8: 7: 7). The researcher also collected information from the teachers in these schools. The investigator selected 50 samples from teachers. The questionnaire for students was prepared in Malayalam and for teachers in English.

The students, teachers and the administrative staff are very much cooperative and supportive. Some teachers rendered special interest for collecting data. Some of them had presented highly innovative and interesting ideas to educate tribal pupil. But some teachers viewed this study as a joke and opined that these groups were subjects of many surveys and interviews for their development but they never produced any substantial effects on their life. Some government officials were reluctant to cooperate with the study and it resulted in lag to collect data. The investigator felt a number of limitations and restrictions also. The investigator sought assistance from several native people and friends for field work.

Review of Literature

Review of literature is an important aspect of every study and it is essential for understanding the present status of the study. Literature review provides current knowledge in which the area the investigator is going to conduct the research. There are a number of studies related to tribal education and development. Some of them are given below.

Ghurye, G. S. (1943). *The Aborigines- so called and Their Future,* discuss about the aboriginal Indian population, Hindus and the modern Indian government. The author explains about the functions of Indian government for the development of the tribal population. This book gives preference to primitive tribal communities.

In another work, Ghurye, G. S. (1963). *The Scheduled Tribes* deals with the primitive tribes in India. He analyses the recommendations and reports made by the British parliament for the tribal community. The book also discusses some of the

issues faced by the tribal communities. The book is an enlargement of the second edition of Aborigines- so- called and Their Future by the same author.

Luiz, A. A. (1962). *The Tribes of Kerala* explains about the tribal groups in Kerala. His study is a comprehensive research in this field. Luiz studied eight tribal communities in detail and explains their origin, tradition, occupation, beliefs, customs etc. The work may be considered as a foundation for further studies in this area.

David, Mandelbaum. G. (1970*). Society in India* is a comprehensive analysis of Indian society. Volume of the book deals with the concept of social system and caste order and then defines the major components of Indian society. The second volume is deals mainly with social changes and its major types, recurrent and systematic.

Mathur, P. G. R. (1977). *Tribal Situation in Kerala,* deals with the socio-economic and linguistic features of tribal communities in Kerala. The book gives descriptive information on the historical aspect of tribal life, bonded labor system, problems of tribal women etc. The study also enquires into the problems faced by the tribal communities due to geographical isolation. The author tried to apply the structural and functional methods to particular tribal problems and data. His view on the Government Residential Basic Training Schools of Wayanad deserves particular attention in the context of the present study. Mathur also analyses the relationship between the education and economy.

Loggan, Williom. (1981). *Malabar Manual,* gives information on the socio-economic situations and lives of the people of Malabar region. The book also explains the nature exploitation of the tribal community and the lower caste by the feudal landlords. His focus was on to Kurichya community, about their culture, tradition and education system.

Thurston, Edgar. (1987). *Caste and Tribes of Southern India,* deals with hill tribes of Kerala. The book focuses on customs, beliefs and life of tribal groups. Thurston points out that the Brahmans have a higher index, with a wider range, in

the Northern than the Southern area. The book is very much helpful for future research in this area.

Chritoph, Von. Furer-Haimendorf. (1989). *Tribes of India: The Struggle for Survival*, details about the tribal communities of Andhra Pradesh with special reference to Gonds. The study also deals with the social changes that have taken place in recent decades. He also discusses the changing forest policies. This book is based on observation among Indian tribal population during the period 1940- 1980. His views on educational schemes for Gonds of Hyderabad and the problems of language script and teachers are important.

Deogaonkar, S. N. (1994). *Tribal Administration and Development,* explains the origin and the growth and efforts for the development of tribal population in India. Apart from examining various approaches to tribal development, it focuses on the administrative structure and organizational strategies adopted during the last many years of planning, the outlay on tribal development and the priorities adopted. The Tribal Sub- Plan strategy and its implementation have been examined elaborately and evaluation of the schemes there in has been attempted.

Sujatha, K. (1996). *Single Teacher School in Tribal Area,* explains about the major factors for the educational deprivation among the tribal communities. She explains about the benefits of single teacher schools in tribal areas, the constraints in tribal education and remedies too. She analyzed the educational status of Scheduled Tribes students in Kerala and makes a comparative study with normal schools and the alternative schools in the tribal concentrated areas.

Doshi, S. L. (1997). *Emerging Tribal Image* focused the issues like tribal development, ethnicity, integration and peasantry at regional and national level. The book also gives more importance to tribal development. He explains the approaches to the concept of development and needs of the tribal society.

Malhotra, O. P. (1998). *Tribal Education,* deals with the tribal education in India and the challenges faced by the community. He explains the educational status of various communities in different states. The author tries to explain the

governmental programmes for tribal development in education and how these are implemented among tribal schools and other educational institutions.

Tripathy, S. N. (1998). *Tribals in India: The Changing Scenario* deals with the issues relating to tribes in India, covering problems, development perspectives and policies. The study also explains about the land alienation, migration, displacement etc. This book will be immensely useful to the administrators, planners, researchers, social scientists and policy makers in formulating policy for tribal development in our country.

Ahuja, Ram. (1999). *Society in India, Concept Theories and Recent Trends,* attempts to discover the complexities of the Indian society. In this book the author tries to give his version of the Indian society after getting inspired by various other versions already put forward by other researchers. The study looks at the complex structure of Indian society from the historical, political, religious and philosophical points of view.

Panikkar, K. N. (2002). *Culture, Ideology, Hegemony: Intellectual and Social Consciousness in Colonial India,* explores the interconnection between the culture, ideology and hegemony and explains how Indians came to terms with colonial subjection. In his study he emphasis about the importance of education for economic and cultural development. He also explains about the national integration and the socialistic pattern of society.

Mehta, P. C. (2004). *Ethnographic Atlas of Indian Tribes* emphasizes on the importance of ethnography of every tribal group. He compares tribal communities in the world. In 2004 the author wrote another book "*Development of Indian Tribes"* in which he used the term development in wider sense. His emphasis is on development of Indian Tribal Commissions and Committees, development of Indian tribes, tribal women, educational programs etc.

Sah, D. C. & Sisodia, Yantindra. Singh. (2004). *Tribal Issues in India,* explains the changes in the tribal society in the context of 73rd constitutional amendment. He discusses the reason behind the educational backwardness among

tribes and the remedial measures. The socio- economic deprivation of tribes due to the process of economic change is also discussed. The book suggests that interdisciplinary and inter- professional teams should embark upon action- oriented research in tribal areas.

Hooja, Meenakshi. (2004). *Policies and Strategies for Tribal Development,* discusses the approaches, strategies and schemes for tribal development in India over the various Five Year Plans periods. The book also discusses the future challenges and number of recommendations made. Special attention has been paid to the problems and achievements of tribal development programs and administrative arrangements in India's Central Tribal Belt[2] (CTB).

Sharma, RamNath. & Sharma, Rajendra. Kumar. (2006). *Problems on Education in India,* introduced the present day society's concept of education. The book also teach us the role of teachers, students, guardians and governmental authorities etc. The main themes in this book are women education, adult education, education of SCs/ STs, teachers education etc.

Rath, G. C. (2006). *Tribal Development in India: The Contemporary Debate* discusses thoroughly the concept and policy of development including special provisions provided in the constitution. The role of commissions and committees are also discussed in details. The focus is on tribal women and educational programmes. Keeping in view the importance of the subject the author discusses the different aspects of development modes of tribal population.

Sharma, K. L. (2007). *Indian Social Structure and Change,* is focuses the national integration. This book is interdisciplinary in nature as it brings history into its orbit and takes sociology to history and other sphere of knowledge. Analysis of caste, family, village and urban life, weaker sections, status of women and processes of social change etc. are discussed in detail.

Aerthayil, Mathew. (2008). *Impact of Globalisation on Tribes,* explains the changes of Globalization has brought about in India. This book details the impact of Globalization on the tribal people in Kerala, who are the most underdeveloped and

marginalized group in the state. It also provides a look at a negative impact of Globalization on tribes.

Prasad, A. K. (2010). *Educational Progress Among Tribals in Kerala,* deals with the importance of education, health and social development of the tribes. The author gives prime importance to commissions and committees constituted from time-to-time for review the government policies and give recommendation of programs/ schemes for the betterment and welfare of the tribal communities. The author gives more emphasis to study details about the policies and programmes implemented by the government for Schedule Tribes education.

Chaudhary, S. N. (2010). *Tribal Economy at Crossroads,* deals with the nature and dynamics of tribal economy in India. This book discusses the functional and dysfunctional implications of the changing pattern of tribal economy. The book is helpful to those who are directly or indirectly associated with the question of tribal development. It explains the comprehensive and sustainable development of tribal economy in the era of globalization.

Baiju, K. C. (2011). *Tribal Development Under Decentralised Governance in Kerala: Issues and Challenges,* explains about the development and welfare programs implemented by the state government. The work also deals with poverty, land alienation, healthcare and social development of tribes. The study discusses about the implementation of the health schemes for tribal communities in Thiruvananthapuram district. It points out that the delay from government side is the reason for the remoteness of the habitation increases.

Chathukulam, Jos. & Reddy, Gopinath. (2013). Issues in Tribal Development the Recent Experiences of Kerala, discusses the formulation and implementation of Tribal Sub Plans in Kerala. Through this he suggested that education, healthcare and housing has been the focus of the policy makers. The study reviews about some schemes like Swarnajayanthi Gram Swarozgar Yoja, Indira Awaz Yogna, and Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGS).

Shriram, V. Naik. (2017). *Tribal Studied and Social Development,* is the study on tribes and social development in India. The book makes a comprehensive study of the economic, social, political and religious organizations of the Indian tribe's. A detailed study about the psychological factors in personality structure in tribal settings is carried out in the work. The other major aspects discussed are: tribal village, approaches, planning and programs for tribal development and cultural changes among the tribes of India today.

Plan of Work

The study on 'Educational Status of Adivasi Students in Wayanad District, Kerala' is divided into seven chapters. Chapter I is Introduction which includes the statement of problem, relevance of study, objectives of the study, hypotheses, methodology, review of literature and plan of work. Chapter II 'Scheduled Tribes in India: An Overview' deals with the historical background and Socio- Cultural profile of the tribal community in India especially in state of Kerala and Wayanad district. Chapter III 'Approaches, Policies and Programmes for the Development of Tribes in India' discuss the policies and programmes for the development of the tribes, constitutional guarantees, major approaches for development of tribal communities and Five Year Plans for tribal development. Chapter IV 'Tribal Development Activities in Kerala: Role Played by Government and Non-Governmental Organizations' deals with the Central and State government policies and programs and different types of NGOs for the development of tribal communities. Chapter V 'Tribal Education: Perspective on Pedagogy' includes evolution of tribal education policy in India and government policies and programmes for tribal education. Chapter VI 'Educational Status of Scheduled Tribes in Wayanad District: An Analysis' analyses the data collected through the survey conducted among tribal students. Chapter VII 'Conclusion' which includes major findings and suggestions based on the study.

Notes

1.   Adivasi is a collective term for the Indigenous people in India. In India, Scheduled Tribes referred as Adivasi.

2.   India's Tribal Belt refers to contiguous areas of settlement of tribal people of India within the Indian Sub- continental.

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CHAPTER II

SCHEDULED TRIBES IN INDIA:
AN OVERVIEW

Tribes in India

Tribal people are found all over the world. Historically, Tribes in India are called as 'Adivasis'. In India, the term Adivasi and tribes have administrative and legal connotation. The Imperial Gazetteer of India defines a tribe as a "collection of families bearing a common name, speaking a common dialect, occupying or professing a common territory and is not usually endogamous, though originally it seems to be" (Purshottam & Dhingra, 2017). The Government of India Act 1935 used the word 'Backward Tribes' to denote the tribal community. The constitutional term for Adivasis is Scheduled Tribes. India is the nation with the highest concentration of 'Indigenous' people in the world. According to 2011 Census a mass with population of 10,42,81,034 (10.43 crore), the Adivasis constitute 8.6% of the total population of the country. Among them the number of male is 5,24,09,823 (5.2%) and the female is 5,18,71,211 (5.1%). They are residing in the 15% of the country area. Tribes are scattered all over Indian states except Punjab, Haryana, Delhi, Chandigarh and Pondicherry. Most of the tribes are settled in the central part of India such as Maharashtra, Madhya Pradesh, Odisha, Chhattisgarh, Gujarat and Jharkhand.

In India, 705 tribal groups are identified and among them, 75 communities are categorized under Primitive Tribal Groups (PTGs). The Primitive Tribal Groups are the most vulnerable and economically backward communities of the Scheduled Tribes. Lokur Committee (1965) identified certain criteria for specification of a community as Scheduled Tribes. They are: -

(a) Indication of primitive traits

(b) Distinctive culture

(c) Shyness of contact with the community at large

(d) Geographical isolation

(e) Backwardness.

Four criterions are initiated by the Central government in identifying the Primitive Tribal Groups (PTGs). They are:-

(a) Pre-Agricultural Level of Technology and Economy

(b) Very Low Rate of Literacy

(c) Declining or Near Stagnant Population and

(d) A Subsistence Level of Economy.

Generally the Indian tribes are categorised into three groups. They are *Mongoloids:-* Tribes in the North- Eastern parts such as Naga, Chakma, Ahor, Kuki, Mikir, Mishmi, Garoo, Khasi comes under this category, *Austric:-* Oroan, Ho, Santhal, Biyar, Savaras, Kandha, Bhumiji belong to this category and *Dravidians:-* The tribes in Bihar, Gujarat and Southern States belong to this community. They are classified according to their language (Deogaonkar, 1994).

The Mangoloid races are found in the Sub- Himalayan region. They are categorized into two, namely the Palacio Mongoloids and the Tibeto Mongoloids. The Palacio Mongoloids are living in Assam, Nagaland, Manipur, Mizoram, and Meghalaya. The Tibeto Mongoloids are living in Arunachal Pradesh and Sikkim. They are migrated from Tibet. The Austric tribes are found all over India and even in Myanmar, Malaysia and some South- East Asian Islands. The Negritos are the earliest inhabitants of the Indian Peninsula region, but they almost disappeared. Some believe that they are still found in Andaman and Nicobar Islands, known as the Great Andamanese, the Sentinelese, the Onges and the Peniyans.

Table 2.1

Total Population of Scheduled Tribes in India: State/ Union Territory Wise

Sl No	Name Of The State/ UT	Total Population	ST Population	% of STs in The State to Total State Population	% of STs in The State to Total State Population in India
I	INDIA	1210569573	104281034	8.61	-
1	Andaman & Nicobar Island	380581	28530	7.49	0.02
2	Andhra Pradesh	84580777	5918073	6.99	5.67
3	Arunachal Pradesh	1383727	951821	68.78	0.91
4	Assam	31205576	3884371	12.44	3.72
5	Bihar	104099452	1336573	1.28	1.28
6	Chandigarh	1055450	0	-	-
7	Chhattisgarh	25545195	7822902	30.62	7.50
8	D & N Haveli	343701	178564	51.95	0.17
9	Daman & Diu	243347	15363	6.31	0.01
10	Goa	1458545	149275	10.23	0.14
11	Gujarat	60439692	8917174	14.75	8.55
12	Haryana	25351462	0	-	-
13	Himachal Pradesh	6864602	392126	5.71	0.37
14	Jammu and Kashmir	12541302	1493299	11.90	1.43
15	Jharkhand	32988134	8645042	26.20	8.29
16	Karnataka	61095297	4248987	6.95	4.07
17	Kerala	33406061	484839	1.45	0.46
18	Lakshadweep	64473	61120	94.79	0.05
19	Madhya Pradesh	72626809	15316784	21.08	14.68
20	Maharashtra	112374333	10510213	9.35	10.07

21	Manipur	2570390	902740	35.12	0.86
22	Meghalaya	2966889	2555861	86.14	2.45
23	Mizoram	1097206	1036115	94.43	0.99
24	Nagaland	1978502	1710973	86.47	1.64
25	NCT of Delhi	16787941	0	-	-
26	Odisha	41974218	9590756	22.84	9.19
27	Pondicherry	1247953	0	-	-
28	Punjab	27743338	0	-	-
29	Rajasthan	68548437	9238534	13.47	8.85
30	Sikkim	610577	206360	33.79	0.19
31	Tamil Nadu	72147030	794697	1.10	0.76
32	Tripura	3673917	1166813	31.75	1.11
33	Uttar Pradesh	199812341	1134273	0.56	1.08
34	Uttarakhand	10086292	291903	2.87	0.27
35	West Bengal	91276115	5296953	5.80	5.07

Source: Census of India 2011 (excluding three sub- division of Senapati district of Manipur)

Figure 2.1: Percentage of Tribal Population in India (States and Union Territories)
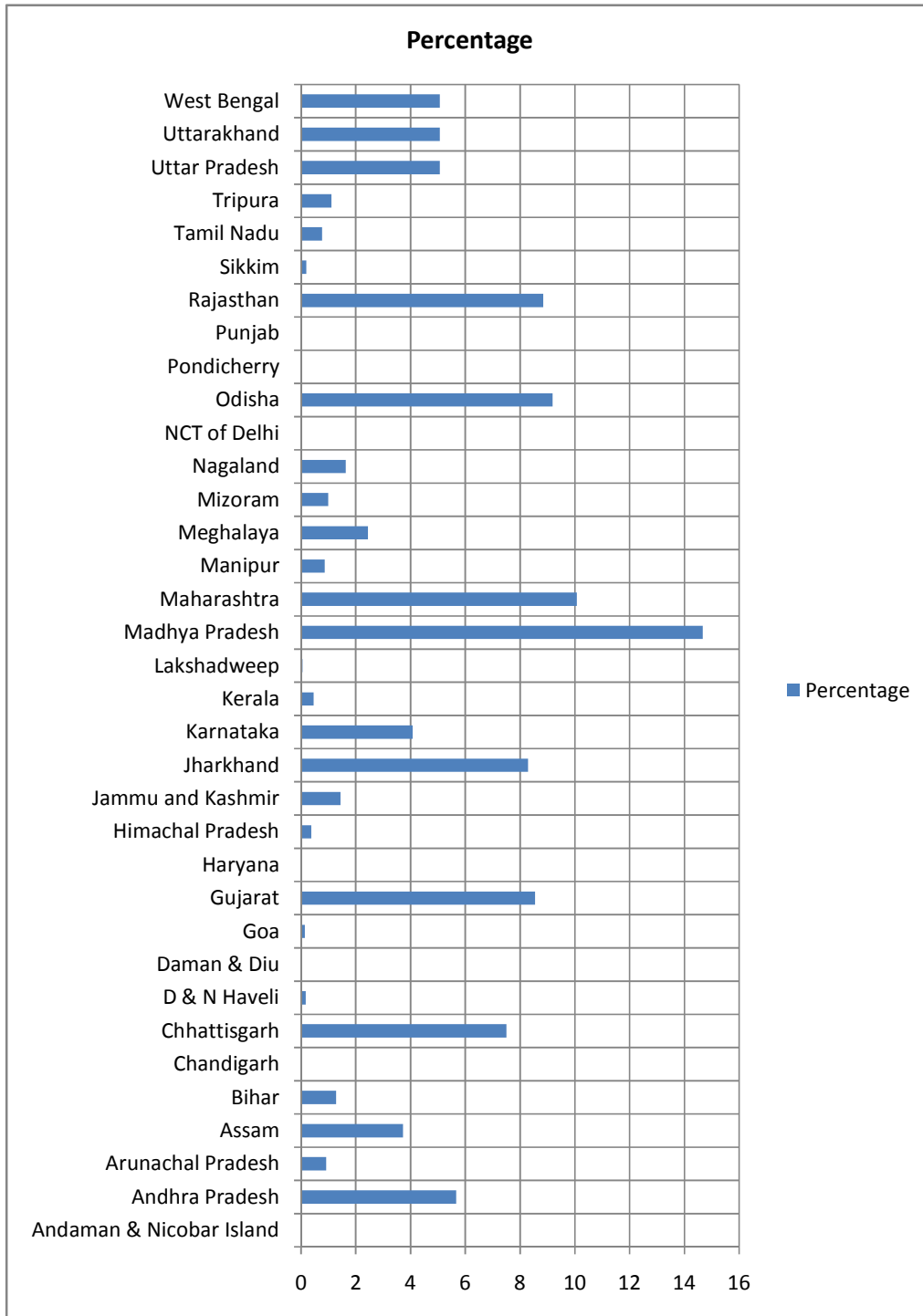
Table 2.1 and the bar diagram 2.1 above shows the details of the proportion of Scheduled Tribes among the total population of each state in India. The Himalayan Region has 2.03 per cent of Scheduled Tribes in the states of Jammu and Kashmir, Himachal Pradesh, Uttarakhand and Uttar Pradesh; The North Eastern Region has 12.41 per cent of Scheduled Tribes in Sikkim, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, Meghalaya, and Assam; The Central East India Region has the largest proportion of Scheduled Tribes about 52.51 per cent in Andhra Pradesh, Bihar, Jharkhand, Madhya Pradesh, Chhattisgarh, Orissa and West Bengal; The Western Region of Rajasthan, Gujarat, Daman and Due, Dadra and Nagar Haveli, Maharashtra and Goa has 27.64 per cent of Scheduled Tribes; The Southern Region has 5.31 per cent of Scheduled Tribes in the states of Karnataka, Kerala, and Tamil Nadu; and finally, 0.11 per cent of Scheduled Tribes live in the Island region of Andaman and Nicobar Islands and Lakshadweep.

Table 2.2

State/ Union Territory Wise Scheduled Tribes Population and the Decadal Growth Rate

State/ Union Territory	Scheduled Tribes Population			Decadal Growth Rate Among Scheduled Tribes		Decadal Growth Rate Among Total Population		% of Scheduled Tribes in The State to Total State Population	
	1991	2001	2011	1991-2001	2001-2011	1991-2001	2001-2011	1991- 2001	2001- 2011
INDIA	67758380	84326240	104281034	24.45	23.66	22.66	17.64	8.20	8.61
Andaman & Nicobar Island	26770	29469	28530	10.08	-3.2	26.90	6.86	8.27	7.5
Andhra Pradesh	4199481	5024104	5918073	19.64	17.8	14.59	10.98	6.59	7.0
Arunachal Pradesh	550351	705158	951821	28.30	35	27.00	26.03	64.22	68.8
Assam	2874441	308570	3884371	15.10	17.4	18.92	17.07	12.41	12.4
Bihar	6616914	758351	1336573	-	76.2	-	25.42	0.91	1.28
Chandigarh	NST	NST	NST	NST	NST	40.28	17.19	NST	-
Chattisgarh	-	6616596	7822902	-	18.2	-	22.61	31.76	30.6
D & N Haveli	109380	137225	178564	25.46	30.1	59.22	55.88	62.24	52.0
Damn & Diu	11724	13997	15363	19.39	9.8	55.73	53.76	8.85	6.31
Goa	376	566	149275	50.53	-	15.21	8.23	0.04	10.23
Gujarat	6161775	7481160	8917174	21.41	19.2	22.66	19.28	14.76	14.8
Himachal Pradesh	218349	244587	392126	12.02	60.3	17.54	12.94	4.02	5.71
Jammu & Kashmir	-	1105979	1493299	-	35	-	23.64	10.90	11.90
Jharkhand	-	7087068	8645042	-	22	-	22.42	26.30	26.2

Karnataka	1915691	3463986	4248987	80.82	22.7	17.51	15.60	6.55	6.95
Kerala	320967	364189	484839	13.47	33.1	9.43	4.91	1.14	1.45
Lakshadweep	48163	57321	61120	19.01	6.6	17.30	6.30	94.51	94.8
Madhya Pradesh	15399034	12233475	15316784	-	25.2	-	20.35	20.27	21.1
Maharashtra	7318281	8577276	10510213	17.20	22.5	22.73	15.99	8.85	9.4
Manipur	632173	741141	902740	17.24	21.8	17.94	12.05	34.20	35.1
Meghalaya	1517927	1992862	2555861	31.29	22.3	30.65	27.95	85.94	86.1
Mizoram	653565	839310	1036115	28.42	23.4	28.82	23.48	94.46	94.4
Nagaland	1060822	1774026	1710973	67.23	-3.6	64.53	-0.58	89.15	86.5
Odissa	7032214	8145081	9590756	15.83	17.7	16.25	14.05	22.13	22.8
Rajasthan	5474881	7097706	9238534	29.64	13.2	28.41	21.31	12.56	13.5
Sikkim	90901	111405	206360	22.56	85.2	33.06	12.29	20.60	33.8
Tamil Nadu	574194	651321	794697	13.43	22	11.72	15.21	1.04	1.1
Tripura	853345	993426	11668136	16.42	17.5	16.03	14.84	31.05	31.8
Uttar Pradesh	287901	107936	1134273	-	950.6	19.47	20.23	0.06	0.56
Uttarakhand	-	256129	291903	-	14	-	18.81	3.02	2.89
West Bengal	3808760	4406794	5296953	15.70	20.2	17.77	13.84	5.50	5.8

Sources: Census of India 1991, 2001 and 2011

 # NST- Non- Notified Scheduled Tribes in the State

The decadal growth of Scheduled Tribes is better than the growth rate of the general population between 1991- 2001, and between 2001- 2011. Between 1991 and 2001, when the decadal growth rate of the general population was recorded at 22.66, the Scheduled Tribes growth rate was 24.45. Similarly, between 2001 and 2011, when the decadal growth rate of general population was 17.64, the growth rate of Scheduled Tribes population in the corresponding period was 23.66. On the whole, the Scheduled Tribes population within the total population of India has increased from 8.2 per cent in 2001 to 8.6 per cent in 2011. In many states, the Scheduled Tribes as a proportion of the population is constant between 2001 and 2011 census. However, States/ Union Territories such as Andaman Nicobar Islands, Chhattisgarh, Daman and Due and Nagaland have recorded small decreases in the relative proportion of Scheduled Tribes population between 2001 and 2011 (up to about 3 per cent decrease in Nagaland). The most significant decrease in proportion is in Dadra and Nagar Haveli, which has recorded a decrease of about 10 per cent over the decade. Other states have recorded small increase which may be due to population growth as well as states reorganization. Moreover, a significant increase in proportion can be noted in Sikkim (about 13 per cent), Arunachal Pradesh (about 4 per cent).

Geographically the tribes are scattered in five regions. The North- Eastern Region consists of Assam, Arunachal Pradesh, Mizoram, Nagaland and Tripura. The Tribes in this region are Garo, Keeki, Mizo, Khasi, Munda, Sema, Nagas, Riyang etc. The Sub- Himalayan Region includes North and North- West India and Himachal Pradesh. The major tribes in this region are Gurjar, Gaddi, Theru etc. The Central and East India consists of West Bengal, Bihar, Orissa, Madhya Pradesh and Uttar Pradesh. The major tribes are Baiga, Bondo, Juang, Kol, Khond, Santhal etc. The South India includes the states of Kerala, Andhra Pradesh, Tamil Nadu and Karnataka. The major tribes are Tod, Kol, Kadar, Cholanaiken etc. and the Western India includes Rajasthan, Gujarat and Maharashtra. The major tribes are Bhils, Garasia, Gonds, Warli, Munda etc. (Deogaonkar, 1994).

The tribes of India differ from one another in their religion, region, language, culture, customs, and racial traits and so on. The major tribes in India are the Santals, the Oraons, the Bhils, the Gonds and the Minas. They live in different regions of the forest and speak their own languages. The states of Orissa, Madhya Pradesh, Gujarat, Maharashtra, Andhra Pradesh, Bihar, West Bengal and the Northern Region have a majority of tribal population. Earlier those people were a homogenous and self-contained unit without any hierarchical or caste discrimination. Each community had a master for its protection. Master assumed political and military power and was considered as the ruler. Each community had its own administrative system and decentralization of authority and are associated with large kingdoms. The 'Maniki' and 'Munda' system in Singhbhum and the 'Manjhi' system in Santal Pargana are examples of tribal institutions. India has more than a hundred different tribal languages, mostly Tibeto- Burman but also Dravidian, Austro- Asiatic, Indo- Aryan. Of these, only two (Santali and Bodo) are included among the nation's twenty- three official languages. In 2003, as part of a political settlement in Assam and Eastern India, these two tribal languages were added to the Eight Schedule of the Indian Constitution (Dalmia & Sadana, 2012).

Table 2.3

Profile of Tribes in India

Particulars	Years (2001)	Years (2011)
Population	84,326,240	104,281,034
Sex Ratio	978	990
Literacy	47.1%	59.0%
Male Literacy	59.2%	68.5%
Female Literacy	34.8%	49.4%

Source: Census of India 2001 & 2011

The population of tribes have increased over the years. Now they constitute more than 10 cores. Compared to national sex ratio, the tribal sex ratio had increased in 2011. The literacy rate of Scheduled Tribes in 2001 was 47.1%, but there was a tremendous increase in 2011. The literacy rate of STs has increased to 59%, but it is

still below the general literacy rate. Male literacy is low among the STs and female attain more education.

Table 2.4

Scheduled Tribe Population and Decadal changes by Residence: Persons

Years	Rural	Urban	Total
1961	29.4	0.8	30.1
1971	36.7	1.3	38.0
1981	48.4	3.2	51.6
1991	62.8	5.0	67.8
2001	77.3	7.0	84.3
2011	93.8	10.5	104.3

Source: Census of India 1961 to 2011

Table 2.4 shows the decadal changes of Scheduled Tribes community in India. While analysing the table we can understand that there is increase in the population of Scheduled Tribes in the Rural and Urban areas. In 1961, there was only 29.4 per cent of the Scheduled Tribe population, while in 2011 it increased to 93.8 per cent in rural areas. So there was 64.4 per cent increase in the population. Similarly in the case of the urban population it led to 9.7 percentage increase of the Scheduled Tribe population.

Scheduled Tribes in Kerala

Tribes are original inhabitants of a region or locality, leading an isolated life. They are having minimal contact with the rest of the population. A number of characteristics prescribed to tribal communities in India, some of these criteria may not apply to some tribes, particularly in Kerala. For example language, their languages are Dravidian, Tamil, Kannada etc., now they are close to the Malayalam language. Another instinct is isolation, in Kerala tribes communities are trying to come out the isolation and joining with the mainstream society. But an Adivasi community of the state provides their family on the basis of social organization and control. Most of them are engaged in the occupation of agriculture. Paniya, Kurichian, Adiyan etc are leading cultivators and they produce ragi, rice, ginger etc.

some other communities like Malai Vedan, Kadars, Kattunaykan etc. are engaged in hunting. Most of the tribes of Kerala are non- vegetarian.

According to 2011 Census, Kerala total STs population is 4,84,834 which means tribes constitute 1.5% of the total population of the State. The tribal communities are divided into seven territorial groups and living in different regions based on historical, ethnic and socio- cultural relations. They are *Kasargod:* This district comprises of two taluks of Kasargod and Hosdurg of Kannur district. Koragas and Maratis are the two most important communities living in this region. Koragas is one of the most backward communities among tribes in Kerala. *Wayanad:* This district comprises between the two districts of Kannur and Kozhikode. The major tribal communities in Wayanad district are the Paniya, Kattunayakans, Adiyans, Ooralies, Kuruman, Kurichyan, Mullukurumans, Pulayans, Kundavadiyans, Kalanadis etc. Most of them are cultivators, food gatherers and hunters. Due to the migration of other non- scheduled communities to the district they became minority. *Attappady:* Major three communities living in this district are Irulars, Mudugars and Kurumbas. *Nilambur:* The Nilambur forest division is situated in Manjeri taluk of Malappuram district. The major tribal communities living in this region are Cholanaickans, Aranadans, Allars, Kurumans and Paniyans. Cholanaickans are the caveman of Kerala. Their main occupation is collecting the forest products and they are food gatherers. *Parambikulam:* Parambikulam is located in Palakkad district. The most important tribe in this region is Kadars. They are food gatherers and collecting forest products. Some of them are now forest labourers. They also send their children to Ashram schools. *Idukki:* The major tribal communities are Ooralies, Pulayans, Mannans, Aryans, Muthuvans, Ulladans etc. and *Trivandrum:* Kanikkar is the most important tribe in this district. Most of them are food gatherers and cultivators. Today many of them are educated. (Mathur, 1977)

A tribal community is controlled by a headman named 'Moopan' and his wife known as 'Moopathy'. Moopan decides all the matters related to his community. His word is the final decision of all. Each community has a different

tradition and customs and which are decided by the Moopan. In some communities, Moopan has two roles as Priest and as Head. Both matrilineal and patrilineal systems are followed in the selection of tribal chief. Tribes in Kerala mostly followed Makkathayam except for Kurichians and Malayarayas. Most of the tribal groups are residing in the forest areas.

Now the early situations of tribal communities are entirely changed from the past and they have a remarkable change in their character. They attain modern education, political participation, changes in lifestyle, food habits, language, social interaction etc. The Malayalam language became a common language and it replaced the local dialects. But some communities are also there who do not accept these changes. Tribal communities of Kerala are extremely different from other tribal groups. They are classified on the basis of the economy, labour etc. In Travancore – Cochin area the general name of Tribes is "Kattujathi" and in Malabar "Kattukuruman" both means 'people of the forest'. In Kerala, all districts have some tribal population. Among this 80% of tribes are concentrated in the districts of Wayanad, Idukki, Palakkad, Kannur and Kozhikode.

The living conditions of tribal communities in Kerala are very miserable. 49% of tribes have no toilets, no ration cards, graduates, and post graduates have no jobs, no houses etc. Constitution of India offers socio-economic justice, equality, assurance of the individual's dignity etc. to all citizens. Our constitution is also enriched with several provisions for the STs. This helps them to safeguard and promote their cultural, social, educational and economic interests. Education helps them to gain better social, political, economic and cultural development. After the independence, many new programmes are launched for the ST communities. Kerala state also introduced several educational programmes as part of development plans for the tribes. While comparing with the other population tribal literacy is the lowest in Kerala. The tribes are an inseparable category in the Kerala population. They have their own unique culture and civilization. Tribes are divided into several categories and their customs and practices are varying from one other. They are the most marginalized section of the state.

Table 2.5

District Wise Distribution of ST Population of Kerala

District	Population	Percentage of the STs to the total population	Percentage within communities
KERALA	484839	1.45	100
Kasargod	48857	3.75	10.08
Kannur	41371	1.64	8.53
Wayanad	151443	18.55	31.24
Kozhikode	15228	0.49	3.14
Malappuram	22990	0.56	4.74
Palakad	48972	1.74	10.10
Trissur	9430	0.30	1.94
Ernakulam	16559	0.50	3.42
Idukki	55815	5.04	11.51
Kottayam	21972	1.11	4.53
Alappuzha	6574	0.31	1.36
Pathanamtitta	8108	0.68	1.67
Kollam	10761	0.41	2.22
Thiruvananthapuram	26759	0.81	5.52

Source: Census of India 2011

Figure 2.2: Percentage of Scheduled Tribes in Kerala
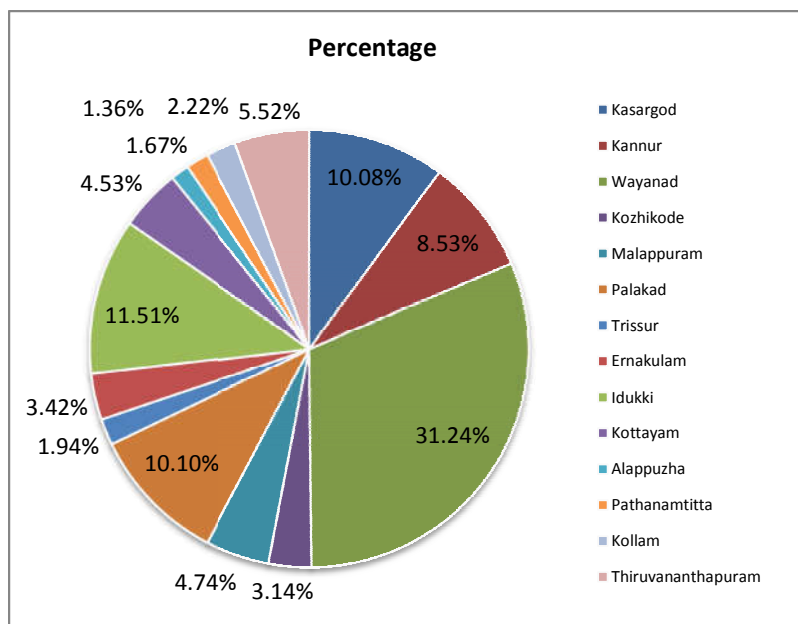
Table 2.5 and diagram 2.2 above shows the district wise population of Scheduled Tribes in Kerala. While comparing the population of STs in district wise, the size of the tribal population is highest in Wayanad. It has 31.24 per cent of the tribal population of the State, which constitute 18.55 per cent of the total population of the district, Idukki (11.51%), Palakkad (10.10%) and Kasargode (10.08%) respectively. Alappuzha district has the least tribal concentration as well as the population of tribes. Tribal population in Kerala are concentrated in all districts but the majority are residing in Wayanad, Idukki and Palakkad which constitutes 62.93 percentage of the total population of Tribes in State.

Among 36 tribal communities of Kerala, five of them are Primitive Vulnerable Tribal Groups (PVTGs). Kattunaikan, Koraga, Cholanaikan, Kurumbar and Kadar are known as Primitive Vulnerable Tribal Groups (PVTGs). The Government of India in 1976 have categorised 75 tribal groups as Primitive Vulnerable Tribal Groups (PVTGs) based on the criteria of pre- agricultural stage of development, low literacy rate, marginal and stagnant rate of growth etc. (Seethakakkoth, 2005).

Table 2.6

Population of Primitive Vulnerable Tribal Groups (PVTGs) in Kerala

Name of the PTGS	1961	1971	1981	1991	2001	2011
Cholanaikans	-	306	234	-	-	124
Kadar	-	1120	1503	2021	2145	2949
Kattunaickans	-	5565	8803	12155	14715	18199
Koraga	-	1200	1098	1651	1152	1582
Kurumbar	-	1319	1283	1820	2174	2586
Total	-	9510	12921	17647	20186	25440

Source: Office of RGI & Census Commissioner of India

Tribes in Wayanad

Wayanad district came into existence on 1st November 1980. It is the 12th district of Kerala consisting of Mananthavady, Sulthan Bathery, and Vythiri Taluks. The name Wayanad derived from "Vayal Nadu" (land of paddy field). It is a place of wildlife and tradition matters. The culture of Wayanad is mainly tribal oriented.

Some of the tribal groups are experts in rice cultivation. They are eco- friendly cultivators and evolved exotic varieties of paddy. So Wayanad came to be known as "Vayal Nadu". Today some tribal groups and Jains are cultivating a few of these varieties. In early period Wayanad was ruled by the Raja of Veda Tribe. In the period of Tippu Sultan, Wayanad was the most important trade route. On this basis, Wayanad is known as "Vazhi Nadu". In the time of struggle between Pazhassi Raja and colonialist; he resorted in the jungle and waged a guerrilla war with the support of Adivasis.

Wayanad is the least populated district with a population of 8,17,420 out of which 77,466 are females and 75,347 are males. Majority of the tribal population in Kerala are residing in Wayanad district. According to 2011 census, the total Adivasi population in the district is 1, 51,443 (18.5 per cent). Wayanad ranks first in STs Population in Kerala state. According to 2001 census, it was 17.3 per cent with 1,36,062 tribes. The Scheduled tribes Male- Female ratio in Wayanad is 1028: 1000 (Census, 2011).

There are 36,135 Adivasi families in the district. The important tribal groups in the districts are Paniya, Kuruma, Kurichya, Kattunaickan, Adiyan, Orali etc. The tribes in Wayanad are practice shifting cultivation, food gathering and hunting also. During the colonial period the Britishers entered into the district with the help of Adivasis. The British people entered into the heart of Wayanad with the help of a tribe man known as "Karinthandan" and he was killed by the Britishers themselves. Among the tribal communities, Paniya and Adiya are the traditionally bonded labourers. Kattunaickans and Ooralies are the most vulnerable sections of the tribal groups. Wayanad is an agrarian district and most of the tribal groups are working in the fields of others. The literacy rate of Adivasis in Wayanad is 70.52 per cent, out of which, the literacy rate of male population is 76.97 per cent and the female is 64.33 per cent.

Table 2.7

Kerala- Wayanad: A Comparative Profile

	Kerala	Wayanad
Total population	33406061	817420
Scheduled Tribes population	484839	151443
Scheduled Castes population	3039573	32578
Sex ratio (female per 1000 male)	1084	1035
Sex ratio (0-6 years)- (female per 1000 male)	964	965
Sex ratio (STs)- (female per 1000 male)	1035	1033
Sex ratio (SCs)- (female per 1000 male)	1057	986
Literacy	28135824	645585
Scheduled Tribe literacy	72.77	70.52
Decadal population growth 2001- 2011	6.1%	6.8%
Work participation rate	34.8%	41.6%
Non workers	21786998	477343
Main workers	9329747	263445
Women work participation rate	18.2%	26.8%
Cultivator	670253	52759
Agricultural labourers	1024883	332578

Source: Census of India 2011

Table 2.7 above shows the comparative profile of the tribes in Kerala and Wayanad. In this the most important to note that the total literacy rate of Kerala is 94 per cent. Out of which the male literacy rate is 92 per cent and female is 96 per cent. The literacy rate of Wayanad is 89 per cent. In this male constitute, 92.5 per cent and female is 85.7 per cent. Another notable thing is that women working participation in Wayanad district is 26 per cent from the total state level participation.

The district is divided into three Block Panchayats: Manathavady, Kalpetta and Sulthan Bathery. On 1st July 2010, a new Block Panchayat was constituted known as Panamaram. So the district is now divided into 4 Block Panchayats[1]. The district is divided into 26 Panchayats and a Municipality. The district headquarter,

Kalpetta is the only municipal town in the district. There are 2,167 Adivasi Ooru (hamlets) in Wayanad. 425 in Kalpetta, 614 in Mananthavady, 550 in Panamaram, 535 in Sulthan Bathery and 43 in Kalpetta Municipality. Among the communities of Kurichia, Karimpalan, Wayanad Kadar the male population is more than females. Most of the tribal communities belong to Hindu religion (94.02 per cent). In the district, 32.45 per cent constitutes children up to the age seventeen. 59.79 per cent is between the age of 18- 59 and 7.76 per cent is above Sixty. 6.20 per cent are below the age of three. Among them, 45.18 per cent are married. There are 367 families, which are of inter-caste marriages (Census, 2011).

Wayanad is an agrarian district with large-scale plantations. So agriculture plays a major role in the economy of Wayanad. The total area of the district is 21,347 sq.km, out of which 788 sq.km is used for agriculture (54 per cent of the total land area of the district). The district is famous for cash crops like tea, coffee, pepper, cardamom, turmeric etc., There are three tribal settlement projects in Wayanad such as Cheegeri (Ambalavayal Grama Panchayat), Sugandhagiri Cardomon Project (Pozhuthana Grama Panchayat), and Pookkodu Diary Project (started as a part of Western Ghats Development Programme). For the tribal welfare and administration, there are three offices like Tribal Extension Office, Integrated Tribal Development Project[2] (ITDP) and ST promoters in the district.

In 1980's the price of coffee and pepper was increased. Around 5 acres of land is used for coffee and pepper. Pulpally is famous in pepper cultivation. With 1990's a fall in agriculture sector made a crack in the Wayanad economy. It totally affected the socio-economic foundation of Wayanad district. This leads to recession in all sectors. Such situation the survival of the people is more crucial. Farmer's suicide became common in the district. So the Adivasis are victimized and their survival was more difficult. It leads to poverty in the Wayanad district. The starvation death, diseases etc. are widespread among tribes.

Figure 2.3: Employment Status of Scheduled Tribes in Wayanad
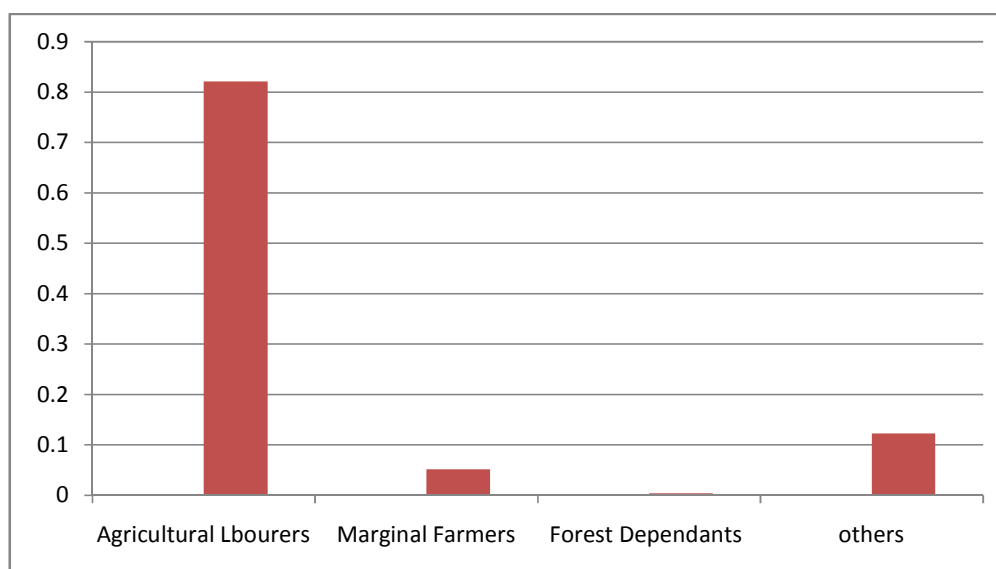
Source: Wayanad District Report, 2008

Figure 2.3 above shows the employment status of tribes in Wayanad district. There are 36135 families in this district. These families live by agricultural occupation. Among these 29,668 families which means 82.10 per cent, are agricultural labourers. 156 families are forest dependents (0.43 per cent), 1,872 families are marginal farmers (5.18 per cent) and 4,439 families are others (12.28 per cent). 391 families have no income. So the tribes are using their manpower for their survival and empowerment.

Credit market system is the most crucial issue in the Wayanad district. So the banking system expanded in Wayanad. The cooperative societies, as well as the self-help groups, are started in the district. Most of the loans are availed from Kudumbasree (31.22 per cent), Cooperative banks (17 per cent), Nationalised Banks (16 per cent) and other Private Banks and such other private money lending institution (30 per cent). These loans are availed by the major communities such as Adiya, Kurichia, and Paniya mainly for agricultural, daily expenditure and medical treatment. Kuruma spend cash (loan) for education, housing, agriculture etc.

In the case of poverty Wayanad district and its tribes are at the top. Due to malnutrition, the rate of infant death is very high. Many of the cases are reported in

the Meppady and Noolpuzha panchayat. The majority deaths occurred among Adivasi children. In the state the Wayanad district is ranked 14th in urban population and telephone facilities, 13th in Sex ratio, and 12th in good condition of houses and in literacy rate. Another major issue is regarding the higher dropout at primary level, compared to general population. Low performance at school, lack of sensitivity, low results, low attainment of education etc. are the major issues. There are so many reasons behind these issues. Many constitutional provisions, welfare programmes and legal benefits are offered by the government for the welfare of the tribal communities. But still, they are mostly backward in all respects. They are facing the problems in all spheres of life like health, education, land alienation, loss of cultural life etc. The tribes organise their own pattern of life on the basis of their culture. Over centuries, the Adivasis have evolved some difficulties in the social custodial mode of living. Tribes belong to their territories which have their own specialties, culture, religion etc. Many facilities and policies are provided by the government to improve their standard of life. But still, they are in the same condition. They are not received any real benefits of policies implemented by the government.

The aboriginals are the most backward community in India. Their basic human rights are infringed at each stages of their social life. Aboriginals are backward and poorer. They are living in isolated areas. They could not access the road, communication, health and education facilities. They are not utilizing the technological and financial assistance provided by the government. Because of their culture, they are separated from the mainstream of the society.

Notes

1. Manathavady, Vellamunda, Thondenad, Edavaka, Thavinhal, Thirunelly are in Mananthavady Block Panchayat. Ambalavayal, Meengadi, Nenmeni, Poothadi, Bathery, Noolpuzha are under Sulthan Bathery Block Panchayat. Vythiri, Vengapally, Muttil, Kottathara, Pozhuthana, Thariyode, Meppady, Padinjarathara, Moopainadu are in Kalpetta Block Panchayat. Panamaram, Poothadi, Mullankolli, Pulpally, Kaniyampetta are under the Panamaram Block Panchayat.

2. The ITDP under Tribal Sub- Plan is being implemented since the Fifth Five Year Plan with specific objectives of reducing poverty, improving educational statues as eliminating exploitation of the tribal families.

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CHAPTER III

APPROACHES, POLICIES AND PROGRAMMES FOR THE DEVELOPMENT OF TRIBES IN INDIA

After Independence, various efforts had been made to improve the socio-economic conditions of the tribes. Central and State governments had made incessant efforts for the welfare and development of the tribes. The government launched many industries, dams and other developmental projects. That caused a big threat to the tribal society and it led to the destruction of the forests. Large sections of the tribes were not prepared to deal with the new changes. Gradually they again turned into poorest sections of the society. Against those social and economic disparities, they started to raise their voice. However, some of the policies were welcomed positively by the tribal society. Such initiatives are reflected in the Indian constitution. It leads to the policy of progressive assimilation of the tribal people.

Constitutional Guarantees

For the integration of tribal people the constitution of India provides certain special safeguards for the communities. The term Scheduled Tribes was inserted in the Constitution via Article 342(1) which empowers the President of India to specify tribal communities by public notification. Based on this power, the following presidential orders have been issued. They are The Constitution (Scheduled Tribes) order 1950, the Constitution (Scheduled Tribes) part 'C' states order 1951, and the Scheduled Tribes list (notification) order 1956 etc. For this, a Tribal Welfare Department was initiated in 1951 for the protection and advancement of the Scheduled Tribes with the help of constitutional provisions. Article 244 of the Indian constitution provides for the administration of 'Scheduled Areas'[1] (Fifth Schedule) and 'Tribal Areas'[2] (Sixth Schedule). So the Constitution gives a clear definition of the tribes. Further, the constitution of India guarantees social, economic and political welfare for the development of tribal community. They are the following.

I.   Constitutional Guarantees for Social Welfare

- Article 14 - Equality before law.

- Article 15(4) - The state makes special provision for the advancement of educational backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

- Article 16 - Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.

- Article 16(4) - The state to make provisions for reservation.

- Article 16(4A) - The state to make provisions for reservation in favour of Scheduled Caste and the Scheduled Tribes.

- Article 338(A) - National Commission for Scheduled Tribes to investigate and monitor all matters relating to the safeguards provided for the Scheduled Tribes.

- Article 339(1) - The President may at any time and shall at the expiration of ten years from the commencement of this constitution by order appoint a commission to report on the administration of the Scheduled Areas and the welfare of the Scheduled Tribes in the states.

- Article 340 - The President may by order appoint a commission consisting of such persons as he thinks fit to investigate the conditions of socially and educationally backward classes within the territory of India and to improve their conditions.

- Article 342 - The President consulting the Governor to specify the tribes and tribal communities to be Scheduled Tribes.

II.   Constitutional Guarantees for Economic Welfare

- Article 46 - The state shall promote special care to protect the educational and economic interest of the weaker sections of the people and in particular of the

Scheduled Caste and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.

- Article 275(1) - Parliament may by law provide shall be charged on the consolidated fund of India in each year as grants- in- aid for promoting the welfare of the Scheduled Tribes and administration of the Scheduled Areas.

- Article 335 - The claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointment to service and posts in connection with the affairs of the Union or of a State.

III.   Constitutional Guarantees for Political Empowerment

- Article 243(D) - Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes in every panchayat (the Scheduled Tribes in that panchayat area bear to the total population of the area).

- Article 244(1) - The provisions of the Fifth Schedule shall apply to the administration and control of the Scheduled Areas and Scheduled Tribes in any state other than the states of Assam, Meghalaya, Mizoram and Tripura.

- Article 244(2) - The provisions of the Sixth Schedule shall apply to the administration of the tribal areas in the states of Assam, Meghalaya, Tripura and Mizoram by designating Autonomous District and Autonomous Region.

- Article 330 - Seats shall be reserved in the House of the People for the Scheduled Tribes except in the Autonomous Districts of Assam.

- Article 332 - Seat shall be reserved for Scheduled Castes and the Scheduled Tribes (except the Scheduled Tribes in the Autonomous Districts of Assam) in the Legislative Assembly of every state.

- Extension of 73rd and 74th Amendment of the Constitution to the Scheduled Areas through the provisions of the Panchayats Extension to the Scheduled Areas (PESA) Act[3], 1996 (Thakur & Thakur, 2009).

The Scheduled and Tribal Areas

Unlike other communities the Scheduled Tribe communities are living in a particular area. So it is easy to administer the tribal communities and to implement the development approaches as well as regulatory provisions to protect their interest. In order to protect the tribal communities from the various issues, there are several provisions enshrined in the Fifth Schedule and the Sixth Schedule of the Indian Constitution. Administration of Scheduled Areas and the Tribal Areas, under Article 244 of the Indian Constitution deals with the development provisions of the Scheduled Tribes in the states of Assam, Meghalaya, Mizoram, and Tripura. Scheduled Areas are declared by the President based on special provisions after the consultation with the Governor of that State. The major purpose of identifying the Scheduled Areas is to protect the tribes for their benefits.

The fifth schedule of the Constitution provides criteria for the 'Scheduled Areas', on the basis of the size of the area (compactness and reasonable), tribal population, economic backwardness and viable administrative entity. The important regulations of Scheduled Areas are restriction of land transfer from the tribes, regulations in the money lending business to the Scheduled Tribes members, regulations for the peace and good government and Tribal Advisory Council (TAC) established in each state having Scheduled Areas. TAC may also be established in any state having Scheduled Tribes. But it is not established in the Scheduled Areas, on the direction of the President of India. The total number of the TAC members is twenty; among them three fourth are from the representatives of Scheduled Tribes in the Legislative assembly of the state. The role of the TAC is to advise the state government on the welfare and advancement of Scheduled Tribes community and Panchayats (Extension to Scheduled Areas) Act, 1996 were extended to Scheduled Areas, also contain special provisions for the benefits of Scheduled Tribes (contained in part IX of the Indian Constitution).

The Sixth Schedule under Article 244 of the Indian Constitution provides the administration of tribal areas through Autonomous Districts in the state of Assam, Meghalaya, Mizoram, and Tripura. The areas where the provisions of the Sixth

Schedule are applicable are known as 'Tribal Areas'. In each Autonomous District Council, there are not more than 30 members. These are elected bodies which controls the power of legislation, developmental programmes, financial responsibilities and administration of justice apart from the executive. The state-wise details of tribal areas are given under Part I, Part II, Part II A and Part III. They are;

Part I: The North Cachar Hills District, the Karbi- Anglong District, the Bodo Land Territorial Area District.

Part II: Kashi Hill District, Jaintia Hill District, the Garo Hills District.

Part II A: Tripura Tribal Area District and,

Part III: The Chakma District, the Mara District, the Lai District

The District Councils are authorized to rule with the approval of Governor of the State. Establishment, dispensaries, ferries, markets, roads, transports, cattle fields, constructions, primary education etc. are the responsibilities of the council. The Council of the North Cachal Hills and Karbi- Anglong have the additional power to make law in respect to the secondary education, social security, social insurance, public health, agriculture, minor irrigation etc. The council also have the power under the Civil Procedure Code and Criminal Procedure Code (Shukla, 2012).

The architects of Indian Constitution were well aware of the plight of Scheduled Tribes in India. So they made special provisions in the Constitution for their protection and development. The major provisions were the promotion of educational and economic interests and to protect them from social injustice and all forms of exploitation. The Constitution of India provides special representation for the Scheduled Tribes in the Lok Sabha and State Legislative Assemblies (Articles 330, 332, 334) and setting up of separate departments in the State and the National Commission at the Centre to promote their welfare and safeguard their interests (Articles 164 and 338). Special provisions for administration and control of Scheduled Areas and Tribal Areas (Article 224, Fifth Schedule and Sixth Schedule)

and Grant- in- aid to the state to meet the cost of such schemes of development as may be undertaken by them for promoting the welfare of the Scheduled Tribes or raising the level of Scheduled Areas under Article 275(1) are also guaranteed. Later on with a view to effectively deal with the crime against the Scheduled Tribes two special laws viz. Protection of Civil Rights Act, 1955 and the SC, ST (Prevention of Atrocities) Act, 1989 were enacted (Sukai, 2010).

The latest report of Ministry of Tribal Affairs (MoTA) says that the tribal population in India lags behind other social groups on various social parameters. While educational achievements, on the whole, has improved, statistics cited in the report shows that the gross enrolment ratio among tribal students in the primary school level has declined from 113.2 (2013-2014) to 109.4 (2015-2016). Besides, the dropout rate among tribal student has been at an alarming level. The overall poverty rates among the community have fallen compared to previous years, they remain relatively poor. In case of health, infrastructure has also been found wanting in tribal areas (MoTA, 2016).

On the view of India's inequality is the normal progression of economic development. A set of expanding industries induces further development of economic activity throughout its zone of influence. This led to decrease in poverty in Tribal areas. But inequality still exists. Official data on all indicators of development revealed that India's tribal people are the worst off in terms of income, health, education, nutrition, infrastructure, and governance. About 40% of tribes are displaced due to development projects. Clearly, the tribal people have not been included in or given the opportunity to benefit from development (The Hindu, 2015).

The Health indicators are generally poor in the tribal areas. So the government decided to develop a national framework and roadmap to improve the quality of healthcare available to tribes. Tribal communities also face the issues of water scarcity, lack of electricity etc. The major development that they need is better infrastructure at the pre-primary school level, the construction of tarred roads, construction of more toilets and bathrooms etc. The major reason for the

unavailability of development among tribal communities is the inability to utilize government benefits effectively and exploitation by intermediaries (The Hindu, 2013 & 2017). A number of commissions and committees were appointed to look into the problems of development in the tribal areas in the country. The commissions and committees have recommended a number of measures to remove the socio-economic imbalances.

Major Approaches for Tribal Development

Any attempt to deal with the development factors of the tribal community became a philosophical contradiction. In India, such development approach evolved from the two thoughts, by Jawaharlal Nehru and Verrier Elwin and they have been the main debates on the approaches of development. If we analyse these approaches, some of the arguments levelled against the tribal people and push the tribes into the destiny of darkness.

Before analysing the approaches of Jawaharlal Nehru and Verrier Elwin it will be pertinent to understand the word "Development". The word development was familiars in 1850's after the arrival of colonial economies. In 1940's again the industrialization was grown up and starts the discourses in development literature. By 1960's, accumulation of national wealth became the centre stage of development and by 1970 and 80's human development become the core objective of development. On the concept of development Nehru moulded the First Five Year Plan on the western development model via the Harrod- Domar Model of development. While making such model he kept some core things in his mind. It is necessary to accelerate the growth of the economy to solve some issues like unemployment, poverty, resource crunch for future development and so on.

The Isolationist Approach

Verrier Elwin was a citizen of Britain, who landed in India in 1927 for a missionary service. He was well established in the Isolationist Approach to Tribal Development also known as 'leave them alone' approach and the 'National Park Approach'. He was so religious in the life and after the debate with Gandhi; he

changed into a Phil anthropologist. He was influenced by Jamnalal Bajaj and started to pay attention towards the life of tribes in India and also find out the disadvantage of isolation (Rath, 2006). After knowing his interest towards tribes in India Nehru placed him as an Anthropological Adviser to the Government of India.

Elwin argued that the way of life of the tribes are entirely different from the general population. So they deserve to be treated separately. If there is any encroachment in their economic and social space it will be affected by the existence and progress of the tribal life. Therefore, the policies for the development of tribes should be designed in such a way that they should allow progressing as self-sufficient or self-designed style. It would be helpful to advance their culture and lifestyle. Elwin's view is that, it is necessary to keep them from the mainstream socio- political system. One of the approaches of Elwin's National Park Approach has a root in the Gandhian idea of the self-sufficient village. Elwin's isolationist approach is originated from his own study on Baiga tribal community, who were subject to more exploitation than other tribal communities.

There are two major factors influenced Elwin to formulate the approach to the tribal development in India. Firstly, in the period of British rule, they kept the tribes away from the mainstream society. One of the reasons for such discrimination is that the administration was very strict. The administrative reason is, it was difficult for British Government to manage the administration of tribals. It is not easy to rule them in the areas bordering their political territory, forests hills etc. The other reason for administration was that they thought they were costly and the government should expense more for them. The second reason is Political. Politically, they kept them from mainstream society, because they feared that tribes would join the revolt against the colonial oppressors with the general population.

Gandhi did not approve Elwin's approach and many others like G. S. Ghurye and M. N. Srinivas. Ghurye argued that, Elwin tried to quit from the early relationship between mainstream Hindus and the tribes by advocating isolationism for tribal development (Ghurye, 1943). On the other hand, M. N. Srinivas argued that isolationism is harmful and painful to them but the modernism should be

injected into the tribal society as every society has the capability to adopt a new technology by which they could modernize their production system (Srinivas, 1944). All the criticisms show he was a protectionist and not an isolationist.

In 1957, Elwin published a book and a slight change in the approach to tribal development is noticed in book. He travelled to North East region by the direction of Nehru. After this tour he himself thought that his theory must have a change. So he explained his first theory as a temporary isolation of small tribes from the mainstream society. He put his view, how to bring the advantages of agriculture, medicines, education, etc. to the tribal communities without affecting their values. This thinking was a turning point in Elwin's approach and an attempt for the entry of modernity into the tribal economy.

The Integrationist Approach

Integrationist approach to tribal development is an idea of Nehru and he advocated that the tribes should not be kept as an anthropological specimen for an academic purpose. Instead of this, they must be protected from the exploitation from the outsiders (Rath, 2006). He was very much against to Elwin's approach, in putting tribes into isolated zones. He changes the idea to mix the modernity into tribe's socio-economic life. Therefore, gradualism and passive interference of the state in tribal development was the Nehru's strategy (Chand, 1989). Nehru's Panchsheel for tribal development has some similarity with another Panchasheel that he framed for a cooperation of nations at the international level (Guha, 2001). Later Elwin was very much influenced by the Nehru's approach to tribal development and his approach became a mix of isolationist- approach to an isolationist- turned integrationist approach.

Many questions are raised against the Nehruvian approach and in many spheres the approach could not be practiced. For example, in the Second Five Year Plan, Nehru implemented so many projects under the influence of Mahalanobis Model of Development. This idea was not uprooting the tribes but it lead to the displacement of tribes from their roots. According to Rath, Nehru introduced so many development programmes in the perspective of national development. But

unfortunately, he has failed to confirm tribal participation in that development process (Rath, 2006).

Nehru's approach created a new issue in tribal areas of the Koraput District of Orissa (Barik, 2006). In the study of Barik, he clearly explained the consequences that occurred after settling the Bengali refugees in the tribal areas. The major factor behind this problem is that the tribal community mingled with the Bengali refugees which resulted in the development of tribes in that area. By this, Koraput district became a space for Nehru's approach. Nehru's five principles of Panchsheel in tribal development are that people should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and cultures, rights of the tribal community in land and forests should be protected, we should try to train and build up a team of their own people to do the work of administration and development. So the technical personnel from outside will be needed, especially in the beginning. Nevertheless, we should avoid introducing too many outsiders into the tribal territory; we should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through, and not a rivalry too, their own social and cultural institutions and we should judge results not by statistics or the amount of money spent, but by the quality of human character that is evolved (Guha, 2001).

Political Approach

Political approach for the development of tribes may be understood in the context of pre and post- independence. The colonial rule created 'Excluded' and 'Partially Excluded' areas and gave separate political representation to tribes. After the formation of Constitution it envisages a number of safeguards for the weaker sections of the society.

Administrative Approach

This approach is closely followed by political approach. The Government of India constituted vast administrative machinery for the tribal welfare. At the state level the Governor has the complete responsibility. In some major concentrated

tribal areas, the State has an independent Tribal Welfare Ministry. The Welfare Ministry is advised by two bodies i.e. the Tribal Advisory Council and the Tribal Research Institutions in framing the policies and programmes for the development of Scheduled Tribes.

Religious Approach

This approach has been attempted by different religious agencies like Christian Missionaries, the Ramakrishna Mission, the Arya Samaja and other local religious institutions. Their areas in tribal development activities are education, economic, hygienic etc. Their activities are called "Work of Mercy".

Voluntary Agencies Approach

Under these approach social workers, social welfare agencies, social movement agencies, social reformers etc. are working for the upliftment of the Scheduled Tribes of our society in their own way. They give more importance to the poor who are suffering from several problems. The role of voluntary agencies in tribal development is gaining importance because of their special qualities like innovativeness, committed agencies workers for effective implementation, flexibility in approach to suit local conditions, close contact with local people, high level of motivation and minimum procedural practices (Sarmah, 2007).

Anthropological Approach

Anthropological knowledge in the changed situation of the country as a welfare state is again of great importance. After independence some anthropologists came out with several papers and addressed their deal with the importance of applied anthropology in tribal welfare programmes (Prakash, 2004).

Tribal Development through Five Year Plans in India

Planning is an indispensable mean to promote development. It is started for the development process of a state to put an immediate end to human sufferings and to implement the plans of development. In India, planning process is being implemented for over six decades. Tribal communities are the weaker sections of the

society. The tribal development planning is being implemented along with Five Year Plans under the control of Government of India. However, Indian tribes are facing some unsolved problems like lack of drinking water, illiteracy, inadequate medical facilities, transportation etc.

During the British rule Tribal Development efforts has been started. British realized the problems of the tribal community and established a separate administrative system for them. After independence several constitutional provisions were made for the development of the tribes and provided many schemes. Through Five Years Plan an attempt was made to make Scheduled Tribes to develop socially, economically, educationally and politically. For the development of the tribes many approaches have been propounded in Five Year Plans. Some of them are Community Development Programmes, Multipurpose Tribal Blocks, Tribal Development Blocks, and Development agencies, Primitive Tribal Groups, Integrated Tribal Development Project, Modified Area Development Approach, Tribal Sub- Plan, Dispersed Tribal Development Programme and Centrally Sponsored Scheme.

The programmes for the welfare of the Schedule Tribes under Five Year Plans are raising the productivity levels in agriculture, animal husbandry, forestry, Cottage and small scale industries, rehabilitation of the bonded labour, education and training program and special development programmes for women and children. For the fulfilment of above programmes government created multiple purpose tribal blocks during the second plan and a new strategy of tribal sub- plan in the fifth plan.

Table 3.1

Plan Wise Fund Allocation for Tribal Welfare under Five Year Plans

Plan Period	Total Fund Allocation	Allocation for Tribal Development Programmes	Percentage
1st plan (1951-56)	2069.00	13.93	0.06
2nd plan (1956- 57)	4800.00	49.92	1.08
3rd plan (1961- 66)	7500.00	50.53	0.60
Annual plan (1966-67)	2081.54		
Annual plan (1967-68)	2246.00	32.32	0.48
Annual plan (1968-69)	2359.00		
4th plan (1969- 74)	15901.47	79.5	0.5
5th plan (1974- 79)	38853.24	1157.67	3.0
Annual plan (1979-80)	12176.00	855.16	NA
6th plan (1980- 85)	97500.00	3640.25	3.7
7th plan (1985- 90)	180000.00	6744.85	3.8
Annual plan (1990-91)	65714.50		
Annual plan (1991-92)	73482.15	NA	NA
8th plan (1992- 97)	434100.00	22409.65	5.2
9th plan (1997- 2002)	859200.00	32087.26	3.7
10th plan (2002- 2007)	1618460.00	1481.00	0.09
11th plan (2007-2012)*	3644718.00	3633.00	0.09
12th plan (2013-2017)*	3568626.00	NA	NA

Source: Documents of Planning Commission from 1st plan to 12th plan, Government of India

NA: Not Available

The policymakers and the planners give priority to the welfare and development of Scheduled Tribes. The First Five Year Plan (1951-56), clearly lay down that 'the general development programmes should be so designed to cater adequately to the backward classes and special provisions should be used for securing additional and more intensified development. The Second Five Year Plan (1956- 61), gave more importance to economic development to the less privileged

classes of the society to reduce inequality. The implementation of the development programmes is based on their culture and tradition. This leads to the formation of Panchasheel- the five principles of tribal development enacted by Jawaharlal Nehru. The major scheme in the second plan was the creation of 43 Special Multipurpose Tribal Blocks later called Tribal Development Blocks (TDB).

The Third Five Year Plan (1961- 68), gave emphasize to establish greater equality of opportunity. They aim at the reduction of disparities in income, wealth and distribution of economic power. The Shilu A O study team, appraising the programmes, especially during the third plan period remarked: "if progress is to be judged by what remains to be done to bring the tribal on par with the rest of the population, the leeway is still considerable" (Hooja, 2004). The basic goal of Fourth Five Year Plan (1969- 74), was to realize a rapid increase in the standard of living of the people through equality and social justice. Six pilot projects were started in Andhra Pradesh, Bihar, Madhya Pradesh and Orissa in 1971- 72 as central sector scheme. The primary objective of the project was combating political unrest and left- wing extremism. A separate Tribal Development Agency was established for each project. These agencies were later with ITDP during the fifth plan.

The Fifth Five Year Plan (1974- 79), was the period of the launching of Tribal Sub- Plan for the direct benefit of the development of the tribal. The fund from the state and the centre for the Tribal Sub- Plan is on the basis of the population proportion. Through this plan, a huge amount of funds started to flow for tribal development and it results in the expansion of infrastructure facilities. So it helps to enlarge the coverage of the target groups in the beneficiary oriented programmes. The Sixth Five Year Plan (1980- 85), ensure a higher degree of devolution of funds. At least 50% of tribal families were provided assistance to cross the poverty line. The Sixth Plan gives more emphasis to family- oriented economic activities than infrastructure development schemes. The Seventh Five Year Plan (1985- 90), was an expansion of infrastructure facilities and enlargement of coverage due to the high flow of funds for the development of Scheduled Tribes. For the development purpose, two national level institutions were set up i.e. Tribal Co-

operative Marketing Development Federation (TRI FED) in 1987 and National Scheduled Castes and Scheduled Tribes Finance and Development Corporation (NSFDC) in 1989.

The Eighth Five Year Plan (1992-97), not only give emphasized to the elimination of exploitation but also paid attention to the special problems of suppression of rights, land alienation, non-payment of minimum wages, restrictions on the right to collect minor forest products etc. The main aim of the Ninth Five Year Plan (1997- 2002), was the empowerment of tribal community to exercise their right freely, enjoyment of the privileges and leading a life of self-confidence and dignity. This will encompass three vital components such as social empowerment, economic advancement, and social justice. The other areas of development in the Ninth Plan was to improve the level of education, strengthening of infrastructure (including buildings, classroom, laboratory, lab equipment, computers, furniture and play materials), opening of residential schools, construction of vocational training centres, provisions of basic amenities like toilet, drinking water etc.

The Tenth Five Year Plan (2002-2007), aimed to solve the 'unresolved issues of tribal development' and laid down as its first priority to find solutions for unresolved issues such as exploitation, poverty, land alienation, displacement etc. The Eleventh Five Year Plan (2007-2012), was an overall empowerment of the tribal people. The operational imperatives of the 5th Schedule, Tribal Sub- Plan 1976, PESA 1996, RFRA 2006 are during this period. The Twelfth Five Year Plan (2013- 2017), is also emphasised an overall improvement in the social- economic condition of the Scheduled Tribes. The objectives of the 12th plan was relaxed the normative prescriptions about taking up a program or a scheme in tribal majority areas, administrative strengthening of the implementing agency, preferring engaging people from the tribal community, sensitizing officials with detailed information for serving in the tribal areas, recognizing basic service such as nutritional interventions, education, health service, public distribution system etc., emphasize on education, health and livelihood support, fill the posts that left vacant, implementation of the schemes at prescribed periodicity, better and speedy

implementation of PESA and FRA Institutional Mechanism of Conflict Resolutions (Suresh, 2014).

Formulation and Implementation of Tribal Sub- Plan

There are two- prolonged strategies that are followed by the State for the development of the Scheduled Tribes. More than 50% of the Scheduled Tribes families have the infrastructure facilities like electricity, road, and water. For implementing minor irrigation works, 50% of areas should be owned by Scheduled Tribes. Through this 100% of beneficiaries should belong to Scheduled Tribes. The Government of Kerala earmarks funds for Tribal Sub-plan from the State Plan outlay according to the proportion of the ratio of the population of the Scheduled Tribes to the total population of the State. Government of Kerala allow certain percentage of funds to Local Self- Government institutions for implementation of schemes under decentralized planning. At the same time, a new experiment was held, known as National Flow, for implementing schemes exclusively for the Scheduled Tribes population through funds. But the experiment was not found success. After that, a new project approach was introduced to implement various schemes for the all- round development of the targeted groups.

The Tribal Sub- Plan was introduced in 1975 to seek to address the problems of the Scheduled Tribes and with the objective of formulating a decentralized plan appropriate to the demand of the Scheduled Tribes. Kerala utilized situations at the Ninth Five Year Plan by transferring the responsibilities of formulation and implementation of Tribal Sub- Plan. The major function is to address the issues of tribes. The Government of Kerala have developed detailed guidelines for preparation and implementation of the Tribal Sub- Plan through the following 15 steps:-

Diagram 3.1: Steps in Implementation of Tribal Sub- Plan

Constitution of Working Groups

↓

Training and Sensitization

↓

Creation and Environment

↓

Situation Analysis

↓

Oorukootam

↓

Draft Plan Formulation

↓

Projectization

↓

Draft Plan Finalisation by Local Governments

↓

Development Seminars

↓

Plan Formulation by Local Governments

↓

Vetting of Plans

↓

Approval by DPC (District Panchayat Committee)

↓

Plan Publicity

↓

Plan Implementations

↓

Monitoring

Distribution of Grant- in- Aid under Tribal Sub- Plan

There are three categories for the budgetary provision of grand- in- aid to Local Self Governments: (a) General Sector (b) Special Component Plan (SCP) and (c) Tribal Sub- Plan. The major funds of the local government are earmarked for the implementation of programmes under social welfare of tribal communities. The distribution of the funds is based on the demographic distribution between rural and urban. In general categories, 12% for District Panchayat and Block Panchayat, 58% for Grama Panchayat, 8% for Corporations and 10% for Municipalities are allocated. For Special Component Plan 18% for District Panchayat and Block Panchayat, 53% for Grama Panchayat and in case of Urban Government 5% for Corporation and 6% for Municipalities.

In case of Tribal Sub- Plan 1% for Municipalities and no amount has been allocated for Corporations. District Panchayat has been allocated for 30%, the Block Panchayat for 20% and 49% for Grama Panchayat. Tribal Sub- Plan has the major share and is concentrated to District Panchayat and Block Panchayat than the General Sector and Special Component Plan.

Table 3.2

Tribal Sub- Plan Funds (Rs. In crore)

Tribal Sub-Plan Component	2014- 2015	2015- 2016	2016- 2017	2017- 2018
Central Ministry/ Departments of TSP	16,088	16,413	19,205	26,620
State TSP	86,487	95,033	1,04,406	1,14,000 (Apprpx.)
Funds under Ministry of Tribal Affairs	3,833	4,550	4,800	5329
Total	1,06,408	1,15,996	1,28,411	1,45,920

Source: Annual Report 2017- 2018, Ministry of Tribal Affairs, Government of India

The tribal council propose socialization for the overall development of the tribes. For their development, the council has special considerations at each stages of every plans related to them; like shares according to super plans, considerations while making forest plans or Nehru's five year plans.

Notes

1. Scheduled Area means such areas as the President may by order declare to be Scheduled Areas. Scheduled Areas are inhabited by aboriginals who are socially and economically backward.

2. Tribal areas mean areas having preponderance of tribal population. The tribes in Assam, Meghalaya, Tripura and Mizoram have not assimilated much the life and ways of the other people in there state.

3. PESA is a law enacted by the Government of India for ensuring self-Governance through traditional Grams Sabhas for people living in the Scheduled Areas of India. The introduction of Panchayat Extension Act (PESA) was enacted by the Indian Parliament on December 24, 1996, to the Scheduled areas. The PESA Act has been praised enthusiastically by many social activists as the paragon of grassroots level democracy. This was a revolutionary step towards tribal administration and development.

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CHAPTER IV

TRIBAL DEVELOPMENT ACTIVITIES IN KERALA: ROLE PLAYED BY GOVERNMENT AND NON-GOVERNMENTAL ORGANISATIONS

The implementation of tribal development programmes in Kerala has done with the help of Scheduled Tribes Development Department, Local Self Government Institutions (LSGIs) and the Oorukoottams. The Scheduled Tribes Development Department was established in 1980 and has seven Intensive Tribal Development (ITDP) Project Officers, nine Tribal Development officers and Forty-Eight Tribal Extension Officers (TEO) at field level. The schemes of Scheduled Tribes Development Department are categorized into five headings: educational, health-care, social upliftment, cultural development and other development schemes utilizing the funds of the State as well as Central governments. The powers of Grama Sabha are ownership of Minor Forest Product (MFP), approval of development plans, selection of beneficiaries under various programmes, consultation on land acquisition, management of minor water bodies, control of minor materials, regulation prohibition on sale of intoxicates, prevention of alienation and restoration of unlawfully alienated land of Scheduled Tribes, management of village markets, controlling of money lending to the Scheduled Tribes, controlling institutions and functionaries in all social sectors, giving utilization certificate for funds used for the projects and programmes of social and economic development etc. to the village panchayats (Menon & Shinha, 2003).

The State government approved Rs.24.14 Crore for pilot project 'Comprehensive Tribal Development Project in Wayanad' on March 14, 2012, in the Budget and it would take up Rs.1037 crore for Wayanad Tribal Development Project. The pilot project scheme was submitted to the government on August 19, 2010, by the Attappady Hill Area Development Society (AHADS). The total outlay for a period of 10 years of the Wayanad project comes to Rs.1042 crore. The project covers the entire district of Wayanad. Attappady Hill Area Development Society

said that the proposal is at present under the consideration of the Department of Economic Affairs of the Government of India. Then it has been submitted to the Japan International Co-operation Agency (JICA) for external assistance.

The proposal for the comprehensive development of five tribal hamlets such as Oonivayal, Bhoodanam, Mantahanam, Poovanji, and Suganthagiri at the coast outlay of Rs.24.14 Crore was submitted to the Government of Kerala by the Tribal Development Department. The meeting was held for the implementation of the proposal and it chaired by the Chief Minister Oommen Chandy on January 12, 2012. The meeting decided the implementation of the project to Attappady Hill Area Development Society and to allocate Rs.10 Crore initially. The scheme gives importance to tribal land development and agriculture, livelihood development (Animal Husbandry), hamlet development (Housing), human resource development (health, education and institutional strengthening) and forest development (The Hindu, 2015).

Local Self-Government Institution (LSGIs) and Tribal Development

Decentralised governance is a meaningful process march toward participatory democracy. Democratic decentralization envisages devolution of political powers to the democratically elected local councils. Under such decentralization functions, functionaries and finance are transferred from higher level government to the local level government which remains accountable to people. Hence decentralization is often advocated for its unique potentiality for improving the delivery of public service at the local level (Oommen, 2008; GoK, 2009). This decentralization is the empowerment of the common people and it involves physical devolution, administrative autonomy and institutional decentralization and responsiveness.

As a part of considering the disadvantaged community the Government of Kerala, took a decisive step towards the goal of democratic decentralization in the Annual Plan 1997- 98 and handed over most of the development programmes to local bodies. The Special Component Plan (SCP) and the Tribal Sub- Plan (TSP) are the two major programmes that seek to address the problems of the Scheduled

communities. Both plans were introduced in 1975 with the objective of formulating a plan appropriate to the Scheduled communities and the methodology was entirely different for the preparation of plans. The plans provide minimum needs like housing, sanitation, water supply, electricity, streetlights and other common facilities. Tribal Sub- Plans represents funds designated for a particular purpose from state and central funds exclusively for tribal individuals.

The Tribal Sub- Plan is directly implemented by Local Self-Governments (LSGs) only in the State of Kerala. Hence there is a good opportunity to strengthen access of tribal groups to these funds by linking Tribal Sub- Plan performance to the proposed Performance Assessment System (PAS) of the project. Out of the total outlay, Rs. 19,724 Million (2% of the state plan) designated for Tribal Sub- Plan, almost 50% of the total Rs.805.2 Million were set up apart from the local bodies as grant- in- aid for undertaking tribal development programmes at the Village Panchayat level (Economic Review, 2018).

Oorukottams

The decentralized planning processes are held in local tribes through the structure of Oorukottams. With a view to protecting the indigenous people, the government of Kerala decided to make a forum for the development of tribals among themselves, known as the Oorukottams. It was introduced in the Tenth Five Year Plan. It is a vital agency for the formulation and implementation of tribal development programmes (Economic Review, 2008). Oorukottams is a democratic slot for tribal communities. The local development plans are implementing with the help of Oorukottams through meetings. The members of Oorukottams are trained tribes known as tribal promoters. The promoters explain the forthcoming planning process clearly in the local dialect. They also accept the local people's suggestion for the development of projects. Another responsibility of promoters is to visit the hamlets based on the data from the survey organized by the Tribal Development Department. After that, they start discussions in the Oorukottams and neighborhood groups. The meeting would be held with two weeks prior notice and the functionaries are assigned by the government. The local government set up a team of

two Tribal Promoters, Village Extension Officers (VEOs), Agricultural Demonstrators, Health Workers, Anganwadi Workers and School Teachers. The quorum of the Oorukottam meeting would be 50% of adult population and among those participating at least 50% should be the women (Baiju, 2011).

Awareness of Development and Welfare Schemes among the Tribal Community

For the success of development programmes among tribal community awareness is necessary. Only through awareness can enhance the living condition of tribal groups. They do not get enough awareness about developmental programmes and only 56% households in the remote areas are aware of the development schemes. Awareness about education, social security, health, and housing are less in the remote settlements. For instance, in the interior and remote settlement local self-government institutions (LSGIs) and development departments can do little in spreading the awareness on development schemes whereas Oorukootams and the tribal leaders can take the initiative through the local dialect, indigenous culture shows, dissemination of success stories in respect of schemes/ projects like Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Sarva Shiksha Abhiyan (SSA), Indira Awaz Yojana (IAY), Integrated Child Development Schemes (ICDS), National Rural Health Mission (NRHM), Rajeev Gandhi National Drinking Water and the Total Sanitation Campaign, Janani Surekha, Retention of girl in primary education etc. (Baiju, 2011).

Kerala Institute for Research, Training and Development Studies (KIRTADS)

Kerala Institute for Research, Training and Development Studies of Scheduled Castes and Scheduled Tribes are purely a governmental organization under the SC/ ST Development Ministry and function as a separate directorate. The main objective of the Kerala Institute for Research, Training and Development Studies is to help and promote development among the Scheduled Communities in Kerala. This organisation identifies the problems of Scheduled communities and suggests recommendations to the government for overall development. It was constituted in 1979 and it has three major wings such as research wing that conduct ethnographic studies on various communities, inclusion and exclusion studies of

various communities and base line survey among the PVTGs in Kerala. Secondly, Training wing that conduct training programmes to inculcate scientific knowledge of community and training of SC/ ST and finally, development studies wing that undertake applied and action oriented research studies and evaluation of development programmes.

Most of the tribal people are aware of development schemes and social security. About 73% are eligible for assistance under different schemes for tribal development and 78% are in interior areas. All tribes are eligible for development assistance and 27% are ineligible. Data shows that 62% of tribes in Trivandrum district are successfully gained the development programmes. But other schemes are respectively education (41%), social security (32%), health (38%) and housing (63%). So government should decide to take several steps to design the tribal development and welfare programmes. For the implementation and development of the tribal community accessibility of development, schemes are a very important concern. Nearly 62 % tribal people are accessible to the government and local self-government institution development schemes. It shows that 72% are eligible for the accessibility of the development schemes and 27% are not eligible.

Table 4.1:

Eligibility, Availability and Accessibility of the Development Schemes

Status	Percentage of Households			
	Exposed	Interior	Remote	Total
Eligible	68065	77.68	63.89	72.76
Non Eligible	31.35	22.32	36.11	27.24
Availed	49.56	52.21	58.33	51.09
Non availed	19.09	25.46	5.56	21.67
Accessible	58.67	65.31	58.33	61.79
Non accessible	9.98	12.36	5.56	10.97

Source: Baiju, 2011

Table 4.1shows that 69% of the tribal families have successfully gained the tribal development schemes implemented in their settlements. Analysing the data it is clear that with the participation of Oorukoottams the implementation of

development schemes are highly acceptable and fully beneficial in Educational Schemes. Among tribes: household awareness (89%), eligibility (47%), accessibility (40%) and availing (34%). In Social Security: awareness (94%), eligibility (43%), accessibility (31%) and availing (16%). In Healthcare: awareness (91%), eligibility (48%), accessibility (38%) and availing (27%) and in Housing Scheme: awareness (94%), eligibility (79%), accessibility (63%) and availing (45%). While analysing the table it is sure that percentage of households in interior areas are gaining more benefits in all schemes. The major reasons for not availing of these schemes are a delay, negligence of officials and other reasons.

Table 4.2

Key Indicators of Educational, Social Security, Health and Housing Schemes

Key Indicators	Percentage of Households			
	Exposed	Interior	Remote	Total
1. Educational Scheme				
Awareness	88.79	90.77	66.67	89.03
Eligibility	47.11	48.89	38.89	47.69
Accessibility	41.86	40.04	36.11	40.82
Availing	35.90	33.21	30.56	34.46
Major reason for not availing	Delay	Delay	Delay	Delay
2. Social Security Scheme				
Awareness	96.32	95.94	55.56	94.87
Eligibility	39.93	48.89	33.33	43.95
Accessibility	29.77	34.32	27.78	31.85
Availing	14.36	20.11	5.56	16.80
Major reason for not availing	Delay	Delay	Delay	Delay
3. Health Care Scheme				
Awareness	92.47	93.54	61.11	91.99
Eligibility	48.86	50.00	8.33	48.13
Accessibility	38.35	40.22	8.33	38.29

Availing	22.77	26.20	2.78	27.76
Major reason for not availing	Negligence of officials	Negligence of officials	Negligence of officials	Negligence of officials
4. Housing Scheme				
Awareness	92.47	97.23	88.89	94.60
Eligibility	72.65	85.24	88.89	79.20
Accessibility	59.54	67.34	66.67	63.45
Availing	43.61	48.34	30.56	45.43
Major reason for not availing	Other Reasons	Other Reasons	Other Reasons	Other Reasons

Source: Major source of information (for all schemes): Oorukottams

Integrated Tribal Development Project (ITDP) in Kerala

Integrated Tribal Development Project was started during Fifth Five Year Plan to ensure effective co-ordination of development programmes, reducing poverty, improving educational status and eliminating exploitation of the tribal communities. The scheme was first launched at Attappady in Palakad District. After that four more Integrated Tribal Development Projects were started in Punalur, Nilambur, Iddukki and Mananthavady. The Integrated Tribal Development Projects was formed on the basis of proportion of Scheduled Tribes population. Out of the total population 40.47 were covered under this scheme. But majority of the Scheduled Tribes could not enjoy the benefits of the Integrated Tribal Development Project. They were outside the project and were treated as dispersed tribes.

In 1989-90, the Integrated Tribal Development Project and field level offices were reconstituted. It changed to seven project offices and seven tribal development offices. After that a Tribal Development Office (TDO) started in 1995 at Palakkad. Now eight tribal development offices are functioning in the State. The other Integrated Tribal Development Projects are Nedumangadu, Idukki, Nilambur, Kanjirappilly, Attapady, Kalpetta and Kannur (Varghese, 2005).

Programmes of Scheduled Tribes Development Department

The Scheduled Tribes Department is functioning under the control of Principal Secretary at the Secretariat. At the directorate, Director of the Department has the supervisory authority overall the tribal development activities of the State. The other officers of the department are Joint Director, Administrative Officer, Finance Officer, Assistant Director (education), Assistant Director (sub-plan cell), Publicity Officer and Special Officer (education).

In addition to this, a State Tribal Advisory Committee is constituted to monitor the welfare activities of the department comprising Minister for Tribal Development as Chairman and Director of the department as convener. The committee also includes officers who are in charge of the various activities of the department. At the district level, such committee function with District Collector at the helm. Working groups at district also functions as a planning and implementing agencies of various schemes and programmes implemented for the department.

Educational Programmes

One of the important tribal development, programmes is to improve the educational status of the tribes. Educational backwardness must be removed for changing the existing socio- economic conditions of Scheduled Tribes. For the education scheme, 50% of the total budgets are passed by the government. Then the department distributes scholarships, concessions and other kinds of assistance for tribes from Pre-primary to Post Graduate level. They are given a lump sum grand for the purchase of dress materials, books, stationery and monthly stipend. There are 78,000 Pre- metric and 12,500 Post- matric tribal students in the state.

The reason for why the government should promote the education is because of 10% of the tribal habitats are very remote and lack even primary school facility within a radius of 2 km. This has some improvement during the last Five Year Plan. A major portion of the fund has been allocated for educational development activities including boarding, incentives to parents, scholarship etc. The government also started residential education to tribal students from remote areas. So

government and Scheduled Tribes Development Department started 108 Pre- matric hostels and 3 Post- matric hostels in the state. Instead of this, there are 29 single teacher schools for providing the Pre- primary education to tribal students. There are 35 kindergartens or balawadies are functioning under the guidance of local self-government department and the Scheduled Tribes Development Department for providing Pre- primary education to the tribal students. Out of the total seats in educational institutions, two percentages of the seats are reserved for the Scheduled Tribes students.

The government established 18 Model Residential Schools (MRSs) for quality education to the Scheduled Tribe students (fifteen ashram schools, two Ekalavya Model Residential Schools (EMRSs) and one special Residential CBSE School) under the Ayyankali Memorial Scheme (AMS). Selected students for standards IV and VIII are provided with special tuition and counselling. Besides there are many primary education programmes for the primitive tribal children living in remote tribal settlements. There are 24 centres, functioning under the scheme. Moreover, the departments pay the tuition fee for Scheduled Tribe students who get admission into the professional course. The Scheduled Tribe Development Department runs 20 Technical training centres. But 70% of the tribal communities have to face the lack of school facilities. Therefore, access to an educational institution is still a major factor in achieving the education. That's why still they are backward in education. Attainment of higher education had made a different impact on different tribal communities. Malayaraya, Kurichchan, and Kuruman are the forward tribal communities and they have access to schools than other backward communities. There are other negative factors that impact on the tribal students. They do not get enough basic necessities such as lack of teachers, laboratories, teaching aids and so on. Absenteeism is very high in tribal schools. Hostel facilities, food facilities are insufficient in many cases.

Housing

During the Eleventh Five Year Plan Kerala decided to provide houses to all houseless Scheduled Tribes. Quality of housing is determined on the basis of

community. While comparing with other communities, Kattunayakan and Oorali are poor in the terms of quality of housing. They live in very small houses, less than 200 sq. feet. Muthuvan community is also very low in the quality of houses. It's between 200 - 500 sq.ft. The Malayaraya community has better housing facilities. Moderate housing facilities are visible among the Kuruman, Kurichchan, Paniyan and Adiyan communities. Government and other agencies provide assistance to build the Pucca and Semi- Pucca houses.

Health

Nowadays the government takes various measures for medical attention to the Scheduled Tribes. There are 63 Primary Healthcare Centers (PHCs) which are run by the Health Service Department in the tribal areas. Instead of this, there are 4 midwifery centres, 17 Ayurveda dispensaries, 3 Allopathy Dispensaries/ OP Clinics, 1 Ayurveda Hospital, 2 Mobile Medical Units and 1 Allopathy Hospital are under the Scheduled Tribes Development Department. During 2007 two hospitals are transferred to the Directorate of Health Service (DHS). The PHCs and Ayurveda dispensaries, Homeopathy dispensaries are also functioning in tribal areas under the Tribal Sub- Plan. However, these institutions are ill- equipped and numbers of posts have been vacant for a long.

The Health Department conducted medical camps in tribal areas to promote awareness among them. If they detected any serious diseases they refer them to district hospital and give financial assistance also. In the period of 2007- 2008 a new scheme called the "Complete Health Care Programme for the Tribals" was implemented by the department. It is benefited by 27,657 people in the tribal areas. But some remote areas are still lacking such facilities. An overall conclusion is that an achievement in the health sector has not yet reached the tribal community. Asthma, poverty- induced diseases, sickle- cell anaemia, lifelong hereditary diseases etc. are very common in Wayanad and Attapady.

Resettlement of Landless Tribes

A Tribal Resettlement and Development Mission (TRDM) were formed based on a master plan for the rehabilitation activities. These schemes provide land to the landless and houses to the houseless by the state. In addition to this, the Government of India has been approached for diversion of 12,196 hectares of forest land for assignment to the landless families. Identification of land, survey, and demarcation, completion of procedures, housing, drinking water, healthcare, education, sanitation, agriculture farms, animal husbandry, irrigation facilities, soil conservation and infrastructural development are the resettlement activities by the government.

For the improvement of socio- economic conditions of Scheduled Tribes and to free them from exploitation government started major projects such as Sugandhagiri Cardamom Project, Priyadarshini Tea Estate, Pookot Diary Project, Attappady Co-operative Farming Society (ACFS), Vattachera Tribal Collective Farms etc. These five projects could rehabilitate 1,089 Scheduled Tribes families in 3,295 hectares of land. They also provide housing, employment and other amenities to the tribes. The state government's distributed land to the tribal families belongs to Sugandhagiri Cardamom Project, Pookot Diary Project and Vattachera Tribal Collective Farms. Under MGNREGS, attempts are being made for effective management of the tribal communities. This help to improve the quality of water, , and land. This was under the sector 'Land Development work for SC/ ST/ IAY/ BPL and beneficiaries of Land Reforms'. Two groups give support to group farms such as Agro Chemical and Food Company (ACFC) and Priyadarshini Tea Estate. These two farms have grants- in- aid in the budget provision.

Corpus Fund

Self-employment, skill development, water supply, sanitation, communication facilities, technology transfer, improvement in health and education, footbridges etc. are the components of the Corpus Fund.

Other Schemes

- For covering marriage expenses of daughters

- Care homes

- Special programmes for Primitive Tribal Groups

- Counselling service for tribal students

Scheduled Tribes Promoters

For the effective implementation of tribal development scheme the Government of Kerala appointed a cadre of educated youth known as Tribal Promoters and they are social activists. They are under the Grama Panchayat and terms of services are decided by Panchayat. Their salary is around Rs.40,000 per month. They are selected by Grama Sabha on the recommendation of Tribal Development Office. They educated youth (both boys and girls) with a minimum qualification of matriculation. Promoters are selected from different tribal settlement colonies and tribal neighbourhoods. The major reason for selection is to play an important role in the decentralization process. With the help of promoter, the government has the opportunity to know the realities of the tribal communities. Promoters work as an official link between government agencies and tribal communities. They are positioned at the Integrated Tribal Development Programme office.

The service of the Scheduled Tribes Promoters are to assist ITDP to identifying the issues and problems, to help the tribal community in getting benefits from government and provide guidelines for the preparation and implementation of Tribal Sub- Plan. Another reason for appointing promoters by the government is to reduce the dropout rates. Through promoter, every child attends Anganwadi or goes to school and dropout rate should be brought down to zero. They also provide hostel facilities to the required one. These promoters should watch the academic performance of tribal students and give feedback for remedial coaching. There are different training programmes and different subjects for tribal promoters to develop

their capabilities by the government. They took various initiatives such as Kudumbasree units, NeighbourHood committees, conducting Grama Sabha, women SHGs, Oorukottams, preparation of projects and awareness classes. Promoters work has been classified into two areas i.e. awareness creation, formation of Family Research Council (FRCs), mobilizing the necessary documents like ST certificates, organizing of Grama Sabha, filling the claim forms, meeting of FRC's and documenting the minutes of the FRC's and Below Poverty Line (BPL) survey.

Scheduled Tribes promoters were not politically empowered enough to understand the complex power relations between grassroots level and the political economy questions of the tribal situations in Kerala. As a result, some of them lacked motivation and political education (Chathukulam, 2013). Some of them are already become bureaucratized and others belong to Grama Panchayat or by the tribal department. But sometimes Scheduled Tribe Promoters are not accessible in the tribal community and the Oorukoottams. Scheduled Tribes promoters must be appointed by the Oorukootams.

Centrally Sponsored Programmes

There are number of programmes for tribal development sponsored by the Central government. They are;

Swarnajayanthi Gram Swarozgar Yojana (SGSY)

The Swarnajayanthi Gram Swarozgar Yojana was launched with effect from April 1st 1999 to provide assistance to poor families who have a low level of income. Under these programme micro enterprises has been established in Kerala. This scheme cover all aspects of self- employment via, the formation of Self-Help Groups (SHGs), planning activity, capacity building, technology, clusters and infrastructure, credit and marketing etc. This programme gives more emphasis to skill development through training programmes. The total number of members in Self- Help Groups is 70,841 and out of this 3,254 (4.59%) are Scheduled Tribe members and in individual Swarozgar only 7.15% are Scheduled Tribe members.

From both groups, a total of 4,461 tribal persons were benefited under the Swarnajayanthi Gram Swarozgar Yojana.

Indira Awaas Yojna (IAY)

The objective of this scheme is to provide financial assistance to the rural poor people who belong to BPL for constructing of houses. SCs, STs, non- SCs, non STs and free bonded labours who are Below Poverty Line (BPL) are eligible to get assistance under this scheme. Grama Sabha selects the beneficiaries of the programme. They have at least two cents of land for house construction. The assistance is sanctioned to the female members of the family or in the joint name of husband and wife (Chathukulam, 2013).

Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS)

The primary objective of this scheme is to provide at least 100 days of guarantee wage employment in a financial year to every member to do unskilled manual works in the rural areas. The major objective of the programme is to strengthen natural resources management. Water conservation, water harvesting, drought proofing (including afforestation and tree plantation), irrigation canals, provision of irrigation facilities to land, micro and minor irrigation works, renovation of traditional water bodies, flood control etc. are the types of works implemented under the scheme.

As per the official statistics a total of 29, 37,242 families registered under MGNREGS in the state so far. Out of these, as many as 29,10,045 families (99.07%) have been issued job cards, out of which 93,098 (3.2%) are Scheduled Tribes families. The participation of Scheduled Tribes community in MGNREGS is three times higher than their population (Chathukulam, 2013). The scheme also gives importance to improving the educational prospects of members from the tribal household. A closed study of the socio- economic profile of the tribal beneficiaries and MGNREGS governance in the tribal concentrated districts indicates that there is a wide scope for such a scheme in the tribal settings.

The MGNREGS provides employment opportunities for tribal communities. While analysing the scheme there are variations in the receipt of the scheme benefits among the different categories of tribes. Awareness about the scheme is very high in Kurichchan and Kuruman communities and very low in Paniyan, Kattunayakan, Adiyan, Koragan and Karimpalan communities. So this leads to lack of adequate tribal sensitivity in operationalizing the scheme and unfriendly attitude of the scheme managers. Therefore it may be concluded that only as in-depth analysis can reveal all the reasons for the exclusion of certain tribal communities from the scheme.

Vanbandhu Kalyan Yojana (VKY)

In 2014 the central government initiated the Vanbandhu Kalyan Yojana (VKY) for the holistic development and welfare of tribal population on a pilot basis. However, the Annual Report points out that the token budgetary provisions being made under the scheme to the tune of Rs.100.00 crore and Rs.200.00 crore for 2014-15 and 2015-2016, respectively. The ministry has emphasized that more funds be provided for the schemes from the year 2016-2017 onwards. There are 40 thematic areas covered under Vanbandhu Kalyan Yojana (VKY). Such as qualitative and sustainable employment, emphasis on quality education and higher education, accelerated economic development of tribal areas, health for all, housing for all, safe drinking water for all at doorsteps, irrigation facilities suitable to the terrain, all weather roads with connectivity to the nearby town, universal availability of electricity, urban development, strong and healthy institutional mechanism to roll the vehicle of development with sustainability, promotion and conservation of Tribal Cultural heritage, promotion of sports in Tribal areas and security (The Hindu, 2016).

Schemes for the Development of Particularly Vulnerable Tribal Groups (PVTGS)

There are certain groups among Schedule Tribes who have declining or stagnant population, low-level of literacy, pre-agricultural level of technology and are economically backward. These groups are among the most vulnerable sections of

our society. As they are few in number, they have not attained any significant level of social and economic development and generally inhabit remote localities having poor infrastructure and administrative support. Seventy-five such groups in eighteen States and one Union Territory have been identified and categorized as Particularly Vulnerable Tribal Groups. Priorities for the development schemes for PVTGs are based on their backwardness and vulnerability. Therefore, it becomes necessary to allocate adequate funds from central sector or centrally sponsored and state plan Schemes for the socio- economic development of PVTGs. In 1998- 99, a separate 100% central sectors scheme for exclusive development of Particularly Vulnerable Tribal Groups was started. The scheme covers all the Particularly Vulnerable Tribal Groups in the country. The scheme is very flexible and it contain housing, land distribution, land development, connectivity, installation of non-conventional sources of energy for lighting purpose, social security etc. the funds under the scheme are made available for those items or activities which are very crucial for the survival.

The Conservation- Cum- Development (CCD) plan are to be prepared by the State government and the Union Territories of Andaman and Nicobar Island for five years. The State government and Union Territory have been asked to ensure the proportionate flow of financial resources for all Particularly Vulnerable Tribal Groups found in their State. Duplication of Intervention was avoided and the delivery mechanism has to be strengthened through innovative plans and procedures. A Project Appraisal Committee (PAC) of the Ministry, headed by Secretary, Tribal Affairs examine the CCD/Annual Plan proposals of the State government or Union Territory administration and approves funding for relevant activities. During 2016- 17, funds were released to 17 States and Union Territories such as Andhra Pradesh, Andaman and Nicobar Island, Chhattisgarh, Gujarat, Jharkhand, Kerala, Karnataka, Madhya Pradesh, Maharashtra, Manipur, Odisha, Rajasthan, Tamil Nadu, Tripura, Telangana, Uttarakhand and West Bengal on the basis of decision taken by the Project Appraisal Committee.

This scheme is implemented in accordance with CCD or Annual plans prepared by States or Union Territories through various agencies like Integrated Tribal Development Projects (ITDPs) or Integrated Tribal Development Agencies (ITDAs) and Tribal Research Institutions (TRIs). It is a 100% central sector scheme and funds are released to State in one instalment in the annual programme proposed for a particular financial year in the CDS plan. At the end of each financial year, the State government or Union Territory submits a progress report to the Ministry of Tribal Affairs (MoTA, 2017).

The annual allocation made under the scheme of development of Particularly Vulnerable Tribal Groups during 2017- 18 and the expenditure incurred has been given in the table, along with details of allocation and expenditure of previous two years.

Table 4.3

Allocation and Release of Funds during 2014- 15 to 2017- 18 (Rs. In crore)

Years	BE	RE	Expenditure
2014-2015	207.00	180.00	180.00
2015-2016	217.35	217.35	213.54
2016-2017	200.00	340.00	340.21
2017-2018	270.00	210.00	190.59 (as on 31.12.2017)

Source: Annual Report 2017-2018, Ministry of Tribal Affairs, Government of India.

Estimated expenditure during 01. 01. 2018 to 31. 03. 2018 is Rs.19.41 crore. During 2017- 18 (as on 31. 12. 2017), Rs.190.59 crore has been released to 18 states.

Table 4.4: Summary of Amount Released to States Under the Scheme of Development of PVTGs During 2014-15 to 2017-18 (Rs. In lakh)

Sl. No	Name of the State and Union Territories	2014-15	2015-16	2016-17	2017-18 (as on 31.12.2017)
1	Andhra Pradesh	2000.00	3240.000	594.000	2076.00
2	Andaman and Nicobar Island	0.000	0.000	100.000	0.000
3	West Bengal	0.000	447.600	129.000	330.75
4	Uttarakhand	0.000	0.000	152.000	130.00
5	Telengana	600.000	1439.035	240.000	674.00
6	Tripura	826.540	895.560	515.000	1323.75
7	Tamil Nadu	128.349	1118.893	690.000	1770.75
8	Rajasthan	1500.000	1076.090	303.000	778.50
9	Orissa	2500.000	3373.920	379.000	548.31
10	Manipur	47.500	100.000	76.000	195.00
11	Maharashtra	1900.000	0.000	1900.000	1226.25
12	Madhya Pradesh	4272.940	4491.920	2592.000	5929.29
13	Karnataka	8.584	836.303	136.000	467.00
14	Kerala	600.000	0.000	100.000	62.00
15	Jharkhand	301.326	1627.379	1400.000	2043.75
16	Gujarat	1091.000	898.100	182.000	390.67
17	Bihar	0.000	0.000	342.87	295.91
18	Chhattisgarh	2223.750	1809.630	319.000	817.50
	Total	17999.989	21354.43	10149.87	19059.43

Source: Annual Report 2017-2018, MoTA, GoI

The Role of Non-Governmental Organizations (NGOs) in Tribal Development

Non-Governmental Organization (NGOs) is A small group established to achieve a step of goals. Goals mean achieving social objectives such as improve the quality of human life, increase human security, and strive towards promoting human welfare in socio- economic as well as political and cultural sense. Non-Governmental Organization initiatives aimed at development have a long history in India. The individual efforts of social works are expressed in micro terms but it deals districts having below with the conditions that are caused by the large macro structure. In India, there are numbers of NGOs working for the development of the Scheduled Tribes. Among them, seven major Non-Governmental Organizations are engaged in tribal development. The activities of each NGO are entirely different from one another. The work of Non-Governmental Organization has been evaluated on the basis of nature or work, their priorities; financial conditions of NGOs, staff position, self-sufficiency, and need for continuity of work. The aim of each NGO is the liberation of the tribal community. In India NGOs was started in the 1960s and reason for the birth of NGOs for the protection of exploited sections of society. They are part of a democratic struggle at various levels. The role of Non-Governmental Organization in India is described as a 'Watch Dog'.

Activities of Non-Governmental Organizations

In contemporary India, NGOs has new roles. During the pre-independence decades and in the traditional society Non-Governmental Organization play a role in achieving human needs and avoiding human sufferings and help people with resources. During freedom struggle NGOs helped people to reform themselves and create their own self-sufficient and self-reliant community. Their target groups were Harijans and the Adivasis (Doshi, 1977). Non-Governmental Organization started working for the upliftment of these two communities. It is also argued that NGOs provides an opportunity to a person to join the group who wish to work for bringing a change in the society. The fact is that the importance of NGOs came to limelight during Seventh Five-Year Plan that made a number of improvement observation and recommendations. At that time planning commission assigned work and set of

criteria for working in the field development. The basic rule of NGOs is to work as a valuable bridge between the tribal people and the administration.

Non-Governmental Organizations also receives foreign assistance for their activities. The functions of NGOs are varied with the programmes they have undertaken. Non-Governmental Organizations are classified into different types. They are Charity Non-Governmental Organizations, Relief and Rehabilitation Non-Governmental Organizations, Service Providing Non-Governmental Organizations, Eco Development Non-Governmental Organizations, Social Development Non-Governmental Organizations, Empowerment Non-Governmental Organizations, Network Non-Governmental Organizations, Support Non-Governmental Organizations and National, local and International Non-Governmental Organizations.

Non-Governmental Organization aimed at all activities related to socio-economic, political and educational development of oppressed people in the area. Their activities are comprehensive village development, educational development, women development, youth development, health, provision of food, counselling, dissemination of information of government schemes, helping people to secure benefits of government schemes, self-employment programmes, development of Katkari leadership, protecting environment, anti-liquor movement, fighting on land issues, restoration of land rights, fighting against injustices and form cooperative societies of tribes such as fisheries societies, brick societies etc.

Schemes for NGOs Working with Tribes

There are three on- going schemes with the Ministry of Tribal Affairs, which are open for participation of Voluntary Organization and Non- Governmental Organizations. Firstly, Grand- in- aid to Voluntary Organizations working for Welfare of Scheduled Tribes (GVWST): The primary objective of this scheme is an overall improvement and development of the Scheduled Tribes. Their efforts are working in the field of education, health, and sanitation, environment, drinking water and legal redressed service. Moreover, this scheme also gives importance to socio- economic upliftment of the tribal communities. Secondly, educational

complex in low literacy pockets for the development of women in tribal areas (ECLP): The scheme was introduced in 1993- 94 in 136 districts having below 10% female literacy rate among Scheduled Tribes. It is implemented through: (a) Non-Governmental Organizations (b) Institutions set up by Government as Autonomous Bodies (c) Registered Co- operative Societies. The main objectives of the scheme are (1) promotion of education among tribal girls and (2) improve the socio-economic statues of the poor and illiterate tribal population.

In addition to above mentioned schemes the Ministry has an exclusive on-going scheme for Voluntary Organizations and Non- Governmental Organizations for development of Primitive Tribal Groups. Under this scheme cent per cent assistance is given to Integrated Tribal Development Program, Tribal Research institutions, and Non-Governmental Organizations for undertaking activities such generation of awareness, confidence building, training for the skill developments of tribal youth, organizations of self- help groups and provision of services/ inputs not covered under any existing schemes for the development and welfare of the Primitive Tribal Groups.

Girls and Boys Hostel for Scheduled Tribes

This scheme aims to construct hostels for Scheduled Tribes Girls and Boys. Under this scheme, Central Assistance is provided to the States on 50: 50 basis and 100% to the Union Territories. The aim of the scheme is to continue the education of the tribal girls and boys even though the institutions are away from their home.

Grand- in- Aid to Voluntary Organizations for the Welfare of Scheduled Tribes

The main purpose of the scheme was to improve the educational and economic conditions of these communities through voluntary efforts. The scheme was launched in the year 1953- 54. The scheme includes residential schools, hostels, medical units, computer training units, shorthand typing training units, balawadis, libraries, audio-visual units etc. The grand is generally restricted to 90% of the approval total cost of the project, the balance 10% is borne by the grantee organization.

Ashram Schools in Tribal Sub- Plan Areas

This scheme was launched in 1990- 91. The main objective of the scheme is to extend education facilities through Residential Schools for Scheduled Tribes students. The funding under the scheme is done on matching basis i.e. 50: 50 for the State and 100% for the Union Territories for the construction of Ashram Schools. The scheme covers Primary, Secondary and Senior Secondary level of education. For this scheme teaching material and other facilities are provided by the State and Union Territories.

Research and Training

Research and training scheme has following four components. Grand to Tribal Research Institutions (TRIs) (fourteen Tribal research institutions have been set up by the state of Andhra Pradesh, Assam, Bihar, Gujarat, Kerala, Madhya Pradesh, Maharashtra, Orissa, Rajasthan, Tamil Nadu, Tripura, West Bengal, Uttar Pradesh and Manipur), Award for Research Fellowship in various aspects of tribal development (twenty five research fellows are annually awarded to students/ scholars who are registered with the university for working on tribal development programs and problems), Supporting project of all India or interstate nature (under this scheme financial assistance is provided to reputed social science research agencies and universities, socio- economic programs that are undertaken by the government bodies etc.) and National Institute for Research and Training in Tribal Affairs (NIRTA) (this scheme is framed to project a national profile to the needs of the tribal people and tribal areas. The other important function of the scheme is to impart training to high- level government functionaries and also to undertake seminar/ conferences at National or International level. The institute will play a leading role in coordinating tribal research activities at national level) (MoTA, 2016).

Wayanad Social Service Society (WSSS)

Wayanad Social Service Society was established in 1974, under Charitable Socities Registration Act 1860. The president of the Wayanad Social Service

Society was V. K. G. Nambiar and other religiously affiliated members also took part in the activities of the organization. The main objective of the organization was to start the development activities in the Wayanad and Kannur. During the starvation deaths was being reported in Wayanad district, Wayanad Social Service Society started a special department for tribal welfare. The main aim of the organization is to motivate the marginalized people. The other objectives of WSSS are: awareness building, transfer of technology, promotion of intensive remuneration agriculture, healthcare etc.

The WSSS also aims to improve the education of tribal community especially tribal women and they conduct monthly seminars and discussions. Wayanad Social Service Society had implemented a rural health programme through hospitals with the help of the health promoters. The other areas of activity of Wayanad Social Service Society are co-operation, family sponsorship programme, housing scheme, sanitary latrines, self-employment programmes, rehabilitation, emergency relief and rehabilitation, audio-visual programme, snehanidhi (assistance for education, employment, treatment, house repairing and marriage) and biogas technology.

Shreyas Social Service Centre

Shreyas constituted in 1979, is an official organization of the Malankara Catholic Dioceses of Sulthan Bathery, Wayanad. Shreyas is organized for the development of tribal communities in Kerala. The major communities under their studies are Paniya, Kurumas, Urali, and Naikas. They use participatory research approach for collecting data and the interventions are based on realistic data. The objectives of the Shreyas are formation and empowerment of people's organisation, promotion of decentralisation and institutional building process, initiating development movements, community based health promotion programmes, medical camps and distribution of medicines, training and awareness programmes, thrift and credit programmes. They also undertook studies on formal and non- formal education, promotion of co-operatives initiatives, research studies and documentation, women and child development programmes, entrepreneurship

development programmes, capacity building programmes, agricultural development programmes, monitoring and evaluation and cultural promotion activities.

Solidarity

Solidarity was constituted in 1982, in Wayanad district for the welfare of the tribal communities. Many programmes have started through Solidarity for the development of tribal communities. Housing, drinking water, corruption, well, road etc. are the major schemes under Solidarity. The objective of the organization is to generate awareness among youth, the responsibility of social development, to organize seminars and workshops, create reading habits among tribal communities, to make available information on education and employment and to promote tribal art and culture. The Adivasi Sangam 1992 and Solidarity was a joint venture. The activities of the Solidarity are strengthening leadership, data collection, documentation, allied activities etc.

Fedina

Fedina was established in 1987, an independent organisation to protect all tribal victims from all sorts of exploitation. It is a social work organisation working in the most backward districts of Kerala. The organisation works in the Sulthan Bathery taluk in Wayanad district. The activities of the organization are awareness programmes, people's organization, women's development, youth and children's programme, community health, self-help groups, skill training, land development, income generation programme, housing programme, legal education, legal assistance, legal advice, networking, environment, and study, research and documentation. Fedina has contributed a lot to promote the right and responsibility among the tribes and have participated in their struggle.

High Land Development Agency (HILDA)

It is a non-profit, non-governmental organization formed in 1987 and registered in 1993. The aim of the organization is to create self-reliant and independent social, cultural, economic and political society. The areas focused by HILDA are development of rural people, women, Tribes, Dalit, children. Through

women's self-help groups,   single teacher school system in tribal language, yuvadhara teenage children's programmes. Their activities also include land development, community health, research, documentation and training, postgraduate studies in social works and so on.

Kanavu

Kanavu is situated in Nadavayal, Wayanad district was started by K. J. Baby in 1993. It is a Gurukulam model school and they try to avoid dropout rates in schools and try maximum enrolment. All children living near to the organization are participating and live together in Kanavu. They are divided into groups according to their age and mental ability. The teaching method of the Kanavu is that the younger are taught by the seniors. Kanavu also promote tribal culture and traditions, music, theatrical arts etc. Today, Kanavu is famous all over India amongst those are interested in alternatives in education and educational research (Thressiamma, 2010).

Peep

Peep was constituted in 2005 and has been working among the Paniya tribes who are settled in Wayanad, Malappuram, Kannur and Kozhikode. The Paniya communities are mostly depended upon agriculture and plantation labour for their livelihood. Most of them are illiterate. So Peep came into existence on the realisation that only education and awareness can transform this group. The main vision of the organisation is to inculcate self-confidence, self-reliance and self-esteem among Paniya community. Peep tries to transform the living condition of the Paniya community through their social, economic and educational empowerment. The objectives of the organisation is to bring social change through spiritual, ethical, moral and cultural education among tribal community, to work against social evils, to provide education and medical service, to generate awareness, to provide preventive measures to control diseases, help to develop basic amenities, and to organise public meetings.

Totem

Totem Resource Centre on Ethnic communities is a non- governmental, non-denominational, not- for- profit organisation that came into formal existence in October 2014. It comprises of people from various walks of life, who have been working for the last five to ten years, with the deprived section of the population, particularly the STs and SCs and other ethnic minorities. The major functions are to protect and conserve the traditional knowledge, medicine, art, culture and heritage of the minority and indigenous groups. They are from local action and economic development through decentralised planning (community centred). Totem recognize needs of the minorities and indigenous groups, by encouraging such activities that raises the standards of education and gives priority to the spread of education and awareness among the STs to establish and run schools with financial assistance from educational institutions.

Tribal development is a highly challenging and very difficult process. The changes in the society and development in the present scenario is a matter of great concern. The tribes are part of the Indian society and they are different and marginalised from the mainstream society. Both central and state government have made efforts to develop the tribes and the tribal areas. In the present scenario, the development and empowerment of tribes in Kerala are carried both by the government and the Non-Government Organisations. The government implements policies and programmes through commissions and committees but sometimes it fails to implement them effectively. On the flip side, NGOs are little better than government. But need to address the problems of the tribal community more consistently and adequately. Before the formation of Kerala State the government took initiative to care the tribal people and for their welfare. The establishment of tribal department was an outcome of socio- economic changes in the state. It improves the standard of living and encourages them to participate in the development process.

Since 1980s, Kerala has a vigorous number of Non-Government Organisations for tribal development. The people were interested in Non-

Government Organisations because it serves the socio-economic and cultural empowerment of the poor. That's why NGOs are called the Third Sector Organisation. Non-Government Organisations are governed by the principles of transparency, democratisation, and accountability. They depend on the government grant- in- aid and from domestic and foreign donors. Most of the Non-Government Organisations are working in the field of education, health, vocational training etc. This gradually leads to social transformation and improvement in the quality of the tribal people. Since the tribes are the most margined society in India, their development is an important social need. Some tribes are actually facing their extinction. They face literal loss of members too. So, government of India is trying to give ample support and protection for them. And the government conducts various programs for their development. While in this condition, in order to understand the part play by government and non- government organisations in their issues has to be scientifically evaluated. This study will be benefited to those who make plans for the community, the diplomats, students and researchers who are taking serious interest in their issues.

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CHAPTER V

TRIBAL EDUCATION: PERSPECTIVE ON PEDAGOGY

In comparison of the scheduled Tribes with the general population, the tribes achieve a low level of education. So the central government and the state governments give more importance to education of Scheduled Tribes. Government spend more funds for the STs education than economic development. This is because lack of education is the major reason for the backwardness among the Scheduled Tribes. According to 2011 census, the enrolment rate of Scheduled Tribes students in government schools, private aided schools and private unaided schools are 3.37%, 1.33% and 0.37% respectively and the dropout rate was 2.33% in Kerala. Wayanad district have the large number of tribal population in the state of Kerala and the district have low enrolment rate and high dropout rates. While the dropout rates compared with the total population of the district, the tribal dropout is 77.23%. The government initiated special education schemes for the improvement of the educational status of tribal students. But still the dropout rate is gradually increasing. This educational backwardness creates a lot of problems among the Scheduled Tribe community and creates inequality between tribes and the other population. Education is important to socially and economically upgrade the Scheduled Tribes. Literacy and education are powerful indicators for the development of the community as whole.

Table 5.1

Literacy Rate among Tribes in India in Percentage (1961- 2011)

Year	Male	Female	Total
1961	13.83	3.16	8.54
1971	17.63	4.85	11.39
1981	24.52	8.05	16.35
1991	40.65	18.19	29.60
2001	59.17	34.76	47.10
2011	71.70	54.4	63.1

Source: National Commission for SCs and STs, Fifth Report and Census, 2011

Figure 5.1
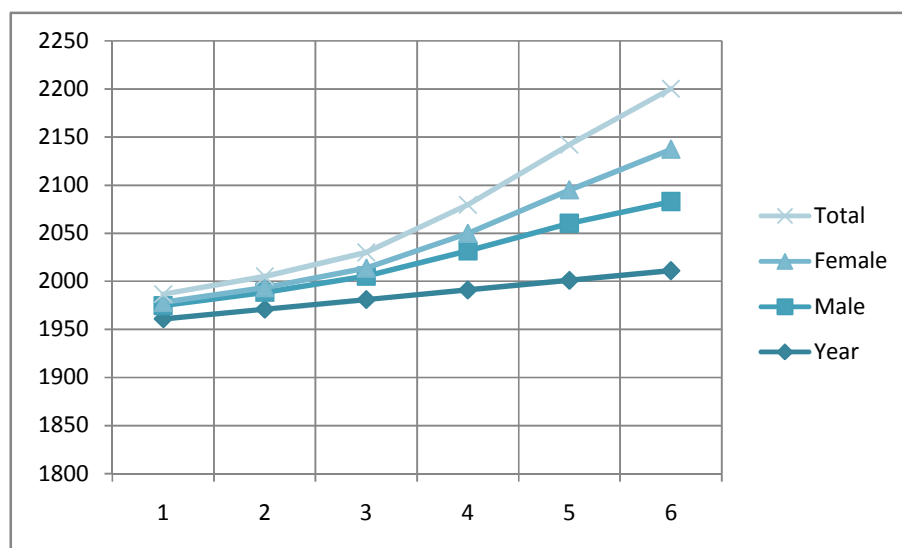
Table and 5.1 Figure 5.1 indicate the literacy rate of the Scheduled Tribes in India from 1961- 2011. In 1961 the literacy rate of Scheduled Tribes was only 58.54 per cent and it increased to 63.1 per cent by 2011. The female literacy is (54.4 per cent) very low while compared to the male literacy rate (71.7 per cent). While analysing the table we can understand that there is a significant improvement in Scheduled Tribes literacy from 1961 (58.54 %) to 2011 (65.1%).

The government of India launched different programs and schemes such as DPEP, SSA, Programs of Action, and National Policy on Education for the enhancement of education. According to the selected educational statistics 2001- 02, there were 2 million tribal children who did not attend in the school in 2001. But compared to the former situations, there had been a positive trend in the enrolment of the tribal children. It was increased by 2.4 to 4.2 times from 1981 to 2001 respectively (National Sample Survey, 2007- 08). High dropout rate, irregular school attendance, Teachers absenteeism, lack of infrastructural facilities, discrimination, economic backwardness and language barriers are some of the challenges persisting in the tribal education. However, improvement of quality education among tribes has not been sufficiently attended to. The neglect has resulted in poor levels of student learning. This is commonly known from various

studies by government agencies like the National Council for Research and Training, private surveys such as Annual Status of Education Report (ASER) of the prathan education foundation and even by the 11th Education for All (EFA), Global Monitoring Report of The United Nations Educational, Scientific and Cultural Organisation (UNESCO). The most disappointing trend observed by these surveys is the decline of the number of tribal students. In 2013 the ASER covered 550 rural districts and revealed that 93% of the students of the class four were unable to read the text book contents, whereas in 2015, the percentage rose to 97%. The situation at the elementary school level, has given rise to the model of minimum level of learning which is reduced to mere literacy (Hindu, 2014).

Lack of drinking water, proper building facility and non-availability of electricity are some of the issues faced by the tribal population. All of these infrastructural facilities can be implemented through the programme of SSA. But lack of its proper execution and inefficiency of governmental authority maintains the situation of tribal children unchanged (Hindu, 2004). Due to the socio- economic and geographic isolation of tribal community from the mainstream civil society, government has to face many challenges to educate the tribal people. The literacy level of the tribes has been lower than the entire population. Tribal literacy rate is atrocious in comparison with the SC population.

In the present scenario, the matter of tribal education has become complicated. Prolonged absence of teachers in the remote area has increased and the security of children especially girls, has become a concern in many regions. Government has implemented new scholarships for tribal students in order to encourage them to study. But unfortunately, the higher education scheme faces the challenge of less enrolment of tribal students due to poor education at the primary and the secondary level. This is particularly seen in the cases of science, medicine and engineering streams. Dropout rate among tribal students, particularly at the secondary and senior secondary stages are very high. The dropout rates are 73% at class 10th, 84% at class 11th, 86% at class 12th (Haseena, 2014). Language barriers act as a major hindrance for their future studies. This leads to high dropout rates

among tribal students. The commercialization of education and privatization results in poor education for ST students.

In ancient India, the practice of untouchability and other discriminative social evils were prevalent. Through the social reform movements, it led to the creation of a codified set of rights of the marginalised people. After Independence all were treated as equal and constitutional enactment, guaranteed the fundamental rights to the weaker sections. But still the caste based discrimination was silently carried out in many parts of the country. The domination of the high caste over the low caste is apparent in education as well. Scheduled Tribe students face discrimination from their classmates, teachers and even the school management. Of late, discrimination against tribal children assumes shocking realms of cruelty.

Major challenges in tribal education are discrimination, high dropout rate, language problem, social isolation etc. Non- Formal Education (NFE) is more important and effective in solving all these problems. The Government of India take numerous efforts for the betterment of Tribal education. Tribal Sub-Plan gave a force and more impetus to tribal education. The Scheduled Tribes Development Department, Social Welfare Department, Social Welfare Board etc. also plays an important role for the upliftment of tribal students.

Inequalities in education are inherent in Indian Society. The literacy rate of tribal population is very low and there is a great gender disparity too. Even today, the tribal literacy falls below national average. In this situation the girls among tribes are achieving only a low level of education. Day-by-day dropout rate is increasing overall child population in elementary education. Education as a crucial input for development of tribal communities, tribal sub-plan, national policy on education, SSA has frameworks on number of policies and programs. Each time, planners and policy makers look into the problem of education for tribal children as if the financial provisions are only solution for closing the gap in various indicator of education between tribal population and general population (Mahapatra, 2010). For achieving universalization of Elementary Education (UEE) the government mainly focuses on tribal group population in the country. While analysing the school

systems, comparatively less attention is given to the tribal students. This causes slow education progress among the primitive communities.

Literacy rate of the Scheduled tribes in Kerala has increased from 64.40 per cent in 2001 to 75.81 per cent in 2011, but it is much higher than the national average ST literacy rate, which is only 59 per cent. If we analyse the data of 2001 and 2011 we can see a wide difference in the rates of attainment of education of tribes. In 2001 the STs Literacy rate is 64.40 per cent and in 2011 the literacy rate has increased to 75.81 per cent. So there is 11.41 per cent increase in the STs Literacy rate.

Table 5.2

Gender- Wise General and ST literacy Rate in Kerala

Year	General Literacy			STs Literacy		
	Total	Male	Female	Total	Male	Female
2001	90.86	94.24	87.72	64.40	70.80	58.10
2011	94.4	96.02	91.98	75.81	80.76	71.08

Source: Census of India 2001, 2011

Central government and State government give more importance to education of Scheduled Tribes. There are 14,479 schools in Kerala aided and provided for by the General Education Department Administers.

Table 5.3

School Data

Type	Higher Secondary School	High School	Upper Primary School	Lower Primary School	Total
Government	757	1066	899	2528	5250
Private Aided	669	1429	1870	3979	7942
Unaided	419*	379	217	267	1282
	1845	2874	2986	6774	4479

Includes 24 Technical Schools & 14 Residential Schools

Table 5.4

Students Data

Type	Higher Secondary School *	High School	Upper Primary School	Lower Primary School	Total
Government	141437	462892	373695	424870	1402894
Private Aided	132598	887202	873434	832752	2725986
Unaided	34687**	95652	110156	169658	410153
	308722	1445746	1357285	1427280	4539033

Source: General Education Department, GoK
*Indicates number of students in plus two only as the admission for plus one for the current year is on-going.
**Includes 2,263 students in Technical Schools and 561 students in Residential Schools.

The percentage of ST students in government schools, private schools, un-aided schools are 3.37%, 1.33% and 0.31% respectively. The dropout rate of ST students is 2.33%. A survey conducted by the Kerala Institute of Local Administration in association with local bodies and the Scheduled Tribes Welfare Department reveals pathetic living conditions of the Scheduled Tribes communities in the State. Most of them are dropout from schools at the primary level itself. Data on school education describes the low enrolment and high dropout among tribal students in Kerala at each stages of school. This inequality in education is predominantly damaging to the whole tribal society. Poverty and lack of access to educational institutions are major reasons that keep them out of schools. According to the survey 77,680 people in the age group 15- 59 are unemployed. This includes 2,112 graduates, 200 postgraduates and 2,066 with professional qualifications (Menon & Pavithran, 2016).

Lack of awareness about the importance of education results the educational backwardness among tribal communities. The main objective of the development plan is to promote socio- economic welfare among them and to free them from exploitation. To achieve this objective, top priority is given to the educational

development. Government implements some educational incentives, scholarships and other kinds of assistance to tribal pupils from pre- primary to graduate level. They are exempted from payment of all kind of fees. Income limits are not a provision for allowing scholarships and stipends to ST students. To ensure regular attendance of tribal pupils, the parents are granted incentives. Financial assistance is also given to SSLC failed students for completing their studies. Complimentary incentives are also granted to the ST students. The main objective of the scholarship is to motivate ST pupils in learning. To improve the standard of ST pupils, government introduced a special coaching scheme from 1989-1990 onwards. For the exclusive benefits of ST pupils several educational institutions are run by the ST development department. To provide better educational facilities Ashram Schools have been functioning. In addition to these pre-metric hostels and subsidised pre-metric hostels are functioning for ST pupils. They are run by the NGOs and are approved by the tribal development department.

Nowadays, less enrolment and high dropout is a treat to tribal school. Economic backwardness is the reason for inequality and it still being reflecting in the educational system. Thus the students are not interested to sit in the classes and the parents have no positive attitude towards education. Preventing dropouts from the schools are the big challenge faced by the educational authorities in tribal areas. The child's community and local environment form the primary content in which learning take place and acquire its significance. The child constructs knowledge and derives its meaning in interaction with environment. But hardly these theoretical stands are taken in conceptualization of textbooks and pedagogic practices prevalent in tribal education (Sujatha, 2001). Educational authorities consults teachers from the tribal setting to know about the tribal setting and likes before framing up the curriculum for these pupil. The teachers give their view points and opinions to the authorities. But they do not taken into consideration and they are alienated .This resulted in less interest in education among tribal pupil. They feel a strange environment in the classroom and being far away from their culture, natural environment etc.

In our society, the role of a school is to help the students to learn the subjects, knowledge and skills. Through the good education the students have to think about how they reach this position and the relevance of education too. This helps the next generations to acquire good and higher education. Such education helps the tribal society to obtain equal opportunities and improve standard of living. Teachers play an important role among the younger generation to form values, norms and builds, the milestone for their future. But the major problem related to educating tribal areas is that the teachers do not have interest in teaching the tribal students. Teachers in the tribal schools are generally seeking transfer to other areas. The other drawback is that they have less experience to teach and manage the tribal students because they are not familiar with tribal languages.

To make education more interesting and to make the teaching lively, pedagogy is applied to tribal education. Thus in addition to formal curriculum, the schools deals with the students through its informal set of practices including pedagogic practices, student-teacher interaction etc. But unfortunately teachers have often a failure in pedagogic discourse because our education system still hasn't focused on the teacher education curriculum, specific to the tribal setting. The Centrally Sponsored Scheme, launched in 11th Five Year Plan did not give much importance to the challenges and constraints for education of scheduled Tribes. Teachers do not get special orientation classes with the specific skills and pedagogic discourses in relation to tribal cultural assets. Nowadays government decide to develop text books in tribal languages and for teachers training .But still the doubt is how far it effective?

Ethnographic written in the idiom of eternal present regarded tribal population groups as non- changing (Anil, 2018). At the same time anthropologists also entitled a large group of tribes into primitive. Basically, tribes are isolated in character and located in thick forests. Our society is multi-cultural in nature and it sometimes blesses and curses because the tribal groups do not adjust with such culture suddenly. From the early period our society is based on caste system and dominated by upper classes. Due to this the marginalized groups face problems in

education. Curriculum designers and policy makers are not aware about the tribal education. They only give importance to mainstream education. Textbook, curriculum, syllabus, exams etc. are dominated by these wings. Teaching and learning strategies are also in the same manner. Actually aboriginal's issues are not seriously addressed by the rules or policy makers. If one person got education means one family liberate from darkness and it helps our society for development. Liberation pedagogy offers a comparable program for teacher it means liberation from tired isolation.

The Apostle of *'Pedagogy of Oppressed'* (1970), Paulo Friere, ardently argued that education for liberation or liberation only through education. Pedagogy is the base of all education system. On the basis of this education activities are building up according to the needs of the society. Designing of Pedagogy is one of the crucial efforts in the education. 'Pedagogy of Oppressed' is a theoretical construction for marginalized ones in education. In Indian context 'Pedagogy of Oppressed' is a revolution or a revolt against existing system of upper caste dominated education (Anil, 2018).

The focus point of 'Pedagogy of Oppressed' is the social and economic inequalities than confront urban youth. Moreover, attention for development, implementation of pedagogy and curriculum among students for altering these conditions. Critical pedagogy sees the recognition of the conditions in quality and the desire to overturn those conditions for oneself and for all suffering communities as the starting print and motivater to the urban student (Anil, 2018). Education is the only way to liberate the deprived group from their backwardness. But our modern education really isolates the aboriginals. Their isolation and other problems are not addressed by the experts and policy makers. So in such a situation modern way of critical Pedagogy is unavoidable.

The pragmatism of liberal critique gives rise to a more experimentally founded Pedagogy. Gandhi's basic education did, indeed, have the potential for this. For it's, legitimized and made relevant subaltern knowledge and skills by the allocation of a substantive place in the school curriculum to systems of knowledge

developed by and associated with the oppressed group of Indian society, namely, artisans, peasants and cleaners. It was no less than a proposal for a revolution in the sociology of knowledge (Foucault, 1980). Education became more closely to nature and social environment, Gandhi proposed, could have far reaching consequences for "challenging the prevailing hierarchy of knowledge in our caste society". Paulo Friere's, radical pedagogy have hope, critical reflection and collective struggle. Such Pedagogy is to liberate the person rather than participative won. Otherwise, they follow the same situation 'poor'. Radical transformation is needed for their low self-image and their negative self-identity. This is particularly for the Dalits and Tribes in our caste/ class-ridden society.

The pedagogy implication of this will require teachers who unite for thinking and acting. Henry Giroux, sums up this Transformative Pedagogy "as making the pedagogical more political and the political more pedagogical". This means "inserting schooling directly into the political sphere", since "schooling represents struggle to define meaning and a struggle over power relations" and the second "utilizing forms of pedagogy that embody political interest that are emancipator in nature". Through this students got a power to struggle against injustice they are facing and to find better world for all.

The major problem faced by the teacher in constructive pedagogy is non-participation of students in group activities, lack of resource materials for teachers, difficulties related to creative activities, failure of discussions, lack of IT facilities, and lack of special training for teachers in tribal schools. The crucial question here is how pedagogical and educational activities do really empower their target group. In the present scenario, pedagogy is the only possibility to avoid operation, discrimination, dropouts etc. and only the instrument for liberation. To implement this give more focus to study their culture, folklore, traditions, customs, superstitions and attitudes etc. Pedagogy should design effectively only after the study with good planning or it may become failure. Initially, it can be started for some tribal communities on an experimental basis.

Evolution of Tribal Education Policy in India

Constitution of India puts forward certain socio-economic, political and educational rights to the tribal communities. Education is the most appropriate means of overcoming the existing challenges and acquiring socio-economic and political development among tribal communities. After the independence, the government of India put forward a strategic move towards tribal education. All processes of tribal education were dealt by different commissions and recommendations initiated by the government. The commissions proposed new methods and measures to overcome those strategies of tribal education. The commissions undertake constant vigilance and deeply observe the existing situation about tribal education in India.

During the British period, the government didn't give much importance to the tribal education. During those times, the elites enjoyed more educational opportunities than others. The missionary schools started for the tribal students in particular. But unfortunately, they cannot attain the benefits among tribes. Article 46 of the Indian constitution established universal free and compulsory education in the state and takes special care of educational interests of the SCs and STs. In those times, government give more educational aids to the tribal who lived in remote areas.

Dhebar Commission, 1960

New movements were started for educating tribal people. In 1960, a commission for Scheduled Tribes was formed under Article 339 of the constitution under the chairmanship of U.N. Dhebar and in 1964 the appointment of the National Education Commission to closely examine the low educational levels of the tribal with a view of address the disparity were few of the measures adopted. The Dhebar commission studied the difficulties and barriers to tribal education in detail. It found that problem of absenteeism, stagnation, and dropouts among tribal were far greater than among others social groups. Dhebar commission was the outcome of Nehru's view and the commission directly applied the innovative strategies for educating tribes. The commission understood that tribal development cannot be stable without

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tribal cultural support. The commission attributed an important role to the teachers. Commission recommended teachers from tribal communities for eliminating the gap between teachers and students, the opening of teacher training centre in the tribal heartland and raising a separate cadre of teachers for a period of 20 years (Malhotra, 1998).

The Indian Education Commission in 1964- 1966

The Indian Education Commission was very much influenced by the Dhebar Commission. This commission was considered as the land mark in the education of the tribes in India. The commission was chaired by the Dr. D. S. Kothari and he stated that it is necessary to pay attention to the education of the children from backward classes which includes the Scheduled Castes and the Scheduled Tribes. The commission identified that location of the tribes act as a major obstacle towards the tribal education. Most of the tribal people reside in the forest areas and it makes access difficult. So special care and attention will have to paid to the needs of the tribes and ensure that they receive a good share of the benefits of the educational development. Dhebar Commission emphasised the various aspects of tribal education and provided strong suggestions. The recommendations of the commission are to suggest parental education for the awareness of importance of education among the tribes, strengthening of educational provisions, development of secondary education and seats should be reserved for tribal children in quality secondary schools and in vocational institutions.

The commission decided to establish Mahatma Gandhi's concept of 'Basic Education' to the tribal societies. His concept was to use the vernacular language as the medium of instruction. Commission started to keenly observe the tribes and identified problems such as poverty, household's works and so on. It leads to a broader planning for tribal education. The commission thus gave more importance to mid- day meals, clothing, free books, reading and writing materials to all tribal children in educationally backward areas.

The commission's recommendations still remain unfulfilled. The observations on tribal education indicated that educational status grew only slowly

and there was a wide gap between the tribes and the non- tribes population. The commission also suggested that the attitude of the non- tribes to work in the tribal areas need to be changed and more priorities should be given to the tribal youth to get educated and they should be employed in their own areas. Different approaches should be designed to meet the various needs of the different tribes (Mohapatra et al, 2000). Recommendations of the above two commissions were really helped overcoming challenges of tribal education in India. But most of the programmes and policies were not executed successfully. The socio- political factors create hindrances to execute the policies in this regard.

National Policy on Education 1986

The National Policy on Education 1986 ensured the promotion of education to all students, irrespective of caste, creed, location or sex. The union government had the full responsibility to re- enforce the national and integrative character of education and to maintain quality and standard. Through this policy, tribal students receive special attention in their education, poor school facilities, poverty, and modes of teaching and so on. After identifying the problems, the policy recommended a number of measures in 1986. The government prioritized construction of school building and other schemes like the Jawahar Roggar Yojana, Tribal Welfare Scheme etc. Another priority of the policy was the development of curricula based on the socio- cultural milieu of tribes and the issuing of instructional materials in tribal language. Furthermore, the policy suggests expansion of Residential Schools, including Ashram Schools, Anganawadis and Adult education centres. Preference was given to the tribal youth to be teachers. To promote tribes in all educational fields, the policy gives incentive through scholarship, special remedial courses and other programme to remove psycho- social impediments.

One of the highest priorities of the policy was to offer elementary education for the tribes and to solve the problems of dropping out. The government launched Operation Black Board in 1987 and the national literacy mission in 1988. The literacy mission encourages the compulsory elementary education of tribal children and among the adult population. Another scheme of reorganisation of teachers'

education was taken up in 1987. Important programme in the interest of the tribal areas are provision of primary schools before the end of the 8th Five Year Plan (1992- 97), implementation of education plan through Balawadis, non- formal education, adult education and elementary education, ensure teachers' responsibility for enrolment at the beginning of the academic year with the help of voluntary agencies and local committees, preparation of instructional materials in tribal languages, organisation of special coaching, training and remedial teaching classes, national programme of SSA for tribes, opening schools and hostels in the backward areas, model residential school in each tribal concentration area, provision of supplementary nutrition, distribution of scholarships in proper way, give additional scholarships to girls students, providing quality reading materials at a cheap rate and raising teachers from the community to meet the shortage of teachers.

Bilingual and Bicultural education

In this method the textbooks are written in two languages. It is based on tribal history folktales, customs and traditions. Teachers are native speakers and parents and local persons are also appointed as teachers. One of the features of this is, it goes well with tribal education and reduced the gap between the school and the home. For educating them they used tribal language and the regional language. First, they used their mother tongue and slowly they changed to regional language. Financial support is one of the important factors to implementing this method. The Ministry of Tribal Affairs provides special grant-in-aid for some state to implementing this system.

Ethnic Studies

Ethnic studies are a basic part of school curriculum for both tribal and non-tribal students. It helps to understand about different ethnic groups, their culture, and history. It helps them to understand their own culture and too proud of it, it will discourage ethnocentrism it will help them to learn to function within and across cultures. There are several changes taking place in the existing system of education such as adopting schools and the system of education to tribal cultures, education in

tribal mother tongue, stress on development of reading skills, preparation of textbook, methods of teaching, evaluation and community involvement.

National Policy on Education (1986) and Sarva Shiksha Abhiyan (SSA) emphasised the need for curriculum and pedagogy based on local culture. Some states in India, accepted and implemented multi lingual education and appointed teachers from the tribal community itself. According to Bernstein (1986), "If amount of social inequalities need to be dabbed out, education system must purge all build-in class biases from its curriculum, Pedagogy and its consumption of educability. Moreover, the school shouldn't try to get lower class families to provide their children with linguistic and cultural knowledge and skills that are completely unfamiliar to them. Rather education system should focus on how it can help the children to bridge the gap between their own skills and those that large society demands within the context of schooling" (Anil, 2018).

Government Policies and Programs for Tribal Education

Since the First Five Year Plan (1951- 56), the government started to raise funds for the purpose of tribal development. In 1954, 43 special Multipurpose Tribal Development Project (MTDPs) were created. During the Third Five Year plan (1961- 66), the government of India adopted the strategy of converting areas with more than 66% tribal concentration into Tribal Development Blocks (TDBs). By the end of Fourth Five Year Plan (1969-1974), the number of Tribal Development Blocks rose to 504. In 1970, a centrally sponsored government scheme of Ashram schools from elementary to higher secondary level was initiated. The Janshala Programme is a collaborative effort of Government of India and five UN agencies-UNDP, UNICEF, UNESCO, ILO and UNFPA. The Janshala Programme is a community based programme aimed to make primary education more accessible and effective, especially for girls and children of deprived communities, marginalised groups, SC/ST/minorities and children with special needs (Kabitakumarisahu, 2014). In 1972, the Ministry of Education and social welfare implemented the strategy of Tribal Sub- Plan. Tribal Sub- Plan was based on the objectives of socio-economic development and protection against exploitation. It was implemented in

the areas where the Scheduled Tribe population was more than 50% of the total population. The PESA Act 1996, made specific provisions for empowering the tribes on matters relating to decision making and development of their community..

Multi Grade Learning Centres (MGLCs)

The state government introduced District Primary Education Programme (DPEP) in Kerala for the universalization of education and realised the fact that there are so many tribal colonies in the interiors of the thick forests and high hills who have no contact with the world outside. This acted as a setback for the education of the tribal children. The main reason for this is the long distance a student had to traverse to reach the nearest school. Kerala Education Act and Rules (KEA&R) do not allow formal schools in inaccessible areas. Caught in this dilemma, state government decided to establish one roomed schools with a single teacher in the remote settlements.

The DPEP initiated 'Alternative Schooling' to solve the problem of inaccessibility to formal schooling among the tribal students. This system is a tribal friendly education system and turned out to be quite useful for most disadvantaged and backward communities. Multi Grade Learning Centres is a system of vertical grouping in which students of different ages and grades learned together, mostly with the help of Self- Learning Materials (SLM) and the teacher acting merely as a facilitator (Paul, 2013). In India Alternative schools are known by different names. In tribal areas it is known as Single Teacher Schools. The first state which provides this system is Andhra Pradesh in 1985. Government of Kerala started Single Teacher Schools under the Scheduled Tribe Development Department and they function as three types. Firstly, peripatetic school for primitive tribes was introduced in 2005 and was mainly advantageous to migrating primitive tribes. The peculiarity of this school is instability, its quality of moving from one place to another. Teachers go to the field and teach the students. Secondly, single teacher school for normal tribes. In this school language of instruction and communication is the local tribal dialect. This will create an interest in the students to learn and to acquire knowledge very easily and this will reduce the rate of dropouts as well. Thirdly

started Balavinjana Kendra's mainly focused on pre- primary education. In Kerala, there are five schools functioning as Balavinjana Kendra's. The teachers in the school are educated tribal youths.

Girivikas

Girivikas project was started during 1993- 94 in Palakkad district for providing education and congenial environment for the learning of the tribal students. The scheme was started under the leadership of Mr. Ajaykumar, the district collector and implemented by Nehru Yuva Kendra. The working of the scheme mainly based on voluntary initiatives of youth and social workers who were interested in the development of Scheduled Tribes of Palakkad district. There were no tutorial facilities for the tribal students who failed in SSLC and +2. The objective of this scheme was to give special attention to the tribal students and help them in passing SSLC and +2 examinations. This scheme also helps to mould the personality of tribal youth.

Gurukulam

Gurukulam is another project started in the Palakkad district during the period of 2003- 04 for helping tribal students to continue with their studies after their failure in SSLC and +2 classes. This is established and run by Attapady Cooperative Farming Society (ACFS), with the Revenue Divisional Officer (RDO) functioning as Managing Director and collector as chairperson and Assistant Director for Tribal Development as Secretary. All the expenses are met by the Government and ACFS. There is an allocation of Rs. 1000 per month per student for food expenses. Wardens of hostels in Gurukulam are appointed from the community itself. The aim of the scheme is to generate more interest in education and also made equated with tribal culture (Paul, 2013).

The District Primary Education Programme (DPEP)

The District Primary Education Programme aims at providing "universal access to primary education through formal schools or their alternatives". This system was introduced in six districts, mainly in the districts of Wayanad, Palakkad

and Idukki. The scheme found solutions for the low enrolment, high dropouts, problems in tribal education, poverty, language barrier, lack of infrastructures, discrimination, lack of awareness etc. The District Primary Education Programme tried to make the parents aware about the necessity of education through meetings and seminars in order to increase enrolment and avoid dropouts.

Model Residential Schools (MRSs)

Model Residential Schools were started in Kerala during the period of 1990-91. The aim of the Model Residential Schools was the educational development of Scheduled Tribes. There are 18 Model Residential Schools in the state. The admission procedures are on the basis of common admission entrance test conducted by the Scheduled Tribes Development Department. The applications for the admission and test were invited in the months of December/ January every year. Occasionally, students from forward castes also got admission to the school to raise the students of the Scheduled Tribes to the mainstream society. The students are required to stay in the school premises only. The students in the schools have all necessary facilities such as free accommodation, food, dress and so on.

Scheme for Construction of Hostel for ST Girls and Boys

The main objective of this scheme is to provide hostel facilities for Scheduled Tribes students to promote literacy among them. Otherwise they would have been unable to continue their education due to economic backwardness, remote location of their villages, lack of transportation etc. The scheme is not an area specific one; it covers the entire Scheduled Tribes of the country. This is a centrally sponsored scheme, sharing cost between the Central and the State governments. The State Governments are eligible for 100% central share for construction of exclusive hostels for girls and boys. In case of Union Territories, the Central government bears the entire cost of construction. Members of parliament can also provide funds as a substitute for state share from their Member of Parliament Local Area Development Scheme (MPLADS) (Annual Report, 2016-17). The motive behind this scheme is to provide for the construction of new hostels and extension of existing hostels. The State government/ Union territories provides the land for the building at free of cost.

The running and the maintenance of the hostel is the responsibility of the State government/ Union Territories/ University concerned.

Scheme for the Establishment of Ashram Schools in Tribal Sub- Plan Areas

The objective of the scheme is to promote expansion of education facilities for Scheduled Tribe students including the Primitive Tribal Groups. Ashram Schools provide education with residential facilities. The scheme covers all the Tribal Sub-Plan areas of the country, covering over 22 states and 2 Union territories. This is a centrally sponsored scheme on a cost sharing between the Centre and the State. The scheme provides funds for the construction of school buildings from the primary to the senior secondary stage, staff building and staff quarter's construction are also undertaken. Only the capital cost is provided under the scheme. The location of the new school and admission policy are decided by the State and Union Territories. The Ashram Schools are to be completed within two years from the date of release of the Central assistance. The running and maintenance are the responsibility of the State government and Union Territories Administrations concerned.

The Post- Matric Scholarship Scheme (PMS)

The objective of this scheme is to provide financial assistance to the Scheduled Tribe students studying at post- matriculation levels. The scheme has been revised w.e.f 1.7.2010 with some modifications. The scheme is open to all Scheduled Tribes students whose parents' annual income is Rs. 2.0 lakh or less. The scholarship is awarded by the State / Union Territories. The Commercial Pilot Licence course (CPL) is also included in the scheme. Ten scholarships are to be given to the eligible Scheduled Tribes students per year. The selection of the students is through written examination conducted by the Directorate General of Civil Aviation (DGCA). The students are provided different rates of scholarships depending on the course of study. There is a special allowance for visually handicapped students such as escort and transport allowance. The scholarship covers the whole duration of the course and is paid on annual basis. The scheme is implemented by the States government/ Union Territories. Funding ratio is 75:25 between Centre and State. An amount of Rs. 1205.43 crores was spent till in 31st

December, 2016 against Budget allocation of BE Rs. 1269.22 crore (general component of Umbrella Scheme) during 2016-17 (Annual Report, 2016-17).

Pre- Matric Scholarship for needy ST Students studying in class IX and X

The main objective of this scheme is to support the parents of the ST students who were studying in classes IX and X for minimising the number of dropouts. This improves the participation of ST students in classes IX and X of Pre-Matric stage. The scheme is implemented through the State government and Union Territory Administrations which receive 100% central assistance from Government of India. Funding ratio is 75:25 between Centre and the State except North East and special category states of Himachal Pradesh, Uttaranchal and Jammu Kashmir where it is 90:10. This scheme is applicable only for studies in India. The eligibility for achieving this schemes are that students should belong to ST community, parent's income should not exceed Rs. 2 lakh per annum, students should not be getting any other centrally funded Pre- Matric Scholarships and student must be a regular or full time student studying in government school. The benefits of this scholarship are that the student will be paid @ Rs. 150 per month for day scholars and @ Rs. 350 per months for hostellers, for a period of 10 months in a year. Books and Ad- hoc grants are paid @ Rs. 750/- per year for day scholars and Rs. 1000/- per year for hostellers. Another benefit is that the ST students with disabilities are eligible for monthly allowance at Rs. 160 to Rs. 240 per month depending upon their degree of disability.

Vocational Training in the Tribal Areas

The main objective of this scheme is to upgrade the skills of the tribal youth depending upon their educational qualification, present economic trend and the market potential. This scheme helps them to gain suitable employment or enable them to become self- employed. The scheme is being implemented through the State government or Union Territory administrations, institutions or organisations set up by the government. The scheme covers all States and Union Territories. This scheme is more beneficial to Particularly Vulnerable Tribal Groups (PVTGs) and 33% seats will be reserved for tribal girl candidates. The funding pattern of this scheme is

100% grant under the scheme is provided to the states, Union Territories and other associations who implement the scheme.

Special Provisions for Disabled Students

Scheme of Post- Matric Scholarship for ST students: - Under this scheme some additional provisions have been made for ST students with disabilities. The provisions are Reader allowance for blind scholars, Provision of transport allowance, Escort allowance for handicapped day scholars, Special pay to any employee who helps orthopedically handicapped students residing in hostel, Allowance towards extra coaching to mentally retarded and mentally ill students etc. Under the Centrally sponsored scheme of 'Inclusive Education of the Disabled at Secondary Stage' (IEDSS) implemented by the Ministry of Human Resources Development (MHRD), assistance @ Rs. 3000/- per annum is already being given under its "Student Oriented Component" to students with disabilities studying at the secondary stage in government local bodies and government aided schools. However students in unaided schools are not covered under IEDSS. ST students with disabilities, studying in classes IX and X in private un-aided recognized schools have been made eligible for additional allowances for the monthly Reader allowances for blind students, monthly transport allowance for disabled students, monthly escort allowance for severely disabled, monthly helper allowance for orthopedically disabled and monthly coaching allowance for handicapped, mentally retarded and mentally ill students. National Fellowship for ST students for escort/ reader assistance @ Rs. 2000 per month is provided in cases of physically and visually handicapped candidates and scheme for hostels for ST girls and boys and scheme of establishment of Ashram Schools in Tribal Sub- Plan Areas. This scheme funds the construction of barrier free rooms/ blocks in the hostels with facilities like ramp etc. The aim of this scheme is to provide a convenient residence to ST students with disabilities (Annual Report, 2017-2018)

Balavadis/ Nursery Schools/ Single Teacher School

There are 43 balavadis being set up under this scheme. The scheme is meant to develop positive attitude towards learning, to encourage the children for

developing their intellectual level. The Scheduled Tribes Development Department runs 14 nursery schools and 12 single teacher schools. Nursery school students get free mid meals and dress in addition to the lump sum grant. Admission is being given to children of 3 to 5 years. Single teacher schools are set up with the intention of creating awareness about education, health etc.

Educational Facilities up to the High School Level

Government offers full fee concessions to all scheduled tribe students, lump sum grant and special stipend are also being given to them. Any student failing in the final examination will only be given half the amount of the lump sum grant. Other concessions are being offered to them.

Financial Assistance for Boarding and Grant to Parents

The Scheduled Tribes students who seek admission in boarding are being paid Rs.200/- per month and the parents who sent his/ her children regularly to school will get an annual grant of Rs.100/- from Tribal Development Department.

Promotional Prize to Students

Students who get 45% or higher mark in 8th and 9th classes are given Rs.50/- and those who get 45% or more mark in 10th are given Rs.200/-. Students who got first class in S.S.L.C, +2, Degree are given Rs.2500, 3000, 3500 respectively. In the case of Malappuram, Wayanad and Palakkad Districts, 20 students who pass S.S.L.C with highest marks are given Rs.1500/- and 5 students from +2 and Degree are given Rs.2000/-. In case of other districts, same amount will be given only to 10 students and 2 students from +2 and Degree are given Rs.2500/-.

Rajiv Gandhi Memorial Ashram School

RGMAS has been started in 1991 in Noolpuzha Panchayath in Wayanad district as a LP school. This school is functioning for the development of Scheduled Tribe of "Kattunaikkar". All students in this school belong to this tribe. The main purpose of this institution is to provide accommodation and coaching to efficient students belonging to this tribe.

Saakshar Bharat Mission (SBM)

Saakshar Bharat Mission is a National Literacy Mission launched on the 8th September 2009, by the Government of India. It covers in a faced manner, all such districts in the country that has the least rate of female literacy. The aim of the mission is to impart functional literacy to 70 million adults in the age of 15 years. The main objectives of this mission are impart functional literacy and numeracy to non- literate and non- numerate adults, enable the neo- literate adults to continue this learning beyond basic literacy and reach levels equivalent to formal education system, impart to the non- literates and neo- literates relevant skills through development programmes to improve their earning and living conditions and to promote a learning society by providing opportunities to neo- literate adults for continuing education.

Sarva Shiksha Abhiyan (SSA)

Tenth Five Year Plan launched the mission of SSA. The goal of this mission is to provide elementary education for all children in the age group of 6 to 14. The main objectives of this mission are impart functional literacy and numeracy to non-literate and non- numerate adults, enable the neo- literate adults to continue their learning beyond basic literacy and reach levels equivalent to formal education system and promote a learning society by providing opportunities to neo- literate adults for continuing education. Sarva Shiksha Abiyan in Kalpetta is one of the government organisations in Wayanad district. SSA introduces several schemes for enhancing tribal education in the district.

Ooru Vidyaa Kendram

The objectives of this programme are the following:-

- To enhance the attendance rate of tribal students and control rate of dropout.

- To create child friendly and tribal friendly atmosphere in schools.

- To improve the behaviour and attitude of students, teachers and parents.

- To develop proper learning skills among tribal students.

- To improve the confidence level of students and reduce the rate of dropout.

- To motivate teachers, parents and students properly.

- To ensure the support of tribal promoters, educational volunteers, mentor teachers and in solving the problem of dropout.

- To conduct awareness classes for parents about the importance of education.

- To conduct life skill development training for tribal students.

- To form a group of volunteers to study the problems faced by tribal students.

- To enrich the socio- cultural activities of dropout children.

- To improve the participation and involvement of tribal students in day to day school activities.

- To provide motivation and counselling classes for tribal students.

Parental Awareness

Children acquire the abilities to become responsible, caring adults and citizens of their society from the people who are most intensely involved with them, parenting is the most important and challenging task to be undertaken by any educational system. Tribal parents are not at all aware of their roll in child's learning, maintaining clearness and moulding their tasks and habits. A considerable percentage of total parents are addicted to alcohol and drugs. The health and hygiene of students and parents is highly affected by unhealthy living conditions. The students also easily become victims of smoking, chewing tobacco and consuming alcohol. Tribal parents should be properly oriented on the need for educating their children.

The objectives of this programme are the following:-

- To ensure the regular attendance of children.

- To establish a link between the parents and the school.

- To ensure the participation of parents in the education of their children.

Kayikaposhanam

Most of the tribal students are good at athletics, games and sports. Their talents in sports and games are to be identified and promoted. This programme is designed to identified and promote their inborn talent in the field of sports and games. Tribal students do not get enough opportunities in athletic, games and sports. Their attendants in schools and Ooru Vidhya Kendrams can be made ensured by promoting their talents in sports and games both at school and in Ooru Vidhya Kendrams (OVKs).

The objectives of this programme are the following:-

- To provide them opportunities in sports and games.

- To ensure their physical fitness.

- To ensure their attendance in schools and OVKs.

- To strengthen the relationship between parents and school.

Gothra Club

Every student is talented in one field or another. But if not identified in time nurtured properly by experts, no children can develop his talents and potentials. Scheduled tribe students are drifted out of the mainstream of society due to their social and economic backwardness. They should be promoted to come to the forefront of educational and social activities.

The objectives of this programme are the following:-

- To develop the inborn capacities of tribal children.

- To provide chances to their parents to recognize their capacities and abilities.

- To provide chances for performing different art forms.

- To develop awareness on drug addiction.

- To help tribal parents actively participate in school activities.

Study Tour

Almost all tribal children live in remote and isolated villages surrounded by forest. They are practically cut-off from the other parts of the districts. So they very rarely get a chance to mingle with other people. To help the process of socialization, we should give them chances to visit other places and people .they will develop a good understanding of the outer world through this type of study tours and visits. Tribal children very rarely have high hopes and aspiration in their life because they have no idea on the world around them. To flare up hopes of a bride future in them, are should give them chances to visit places and meet eminent personalities in different realms.

The objectives of this programme are the following:-

- To ensure the socialization of students.

- To develop their interest in studies.

- To ensure their attendance at school.

Refreshment

Unlike other parents, tribal people find it difficult to provide snacks or refreshments to their children while they return home after long hours of journey. Majority of the parents will not in a position to prepare food for their children. So children coming back from school will hesitate to attend OVKs with empty stomach.

To ensure their effective participation in the learning process, we should provide them refreshment at the OVKs. It is seen that the attendance of students is very poor since they have to come to the centres with empty stomach. They should be given some eatables to ensure their attendance at their centres.

The objectives of the programme are following:-

- To ensure the attendance of all children.

- To ensure there effective participation in their learning activities of OVKs.

- To maintain physical fitness of tribal children.

Hostel for Tribal Children

Around 30% of Wayanad total population is constituted by tribal communities' children. Social and economic backwardness, lack of awareness of parent's health issues and poor condition of their houses are the major problem faced by these children. Most of them live in hamlets with single room and no facilities for learning. The number of tribal hostel is very limited in Wayanad. In order to ensure the learning outcome of tribal students more number of hostels is to be opened in remote villages. These tribal students who stay in tribal hostels or residential schools perform well in their studies.

The objectives of the programme are following:-

- To ensure facilities to achieve learning out comes.

- To reduce the drop out level.

- To ensure the all-round development of tribal children.

- To provide advanced facilities to the tribal children.

Gotraayan

In Wayanad district most of the tribal habitation is located in the remote areas. They have to travel through reserve forest with wild animals. Public transport

system is not available in such areas. This affects the enrolment of ST Students in our school. To solve this problem SSA Wayanad wish to introduce a special programme for ST student's transportation facilities known as "Gotraayan". At present, tribal department provides transportation facilities for ST students from major tribal habitats in Wayanad district under the programme "Gotrasaradhi". But it is insufficient because a lot of ST students are out of this scheme in such habitats. So they need special transportation facilities to retaining children in schools.

The objectives of the programme are following:-

- To arrange sufficient transport facilities for ST students.

- To increase the attendance of tribal students coming from remote habitats.

Tribal Children Attendance Monitoring Programme (TCAMP)

Most of the students from tribal communities are living in remote villages or the places nearer to forest. These children are regularly absent in schools because of the lack of sufficient travelling facilities. We have special packages like Gothrasaradhi, special transport allowances etc. To motivate those children, but their attendance in schools in still a burning issue. This particular project is to monitor the attendance of pupils from tribal communities using a computer software application.

The objectives of the programme are following:-

- To ensure the regular attendance of tribal children.

- To ensure the interaction between students teachers and tribal parents.

Ooru Vidhya Kendrams Magazine

Tribal students have inborn talents but the rarely get chances to script their ideas in the form of poems, stories etc. They are also proficient in drawing. OVK Magazines aims to develop their skills in creative writing and drawing. ST students do not come forward due to lack of self-confidence and felling of inferiority. They

should be helped to build up self-confidence and develop their talents through self-realization.

The objectives of the programme are following:-

- To ensure regular attendants of tribal children in the schooling process.

- To establish linkage between the tribal parents and the school.

- To ensure the participation of parents in the education of their children.

- To raise the level of confidence of tribal children and their parents.

- To develop different skills among tribal students.

Training for educational volunteers

Educational volunteers should be empowered to ensure the attendance and reduce the dropout level of tribal children. They should be given training to facilitate activities OVKs. Educational volunteers have multiplicity of duties to perform-for which they require different skills. They need proper training by experts to ensure effective function of OVKs.

The objectives of the programme are following:-

- To develop the capacities of volunteers to ensure smooth functioning of OVKs.

- To formulate and use new strategies in study centres.

- To uphold their level of confidence.

The Janshala Programme

It is a joined programme between Government of India and Five UN agencies- UNDP, UNESCO, UNICEF, ILO and UNFPA. It is a community based primary education programme. It aims to make primary education more accessible

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and effective, especially for girls and children of deprived communities, marginalised groups, SC/STs etc.

Gothravelicham

Gothravelicham is an initiative of the government which was introduced in Wayanad district to reduce dropout rate among STs of the district. The District Education Department with the help of Jilla Panchayath and other local governing bodies and agencies, have implemented this project for ST students in Wayanad district with a motive of enhancing the education for the backward community. The project was initiated in the academic year 2008-09. The aim of the projects are, enabling 100% school entry of ST students, reducing tribal dropouts, ensuring quality education, ensuring vocational training, protecting and ensuring assurance for Right to Education, providing learning equipment, conducting awareness programs etc. Under this project several initiatives are introduced to control dropouts such as colony visit by teachers and tribal volunteers, parental awareness, gothrabhashaparichayam, padanaveedu, counselling and career guidance, gothra fest, tribal museum, provision of learning materials and uniforms, transportation and distribution of bicycles and remedial teachings. (Srihari, 2014).

'Navachedana' and 'Samagra'

On March 13, 2018 state government started new two schemes 'Navachedana' and 'Samagra' for the educational development of the ST students. Selection of instructors and all other provisions are held successfully. Aim of this scheme is to ensure complete literacy rate and promote education among tribal community. This scheme is now being applied in 25 colonies of Wayanad and Palakkad. The scheme ensures that this is an opportunity for the tribes who wish to continue their studies in their life (Deshabhimani, 2018). In the previous years, education was offered to tribal children through their own language or mother tongue. In this context, "Bilingual Education Model" assumes importance.

Gothra Sarathy

Tribal Development Department introduced a scheme called "Gothra Sarathy" a project conceived to curb the dropout rate among tribal children in the Wayanad district. The project provides free transport facilities to the tribal children to reach schools have found difficulty due to lack of funds. The project was one of the most touted projects by Oommen Chandy government and project proved a success by bringing many tribal students to schools (The Hindu, 2016).

Gothrathalam

Gothrathalam aims to preventing Adivasi students from being isolated from the mainstream society. Gothrathalam was founded by Mini Raman and her husband Sudhi Nammayan. This is an Alternative school started in 2012 aims at building tribal children's confidence levels and transforming their lives. Many tribal students do not write or read even after going to school for many years. It's a problem that the entire caste faces, because they speak a different language. The tribal gothras of Wayanad, Palakkad etc. have their own languages. Although they are in Kerala, most of the people do not speak Malayalam. Students are unaware about the school system. On the one hand they are not familiar with language. On the other hand the teachers start discriminating due to language problem. In Gothrathalam, students are thought both Malayalam and English which will provide them to deal with the outside world.

Gothra Bandu

The Tribal Development Department in association with the education department, District Institute of Education and Training and the SSA launch a project, Gothra Bandu, to prevent dropouts of tribal children from the schools. Chief Minister Pinarayi Vijayan launched Gothra Bandhu for the educational upliftment of tribal communities at Kalpetta, Wayanad district on June 4, 2017. Gothra Bandhu will aim at deploying teachers from the tribal communities to provide primary education to children in their mother tongues. This is in the backdrop of the language barrier keeping many tribal students away from schools. The teachers are

appointing from the tribal communities with TTC and B.Ed qualifications. The project that is being launched in Wayanad in the first phase, appointed 241 teachers in 241 government-aided-schools.

Education Programmes do not emerge from the roots of tribal society. All State governments and Non State governmental agencies have taken up programs for the education of tribal women. Development or progress of women is an indicator of educational aspects bringing changes in their attitudes, aspirations and values. NEP also had its foremost emphasis on empowerment of women through education. As part of this they opened primary schools in tribal areas, training to educate them, introduced incentive schemes, opened non- formal educational centre and so on. After independence, development planning led the tribal community to new thinking and new life styles and they understood the benefits of education and political participation. Education can bring Scheduled Tribes to the mainstream society. They should be brought to the mainstream without harming their diverse cultural inheritance.

Educationally backward tribe are tribes in which children dropout from the schools and have their qualifications below the matriculation level. A group of tribal population in Wayanad are still beneath the basic literacy rate. But they always welcome education to their midst. Before providing those with education, the changing governments must ensure them reasonably secure socio-economic status and reduce and alleviate general deprivations. 2018 Budget on education planned Ekalavya Schools for tribal children. The government will launch a series of Residential schools for ST students, in view of the social discrimination faced by the tribal communities. The government decided to provide the best quality education to the tribal children in their own environment. Indian Government of India increased total earmarked allocation for STs from Rs. 21,811 crore in 2016-17 to Rs. 32,508 crore in Revised Estimate (RE) 2017-18 in 305 programmes (Budget, 2018).

Indian state has long recognised that the STs are the most deprived and marginalised section of Indian society. The government has initiated many developmental measures for their social and economic development. Education is

considered as one of the chief instrument for empowering tribal communities in India. Indian educational systems catered only to the interests of the dominant groups. So the tribal communities need special alternative support for their educational development. To summarize, the interest among the STs for education is increasing gradually and they have started to understand the importance of education for survival in the present scenario. But progress in the education field is very low because of several constraints faced by the tribal students. According to the data from SSA in Wayanad unit, there is 1140 tribal children are dropout from the school in 2016- 2017. The majority of the dropouts belonged to the Paniya, Kattunayakka, Oorali and Adiya tribes in the district.

Education is the prime element to increase the social and economic status of an individual in any society. This is crucial in the case of scheduled tribes. The Constitution of India entrusts each state to take the responsibility of facilitating the education of the students in their mother tongue. Many decades have passed, state governments have denied this Constitutional instructions in case of tribes. Since the initial instructions on education were given in a foreign language, they could make a little use of it. As a result, their response to education is pathetic. If the initial instructions were available to them in their mother tongues, in the initial stage of the program, their educational status would have been developed. And they would have been aware about the importance of literacy. There are attempts to educate Gond, Bhils and Sandals in their mother tongue. According to recent reports, children are making positive response to this kind of programs. While tribal students get educated, they have to be trained for making their own tribes and people get developed. Also the education they get must teach them to protect their rights and to stand and fight against exploitations.

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CHAPTER VI

EDUCATIONAL STATUS OF SCHEDULED TRIBES IN WAYANAD DISTRICT: AN ANALYSIS

Kerala state has received international attention on its unique development of high human development with low per capita income. The State could attain significant achievement in the critical sectors of health and education. Naturally State government give much importance to education for marginalised sectors in society, especially in the tribal concentrated districts. To make the study meaningful and to give a general picture of the educational status of the tribal communities in Wayanad district, an exhaustive survey is conducted which points towards the hindrances in Tribal education. Scheduled Tribes will have to face many diverse and complicated issues which are of social, economic, cultural and educational in nature, at every points of their life. Primary concern of this study is to analyse the educational backwardness among Scheduled Tribes in Wayanad district.

The study is both descriptive and analytical in nature. The primary data at the individual level were collected by using interview schedule and participatory research methods were used for getting qualitative information at the tribal level. The investigator selected Random Sampling technique for data collection. Percentage Analysis is used for analysing the data Percentage. In the sampling process, the researcher first determined the sample size based on the enrolment rate of tribal students in high school and higher secondary schools in the academic year 2016- 2017. Total students in the academic year 2016- 17 were 12,632. The researcher chose 146 samples from the total which means 1.16% from the total students. For collection of data investigator surveyed 200 tribal students and selected 146 valid samples. In case of selection of schools, the investigator chooses schools from three Taluks in the district. There are 434 schools in district. Total number of schools taken for data collection was 22, which means 5% from the total number of schools in district. For the availability of correct data and for more observation, investigator chose five Residential Schools in the district for the study. The total

numbers of teacher's interviewed for the study is 50 and they hail from three Taluks. In the fieldwork, the researcher collected information through structured questionnaire, from tribal students and teachers from various high schools and higher secondary schools in Wayanad district. The questionnaire for students was prepared in Malayalam and for teachers in English.

The table 6.1 and diagram 6.1 below show the sex of the Scheduled Tribe students selected for data collection. For data collection investigator chose 146 ST students from Wayanad district. In this survey investigator received responses from 70 boys (48%) and 76 girls (52%). This shows that ST girls attain more education than ST boys.

Table 6.1

Sex of Respondents

	Male	Female
Number	70	76
Percentage	48	52

Diagram 6.1
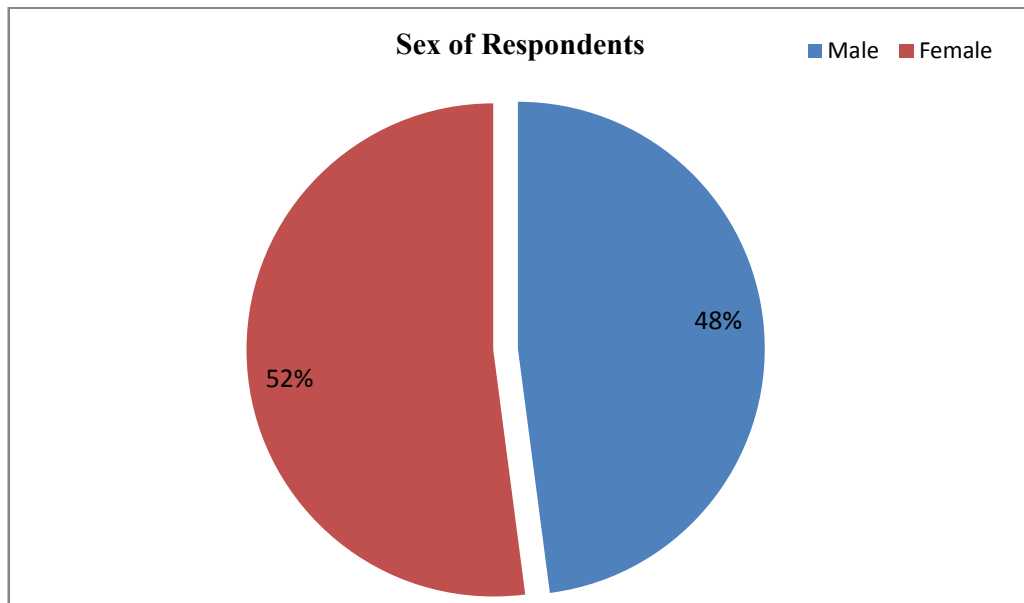
The table 6.2 and diagram 6.2 below shows the age of the ST students. Investigator categorised the total sample into two age categories (1) 13-15 years of age and (2) 16-18 years of age. The number of respondents belonging to the 13-15 ages group is 96 (65.7%) and to the 16-18 age group is 50 (34.3%). The details show that the number of ST students is higher in High school than Higher Secondary schools. After SSLC, the dropout rate is increasing among tribal students.

Table 6.2

Age of Respondents

	13 – 15	16 – 18
Number	96	50
Percentage	65.7	34.3

Diagram 6.2
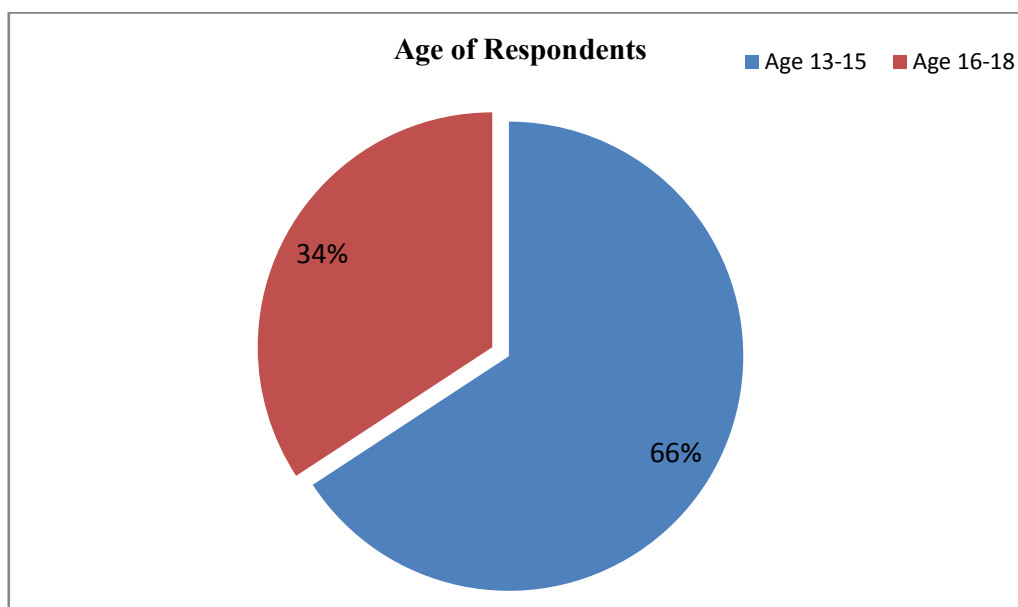
The table 6.3 and diagram 6.3 below indicate the standard or class of the Scheduled Tribe students. Investigator categorised the standard into two (1) High school (HS) and (2) Higher Secondary school (HSS). The total number of High school respondents was 88 (60%) and Higher Secondary respondents was 58 (40%) out of the total sample. This shows the enrolment rate in High school than compare to HSS.

Table 6.3

Standard of Respondents

	High School	**Higher Secondary School**
Number	88	58
Percentage	60	40

Diagram 6.3
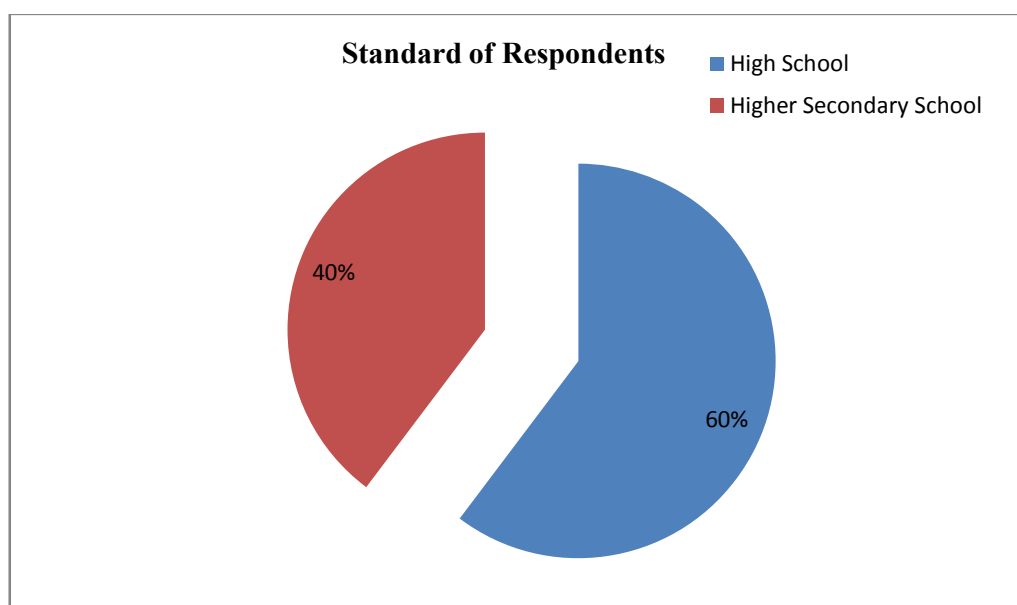
The table 6.4 and diagram 6.4 below shows the community of respondents. The number of respondents of each community varies from each other. Kuruma community has the largest number of educated respondents, 40 in number (27%) and followed by 23 Kurichya students (16%), 26 Paniya students (18%), 30 Kattunayikka students (21%), 18 Oorali students (12%) and 9 Adiyan students (6%). These are the major communities found in the Wayanad district and Paniya community is the largest in population in the district. But the number of students from the Paniya community who attain education is very low.

Table 6.4

Community of Respondents

Sl. No.	Community	No. of respondents	Percentage
1.	Paniya	26	18
2.	Kuruma	40	27
3.	Kurichya	23	16
4.	Kattunayikka	30	21
5.	Oorali	18	12
6.	Adiyan	9	6

Diagram 6.4

Community of Respondents
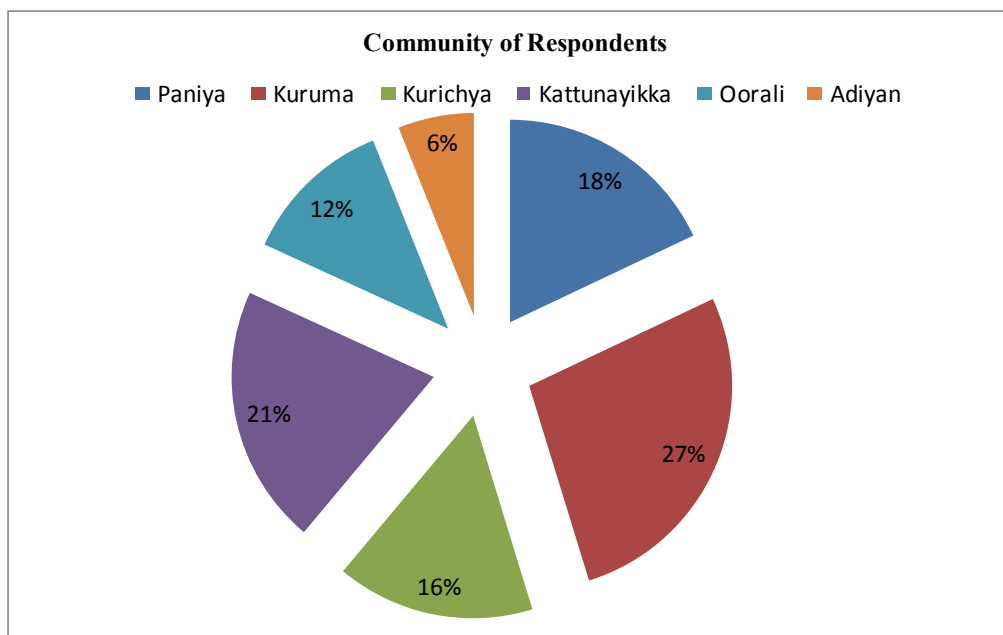
The table 6.5 and diagram 6.5 below shows the response about family type of the ST students. Number of respondents belonging to joint family is 33 (23%) and nuclear family is 113 (77%). In olden days, their family type was joint families. But now it has changed to nuclear families. This helps students to concentrate more on their studies.

Table 6.5

Type of Family

	Joint Family	Nuclear Family
Numbers	33	113
Percentage	23	77

Diagram 6.5

Type of Family
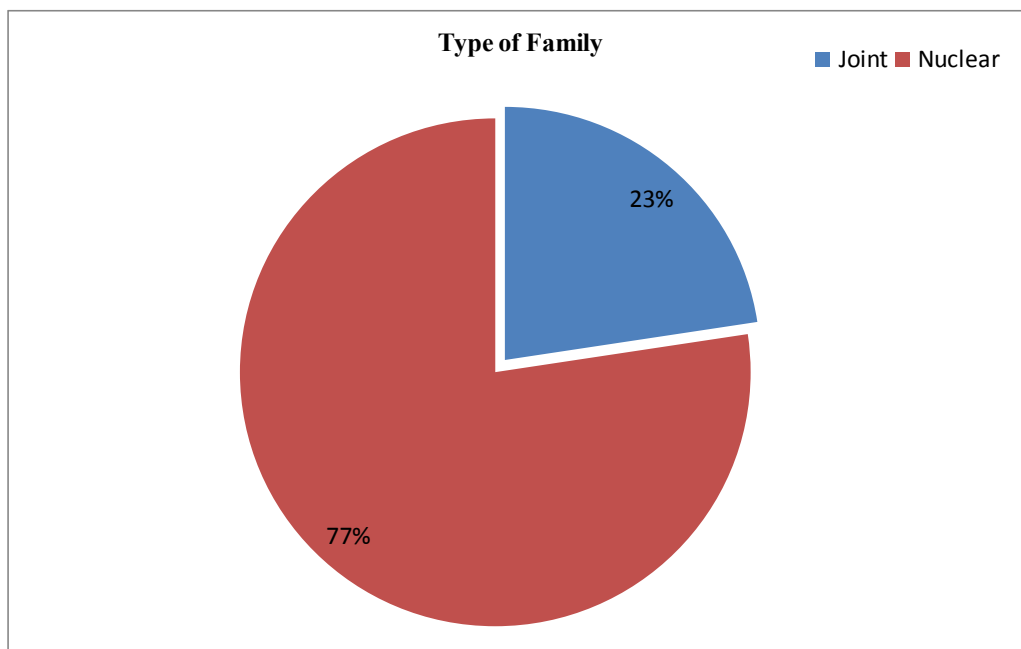
The table 6.6 and diagram 6.6 below shows the monthly income of the tribal family. From the data below we can understand that only 18 (12%) family members are earning around 2000- 2500 per month. The majority of the sample 63 (43%) are earning 1000- 1500 per month. Other 17 (12%) are depends 1500-2000 per month. Remaining 48 (33%) samples are only earning 500-1000. Paniya and Kurichya are the two largest communities in the Wayanad district. Their monthly income is very low in compare to others. They do not earn enough income to meet the health and education expenses. Due to financial shortage, parents force their children to discontinue their education.

Table 6.6

Family Income (Monthly)

	500-1000	**1000-1500**	**1500-2000**	**2000-2500**
Number	48	63	17	18
Percentage	33	43	12	12

Diagram 6.6
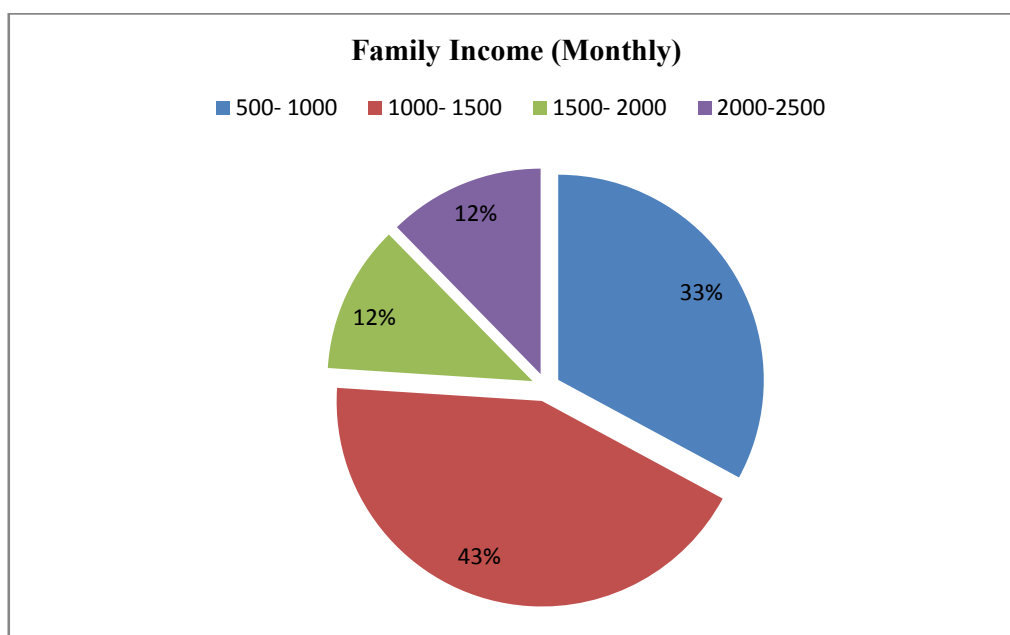
The table 6.7 and diagram 6.7 below shows the medium of education of the ST students who responded. Only 23 (16%) students are studying in English medium and remaining 123 (84%) studies in Malayalam medium. It is obvious that language barrier is one of the major constraints faced by the tribal students. So they mostly prefer Malayalam medium. In Wayanad district, the Paniya community constitute majority of the population. Their language is entirely different from other tribal communities. The fear of Malayalam and English is a major hindrance faced by the Paniya children. This leads to laziness and results in dropouts. Most of the tribal students choose Malayalam medium schools. Article 350 A of the Constitution

of India stated that, every state must endeavour to provide children of minority groups with adequate facilities for instruction in their own mother tongue. Some of the state has taken the matter very seriously and try to enable the use of tribal language as the language of instruction in the primary stage of education. But the project was not successful and failed to provide text books in tribal language. Tribal students have poor reading skills while compared to others. They are unable to write their own names. Another problem faced by the tribes due to language barrier is, most of the tribal population get exploited by the government officials as well as by money lenders, landlords and other agents.

Table 6.7

Medium of Education

	English	Malayalam
Numbers	23	123
Percentage	16	84

Diagram 6.7

Medium of Education

■ English   ■ Malayalam

16%

84%
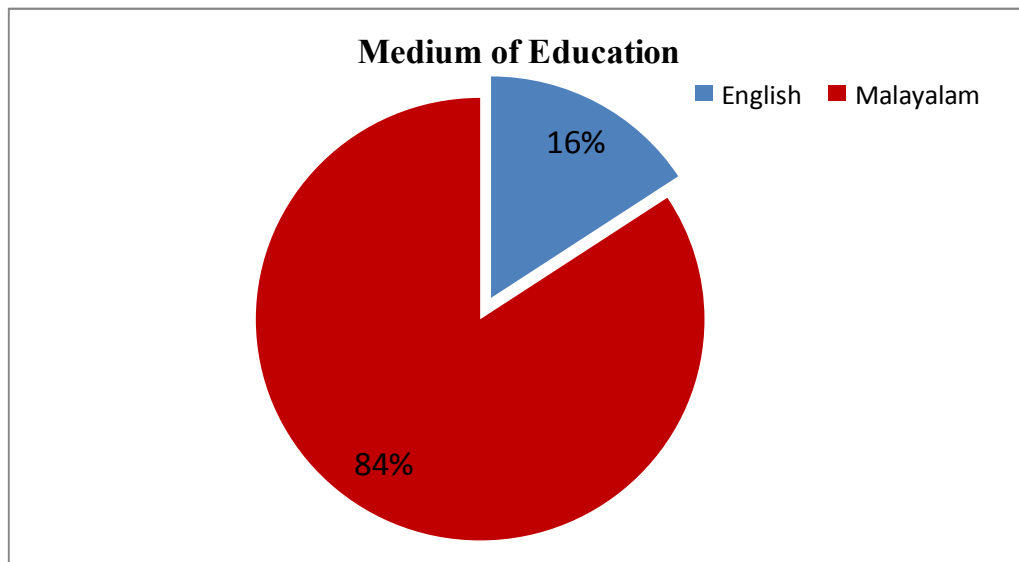
The table 6.8 and diagram 6.8 below marks the availability of educational facilities available at home for the ST students. While analysing the facilities available, 67 students responded positively to study room (46%), 55 to furniture (38%), 142 to electricity (97%) and 6 to computer (4%) out of the total number. Most of the students have required facilities at their home to attain education.

Table 6.8

Educational Facilities at Home

Sl. No	Facilities	No. of Respondent	Percentage
1.	Study Room	67	46
2.	Furniture	55	38
3.	Electricity	142	97
4.	Computer	6	4

Diagram 6.8
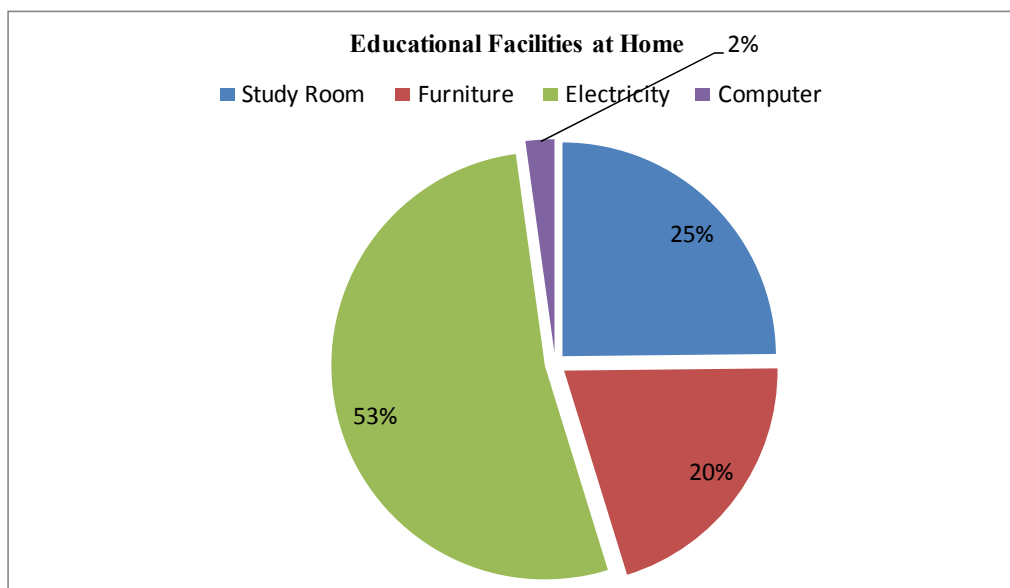
The table 6.9 and diagram 6.9 below shows the response of the students regarding the distance from home to their schools. Most of the students are residing far away from the town and the school areas. Researcher identified that 100 students (68%) are living 9 Km away from the schools, 26 were (18%) responded that they

are 5 – 8 Km far away. Only 20 students (14%) are near to schools. Tribal students have to walk five to six kilometres to attend the school. There are only limited number of Ashram schools and Residential schools in tribal areas. There are no proper boarding facilities to accommodate a large number of tribal students. Daily travel expenses are burdensome for the parents. Most of these schools have limited connectivity with even limited access to motor vehicles. For example, in Wayanad district so many tribal students reside in Vendale colony near Cheeral in Sulthan Bathery. The nearest school is at Cheeral, which is at a distance of 2.5 km. The tribal children have to go through dense forest to reach the school, which forces them to quit school.

Table 6.9

Distances from Home to Schools

	1 Km- 4 Km	**5 Km – 8 Km**	**9 Km- More**
Number	20	26	100
Percentage	14	18	68

Diagram 6.9
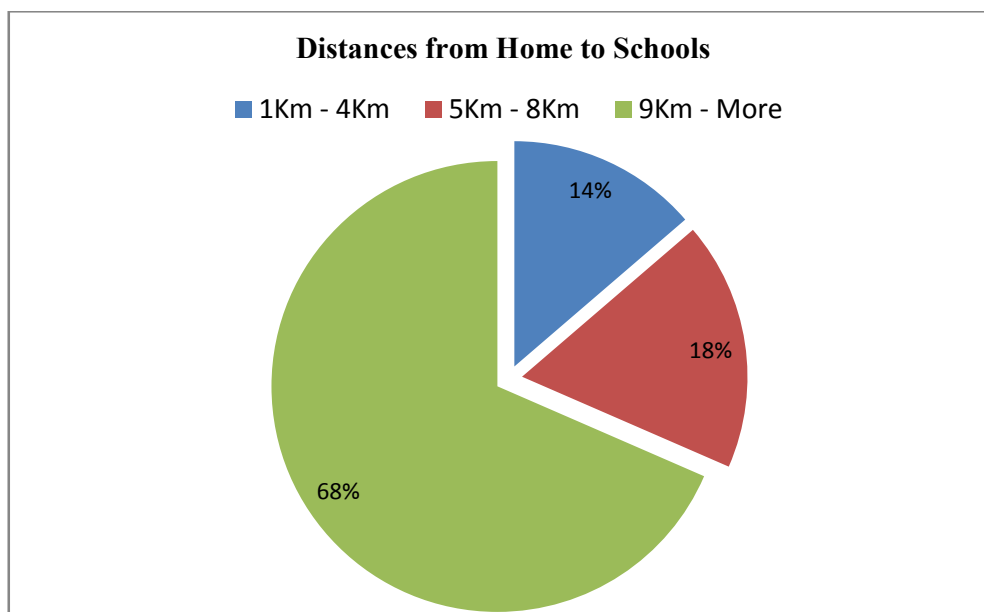
The table 6.10 and diagram 6.10 below shows the response of the students regarding the parental pressure to discontinue their education. In tribal communities, majority parents are not aware about the importance of education and how it affects their life. So some parents force their children to discontinue their education. The situation has bettered of late a little bit. Parents try to encourage their children to continue their studies. Here number of responds who discontinue their education is 28 (19%), do not discontinue is 100 (68%) and 18 (12%) answered to don't know option.

Table 6.10

Parents Force to Discontinue the Education

	Yes	No	Don't Know
Number	28	100	18
Percentage	19	68	12

Diagram 6.10

Parents Force to Discontinue the Education

■ Yes ■ No ■ Don't Know

19%
69%
12%
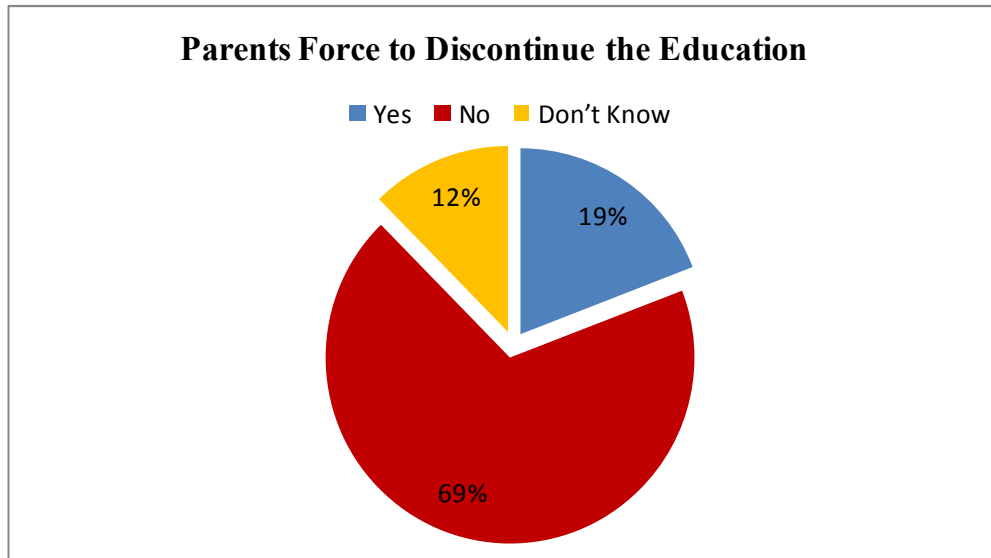
The table 6.11 and diagram 6.11 below reveals the details regarding the parental support for working along with studies. Tribal societies live in the present, not for the future needs. So for earning money, tribal parents force their children to work, right since their school ages. Today, most parents encourage them to study.

Here the numbers of respondents who work while studying is 44 (30%), who are not working are 78 (53%) and students who are not responded are 24 (16%). Tribal communities are not worried about the future. They only think about their present situations. So they don't give importance to education which will be beneficial in future. That's the reason why parents force their children to work instead of educating them. They give importance to earning money. Attitude of the parents towards education is it does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplies the family income. They are not aware about the government policies and programmes for the tribal children and their benefits. They consider education to be a monotonous, non-beneficial enterprise.

Table 6.11

Parents Support to go Job

	Yes	**No**	**Don't Know**
Numbers	44	78	24
Percentage	30	53	16

Diagram 6.11

Parents Support to go Job
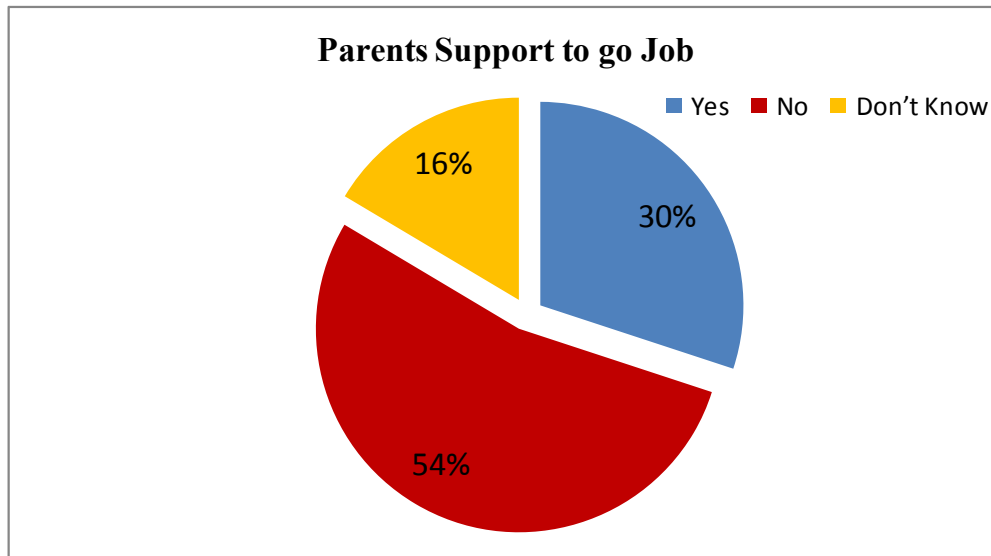
The table 6.12 and diagram 6.12 below shows the number of students who stay at hostel and the number of day scholars. Among the total number of respondents, 98 (67%) students are staying at hostel and 48 (33%) are day scholars. Majority of the students are staying at the hostel and it helps them to attain education without any hindrances. The students in the hostel gets the benefits of free food, books, dress etc.

Table 6.12

Staying at Hostel

	Yes	No
Numbers	98	48
Percentage	67	33

Diagram 6.12
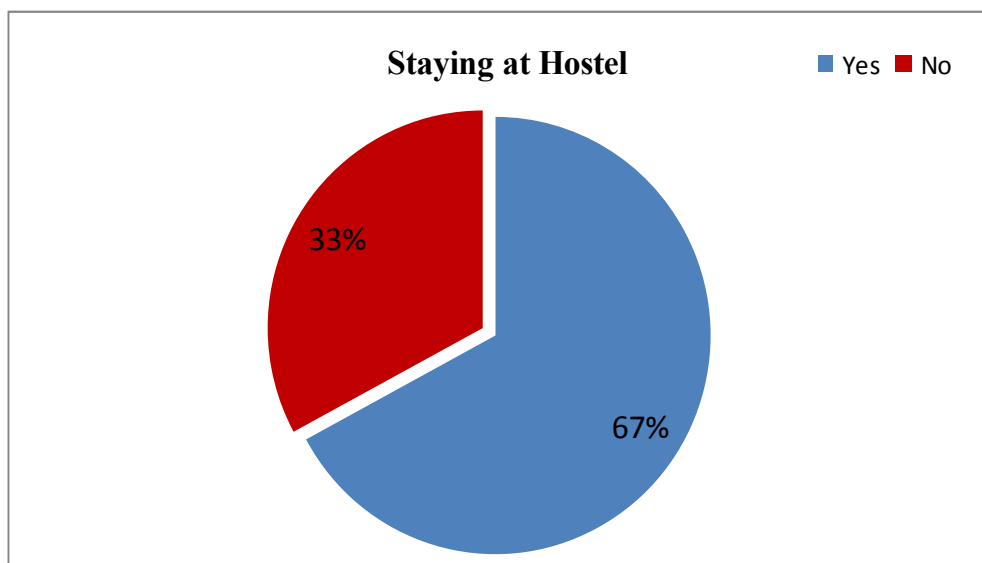
The table 6.13 and diagram 6.13 below indicates the response of the students regarding the benefits of staying at the hostel. Among the 98 students in the hostel, 80 (55%) are fully satisfied with the benefits available in the hostel, only 9 (6%) are not satisfied and remaining 9 (6%) did not give any responds regarding the facility

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available in the hostel. From this we can understand that hostel facilities have improved, taking into consideration the demands of the inmates.

Table 6.13

Get Benefits While Staying at Hostel

	Yes	**No**	**Don't Know**
Numbers	80	9	9
Percentage	55	6	6

Diagram 6.13
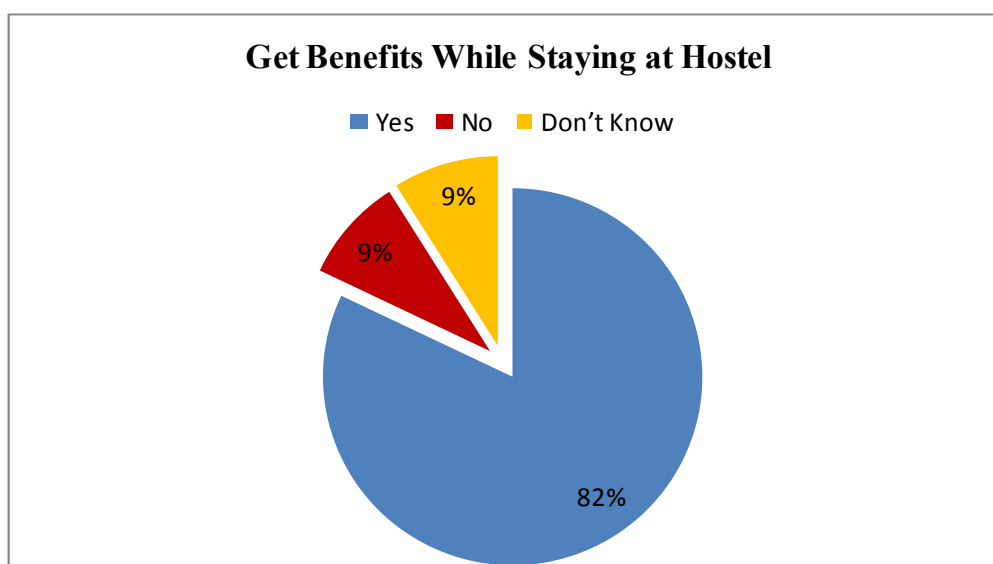
The table 6.14 and diagram 6.14 below shows the response of the hostellers regarding the facilities at the hostel. For room, furniture, food and electricity, the number of the respondents from the hostellers are 98 (67%), computer 26 (18%) and reading room 42 (29%). Hostellers get more educational benefits than day scholars, by all means.

Table 6.14

Facilities at Hostel

Sl. No	Facilities	No. of Respondents	Percentage
1.	Room	98	67
2.	Furniture	98	67
3.	Computer	26	18
4.	Food	98	67
5.	Reading Room	42	29
6.	Electricity	98	67

Diagram 6.14
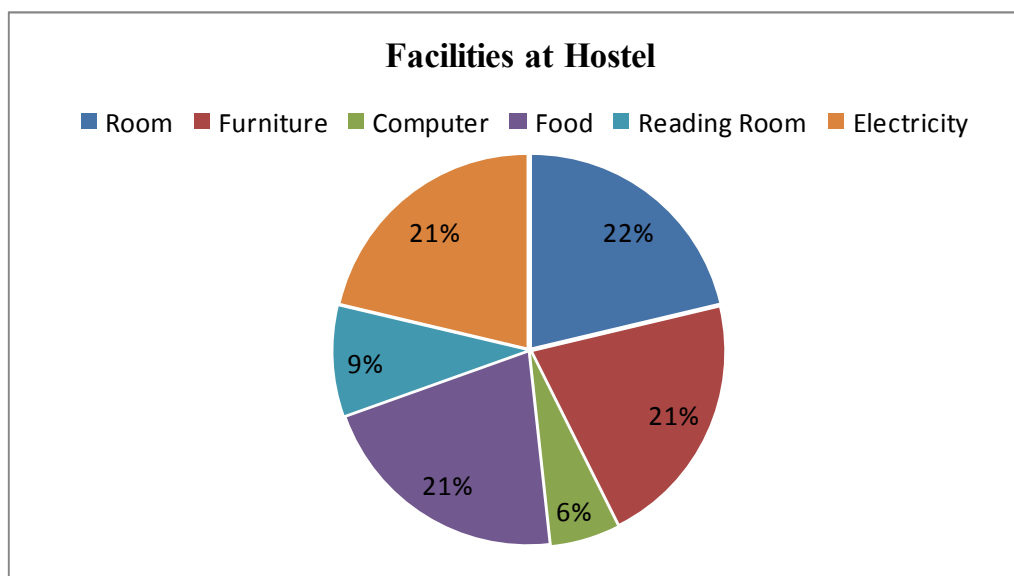
The table 6.15 and diagram 6.15 below reveals the responses of the students regarding the encouragement of their parents for their education. Most of the students responded that their parents are very encouraging towards the attaining of education. The argument is sussported by 90 students (62%), 19 students (13%) are against the concept of parental support and motivation and 37 (25%) were not responded to the question.

Table 6.15

Get Encouragement from the Parents

	Yes	No	Don't Know
Numbers	90	19	37
Percentage	62	13	25

Diagram 6.15

Get Encouragement from the Parents

■ Yes ■ No ■ Don't Know

25% 14% 61%
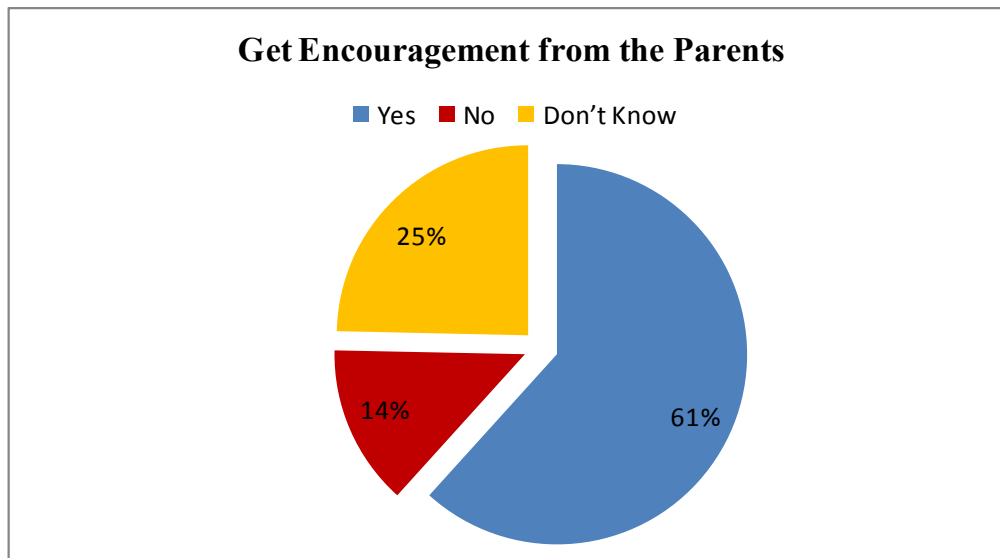
The table 6.16 and diagram 6.16 below indicates the responses regarding money spend by the parents for their education. In this regard, 57 (39%) students responded that their parents spend money for their education. But majority of students 66 (45%) answered with no, that their parents do not take any monetary initiatives towards the education of their wards. 23 (16%) students did not responded to the question.

Table 6.16

Parents Spend More Money for Children Education

	Yes	**No**	**Don't Know**
Number	57	66	23
Percentage	39%	45	16

Diagram 6.16

Parents Spend More Money for Children Education
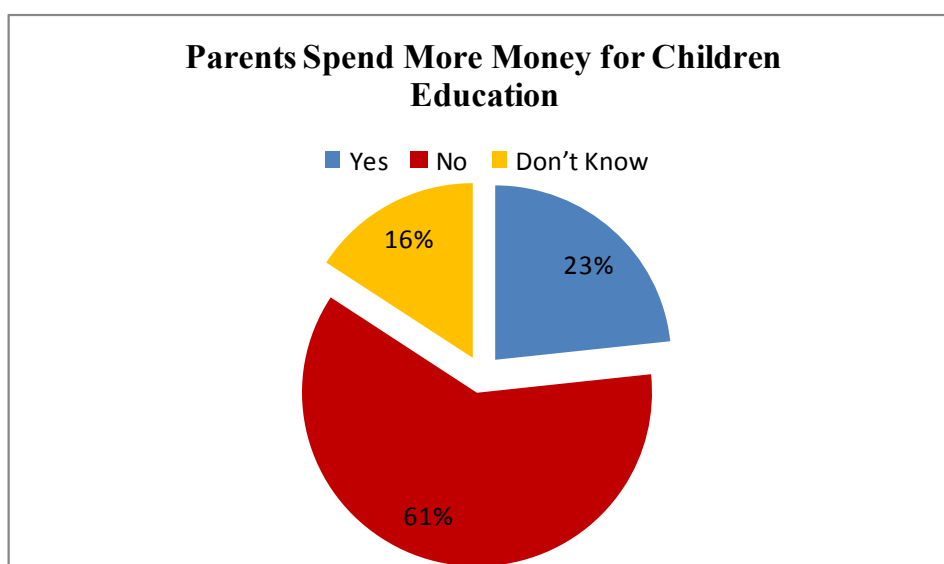
The table 6.17 and diagram 6.17 below reveals the response of the students regarding the facilities available in the school. For proper building, toilet, efficient teaching staff, the response were 146 (100%). 132 for furniture (90%), 109 for drinking water (75%), 126 for books (86%), 82 for lab (56%), 84 for playground (58 %) and 81 for reading room (55%).

Table 6.17

Facilities at School

Sl. No	Facilities	No. of Respondents	Percentage
1.	Proper building	146	100
2.	Furniture	132	90
3.	Drinking water	109	75
4.	Books	126	86
5.	Lab	82	56
6.	Toilet	146	100
7.	Teaching	146	100
8.	Play ground	84	58
9.	Reading Room	81	55

Diagram 6.17
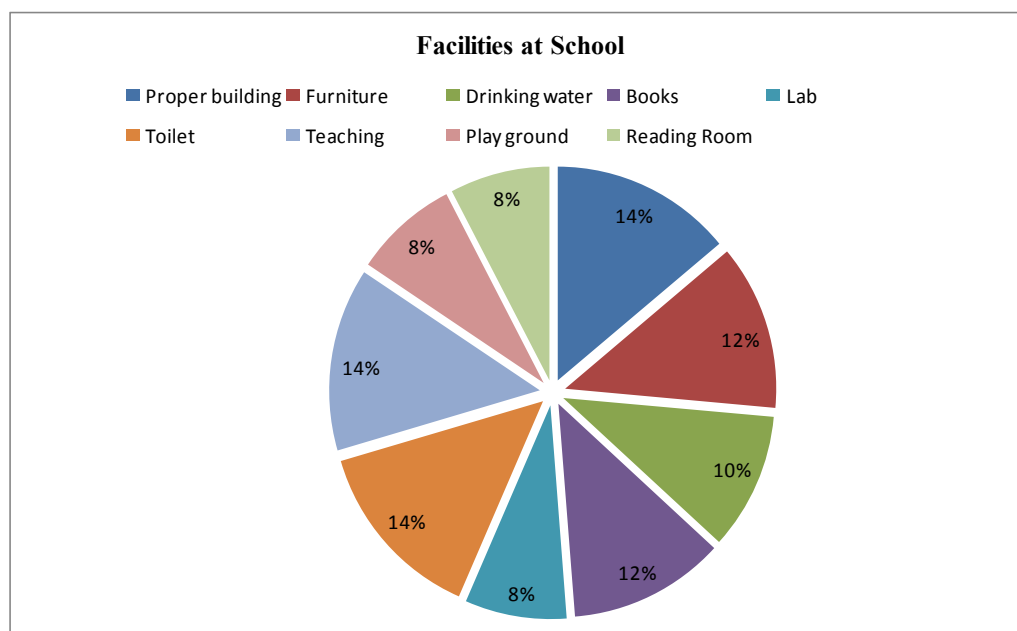
The table 6.18 and diagram6.18 below shows the response of the students regarding the discrimination they face from the school. Most of the students responded that they cannot feel any discrimination from the school. 33 students (23%) responded with a 'No' and 113 students (77%) responded with 'Yes' to this question.

Table 6.18

Feel discrimination from the school

	Yes	No	Don't Know
Numbers	113	33	0
Percentage	77	23	0

Diagram 6.18
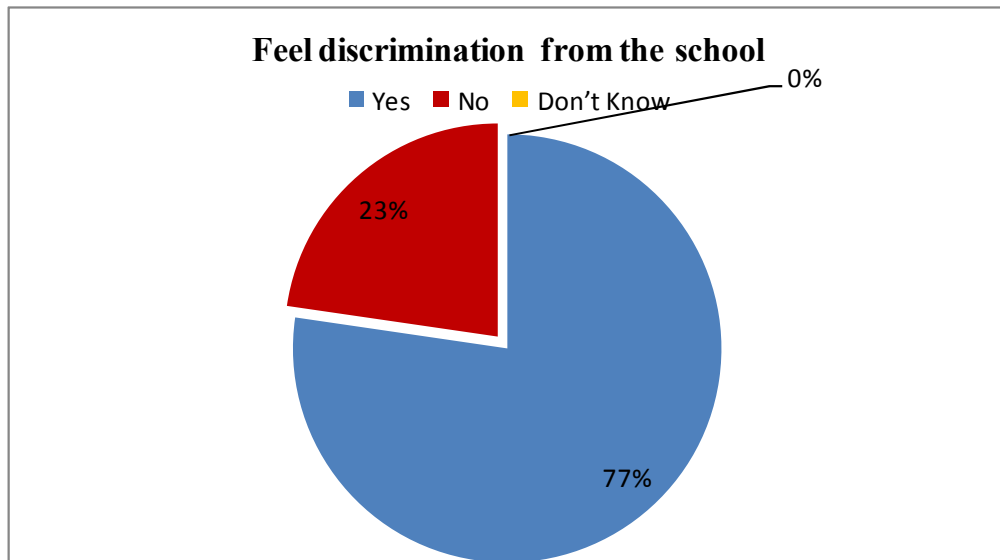
The table 6.19 and diagram 6.19 below show the response of the students regarding the financial assistance for their education. Students get money from different sources for studies. 37students identified parents as their source (25%), 3 students claimed job to be their source (2%), 2 students claimed scholarship (1%), and a majority of 104 students identified government incentives and NGOs to be the

financial aid behind their education (71%). Most of the students depend upon government incentives.

Table 6.19

Financial Assistance for Education

Sl. No	Assistance	No. of respondents	Percentage
1.	Parents	37	25
2.	Job	3	2
3.	Scholarship	2	1
4.	Govt. Incentives	104	71
5.	NGO	0	0

Diagram 6.19
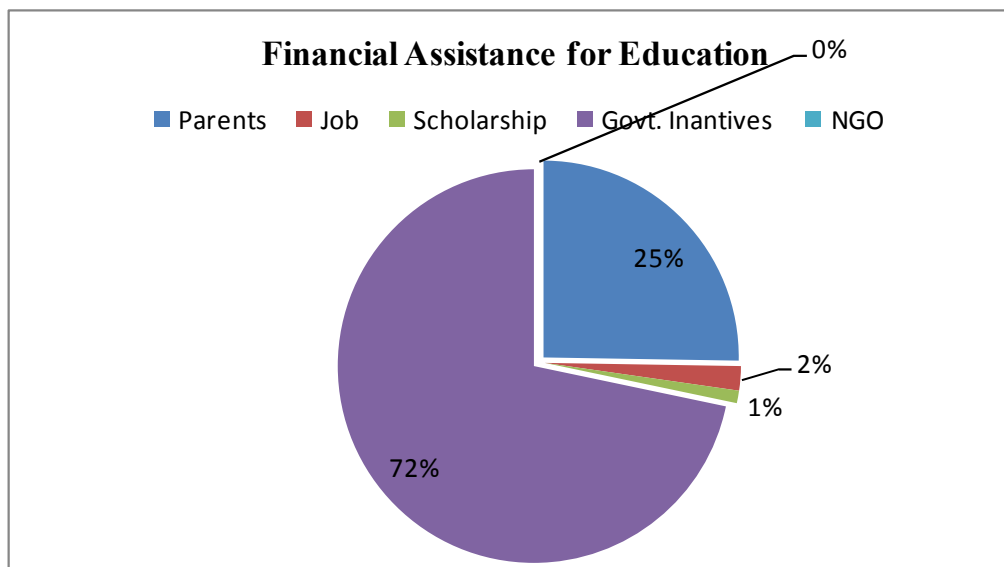
The table 6.20 and diagram 6.20 below indicates the response of the students regarding the Government support for their education. Government support comes in the form of stipend for 115 students (79%), in the form of free education for 86 students (59%), as free hostel facilities for 56 students (38%), as free books and

dresses for 62 of them (42%) and as grant to parents for 23 students (16%). Government provides all facilities and benefits to tribal students. The aim of all these programs is to decrease the dropout rate and increase the number of enrolment of the tribal students in the school.

Table 6.20

Government Supports for Education

Sl. No	Support	No. of Respondents	Percentage
1.	Stipend	115	79
2.	Free Education	86	59
3.	Free Hostel Facilities	56	38
4.	Free books, dress etc.	62	42
5.	Grant to parents	23	16

Diagram 6.20
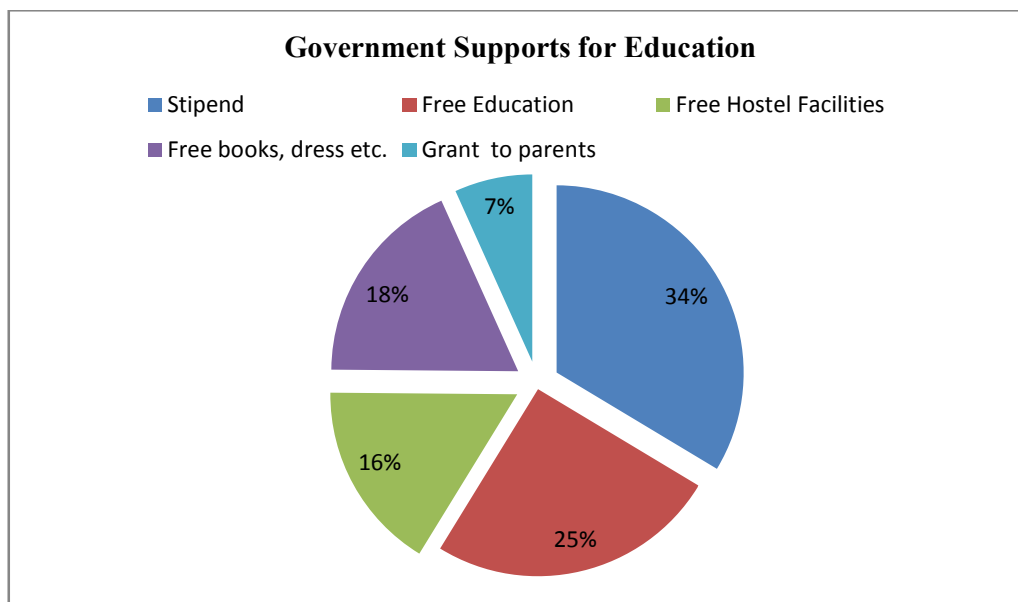
Percentage Analysis of Teachers on Tribal Education

For more details regarding the education of ST students, the investigator conducted a survey among teachers in the district. The total sample consists of 50 teachers.

The table 6.21 and diagram 6.21 below shows the educational qualification of the teachers. The number of teachers who have UG, B.Ed is 34 (68%), PG, M.Ed.is 14 (28%) and MPhil is 2 (4%) out of the total. Most of the teachers are graduates and with B.Ed.

Table 6.21

Educational Qualification of Teachers

	UG. B.Ed	**P G, M.Ed**	**M.Phil**
Numbers	34	14	2
Percentage	68	28	4

Diagram 6.21
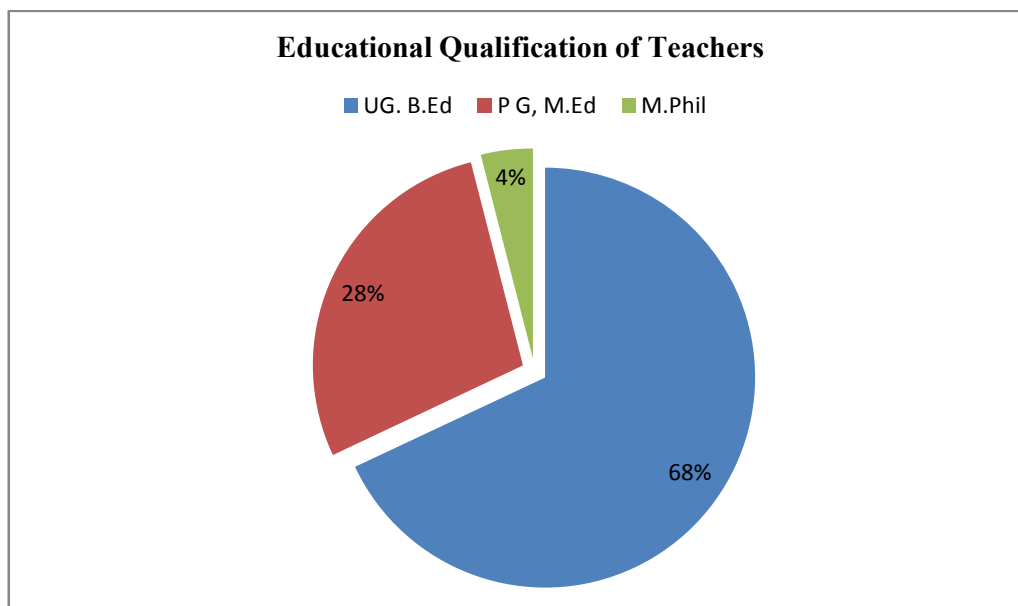
The table 6.22 and diagram 6.22 below shows the year wise experience of the teachers. Number of teachers with an experience of 1-5 years is 14 (28%), 6-10 years is 22 (44%) and 11-15 years is 14 (28%). Most of the teachers are well experienced in the teaching field. So this will be helpful to the education of tribal students.

Table 6.22

Experience in Teaching (in Year wise)

	1 – 5 yrs	6 – 10 yrs	11 – 15 yrs
Numbers	14	22	14
Percentage	28	44	28

Diagram 6.22
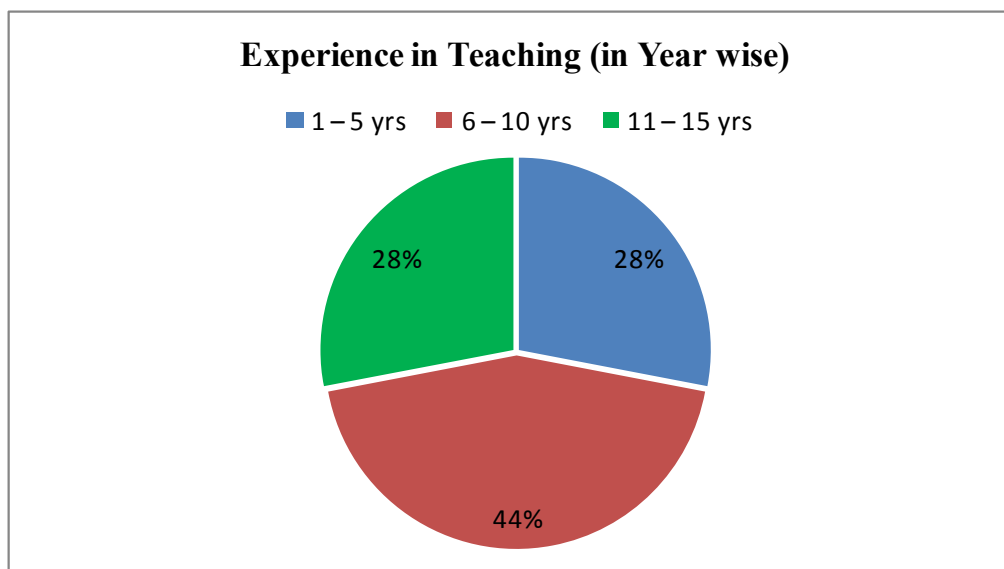
The table 6.23 and diagram 6.23 below indicates the gender of the respondents. Most of the teaching staffs at schools are female. Of the total sample, number of female teachers are 28 (56%) and male is 22 (44%) from the total sample.

Table 6.23

Gender of the Respondents

	Male	**Female**
Number	22	28
Percentage	44	56

Diagram 6.23

Gender of the Respondents
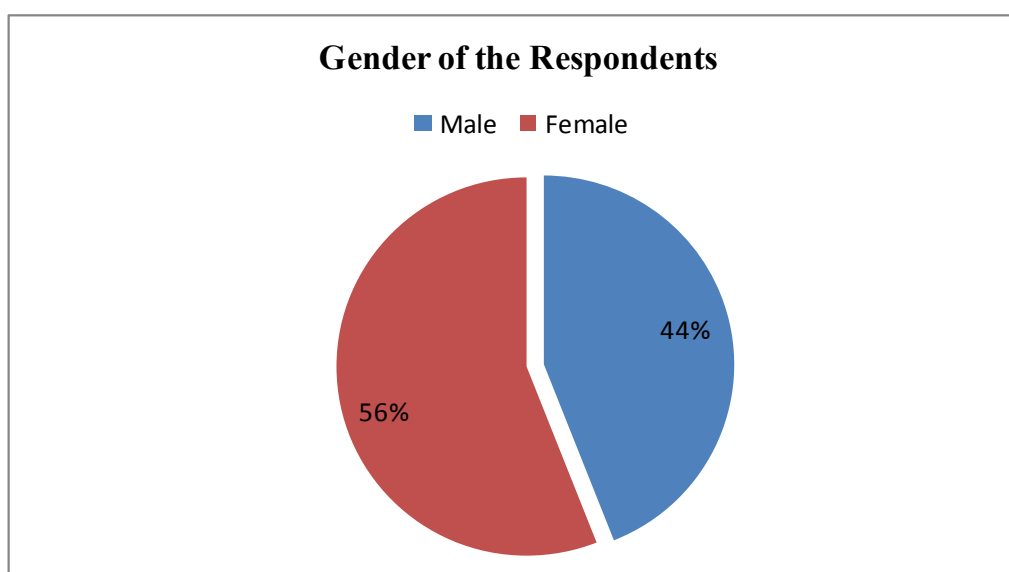
The table 6.24 and diagram 6.24 below indicates the community of the respondents. 31 students from General Category (62%), 2 from OBC (4%), none from OEC, 9 from SC (18%) and 6 from ST (16%) and GC has the highest number of teachers and ST category has the least. If there are more ST teachers in the teaching field, it would be helpful to the ST students since they can understand each other's language and culture and thus communicate better.

Table 6.24

Community of the Respondents

	G C	OBC	OEC	SC	ST
Number	31	2	0	9	8
Percentage	62	4	0	18	16

Diagram 6.24
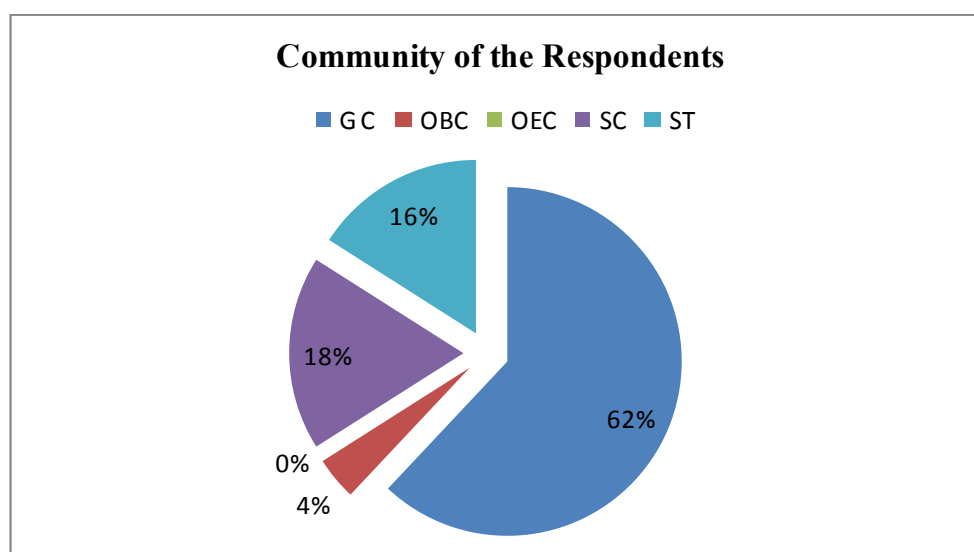
The table 6.25 and diagram 6.25 below shows the response of the teacher's whether they find it difficult to teach ST students. To this question, 38 teachers (76%) responded with 'Yes'. This indicates that they feel difficulties such as language dialects, socializing of the students etc. Only 12 teachers (24%) responded with 'No'.

Table 6.25

Difficulty in Teaching ST Students

	Yes	No	Don't Know
Numbers	38	12	0
Percentage	76	24	0

Diagram 6.25

Difficulty in Teaching ST Students

■ Yes ■ No ■ Don't Know

0%

24%

76%
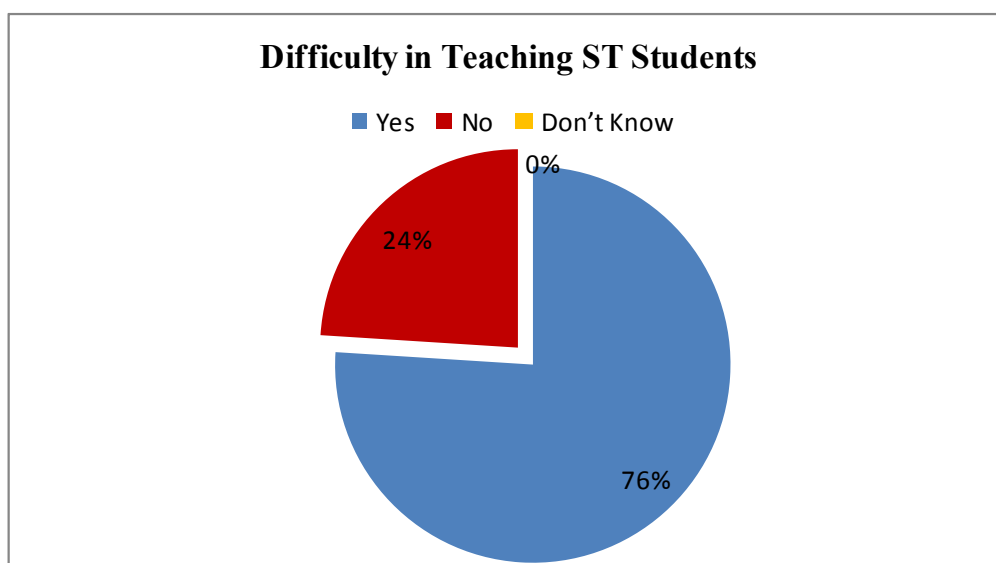
The table 6.26 and diagram 6.26 shows the response of the teachers regarding special training for teaching tribal students. Out of the total sample, only 4 (8%) teachers are particularly trained to teach tribal students. Remaining 46 teachers (92%) are not specially trained. So this is one of the reasons for them experiencing difficulty in teaching tribal students.

Table 6.26

Special Training for Teaching Tribal Students

	Yes	No
Numbers	4	46
Percentage	8	92

Diagram 6.26

Special Training for Teaching Tribal Students
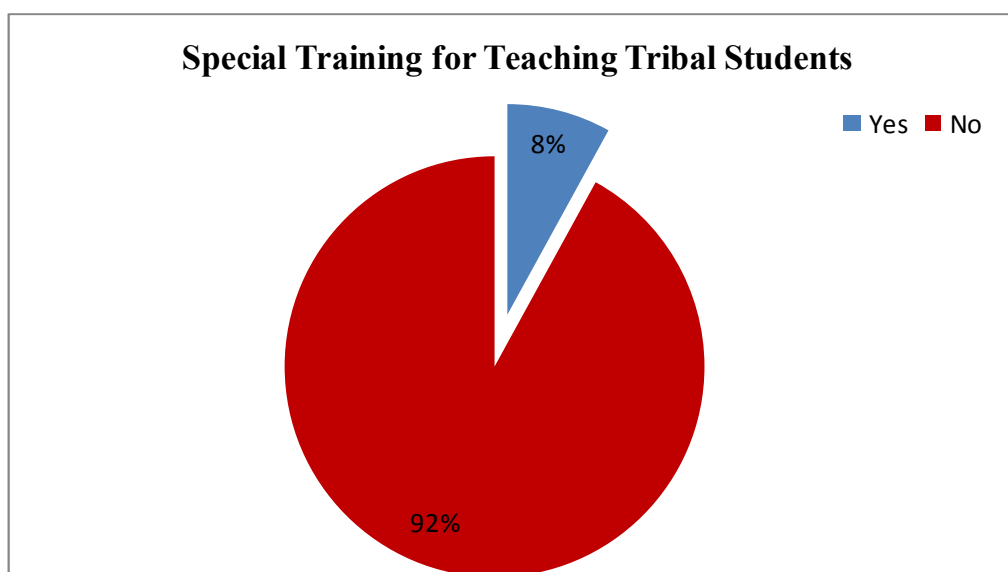
The table 6.27 and diagram 6.27 below explain about the intellectual backwardness of ST students in comparison with other students. Teachers responded that the tribal students are entirely different from other students in matters of culture, understanding, thinking and the like. To this question 30 (60%) responded with 'Yes', 14 (28%) with 'No' and 6 (12%) with don't know.

Table 6.27

Intellectually Backward Compared with Other Students

	Yes	No	Don't Know
Numbers	30	14	6
Percentage	60	28	12

Diagram 6.27

Intellectually Backward Compared with Other Students

■ Yes ■ No ■ Don't Know

12%

28%

60%
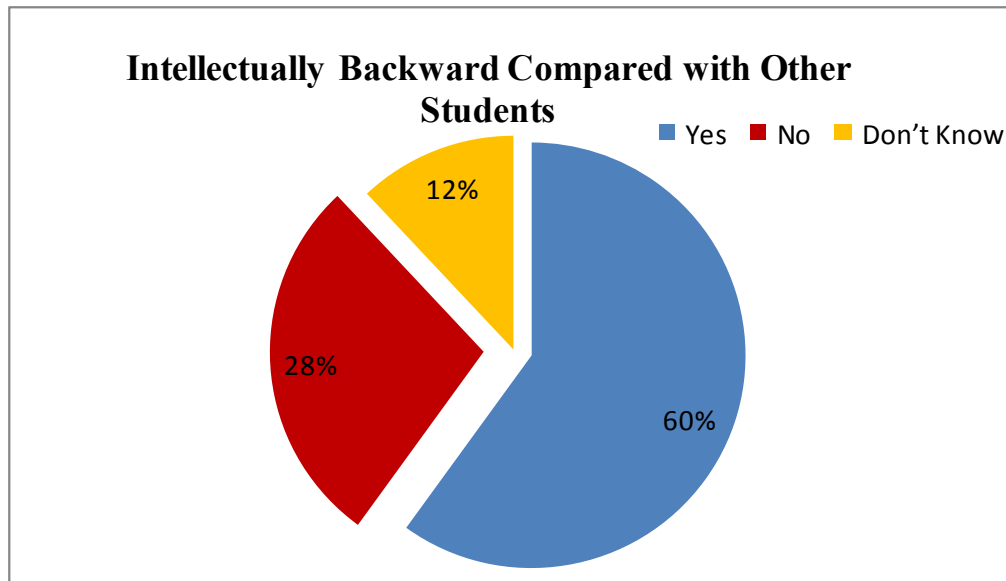
The table 6.28 and diagram 6.28 below show the response of the teachers regarding the insufficient facilities being one of the reasons for educational backwardness among ST students. Most of the teachers were against the argument. Only 9 teachers (18%) responded with 'Yes' and 23 teachers (46%) with 'No' and 18 (36%) were not sure to answer about the question. So lack of facilities is not a reason for low enrolment rate and high dropout rate.

Table 6.28

Lack of Facilities in School is a reason for Educational Backwardness

	Yes	No	Don't Know
Numbers	9	23	18
Percentage	18	46	36

Diagram 6.28

Lack of Facilities in School is a reason for Educational Backwardness

- Yes 18%
- No 46%
- Don't Know 36%
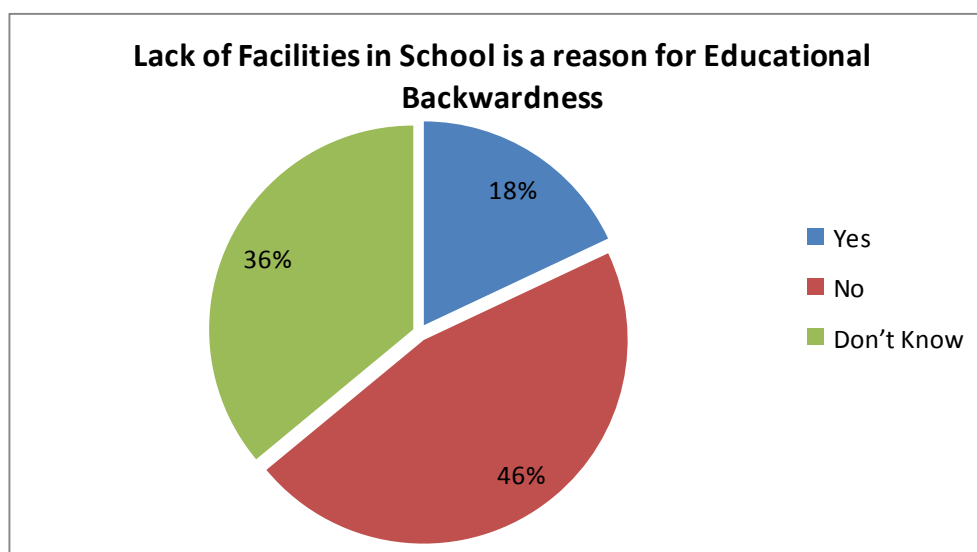
The table 6.29 and diagram 6.29 below shows the response of the teachers regarding the economic and social factors affecting education. 50 teachers (100%) identified economic backwardness as an influential factor, 42 (84%) identified lack of steady income to be an influential factor, lack of support from parents was identified by 42 teachers (84%), inadequate governmental educational concessions was supported by 6 teachers (12%), forced job was found to be the reason by 15 (30%) and inadequate NGOs support was believed to be an influential factor by 17 (34%). So, to conclude, economic backwardness is the main reason for constraining the tribal students and lack of steady income and parents support too are adjoining factors.

Table 6.29

Economic and Social Factors Affecting Education

Sl. No	Factors	No. of Respondents	Percentage
1.	Economic backwardness	50	100
2.	Lack of study Income	42	84
3.	Lack of support from parents	42	84
4.	Inadequate governmental educational concessions	6	12
5.	Forced Job	15	30
6.	Inadequate NGO's support	17	34

159

Diagram 6.29

Economic and Social Factors Affecting Education

- Economic backwardness
- Lack of study Income
- Lack of support from parents
- Inadequate governmental educational concessions
- Forced Job
- Inadequate NGO's Support

0%
10%
9%
4%
24%
24%
29%
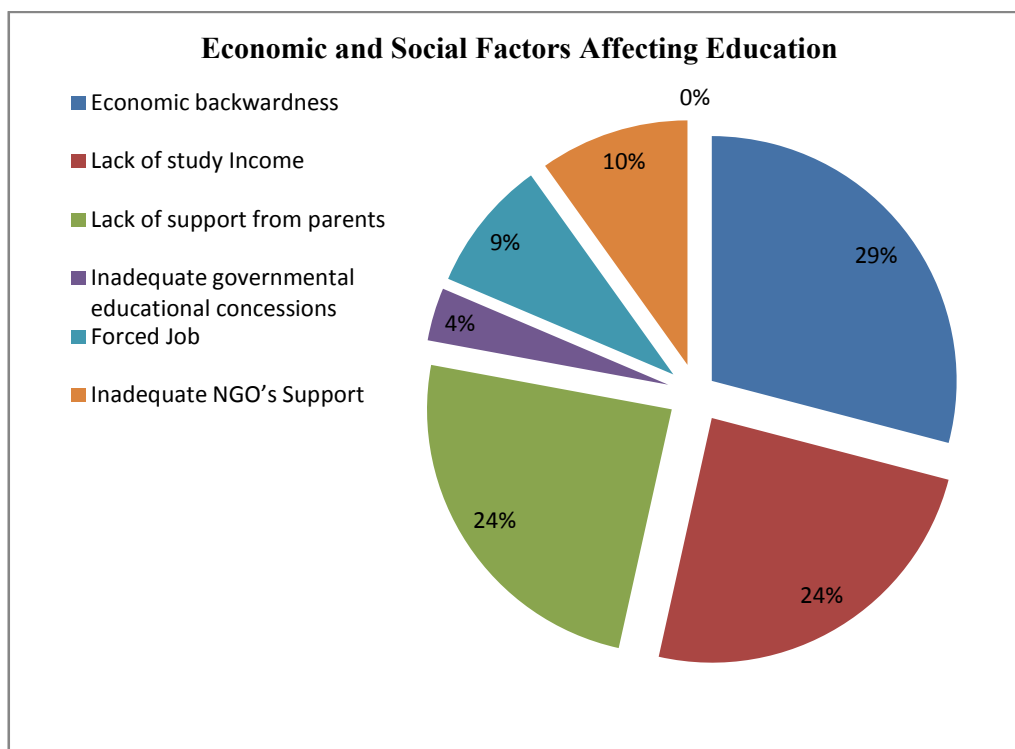
The table 6.30 and diagram 6.30 below shows the response of the teachers regarding the unfavourable attitude of the parents towards the education. 35 teachers (70%) out of the total sample responded that parents have negative attitudes towards education, 12 (24%) answered with 'No' and remaining 3 (6%) were not aware about the parents attitude toward education. From this analysis the investigator understand that parents have no positive attitude towards education and they are no aware about the importance of education. Tribal communities have different attitude towards customs and beliefs. Tribal development programs aimed to develop a homogeneous attitude towards them. Kuruma and Kurichya are entirely different from each other and they are ready to transform to a new world.

Table 6.30

Parents Unfavourable Attitude towards Education

	Yes	No	Don't Know
Numbers	35	12	3
Percentage	70	24	6

Diagram 6.30

Parents Unfavourable Attitude towards Education

- Yes
- No
- Don't Know

6%
24%
70 %
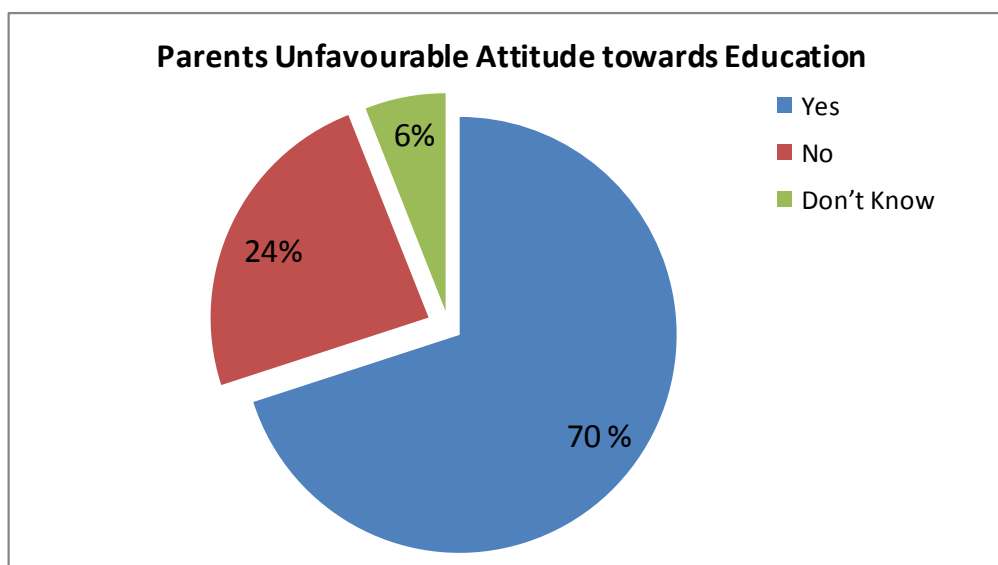
The table 6.31 and diagram 6.31 below show the teachers' opinion on whether the ST students need special schools or not. Out of the total, 35 teachers (70%) support the argument that tribal students need special schools. Remaining 15 (30%) responded that no special schools are needed for them. The supporting staffs say that having special schools will help them to better attain education and they are free from hurdles of language, cultural differences, isolated feeling and the like. But, on the other side says that they are again isolated from the mainstream society and they cannot achieve any improvement in their life.

Table 6.31

Special Schools for Tribal Students

	Yes	No
Numbers	35	15
Percentage	70	30

Diagram 6.31
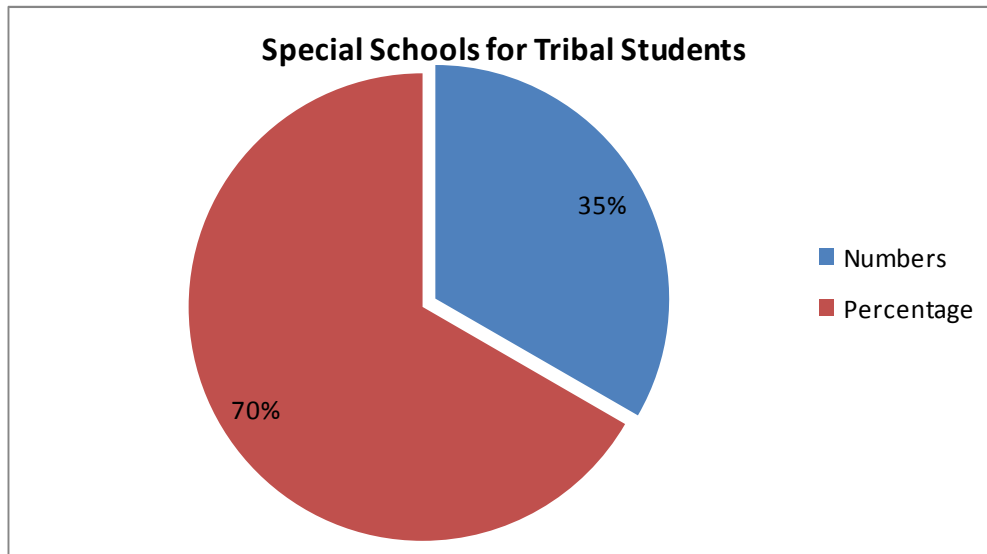
The table 6.32 and diagram 6.32 below shows the academic constrains that affect tribal students. 50 respondents identified language to be a constraint (100%), 20 identified lack of facilities to be a limiting factor (40%), 8 students identified teacher-related issues to be a constraint (16%) and 17 identified caste related issues (34%). Language barrier and the lack of encouragement are the two major hindrances faced by the tribal students.

Table 6.32

Academic Constrains Affecting Tribal Students

Sl. No	Factors	No. of Respondents	Percentage
1.	Language Barrier	50	100
2.	Lack of encouragements	50	100
3.	Lack of facilities	20	40
4.	Teacher related problems	8	16
5.	Caste related issues	17	34

Diagram 6.32
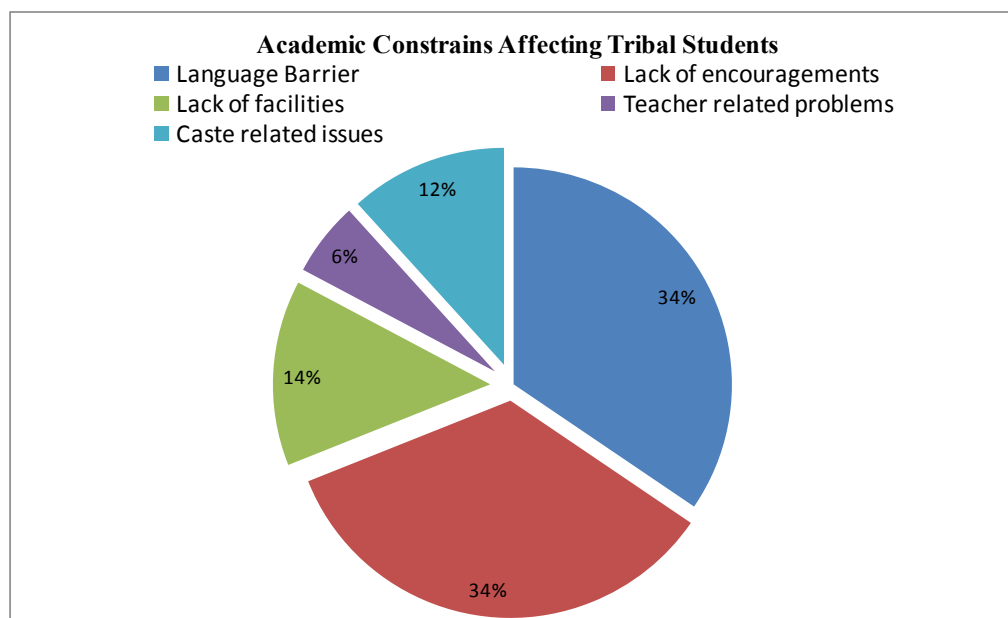
The table 6.33 and diagram 6.33 below show the positive relationship between the culture and the educational attainment of ST students. 34 (68%) teachers responded that cultural factors are one of the reasons for the educational backwardness among tribal students. Some parents wrongly believe that education can lead their children to move away from the traditional cultural values. 16 (12%) disagree with this statement and remaining 10 (20%) are not sure about the statement.

Table 6.33

Positive relationship between Culture and Education

	Yes	No	Don't Know
Numbers	34	6	10
Percentage	68	12	20

Diagram 6.33

Positive relationship Between Culture and Education

Yes ■ No ■ Don't Know
- 20%
- 12%
- 68%
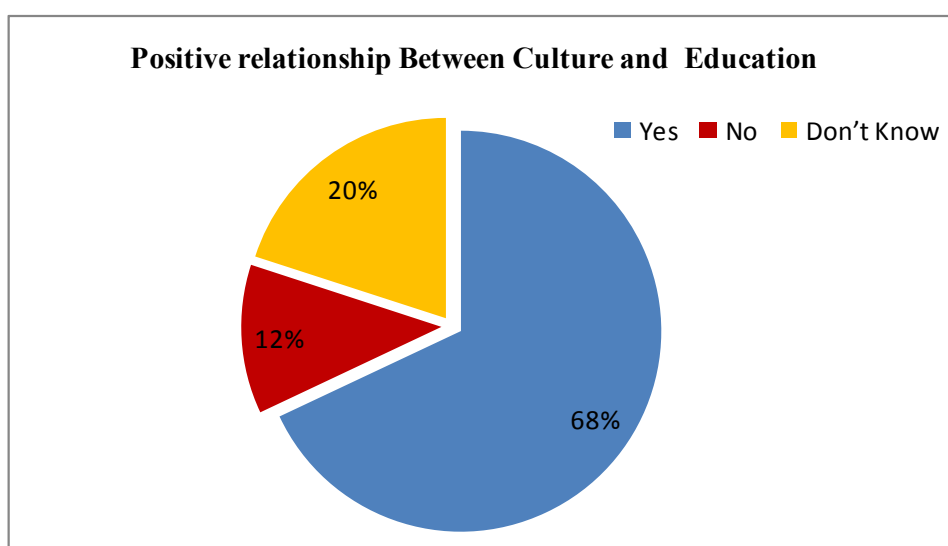
Table 6.34 and diagram 6.34 below indicate that the economically backward communities are frequently the victims of education exclusion. 38 (76%) respondents supported this argument, 10 (20%) were against the statement and only 2 (4%) have no opinion. Tribes have their own culture, tradition and rituals which are entirely different from other communities. The major cultural factor that affects the tribal education is the nature of habitation. This is mostly affecting the day scholar students because their housings are close to one another. So they face the problems like quarrelling, alcoholic consumption etc. from their family and neighbourhood too. Consumption of intoxicants such as alcohol and tobacco in a very early stage of life makes education of tribal children difficult.

Table 6.34

Economic Backward
Communities are the Frequent Victims of Education Exclusion

	Yes	No	Don't Know
Number	38	10	2
Percentage	76	20	4

Diagram 6.34

Economic Backward
Communities are the Frequent Victims of Education Exclusion
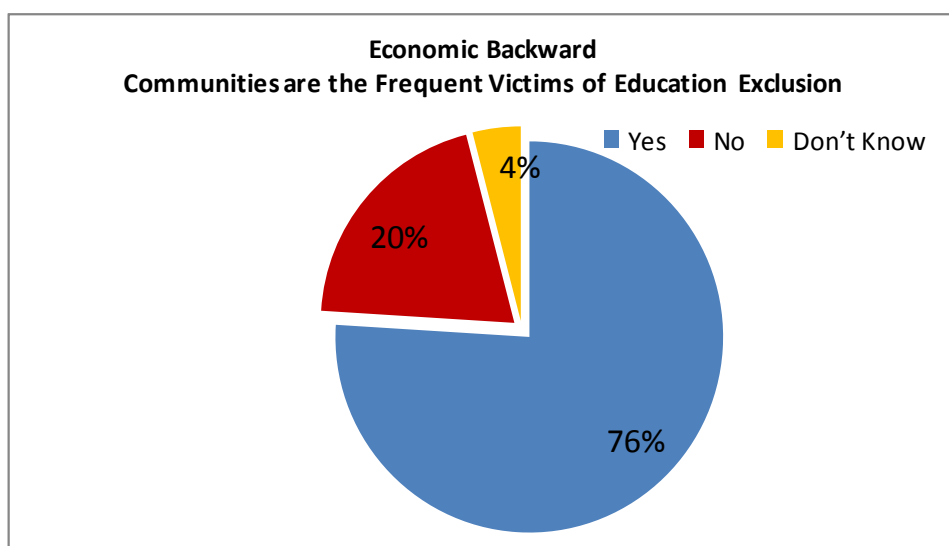
Students and teachers have given their opinion about education facilities for the tribal, reasons for the educational exclusion, policies and programs of government and constraining factors in education. Both students and teachers generally feel that lack of facilities at home and economic backwardness are the reasons for tribal children to drop out and educational backwardness among tribal students. The tribal population is more in number in Wayanad district more than any district of Kerala. The State government has implemented many projects for the welfare of the Scheduled Tribes communities of the Wayanad district. But still the dropout rate in Wayanad district is very high in comparison to other districts of the State. Those in the Scheduled Tribe category could be brought to the mainstream only through educational upliftment, said former Minister for Scheduled Tribes and

Youth Affairs P.K. Jayalakshmi. They should be bought to the mainstream without harming the cultural inheritance of different tribal communities (The Hindu, 2012).

Wayanad district faces high rate of students' dropouts and absenteeism due to flood, especially among students from tribal communities. The education department took immediate action, including house visit to bring the students back. For instance, Panamaram Government Higher Secondary school in Wayanad district faced 200 dropouts, of whom 170 were tribal students. This number has significantly increased after the floods. Though all of them cannot be considered as dropouts, many have become highly irregular in their attendance. Student absenteeism is being witnessed in many other schools in Wayanad district, especially in tribal areas. Wayanad had a high tribal dropout rate with 992 tribal students dropping out from the schools in the academic year 2016- 17. In the post-onam vacation survey held in 2017, there were 2758 dropouts in schools though the department was able to bring many students back to the schools later. The State government set up 75 Ooru Vidhya Kendras, which have been functioning as neighbourhood learning centres near tribal hamlets in the district two years ago. The government appointed 241 tribal teachers to address the issues of student's dropout and bridge the cultural and linguistic divide in the classroom (ToI, 2018).

The objective of the advancement of Scheduled Tribes in Wayanad district is to improve the literacy rate, female literacy rate in particular, universal education, improving educational status, reducing the dropout rate etc. The illiterate are more vulnerable to exploitation. For the promotion of tribal education, special emphasis will be laid on opening of more number of Government Tribal Residential Schools (GTRS), Ashram schools, Vocational Training Institutions, opening of Non- formal education and evening schools in tribal areas.

Nowadays, all tribes are well aware about the importance of education and they wish to educate their children. Only a few parents preferred their children to be sent to private schools and others depend on government schools. Only few parents are ready to educate their children if the government do not provide any financial aid. The proportion of tribal girls attaining education is no less in comparison to

boys. For achieving the Universal Education, the facilities provided under DPEP and SSA programme will be utilised for strengthening schools/ hostels infrastructure. They include construction of additional classrooms, laboratories, provision of lab equipment, learning materials, playground, sports materials, drinking water facilities and sanitary provisions. The 7th Five Year Plan had its attention focussed on the tribal education and it added an inner strength to tribal communities to face new situations and enabled them to receive the benefits of new programs (Doshi, 1997).

From this study investigator identified that educational level of tribal students is very poor in Wayanad. As it highly populated communities such as Paniya, Irula etc. stands far behind while compared to Kattunayka, Kuruma etc. we can see that level of schooling increases, leads to enormous increase in dropout rates. Dropout in high school is higher than LP and UP and dropout in higher secondary is higher than in high school.

Reference

Doshi, S. L. (1997). *Emerging Tribal Image.* New Delhi: Rawat Publications.

(2012). *Education can Bring ST to the Mainstream: Minister.* The Hindu.

(2018). *Ooru Vidhya Kendras.* Kozhikode: Times of India.

CHAPTER VII
MAJOR FINDINGS AND CONCLUSION

The study 'Educational Status of Adivasi Students in Wayanad District, Kerala' has focused on the educational status of tribal communities such as Paniya, Kuruma, Kurichya, Kattunayikka, Adiya and Oorali in the Wayanad district. In the state of Kerala, Wayanad district has the largest tribal population. Nowadays, they remain excluded from the educational system. Governmental programmes, reservations, allowances etc. have not made any significant impact on tribal community. Tribal communities are the most deprived communities of the world and they are educationally, economically and socially backward while compared to the mainstream population. Education and the economic condition of tribes are more important and both have a close connection with the development of the Scheduled Tribes. Otherwise they have to struggle for survival more and more. The modern education system alienated the tribal community due to language barrier and the socio- economic and cultural milieu of the tribal communities. Consequently only a few of the Scheduled Tribes students get the benefits from education. Therefore the present educational system must focus the tribal areas. Government should execute the educational programmes in a proper manner and motivated. Parents and teachers are the two main components for strengthening and nourishing the education among Scheduled Tribal students.

The literacy rate among six tribal communities under the study has wide range of disparities. Among them Kuruma and Kattunayka have better literacy rates. Through participant observation, the investigator inferred that poor socio- economic conditions of tribal parents adversely affect the education of tribal students. Secondly, parents' lack of awareness about education also creates educational backwardness among tribal students. Due to their illiteracy, the parents cannot help the children while they study at home. Thirdly, the facilities at home for studying are highly pitiable. There are no study rooms or furniture provisions. Most of the tribal

colonies are constructed by the government. But there are no facilities for separate study rooms.

After independence, government of India gave more importance to tribal education and started programmes in each Five Year Plans for this purpose. Government provides scholarships from primary level to higher education through Ashram schools and Residential schools, free books, uniforms, and hostel facilities. Government also provides grants to parents. Along with this the government has to encourage the parents for educating their children. The main drawback that the researcher found in this study is that, governments do not take much initiative to solve the language barrier in attaining education among tribal students. This language problem leads to laziness among tribal students because they fear Malayalam and English. These lead to high dropout rate among Tribal Students. The researcher also identified that not only the economic backward communities but also forward communities within the tribal society are the victims of exclusion. Whether they are financially sound or not, the remaining problems are same to both categories among tribes.

The crucial findings and suggestions on the basis of the study carried out by the researcher are given below.

Findings

1. Language barrier is one of the important constrains of tribal children to access education. Tribal children are not acquainted with regional languages and English. The medium of instruction which is often the regional language appears rather difficult for the tribal children to follow. They cannot not comprehend and speak the language of the mainstream population. So they are not able to communicate with the other communities.

2. Tribal culture results in a feel of complacency among tribal society, preventing them from attaining education. Superstition and prejudices play negative role in imparting knowledge to tribal areas.

3. Most of the teachers in Wayanad district are well experienced with more than 5 years of service and all of them possess minimum UG, B.Ed. qualification. But the fact is that the standard of teaching in the tribal schools is mediocre. This is because of lack of special and appropriate training programs for teachers to teach tribal students. This creates discomfort to both students and teachers.

4. Another problem among tribal children is the distance of their villages from the schools. Most of the tribes reside in the deep forest and they cannot easily access the school on time. Sometimes they will have to risk their lives with wild animals. This acts as a barrier which forces them to quit school.

5. The tribes in Wayanad are living in different economic conditions. So the education of the tribal children and the economic conditions of their parents are closely interrelated.

6. The study revealed that the families of Kuruma and Kurichya with high income have attained modern education in comparison with other tribal communities of Wayanad district. The largest tribal population in Wayanad is the Paniya community. Paniya community is the lowest in attaining education.

7. Due to the low educational status among tribes in Wayanad district, they have not been able to attain any employment.

8. The enrolment rate of the ST students is high up to high schools. After x^{th} standard, the student's dropout rate increases. Sometimes the failure of adequate infrastructural facilities at home and schools makes Scheduled Tribe students lose their interest in education and they dropout from the school before the completion of matriculation.

9. In the early days, mostly all tribal families were joint families. Nowadays, the families have become small in number with a husband, wife and their children. The tribal family type has changed to nuclear one.

10. ST students get more financial assistance from government incentives than NGOs, parents, job, scholarships and others.

11. Financial problems of the tribal community always lead the tribal students to a very depressed state of mind. Different studies were conducted on the psychological problems of tribal students. They report some psychological problems such as feeling insecure in schools because they are unable to mingle with other communities.

12. The major academic problems faced by the tribes are lack of school facilities, inadequate number of teachers etc. The school managements do not give any special consideration to the tribal students. Teachers harbour negative attitudes towards the tribal students, preferring and favouring students who perform well and neglecting the poor performers. In the remote tribal areas, the teacher absenteeism is a regular phenomenon and this largely affects the quality of education.

13. It is found that the teachers lacking the ability to speak the tribal dialect and not knowing the tribal culture. So they don't take much interest in educating the tribal children.

14. The number of girls attaining education is higher than the boys. In the early days, ST girls were not permitted to attain education. They think that females are only to take care of families. So they did not promote female education. Nowadays, ST girls are free to gain education. There are five Residential Schools in Wayanad district. There are a number of students residing in the hostels and the dropout rate is very low. They get full benefits and hostel facilities like rooms, furniture, computer, food, reading room, electricity, free books, dress etc.

15. Lack of enough awareness programs making tribal population aware about the need and importance of education, health etc.

16. Insufficient number of special schools for tribal students is another reason for educational backwardness of tribes.

Suggestions

1. Government should try to appoint teaching staff from the tribal community itself. They can understand the students much better than the other teachers. Teachers must value tribal student's opinion and be more cordial and better adapted to them. Only then will the students get more attached to the teachers and it will be easy for them to understand the classes that the teachers offer.

2. To avoid the shortage of teachers, it is necessary for the education department to take immediate action. Tribal Education Department, under the Ministry of Tribal Affairs should provide special teachers training programme for teachers in tribal schools.

3. School administration and teachers have to give more attention to Scheduled Tribes students by all means. School administration should improve their infrastructure in a way suitable to the Scheduled Tribe students.

4. To avoid the problem of distance and dropouts, the tribal development department should take initiatives and promote the programs like "Gothrasarathi" which means free transport facility for the tribal children who leave in the remote areas. The government should try to expand the project to the areas were the tribal population resides together.

5. The resolution of the language barrier among tribal students can help to avoid dropping out. For this, bilingual education is a better option. Tribal dialectics and state language can be used together as medium of instruction. This helps the tribal children to transfer them to state language through specially prepared materials. This also helps the parents to have a great involvement in the education of the tribal children.

6. Government should try to promote more educational incentives and scholarships from pre- primary level to post- graduate level. Fee concessions, free education, free books, dress etc. will helps to eradicate the trend of dropping out, prevalent among tribal students.

7.   Suitable measures and policies to promote education among tribal students must be implemented. The proper implementation of policies helps to reduce the dropout rates of tribal students and aid them in achieving modern education. In this respect institution of ITDAs/ ITDPs and micro- projects support to the tribal schools should be strengthened for prevention of dropouts.

8.   Government should design and launch more educational programs to encourage and generate interest among tribal students to attain education. Government and other organisations related to tribal welfare should offer career guidance classes and make them aware of the importance of education and how it can shape their future. The Department of Education has to introduce more special coaching schemes for ST students for better result.

9.   Tribes must be equipped to promote traditional tribal institutions to educate or train the ST students and youth about their traditional occupations. This must be offered to selected categories in the tribal communities. More vocational schools must be established to improve the calibre of tribal students. Technical studies must be entertained for the future opportunities.

10. Policies must be formulated to make the parents aware of the importance of education and to encourage them to send their children to school. Literacy campaigns should be conducted in the tribal dominated districts. This can considerably reduce the dropout rates.

11. Government officials must check frequently about the functions of schools and ensure the proper implementation of policies and programs. Another suggestion is that the government authorities, Tribal Welfare Officers and Volunteers must visit the colonies once in a week. This can help them to evaluate the conditions and undertake corrective measures.

12. More tribal schools must be built in the districts where there is concentration of the tribal population. Thus the tribal children get more freedom and they enjoy school life.

13.   More hostels must be built for ST boys and girls with more facilities, leading to better enrolment.

14.   Authorities should encourage those who complete the matriculation or plus two to seek and find jobs. The newly found jobs can inspire other tribal students to attain education.

15.   Equal opportunities must be offered to the tribal students with all constitutional rights that the nation offers.

16.   Another suggestion is to provide educational facilities in colonies. This may turn out successful since the tribal students will not have to bother about travel expenses.

17.   Measures must be taken to avoid outsiders into tribal territory. Government should train and build up a team of tribal people to work in the tribal areas and appoint promoters from the tribal communities itself. Promoters should ensure maximum participation in tribal welfare activities. This may help the tribes to share their problems without any fears and inhibitions.

Conclusion

Kerala state has received international attention on her unique development in health and education with low per capita income. The State could attain significant achievement in the critical sectors of health and education. Education has always played a great role in social development of the state. Paulo Friere described education as a pre-requisite for a social change and enabling the people to reflect in the new cultural climate. Before Independence there were no special educational programmes for the Scheduled Tribes. After Independence, the constitution ensures several educational rights to the ST communities under the responsibilities of the Central and the State governments. The Scheduled Tribes are facing a lot of problems and issues of multidimensional character. They are alienated from their natural habitats, culture and beliefs because of the encroachment of the developmental projects by the governments. The Scheduled Tribes are the most deprived section of the Indian society as stated earlier. They are being subjected to

abject poverty and starved to death, excessive consumption of alcohol, teachers absenteeism, lack of parental supports etc. are lead them to low enrolment and high dropouts.

In the neo- liberal era, the marginalized communities, have no power to represent their interest and grievances. Such excluded communities could not be mobilized or finding out a space of their own due to their geographically dispersed character and general backwardness. Liberalization, Privatization and Globalization (LPG) has negatively affected several communities such as Tribes, Dalit's, and Other Backward Classes. A sudden change in the economic and political environment due to globalization, adversely affected the whole tribal community in total. Due to market oriented economic policies it further exploit and marginalized the tribal communities.

The forest lost implemented by the central and state governments in several occasions lead to the alienation of the tribes from land once occupied by them. It adversely affects the agricultural based tribal economy. The changes in the policies of Central government such as health, education, industrial policy, public distribution system etc. badly affected to all peoples, especially the marginalized in society. 90% of the tribal communities depend on primary sectors for their lively hood. But the economic changes affected the private sector and this was reflected directly in their livelihood. To protect such communities from all the challenges, Kerala is embarked huge and large investment projects. The achievements of Kerala in the field of health, habitat, education, land reforms etc. are generally known as 'Kerala Model of Development'. However, tribal communities in Kerala have been largely left out from the benefits of Kerala Model of Development. Moreover the resources available in the tribal areas are not beneficial to the tribal masses. They have the right to question all these but the consequences is that they are marginalized again from the society. The tribal lifestyle is conditioned by the ecosystem and they are the real children of nature. The government makes special provisions for socio-economic and educational development of tribal communities.

But existing socio-economic profile of the tribal communities is low compared to the general population.

The study reveals that, there is a relationship between the cultural factors and the educational attainment among the tribal students in Wayanad district. Tribes have their own culture, tradition and rituals which are entirely different from other communities. The major cultural factor that affects the tribal education is the nature of habitation. This is mostly affected the day scholars among students because their residence are close to one another. They face the problems like quarrelling, alcoholic consumption etc. from their family and neighbourhood too. Consumption of intoxicants such as alcohol and tobacco in a very early stage of life makes education of tribal children difficult. The present study identified that tribal communities are still avoided from our educational system. There are several reasons for this low attainment of education. There is a widespread feeling in the tribal community that education makes their children alienated from their home and makes them migrate to the towns for employment. Thus the first hypothesis of the study is validated.

The second hypothesis, economically backward communities especially the tribes are the victim of exclusion is validated. The economic backwardness is determined on the basis of occupation of the family members. Their monthly income is very low in compare to others. They do not earn enough income to meet the health and education expenses. Due to financial shortage, parents force their children to discontinue their education. Some parents do not spend extra money for their children's education. They only send their children to the government schools for free education and will not depend on private schools. Poverty, inability to afford the necessities of education, inadequacy of financial assistance etc. are some of the economic factors that hinder their education.

The study inferred that, there is a wide disparity between the Scheduled Tribes and Non- Scheduled Tribes in enrolment and attainment of education is fully validated. The main factor responsible for low literacy and educational backwardness among tribal communities are high poverty, mental attitude, superstition, medium of language, location of village etc. But the non-tribal children

do not face any such problems and they attain maximum education without any constrains. The standard of living, financial background, parental approach to education all are different in both types of students. Normally people try to keep their status in front of the society. So they try to educate their children. But in case of tribal society they only try to keep their culture and believe. These factors lead to a wide gap in the attainment of education and prevent the high dropouts among the tribes. These findings validate the third hypothesis.

State government has given special concern to reduce dropout rate particularly in high schools and higher secondary schools. In order to promote education among Scheduled Tribes, State government have established MRSs, Ashram schools, Hostels for both boys and girls, appointed educated mentors within the community etc. But sometimes educating the tribal children and empowering them is a challenge which can be achieved by collective efforts. Thus the fourth hypotheses, government provides many opportunities to the tribal students for the attainment of tribal education, but the educational status of tribes are not improved much is also partially validated.

The present study is an attempt to analyse the overall status of the tribal education in Wayanad district of Kerala. Through the findings the researcher explain reasons for the high dropout and low enrolment rates among ST communities. The study also attempts to analyse the major reasons behind the educational constraints faced by the ST students such as economic, social, cultural and institutional factors. Through the suggestions the study aims overall educational developments of the STs. This study is a partial fulfillment regarding the tribal education and hence there are more research needed on higher education. Therefore, further studies touching various aspects of the tribal education is needed to gleam the real picture of the educational status among the tribal communities.

APPENDICES

Appendix I

Map of India

CENSUS OF INDIA 2011
PERCENTAGE OF SCHEDULED TRIBE
POPULATION

2011

**Percentage of Scheduled Tribes
Population to Total Population**

- 5.0 and Below
- 5.1 - 10.0
- 10.1 - 20.0
- 20.1 - 40.0
- 40.1 and Above
- NIL

P - PUDUCHERRY
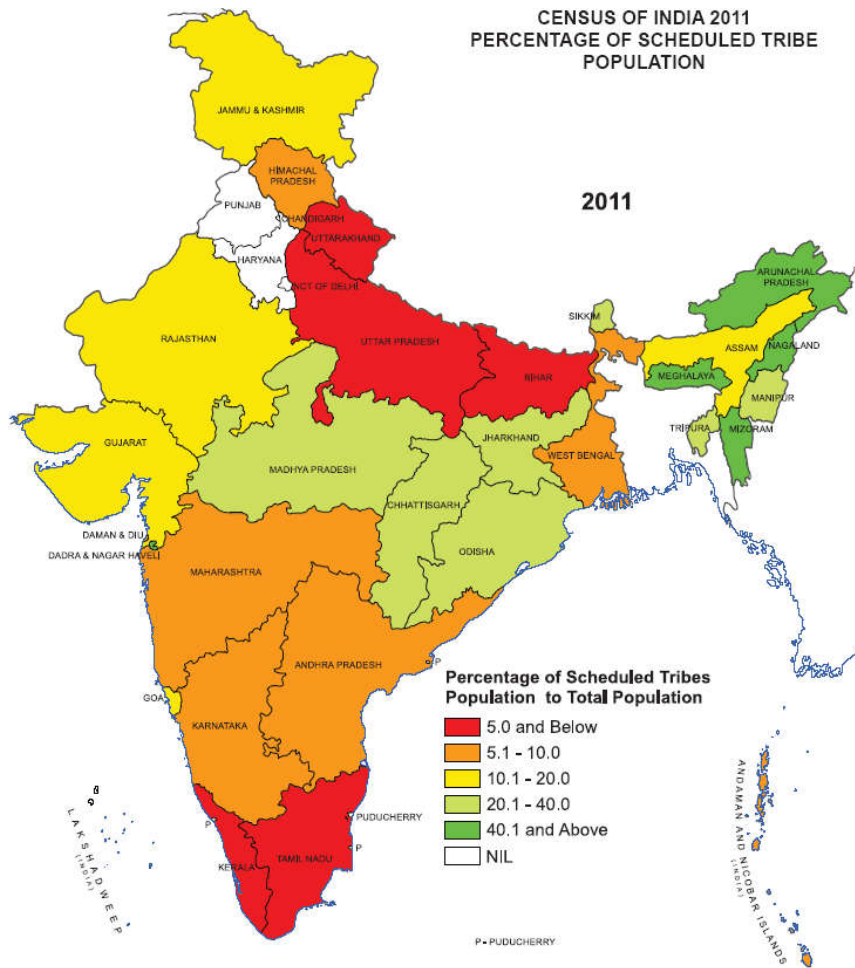
Source: Census of India 2011

Appendix II

Map of Kerala

**Census of India 2011 Percentage
of Scheduled Tribe Population**

Kasaragod 10.08 %

Kannur 8.53%

Wayanad 31.24%

Kozhikode 3.14%

Malappuram 4.74%

Palakkad 10.10%

Thrissur 1.94%

Eranakulam 3.42%

Idukki 11.51%

Kottayam 4.53%

Alappuzha 1.36%

Pathanamthitta 1.67%

Kollam 2.22%

Thiruvananthapuram 5.52%
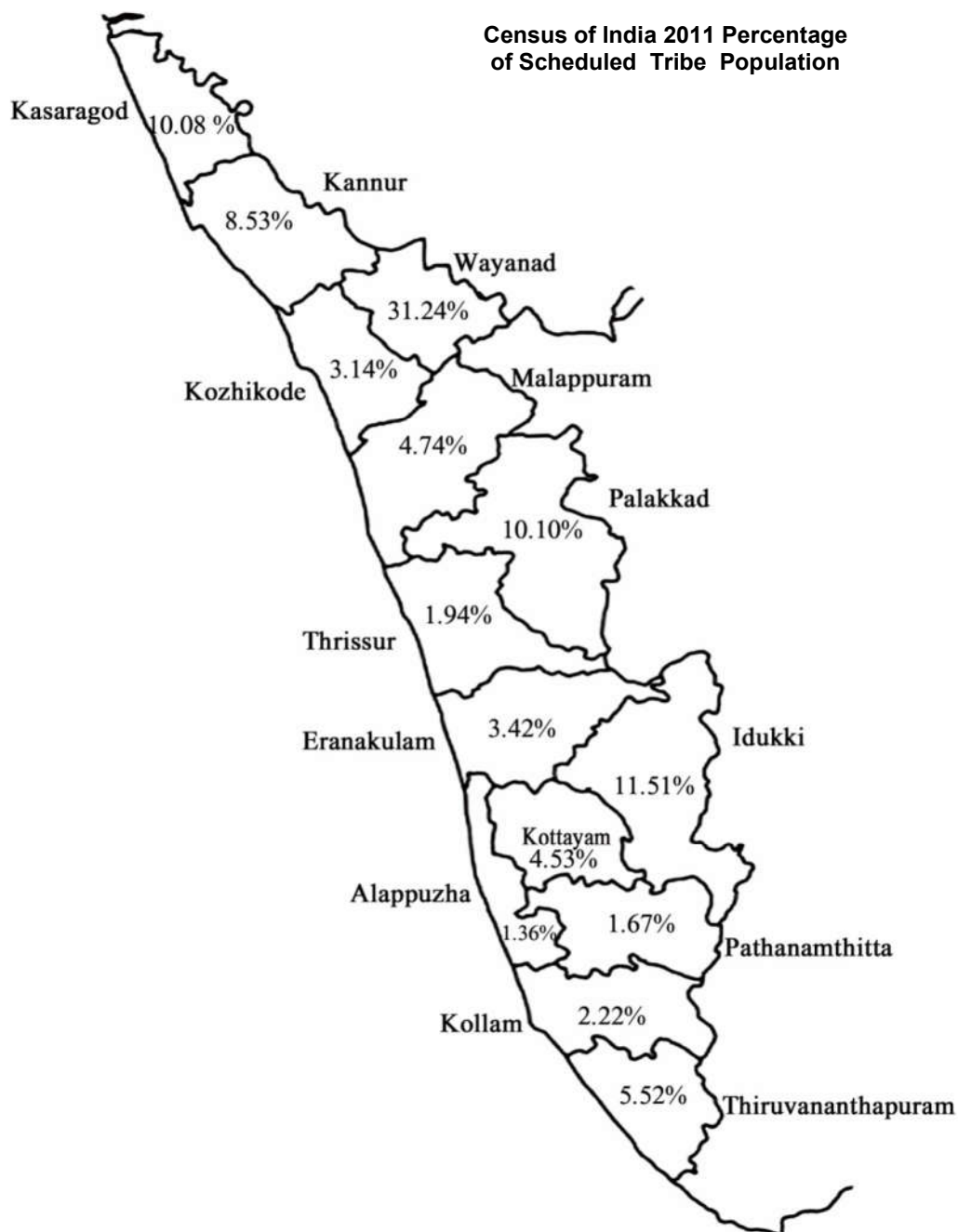
Source: Census of India 2011

Appendix III

Map of Wayanad District
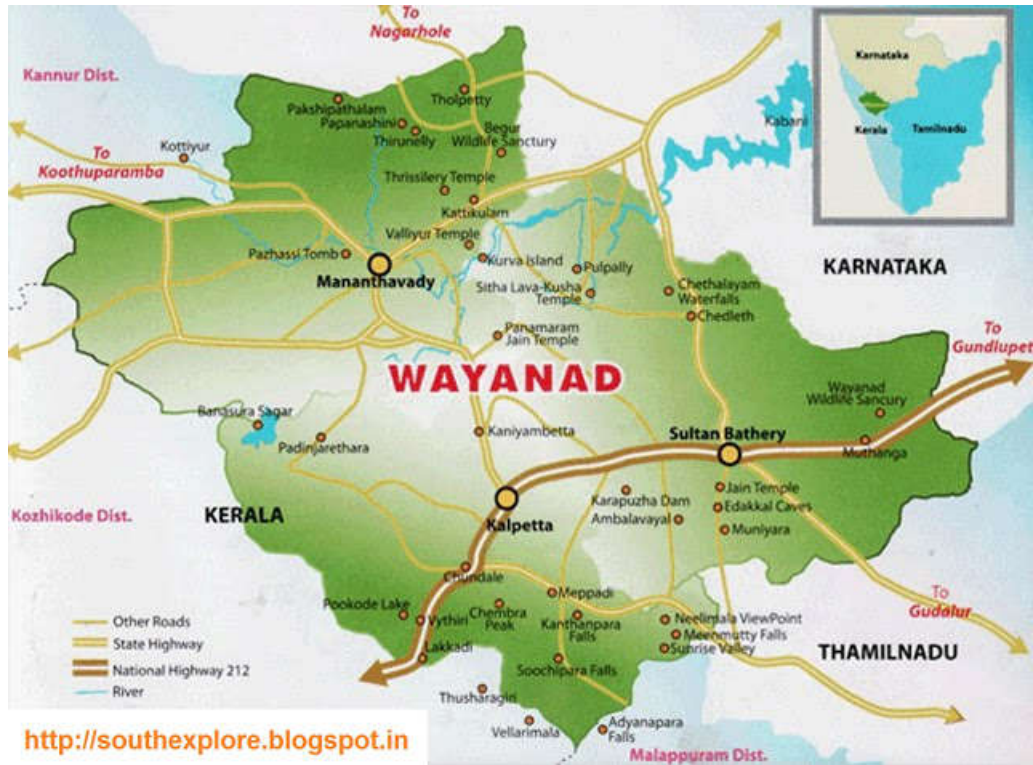
Appendix IV

Scheduled Tribes in Kerala

As per the SCs and STs order (Amendment), Act 2002 (Act 10 of 2003) vide part VII Kerala second schedule notified in the Gazette of India, dated 8th January 2003, the Government of Kerala has enlisted 36 Tribal communities in the State as Scheduled Tribes. They are the following:-

Adiyan

The word 'Adiyan' means 'Serf' or 'Slave' in Malayalam language. They are bonded labours. Adiyan are found in Wayanad, Kannur and Kodagu (Karnataka). The population of the Adiyan is 9690 according to 2011 census. They have their own dialect known as Adiyabhasha. It is a mixture of Kannada, Malayalam and Tamil. Majority of them are bilingual.

There are 17 chemman or clan (3 are known as mantu and remaining 14 are chemman). Each clan has their own leader known as Chemmakkaran (clan leader). There is the presence of Nattu Moopan in all their important ceremonies. The selection of nattu moopan is not based on heriditary, it is based only on the basis of Sastra. The Adiyan communities are predominantly nuclear family. The status of women in this community is very low. With the improvement of their socio-economic status their attitude towards education has changed and more children are now going to school. They are non- vegetarian.

Aranadan

They are the original inhabitants of the Kerala State and few of them are found in Tamil Nadu. They are known also as 'Eranadans'. In Kerala, their population is 196 according to 2011 census. Their dialect is Tamil and it is a mixture of Tulu and Malayalam. They are non- vegetarians. They are not very strict in following life cycle rituals. Primitive Aranadan are hunters and food gathers. Now their main occupation is labor works. They are not well educated people. Their literacy rate is 17.2% only. They do not admit the changes in the society.

Cholanaickan

Cholanaikan communities are mostly seen in the forest range of Nilambur in Malappuram district. They are the most primitive and vanished tribal group of Kerala. Cholanaikan are the oldest native communities in Kerala. In this 21st century they are the only one community who is known as hunter- gatherer tribes of South India. Still they are living in the forest areas. They speak Cholanaikan language and Malayalam also. They themselves are called 'Malanaikan' and 'Sholanaikan' (which means king of the forest). They are the warriors who have migrated from Mysore. The headman is Moopan who control the whole people in the Cholanaikan community. In 1991 census their total population is 360 in Kerala. But in the 2011 census their population is only 191.

Eravallan

They are the inhabitants of the Palaghat district of Kerala State. They are residing in the Government colonies. They were originally known as Villu Vedan and Vedathiess. They are non- vegetarians. Their dialect is Tamil and they also speak Malayalam. In 1951 they were included in the list of Scheduled Tribes. According to 2011 census their population was 3139. They were uncivilised Dravidians who came into Kerala several centuries ago. Their main occupation is agriculture. They are uneducated and illiterate people who are mostly farm labourers.

Hill Pulaya

They are also known as Malapulayas, living in the forest areas of Idukki District. The origin of this community is vague and ambiguous. They used the mixed language of Tamil and Malayalam. According to 2011 census, their population is 3092. Their traditional occupation is agriculture. The traditional hill pulaya has a well organised socio- political system. They give more importance to tradition and customs. They consider marriage as an important event in their life. Marriage by negotiation, elopement and love marriage are also practised. There is no system of polyandry. There is a traditional leader who are respected and obeyed by all members. The headman of Pulaya is known as 'Kudumbans' and 'Arasan'. The selection of headman is based on hereditary. Their literacy rate is 45.9%.

Irular

They are the major tribes of Tamil Nadu. They are also found in Kerala State. They are known by several other names like Irulas, Iruliga, Iruvan etc. The word Irular is derived from the Tamil word 'Irul' which means 'darkness'. Their total population is 18698 according to 2011 census. The Government of India Report 1985- 1990, identified this community as one of the six Primitive Tribal Groups (PTGs) of Tamil Nadu. They speak irula language and belong to Dravidian family. In Kerala they live in Palakkad district. Traditionally their main occupation is snake and rat catching. They are also laborers. Fishing is also a major occupation. In Irula community Monogamous marriage is the rule, but a few polygamous marriages also occur. In past they were illiterate, now a few of them are literate. Their literacy rate is 11.8%.

Kadar

They are the inhabitants of the Palakkad and Trissur district of Kerala state. Contact with the societies has brought changes in their normal primitive life. They are non- vegetarians. They use the dialects of Tamil and Malayalam. In the census of Madras 1951, they are categorised in Scheduled Castes. Later it changed and they were included in the list of Scheduled Tribes. The census of 2011 has recorded the population to be around 1594.

Kanikkaran

They are the inhabitants of Trivandrum and Kollam district. They are popularly known as Kanis. They are educated communities. They speak the dialects of Tamil and Malayalam. They are non- vegetarians. According to 2011 census their population is 12725. In very early year they were also known as Mala Vedans and Malayarayans. They also accepted the changes of society. Many of them are educated. They speak the dialect of Tamil and Malayalam. They are the division of exogamous clans. The headman is known as 'Vettu- Mala Kanikkars' and he is an important and influential person. Exogamy was practiced by this community and there is no dowry system. Modern Kanis were described as Hindus. Their literacy rate is 53.84%.

Karimpalan

This is one of the small communities in Wayanad district. They are also found in Kannur and Kozhikode district. The name Karimpalan originated from the occupation of collecting charcoal (kari). Firstly, they listed as Scheduled Castes and now been included in the list of Scheduled Tribes in 2003. The headman of the group called 'Karnavar'. The clan organisation of this community is known as 'Taravadis' which regulate marriages. Traditionally they were engaged in shift cultivation, making baskets, work as labourers in plantations and so on. Now they are engaged in settled cultivation and agricultural labourers. The younger generation has started to acquire new skill employments. The population of the Karimpalan is 14098 according to 2011 census.

Kattunaykan

The name Kattunayakan denote 'Nayakans of the forest' or Chief of the forest' (kattu- forest, nayakans- chief). They are the Primitive Tribal Group (PTG) found in the Wayanad and Malappuram district of Kerala state. According to 2011 census, their population is 12155. Their dialects are drawn from Dravidian language and those in Kerala use more Malayalam words. They do not have any sub-divisions and any clan divisions and rules. Child marriages are common in this community. They give more importance to their culture, rituals and traditions. They were hunters and food gathers. The headman is known in the name 'Muttan' who is obeyed and respected by all members of the community. The headman also played the role of priest. In the early age they were not educated, but now some changes have occurred.

Kochuvelan

They are the original inhabitants of Kerala and a few of them are found in Tamil Nadu. They are also referred as 'Ulladans'. They are mainly founded in Pathanamthitta, Kottayam and Idukki district. They have sub- divisions known as Bharatha Velans and Mala Velans. They speak Malayalam language as well as Tamil. They prefer to conduct marriage at Kerala state. They are agricultural labourers. A few of them are educated and employed as peon in the government offices. The population of the Kochuvelan is 2586 according to 2011 census.

Koraga

The Koraga is a Scheduled Tribe community living in Kasargod district of Kerala state. Until 1956, they were considered as depressed class. In the presidential order of 1956, they are categorised as Scheduled Tribes. Koraga is one of the primitive aboriginal tribes of Karnataka state. The etymological meaning of word Koraga is not clear. But they are treated as untouchables, impure etc. According to 2011 census their total population is 1579. The Koraga has a dialect known as 'Koraga Basha'. It is mostly Kannada, Malayalam and Tulu language. They are non-vegetarians. Endogamous social divisions among the Koraga, they are (1) Tippi Koraga (2) Sappu Koraga (3) Vanty Koraga. Marriage alliances are not permitted in the same clan. Koraga community belongs to Hindu religion but they have traditional tribal beliefs and rituals. They worship 'Bhuta' and 'Sun'. Their major economic resource is forest. Most of them shifted to daily wage labourers.

Kudiya

This scheduled tribe community is mainly found in Karnataka. In Kerala they are known as Malagudia, Gowda and Malayagowda. They are also known as Mala Kudiya. Most of them live on hilltops. According to 2011 census, their total population is 597. This community is residing in the Kannur and Kasargode district of Kerala State. Their main occupation is agriculture. Their literacy rate is 38.31%.

Kurichiyan

Kurichiyan are also known as Kurichchans, Kurichiyars, Kowohans, Kuruchans. They are inhabitants of the Kannur and Kozhikode districts. This is second largest community in the Wayanad district. Their life style is extremely different from other communities. They speak Malayalam. Many of them advanced in their socio- economic and cultural life. In 2011 census their population is recorded as 22215. Kurichiyans are considered as the descendants of early Nair warriors. Kurichiyans are autochthons of Kerala. Kurichiyans played important role in all the struggles held in Wayanad. Kurichiyans themselves considered them as superior to all the tribes. Their traditional work is agriculture. Kurichiyans also have a headman Moopan [Mootha Panicker (senior headman) and Panicker (junior headman)]. Child marriage is common among this community. Recently changes have occurred in this community. They accepted the societal changes and they try to change according to that. Most of them are educated and also interested to send their children to the school. Their literacy rate is 20.06%.

Kuruman

Another name of Kuruman is 'Kurumar'. Subgroup of Kuruman is Urali Kuruman, Then Kuruman, Mullu Kuruman and Mala Kuruman. They are mostly seen in the Wayanad district and residing in the forest areas. Nowadays they do all kinds of jobs. Their total population is 23,444. Their literacy rate is 38.69%. Each settlement has a 'Porunnavan' who controls the traditional social organization. He is assisted by a 'Porathavan' and a few others. A group of nearby settlements is

controlled by a headman and above all there is a chief headman called 'Nadukarnavan'.

Kurumbas

They are considered as 'Primitive' tribes of Kerala. They are residing in the forest areas of Palakkad district. Traditionally they are food gathers and hunters. Now they have shifted to cultivation. Their main dialect is Kannada but also use Tamil and Malayalam. Their hamelt is Ooru and there is an Oorumoopan, who control their socio- political activities. Kurumbans families are nuclear type family. Their total population is 1820, according to 2011 census.

Mala Arayan (Malayarayar)

They are the inhabitants of Kottayam and Ernakulam district. They speak Malayalam. In the past they were hunters but this has been changed and now they are doing agricultural works. In 2011 census, their total population is 24949. Among this community women have equal status with male. Their headman is known as 'Peramban or Kani'. Their literacy rate is 73.24%.

Mala Kuravan

In Kerala Mala Kuravan are mostly found in Thiruvananthapuram and followed by Pathanamthitta and Kottayam district. They are divided into four branches such as Kunta, Kuravan, Kakka Kuravan, Pum Kuravan and Pandi Kuravan. According to 2011 census, the Mala Kuravans population in Kerala is 584. Pandi Kuruvans are found in Tamil Nadu state and remaining groups are found in Kerala State. They speak the mixture of Tamil and Malayalam language. They are non- vegetarian and men and women also consume alcoholic drinks. Mala Kuravan is nomadic agricultural labors. In this community some of them are educated, government employees and also work in private sectors. The headman of the community is 'Muttukani'. In some place Urali is the headman of this community. They are much aware about the development schemes of government. They also give importance to formal education. The major problem is that the governments are not identifying them as 'Scheduled Tribes'. Their literacy rate is 49.38%.

Mala Pandaram

They are mainly found in hill areas of Pathanattitta and Kottayam districts of Kerala. Their major economic activity is collecting and sale of minor forest products. In 2011 census, their population is 2122. They are primitive hunters and food gathers. They speak the dialects of Tamil and Malayalam words. These communities are socially superior to Mala Vedans, Malakuravan and Mala Ulladans. Their main hobby is collecting Honey. Women have the low status in the society. They conduct child marriage also. Mala Pandaram has the headman known as Kani or Ayya or Muppan. The headman deals with all social matters and dispuits. He presides over the tribal panchayat. Most of these communities live close to Achenkoil and Shabarimala temple. They belong to Hindu community and no conversion to other religions. Their total literacy rate is 35.4%.

Mala Panickar

Mala Panickar is found in Malappuram district of Kerala state. The name of Mala Panickar denotes 'hill labours'. They speak Malayalam. They practiced shifting cultivation in the past. At present they are agricultural labors. They got constitutional recognition only in 2003. The population of the Mala Panickar is 1023 according to 2011 census.

Mala Vedan

In Kerala, they are mainly found in Pathanamthitta, Thiruvananthapuram and Idukki districts. They wear the dresses of leaves. They are entirely different from other communities. The other communities called them "Tolvetan". Mala Vedans are nomadic agriculturist. Nowadays, the encroachment of non- tribals became a treat to Mala Vedans. According to 2011 census, their total population is 2435. They are the real inhabitants of Kerala state. The name of Mala Vedan denotes Mala (hill) and Vedan (hunter). They speak the mixture of Tamil and Malayalam. Early customs and traditions are strictly followed by the Mala Vedans. In earlier period child marriage are held in this community. Nuclear family is most common among them. Their traditional occupation is hunting. Now they are focusing to agriculture. They are illiterate people and nobody gets any job. They belong to Hindu religion and there is no conversion to other religion. Their total literacy rate is 44.53%.

Mala Vettuvan

Mala Vettuvan is mostly found in Kannur district. Traditionally they are hunters and food gathering people. The name Mala Vettuvan means vedan or hunters. They are the smallest adivasi community in Kerala. Now most of them are agricultural labors. Today they are exploited by the non-tribal community and due to their encroachment they lost their lands. The population of the Mala Vettuvan is 17869 according to 2011 census.

Malasar

The Malasar are also known in different name such as Malai Arasar and Malayar. They are mainly concentrated in Idukki district. The Malasar is the common name for three groups of tribes such as Macharivam, Malai Malasars and Nattu Malasars. Their main occupation is collecting the honey. According to 2011 census, their total population is 962. Their native language is Tamil. Some of them speak Kannada and Malayalam. They are non- vegetarians. Nuclear family is most common among them. The forest department employed some of them as Mahouts. They are bonded labors in farm land. In the year 1966, government started "Hill tribe Cooperative Labor Contract Society" and provide job for Malasars. Most of them are the members of this society. The IRDP also provide land for cultivation. They belong to Hindu religion. Some of them are converted to Christianity. The headman of Malasars is known as 'Moopan'. The headman is choosing on the basis of hereditary. They are socially changed in the field of occupation, religion, and life cycle. Their literacy is very poor and they are exploited by the non-tribal community. Their literacy rate is 12.47%.

Mahamalasar

They are living in inaccessible high forest of Palakkad District. They mostly prefer to live in forest at high elevations. They have a headman called 'Moopan' which is hereditary. Their major activities are food gathering and collection of non-timber forest products. According to 2011, census Mahamalasar community sex ratio is 1000: 932.

Malayalar

This is a small community found in Kannur district. Traditionally they were hunters. Nowadays agricultural labors are also. They are illiterate community. Most of the families are living in the forest areas. They are isolated community. Malayalar community cannot accept the changes. Still they believe their traditional rules, customs and tradition. The population of the Malayar is 5917 according to 2011 census.

Mavilan

Mavilan community is only distributed in the district of Kasargod and Kannur. The name was originated from their dressing style. They use the leaves of mango tree to cover their body. They speak Tulu and have a good talking knowledge of Malayalam. Mavilan community has been enlisted in the category of Scheduled Tribes till 2002. The population of the Mavilan is 14972 according to 2011 census.

Malayan

Malayan community is the inhabitants of Ernakulum, Palakkad and Trissur districts. According to 2011 census the total population of Malayan community is 2395. The Malayan community in Kerala is early Dravidians. They are divided into two distinct groups known as Nattu Malayans and Konga Malayans. These communities also have a headman who controls all the members. They strictly follow their customs and traditions. Their literacy rate is 39.51%.

Mannan

The Mannan communities are found in Kollam, Kottayam, Idukki and Palakkad district of Kerala state. The name Mannan denotes Mannu (earth) and Manushian (man) which means son of the soil. The females are known as Mannathies. They speak a dialect of Tamil and Malayalam. They are non-vegetarians. According to 2011 census, their total population is 5813. Their main occupation is agriculture. Their headman is known as Kani or Kanikaran. His wife is known as Kanikarathi. Both of them are respected and obeyed by others. Their literacy rate is 19.12%.

Mudugar

They are the native people who are living in the Attappadi hills in Palakkad district. These communities have no similarities with Muthuvan tribes. According to 2011 census, their total population is 9903. The traditional occupation is collecting

and trading of forest products. The community is pro- educative and inputs to agriculture can sustain their livelihood means.

Muthuvan

Muthuvans are a special tribe mainly living in the deep forest of Devikulam, Adimali block panchayats of Idukki district. They originally lived in Madurai and later migrated to Kerala. They still have their basic needs such as drinking water, foods, shelter etc. from the forest. They are living a simple life. They are entirely different from other tribes in many factors. According to 2011 census their total population is 11213. They got the name Muthuvan because they carried their children on their backs. They are not ready to mingle with other clans of the tribes or the civilized people. They like to live in their own culture. They are illiterate, superstitions and ignorant. Their literacy rate is 10.49%. They are not aware about the necessities of life. They are economically, socially and educationally backward communities. Almost 90% of the people are still living in bamboo huts. Their main occupation is agriculture.

Palaiyan

They are found in the Idukki district of Kerala and also in the Tamil Nadu. They are mainly concentrated in Peerumedu and Udumbanchola. They are originally in Madurai district and have migrated to Kerala for cultivation purpose. These communities are mostly exploited by the others. Their life is more sorrowful and pathetic. They are illiterate people. The population of the Palaiyan is 1464 according to 2011 census.

Paniyan

Paniya community is the largest tribal community in Kerala. Wayanad district is highly concentrated with Paniya community and followed by Malappuram, Kozhikode and Palakkad districts. The etymological meaning of the term 'Paniya' indicates in Malayalam means Labor (pani). So the name Paniya literally means 'Laborer' or 'Worker'. They have their own language to speak known as 'Paniyan Bhasha'. They also speak Malayalam, Kannada and Tamil also. They have originated from the South Dravidian family. This community has two sub- divisions. First category is who residing in the deep forest areas and who has no contact with non- tribal peoples. The second category is who has contact with non-tribal peoples and who living in the mainstream society. The dressing style, food, character, traditions, customs, rituals, language etc. are entirely different from other communities. Headman is the superior authority of this community. Still they are living in miserable conditions. Government also takes efforts for their economic upliftment. According to 2011 census their total population is 67948. Their literacy rate is 11.01%.

Thachanadan Mooppan

This is the smallest community in Wayanad district and also found in Nilambur of Malappuram district. In Wayanad they spread in the different areas

such as Ambalavayal, Meppadi, Muttil, Kalpetta etc. this community is also a new entry to the list of Scheduled Tribes since 2003. Originally the community was known as 'Koodammar'. The population of the Thachadan Mooppan is 1745 according to 2011 census.

Ulladan

They are found in Idukki district except in Devikulam, Azhtha and Kattappana block panchayats. They live with other tribes in harmony. In the socio- economic educational background they are similar to ooralies. They are engaged in cultivation and also as farm labourers. Some of them are government employees. They are traditionally food gathers and hunters community. Ulladans are experts in witchcraft, black magic, sorcery and spiritualism. This community also has a headman known as Mootu Kani, Velliappan and Kochuvelan. The office of headman is hereditary. The population of the Ulladan is 16230 according to 2011 census.

Ulladar

They are mostly found in Trissur, Idukki, Kottayam, Alapuzha and Kollam districts. Their main occupation is collecting forest products. According to 2011 census their total population is 11687 and total literacy rate is 50%.

Oorali

They are the few tribal artisans in India. They are mostly concentrated in the Wayanad and Idukki district of Kerala state. They have their own customs and regulations. They are very backward in educational aspects. They have the third position among the tribes in basic education and literacy. Their main occupation is agriculture. According to 2011 census their total population is 10335 and literacy rate is 50.4%. The name Oorali is the combination of two words which means the people of land (Oor- land and Al- people). They are the aborigines of Aryan origin. Their mother tongue is Tamil and also speaks Malayalam. The headman is known as Kani or Velan.

Appendix V

Commissions and Committees for the Welfare of Tribes

The role of commissions and committees appointed for the welfare of the tribal communities has great importance, especially in the context of tribal development. The reports of tribal commissioners, study groups, and working groups are in-depth understanding of the tribal situation in India as well as in the States. The commission's and committee's reports have been viewed as a very valuable source of authoritative importance in the policy information process. The role of tribal commissions has a different perspective as compared to the other Enquiry Commissions. The Article 338(1), 339(1) and 340(1) have special say regarding the appointments of commissions to investigate and evaluate the implementation of constitutional responsibility towards the production and development of Scheduled Tribes at the national level as well as in the states. Article 338 has been amended in 1990 as a permanent Schedule Castes and Scheduled Tribes Commission has been set up.

Starte Committee

The Starte Committee was appointed on 5th November 1928 by Dr. P. G. Solanki and it was passed by the legislative council with following terms of reference. It was established to enquire the educational, economic and social condition of depressed classes (untouchables) and the Aboriginal Tribes in the Bombay Presidency and to recommend measures for their uplift. The committee has given several recommendations for educational and economic development and social upliftment of Aboriginal Tribes. But majority recommendations are remained on paper. Thus, no attention was paid to be the problems of aboriginals on the lines of recommendations of Starte Committee.

D. Symigton Committee

D. Symigton Committee (March 31, 1938) identified the problems of Aboriginal Tribes from different angles. In his opinion, the tribal contact with the outsiders and their exploitation was the problem and this results isolation. Symington observed that traders and liquor contractors were the main culprit for the exploitation of Aboriginals. He had observed that the problem of the Aboriginal and hill tribes arose from their isolation from the mainstream society. The observation of Symington Committee seems to be relevant even today.

V.Thakkar Sub- Committee

Thakkar Sub- Committee has set up on Aug 18, 1947 and it was set up to advice on 'Excluded and Partially Excluded Areas'. This committee was the first which used the term 'Scheduled Areas' and that was incorporated in the constitution. Then the concept of Tribes Advisory Council was also adopted. But the recommendation of the committee regarding the delineation of Scheduled Areas

could not be followed in the state of Madhya Pradesh. The Thakkar Sub- Committee had clearly mentioned in its report that "the object of special administration has thus not been achieved".

Kaka Kalelkar Commission

Kaka Kalelkar Commission constituted on March 30, 1955 had also considered the problems of Scheduled Tribes. One of the terms of reference was to examine the list of the SCs and STs and to suggest any revision of those lists. The commission suggested certain changes. Moreover, the commission also commented on certain issues and set up administration machinery, Five Year Plan and land policy. The commission's observations on lists of Scheduled Tribes are general and members of SCs and STs, when they go from one state to other should receive the amount to reside and the whole state should be one unit for the purpose of helping STs and the help offered to tribal people should be given to them respecting of their shifting from one area to other in the state.

Renuka Ray Committee

The study team on social welfare and welfare of backward classes was constituted under the chairmanship of Renuka Ray on July 9, 1959, on plan projects. This study team submitted its report on September 7, 1959, too late Govind Vallabh Pant, who was the chairman of the committee on plan projects. In brief, the terms of reference of this committee were to study the programs of work relating to social welfare included in the plan in the central and the state sectors. The recommendations of this committee were of great importance and suggestions given were pragmatic and feasible. The most important recommendations and suggestions of the committee were related to the integration of development programs. Integrated plans approach recommended for economic criteria, administrative setup, people's participation, training of personals evaluations, the role of voluntary organizations and overall policy formulation for the development of scheduled tribes. The committee found that no integrated plan approach was asserted to development schemes. It argued to lay broad priorities considering the primary needs of the scheduled tribes based on economic development and communications, education and public health.

Verrier Elwin Committee

Ministry of Home Affairs, government of India appointed a committee under the chairmanship of Verrier Elwin on 1st May 1959. The terms of reference of the committee was simple but covered a wide range i.e. to study the working of the special multipurpose tribal blocks and to advice the Government of India on how to implement the intensive development programmes of the blocks more effectively and give the programmes on a proper tribal bias. The report of the committee was submitted on 30th March 1960 by Dr. Verrier Elwin to Shri. Govind Vallabh Pant, the then Home Minister, Government of India. The report of this committee had more or less talk about the philosophy of tribal life.

Dhebar Commission

The President of India appointed the Scheduled Areas and Scheduled Tribes Commission on 28th April, 1960 under the chairmanship of late U. N. Dhebar. The commission submitted its report on 30th October 1961. The most important recommendation of the commission was that in view of the changes that have taken place since the inception of the constitution, we feel that it is no longer necessary to pursue the question whether a tribal area should be declared scheduled or a scheduled area should be de-scheduled. The Fifth schedule was conceived as a temporary expedient and its objectives can be achieved by our alternative approach, which is simply that government should undertake a plan which would protect the STs and ensure the development of the tribal areas within a stated period. The state government should undertake general legislation applicable throughout the scheduled and non- scheduled areas for protection of the rights of tribes in land and forests, and protection from exploitation by money lenders and this legislation should be implemented within a period of ten years (Srivastava, 2006).

Bhargava Committee

For the economic rehabilitation of the Scheduled Tribes and the Scheduled Castes, the Ministry of Home Affairs, set up a special working group in June 1961 under the chairmanship of M. P Bhargava, to study the progress of backward classes, particularly the Scheduled Tribes, in the field of co-operation during the first and second five years plans. The references to the committee were to examine the extent to which the backward classes generally, the Scheduled Tribes, in particular, have benefited from the development of the co-operative moment during first and second plans, to consider as to how the Bhargava Committee can be enabled to derive full advantage from the development of co-operation under the third plan to suggest any special kind of co-operative organization, any amendment of the normal rules by laws, orders in respect of subsidy etc. and to make recommendations regarding special assistance provided by the Ministry of Home Affairs.

Lohkur Committee

The advisory committee on the revision of lists of Scheduled Tribes and Scheduled Castes was constituted under the chairmanship of B .N. Lokhur, Secretary to Government of India on 1st July 1965, with following terms of references such as to advice on the proposals received by Government for revision of the existing lists of Scheduled Tribes and Scheduled Castes and to advise whether, a caste or Tribe is listed as a Scheduled Tribes and Scheduled Castes in relation to a particular area in a state or union territory.

Raju Committee

The important feature of the planning process in the third five year plan period was the appointment of a high-level committee headed by M. T Raju in 1965. This committee is to suggest the equitable distribution of community development funds and delineate blocks as viable units of development. So the existing

development imbalances are wiped out and the economy is achieved by reducing the administrative overheads.

Gajendra Gadkar Commission

The National Commission on Labour was appointed by the Ministry of Labour, Employment, and Rehabilitation on December 24, 1966, under the chairmanship of Dr. Gajendra Gadkar. The terms of reference of the commission were to review the changes in the condition of the labour after independence and to report on the existing condition of the labour and to review the existing legislative and other provisions intended to protect the interest of labour, access their working and to advise how far their provisions serve to implement the Directive Principles of State Policy in the constitution on labour matters and the national objectives of establishing a socialistic society. The report was signed on August 20, 1969. The report of the commission dealt with the economy of the labour, labour situation, position of employment or unemployment, bonded labour, tribal labour, forest labour and other types of labour like migratory labour, unorganized labour etc.

P. Shilu A. O Committee

The Government of India appointed a committee under the chairmanship of P. Shilu A. O on 26th October 1966. This committee had set up a study team to identify the problems and the needs of tribal communities in each state, appraising the working of tribal development programmes, especially during the Third five year plan and make detailed and specific recommendations regarding programs of development to be carried out during the Fourth Five Year Plan. The schemes formulated by the committee enable the tribal communities to secure an adequate share in the benefits of general development programmes and spread up their economic and social advancement. In short, the recommendations or suggestions of P. Shilu A. O report can be summarised as "the historical review of the development policy in the First and Third five-year plans. It observed that while some advances have been made, the expectation that substantial outlays in the Tribal Development Blocks themselves would have a proportionate favourable impact was belied. In fact, revelation was that the amount earmarked for tribes have been diverted for non-tribal beneficiaries" (Srivastava, 2006).

K. S. Bawa Committee

The Ministry of Agriculture appointed a committee under the chairmanship of K. S. Bawa on December 6, 1971. The basic approach of the committee was to suggest a package of service having credit production of the main component and secondly, the tribal should not be required to approach too many institutions for assistance.

L. P. Vidhyarthi Committee

The planning commission set up a task force on the development of Tribal Areas on April 5, 1972, under the chairmanship of Prof. L. P. Vidhyarthi. The references of the committee were to review the nature and level of development,

identify the present bottlenecks and weakness in politics and programme and suggest corrective measures, to suggest a perspective of development envisaged in the fourth plan and to formulate proposals for the fifth plan in the light of the perspective indicating priorities, policy programs and outlays. Vidhyarthi Committee overall reviewed the past efforts made during First to Fourth Five Year Plans and for the Fifth Five-year plan and suggested that the tribal areas may be categorized as extremely backward on the basis of the following criteria's such as the density of tribal population in relation to arable land, position of literacy, arable land, forest resources, irrigation facilities etc., occupation of the tribal like hunting, fishing, food gathering etc., availability of agricultural infrastructure, land reforms, agricultural outputs, credit and marketing, warehousing etc. and development of infrastructure. The recommendations of Vidhyarthi Committee have strong say in the formulation of Tribal Sub-Plan strategy adopted on the eve of Fifth Five Year Plan.

S. C. Dube Committee

On October 10, 1972 the Education Minister, Government of India, has constituted an expert committee under the chairmanship of Dr. S. C. Dube for advising for the formulation of new strategies of tribal development during the Fifth Five Year Plan. The committee observed that "the problem of tribal development has reached a critical stage and has assumed an added significance in the context of the high-priority accorded to social justice. Some of these tribal groups have remained completely untouched by the process of development and some have been adversely affected by it. This cannot be continued. It took a fresh look at the tribal situation in the country, reviews the strategy of development and defines the total needed national efforts with a view to making tribal communities equal partners in all spheres of national life. It is also proposed to take up some key programs on a time-bound base immediately and start preparatory work for the Fifth Five Year Plan. The other important recommendations are related to Personal policy, Restructuring of administration, Hamlet, Voluntary Organisations, Financial implications and Advance action

P. S. Appu Committee

This committee is a study group to report on the Relief of Indebtedness Land Alienation and Restoration of Tribal Agency Area (TDA), under the chairmanship of P. S. Appu was appointed by Government of India on October 12, 1972. The basic objective behind the appointment of this study group was to review the integration of the tribes with the rest of the community.

R. N. Haldipur Committee

The planning commission constituted a Task Force on Development of Tribal Areas under the chairmanship of Dr. R. N. Haldipur on November 27, 1972. The references of the committee were to review the nature and the level of development, identify the present bottlenecks and weakness in policies and

programs and suggest corrective measures, to suggest a perspective of development envisaged in the Fourth Plan and to formulate proposals for the Fifth Plan in the light of the perspective indicating priorities, policies and programs and outlays. (Srivastava, 2006).

National Commission on Agriculture

The National Commission on Agriculture was constituted in 1976 to study and recommend the forest policy, production and social policy, minor forest produce, forest ecology and wildlife management, forest protection and law, forest planning research and education.

Maheshwar Prasad Committee

After the adoption of Tribal Sub-Plan strategy on the eve of Fifth Five Year Plan, it was realized that, it was essential to assess the benefits acquiring to the tribal. In order to prepare a comprehensive personnel policy and the administrative structure in the tribal areas a committee under the chairmanship of Maheshwar Prasad was constituted on October 17, 1978. The references of the committee were administrative arrangements in the centre and the states for implementation of tribal development programmes, improvement in the administrative structure, personnel policies including the creation of sub-cadres, ensuring continuity of tenure at different levels of administration, recruitment of local candidates etc., placement policies in tribal areas ensuring proper selection and training of right quality of personnel and formalizing the systems of standing committees at project, States and Central level to review the implementation of personnel policies in the sub-plan areas.

Appendix VI

Special Committees

Sl No:	Name of The Committees	Chairman	Reported On
1	Backward Class Committee	Kaka Kalekhar	March 1955
2	Study Team on Social Welfare and Welfare on Backward Classes	Renuka Ray	July 1959
3	Committee on Special Multi- purpose Tribal Blocks	Verrier Elwin	March 1960
4	Special Working Group on Co-operation for Backward Classes	M. P. Bhargava	September 1962
5	Report of the Advisory Committee on the Revision of the lists of SC and ST	B. N. Lokur	August 25, 1965
6	Committee on Tribal Economy in Forest Areas	Hari Singh	December 1967
7	National Commission on Labour	GajendraGadkar	August 28, 1969
8	Expert Committee on Tribal Development	S. C. Dube	October 1972
9	Committee on Relief of Indebtedness, Land Alienation and Restoration of Tribal Development Agency	P. S. Appu	October 12, 1972
10	Study team on Tribal Development Programmes	P. Shilu A O	September 1969
11	Committee on Co- operative in Tribal Development Project	K S Bawa	September 24,1973
12	National Commission on Agriculture	-----------	1976
13	Working Group on Tribal Development during Medium Term Plan 1978- 83	O. L. Mandal	September 1969
14	Committee on Administrative Arrangements and Personnel Policies in Tribal Areas	Mahashwar Prasad	October 17, 1979
15	Committees on Forests and Tribals in India	Prof. B. K. Roy Burman	September 1982
16	Committee on Forestry Programmes for Alleviation of Poverty	C. L. Bhatia	----------
17	National Forest Policy Resolution	-----------	December 1988
18	Report of the Study Group Land Holding System in Tribal Areas	Prof. B. K. Roy Burman	1990

Ref: Development of Indian Tribes, Srivastava, 2006

Questionnaire for Scheduled Tribes Students

Jayalakshmi Menon	**Dr K. S Pavithran**
Research Scholar	Research Supervisor
Dept. of Political Science	Professor & Head
University of Calicut	Dept. of Political Science
	University of Calicut

       This questionnaire intended to collect information regarding the educational status & constrains and social status of tribal students in Wayanad district. I humbly request your co-operation. Please read the question carefully before answering. Put a (tick) mark against the appropriate alternative given as answer. Write briefly if explanation is asked for. The information you furnish in this questionnaire will be kept confidential and will be used only for research propose.

Yours Sincerely

Jayalakshmi Menon

Section A: Personal Data

Name of the student:

1.   Gender :

    a.   Male   ( )

    b.   Female   ( )

2.   Age:

    a.   13-15   ( )

    b.   16-18   ( )

3.   Standard:

    a.   HS   ( )

    b.   HSS   ( )

4.   Tribe to which you belong to (community):

    a.   Paniya   ( )

    b.   Kurumar   ( )

    c.   Kurichya   ( )

    d.   Kattunayka ( )

    e.   Oorali   ( )

    f.   Adiya   ( )

5.   Family Type:
      a.   Joint Family   ( )
      b.   Nuclear Family   ( )
6.   Family Income (month)
      a.   500-1000   ( )
      b.   1000-1500   ( )
      c.   1500-2000   ( )
      d.   2000-2500   ( )

Section B: Educational Data

Put tick mark (✓) wherever relevant

7.   Medium of Education
      a.   English   ( )
      b.   Malayalam   ( )
8.   What facilities provided at home for your education?
      a.   Study room   ( )
      b.   Furniture   ( )
      c.   Electricity   ( )
      d.   Computer   ( )
9.   What is the distance from home to school?
      a.   1 km – 4 km   ( )
      b.   5 km – 8 km   ( )
      c.   9 km – more   ( )
10.   Do your parents forced to discontinue your education due to economic crisis?
      a.   Yes   ( )
      b.   No   ( )
      c.   Don't Know   ( )
11.   Do your parents support you to go for the job?
      a.   Yes   ( )
      b.   No   ( )
      c.   Don't Know   ( )
12.   Are you staying at hostel?
      a.   Yes   ( )
      b.   No   ( )

13. Do you get benefits positively while staying in the hostel?

    a.   Yes   ( )

    b.   No   ( )

    c.   Don't Know   ( )

14. What are the facilities available at hostel?

    a.   Room   ( )

    b.   Furniture   ( )

    c.   Computer   ( )

    d.   Food   ( )

    e.   Reading room ( )

    f.   Electricity   ( )

15. Do you get enough encourage from your parents for your studies?

    a.   Yes   ( )

    b.   No   ( )

    c.   Don't Know   ( )

16. Do your parents spend more money for your education?

    a.   Yes   ( )

    b.   No   ( )

    c.   Don't Know   ( )

17. What are the facilities available at school for your education?

    a.   Proper building   ( )

    b.   Furniture   ( )

    c.   Drinking water   ( )

    d.   Books   ( )

    e.   Lab   ( )

    f.   Toilet   ( )

    g.   Teaching staff   ( )

    h.   Play Ground   ( )

    i.   Reading Room   ( )

18. Do you feel any discrimination from the school?

    a.   Yes   ( )

    b.   No   ( )

    c.   Don't Know   ( )

19.   Where do you get your financial assistance?
    a.   Parents   ( )
    b.   Job   ( )
    c.   Sponsorship   ( )
    d.   Government Incentives   ( )
    e.   NGO   ( )

20.   What are the Governmental supports you receive for your education?
    a.   Stipend   ( )
    b.   Free education   ( )
    c.   Free hostel facilities   ( )
    d.   Free books, dress etc.   ( )
    e.   Grant to Parents   ( )

പട്ടികവർഗ്ഗ വിദ്യാർത്ഥികൾക്കുള്ള ചോദ്യാവലി

ജയലക്ഷ്മി മേനോൻ   ഡോ. കെ. എസ്. പവിത്രൻ

ഗേവഷക   ഗവേഷക നിരീക്ഷകൻ

പൊളിറ്റിക്കൽ സയൻസ്   പ്രൊഫസർ & ഹെഡ്

യൂണിവേഴ്സിറ്റി ഓഫ് കാലിക്കറ്റ്   പൊളിറ്റിക്കൽ സയൻസ്

            യൂണിവേഴ്സിറ്റി ഓഫ് കാലിക്കറ്റ്

വയനാട് ജില്ലയിലെ ആദിവാസി കുട്ടികളുടെ പഠന നിലവാരത്തെക്കുറിച്ചും സാമൂ ഹിക നിലവാരത്തെക്കുറിച്ചും അറിയുന്നതിനു വേണ്ടിയാണ് ഈ ചോദ്യാവലി. ദയവു ചെയ്ത് ഈ പഠനാന്വേഷണത്തോട് സഹകരിക്കുക. വ്യക്തമായി വായിച്ചു മനസ്സിലാക്കിയതിനുശേഷം ഉത്തരം രേഖപ്പെടുത്തുക. ഉചിതമായ ഉത്തരത്തിനു നേരെ (✓) ശര ഇടുക. വിവരണം നൽകേണ്ട ചോദ്യങ്ങളും ഇതിൽ ഉൾപെടു ത്തിയിട്ടുണ്ട്. താങ്കൾ പൂരിപ്പിക്കുന്ന ഈ ചോദ്യാവലി ഗവേഷണാവശ്യത്തിനു മാത്രമേ ഉപയോഗിക്കുകയുള്ളൂ.

വിശ്വസ്തതയോടെ,

ജയലക്ഷ്മി മേനോൻ

വിഭാഗം എ (സ്വകാര്യ വിവരം)

വിദ്യാർത്ഥിയുടെ പേര്   :

1.   വർഗ്ഗം   :   പുരുഷൻ   (   ) സ്ത്രീ   (   )
2.   വയസ്സ്   :   13 – 15   (   ) 16 – 18   (   )
3.   ക്ലാസ്സ്   :   എച്ച്. എസ്. (   ) എച്ച്. എസ്. എസ്   (   )
4.   ഏത് ആദിവാസി വിഭാഗത്തിലാണ് നിങ്ങൾ ഉൾപ്പെടുന്നത്.
5.   കുടുംബത്തിന്റെ ഘടന: അണുകുടുംബം (   ) കൂട്ടുകുടുംബം (   )
6.   കുടുംബത്തിന്റെ മാസവരുമാനം:   500   – 1000 (   )
                                              1000   – 1500 (   )
                                              1500   – 2000 (   )
                                              2000   – 2500 (   )

അനുയോജ്യമായ ഉത്തരത്തിൽ (✓) അടയാളപ്പെടുത്തുക

7. പഠന മാധ്യമം ഏതാണ്?

   ഇംഗ്ലീഷ് (   )   മലയാളം (   )

8. നിങ്ങളുടെ വിദ്യാഭ്യാസത്തിനായി എന്തെല്ലാം സൗകര്യങ്ങൾ ആണ് വീട്ടിൽ ഉള്ളത്?

   പഠനമുറി   (   )   ഫർണ്ണിച്ചർ   (   )

   വൈദ്യുതി   (   )   കമ്പ്യൂട്ടർ   (   )

9. നിങ്ങൾ വീട്ടിൽ താമസിച്ചു പഠിക്കുന്ന വിദ്യാർത്ഥിയാണെങ്കിൽ നിങ്ങളുടെ വീട്ടിൽ നിന്ന് സ്കൂളിലേക്ക് എത്ര ദൂരമാണ് ഉള്ളത്?

   1 കി.മീ. – 4 കി. മീ (   )   5 കി. മീ – 8 കി. മീ (   )

   9 കി. മീ – കൂടുതൽ (   )

10. സാമ്പത്തിക പ്രതിസന്ധിഘട്ടങ്ങളിൽ നിങ്ങളുടെ വിദ്യാഭ്യാസം അവസാനി പ്പിക്കുന്നതിനായി രക്ഷിതാക്കൾ നിർബന്ധിതരായിട്ടുണ്ടോ?

    ഉണ്ട് (   )   ഇല്ല (   )

11. പഠിക്കുന്നതിനൊപ്പം നിങ്ങൾ തൊഴിൽ ചെയ്യുന്നത് രക്ഷിതാക്കൾ സമ്മതി ക്കുന്നുണ്ടോ?

    ഉണ്ട് (   )   ഇല്ല (   )

12. നിങ്ങൾ ഹോസ്റ്റലിൽ ആണോ താമസിക്കുന്നത്?

    അതെ (   )   അല്ല (   )

13. ഹോസ്റ്റലിൽ താമസിക്കുന്നവർക്ക് എല്ലാ ആനുകൂല്യങ്ങളും ലഭിക്കു ന്നുണ്ടോ?

    ഉണ്ട് (   )   ഇല്ല (   )

14. എന്തെല്ലാം സൗകര്യങ്ങൾ ആണ് നിങ്ങൾക്ക് ഹോസ്റ്റലിൽ ലഭിക്കുന്നത്?

    മുറി   (   )   ഫർണിച്ചർ (   )   കമ്പ്യൂട്ടർ (   )

    വായനാമുറി (   )   വൈദ്യുതി (   )   ഭക്ഷണം (   )

15. നിങ്ങളുടെ പഠനത്തിന് രക്ഷിതാക്കളിൽ നിന്ന് വേണ്ടത്ര പ്രോത്സാഹനം ലഭിക്കുന്നുണ്ടോ?

    ഉണ്ട് (   ) ഇല്ല (   )

16. നിങ്ങളുടെ വിദ്യാഭ്യാസത്തിനായി രക്ഷിതാക്കൾ കൂടുതൽ പണം ചെലവാ ക്കുന്നുണ്ടോ?

    ഉണ്ട് (   )   ഇല്ല (   )

17. നിങ്ങളുടെ വിദ്യാഭ്യാസത്തിനായി സ്കൂൾ അധികൃതർ എന്തെല്ലാം സൗക ര്യങ്ങളാണ് ഒരുക്കുന്നത്?

    കെട്ടിടം   (   )   ഫർണിച്ചർ   (   ) കുടിവെള്ളം (   )

    പുസ്തകങ്ങൾ (   )   പരീക്ഷണശാല   (   ) ടോയിലറ്റ്   (   )

    അധ്യാപകർ (   )   കളിസ്ഥലം   (   ) വായനാമുറി (   )

18. വിദ്യാലയത്തിൽ നിന്നും ഏതെങ്കിലും തരത്തിലുള്ള വിവേചനപരമായ പെരുമാറ്റം അനുഭവപ്പെട്ടിട്ടുണ്ടോ?

ഉണ്ട് ( )   ഇല്ല ( )

19. നിങ്ങളുടെ പഠനത്തിനായി എവിടെനിന്നാണ് സാമ്പത്തിക സഹായം ലഭിക്കുന്നത്?

രക്ഷിതാക്കൾ ( )   സ്വന്തം ജോലി ( )

രക്ഷാധികാരി ( )   സർക്കാർ ആനുകൂല്യങ്ങൾ ( )

എൻ. ജി. ഒ ( )

20. എന്തെല്ലാം സർക്കാർ ആനുകൂല്യങ്ങൾ ആണ് നിങ്ങൾക്ക് ലഭിക്കുന്നത്?

ധനസഹായം ( )   സൗജന്യ പഠനം ( )

സൗജന്യ താമസം ( )   സൗജന്യ പഠന സാധനങ്ങൾ ( )

രക്ഷിതാക്കൾക്ക് ധനസഹായം ( )

Questionnaire for Teachers

Jayalakshmi Menon	**Dr K. S Pavithran**
Research Scholar	Research Supervisor
Dept. of Political Science	Professor & Head
University of Calicut	Dept. of Political Science
	University of Calicut

This questionnaire intended to collect information regarding the educational status of tribal students in Wayanad district. I humbly request your co-operation. Please read the questions carefully before answering. Put a (tick) mark against the appropriate alternative given as answer. Write briefly if explanation is asked for. The information you furnish in this questionnaire will be kept confidential and will be used only for research propose.

Yours Sincerely

Jayalakshmi Menon

Name of Teacher:

1. Educational qualification:

   a. UG, B.Ed ( )

   b. PG, M.Ed ( )

   c. MPhil ( )

2. Teaching experience:

   a. 1 yr to 5 yrs ( )

   b. 6 yrs to 10 yrs ( )

   c. 11 yrs to 15 yrs ( )

3. Gender:

   a. Male ( )

   b. Female ( )

4. In which community do you belong to

   a. GC ( )

   b. OBC ( )

   c. OEC ( )

   d. SC ( )

   e. ST ( )

5. Do you feel any difficulties to teach the tribal students?

   a. Yes ( )

   b. No ( )

   c. Don't Know ( )

6. Do you get any special training for teaching the tribal students?

   a. Yes ( )

   b. No ( )

7. Whether they are intellectually backward when compared to other students?

   a. Yes ( )

   b. No ( )

   c. Don't Know ( )

8. Do you think that lacks of facilities in institutions are the reasons for their educational backwardness?

   a. Yes ( )

   b. No ( )

   c. Don't Know ( )

9. What are the economic and social factors affecting their education?

   a. Economic backwardness ( )

   b. Lack of steady income ( )

   c. Lack of financial support from parents ( )

   d. Inadequate governmental educational concessions ( )

   e. Forced job ( )

   f. Inadequate NGO's support ( )

10. Do you think that tribal parents have unfavourable attitude towards the education of their children?

    a.   Yes   ( )

    b.   No   ( )

    c.   Don't Know ( )

11. Do you think that the tribal students need a special school?

    a.   Yes   ( )

    b.   No   ( )

    c.   Don't Know ( )

12. What are the academic constrains affecting the tribal students?

    a.   Language barrier   ( )

    b.   Lack of encouragements   ( )

    c.   Lack of facilities   ( )

    d.   Teacher related problems   ( )

    e.   Caste related issues   ( )

13. Do you think that there is a positive relationship between the cultural factors and educational attainment among tribal students?

    a.   Yes   ( )

    b.   No   ( )

    c.   Don't Know ( )

14. Do you think that economically backward communities are frequently became the victims of educational exclusion?

    a.   Yes   ( )

    b.   No   ( )

    c.   Don't Know ( )

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