**CHAPTER – I**

**EXECUTIVE SUMMARY**

It is proved that education is the sole means to establish peace and brotherhood in the world. India is a land of a multitude of culture, religion, language and races. Tribal community in India constitute a small portion of the total population with their indigenous culture, language and their unique lifestyle. Tribal people in India are marginalized, underprivileged and deprived in some way or the other. They are still not able to relish the fruits of modernization and technological development. Only education could enable them to cast off their mold of oppression of centuries and bask in the sunshine of socio-economic development. With the help of education they can empower themselves and build confidence and courage to overcome the barriers of their day to day life.

Entitlement approach presents the process of getting goods and services for individual happiness through managing available resources and constraints. The goods and services owned by individuals are named as individual entitlements. These entitlements depend on both what individual owns initially, and what one can acquire through trade, production, own labour and transfer. What an individual owns is obtained from the environment and surroundings and is hereditary. What he acquires is achieved through his efforts on available resources and these efforts come through knowledge and skill which one gets during their education and works. Amartya Sen argues that entitlements; as the ability of people to command commodities, which is legally permissible and prevailing among the members of a society (Sen 1981: 45). It means the individual entitlements also depend upon community acceptance based on their individual position in society, apart from environment and efforts. Social, cultural and political institutions have a critical role in the possession of entitlements of an individual. S.R. Osmani further divides the entitlement approach in three sets, as endowment set, emapping and entitlement set (Osmani 1993: 3). The endowment set is a combination of all resources legally owned by an individual. Resources include both tangible assets as land, equipment and animals and intangibles such as knowledge and skill, labour power, or membership of a particular community (Joshua 2016: 92). Further, entitlement approach comprises with available physical resources, political system to facilitate the problems of transformation between commodities to entitlements, the social and cultural factors prevailing in the locality, and the level of knowledge, both specialised knowledge and educational knowledge acquired by an individual.

The Scheduled Tribes (STs) in India are the oldest inhabitants of the country. These indigenous tribal communities face extreme difficulties in accessing education and are subjected to exploitation in all spheres of life including economic, social, cultural and political which hampers their development and empowerment. Apart from this, tribal communities also face difficulties such as land alienation, homelessness, displacement, illiteracy, poverty, malnutrition, etc. Scheduled Tribes of Kerala are no exception to this case. Development and empowerment cannot be fully achieved without their participation in education and employment. Tribal communities require special attention from the state as well as Central Governments as far as education and development are concerned. Education is essential for helping tribal communities to cope with national integration. Education also ensures their prosperity, success and security in life.

A nation‟s development is directly related to the accessibility and opportunities to avail educational facilities by the people. Since the attainment of independence special attention has been paid to provide education to the people but unfortunately, even after the passage of seventy glorious years of independence, it has always been a great challenge for the government to provide education to all tribal people. It is a universally accepted notion that education serves as a pivot for the tribals to establish a camaraderie with the rest of the Indian population.

India is a land of various ethnic, multicultural, multi religious and various indigenous people. Most backward and marginalized section are considered to be the tribal community, though they share only 8.6% of the total population (2001 census) which means India is home to more than 10.2 crore tribal people, which makes her the largest tribal populated country in the world. It is quite evident that tribals fail to keep up the pace in every sphere of life in comparison to non tribal communities. Now it is a fact that India cannot reach its goal of “ development for all” without the development of its 10.2 crore tribal people. And education is considered to be the most important means to enhance potentiality of subaltern class and literacy can cultivate and make them dexterous and transform them from a mere human being to a resourceful person, so they can easily develop their internal quality by themselves and easily overcome the barrier of their day to day life. Government should ensure that this marginalized section enjoys the nectar of economic and social prosperity. The government has taken several programs to promote education among tribals. Even the framers of the Indian Constitution considered the situation of the tribals of our country and laid down several provisions for uplift of their social, economic and educational condition

The Government of India has taken determined efforts towards helping the tribal population. As discussed earlier, the Constitution of India also made special provisions for the socio-economic and educational development of the tribal communities. Though the government-initiated policies are oriented towards inclusive educational programmes along the line of protective discrimination, it remains a fact that pre-independent and postindependent governments in India could not address the concern regarding the development of the scheduled groups.

Kerala is no exception to this case. The very existence of tribal population in Kerala has been neglected to a considerable extent and the indigenous people have lost their human dignity as citizens of the country (Viswanath 1997: 2016). The rate at which they have been displaced from their own habitat illustrates how badly the development processes affect the tribal population. It is in this context that this study attempts to examine the social and educational issues of tribal population with reference to the Kurichiya tribes in Wayanad, Kerala.

Amartya Sen’s sustained efforts in explaining the correlation between inequality, poverty and famine led to the emergence of the term ‘entitlement’ which contributed much to the present study in understanding entitlement issues among the Kurichiyas and Paniyas in Wayanad district in the context of social justice and public action. Thus, education entitlement has proven to be essential for economic growth, social change and the well-being of individuals as well as society. It contributes to social change, rapid transformations of society, overall inclusive development and reduction of poverty and reduces inter-social and intra-social disparity among all sections of society. Its spread will increase the productivity of labour of the poor, and also enable them to participate better in the economy and society. It is a fact that educational entitlement and its contributions to educational attainments are directly proportional to development, individual freedom and socioeconomic choices. Such societies entail the maximum degree of enjoyment of basic rights and entitlements vis-à-vis those who belong to the lower sections of society.

**CHAPTER – II**

**PROBLEM STATEMENT**

**RESEARCH PROBLEM**

Education is one of the primary agents of transformation towards development within a society. Education is, in fact, an input not only for the economic development of tribes but also for the inner strength of the tribal communities which helps them in meeting new challenges of life. There has always been interdependency between educational progress and social change. ‘The spread of education helps to overcome the traditional inequalities of caste, class, and gender just as the removal of these inequalities contributes to the spread of education’ (Dreze and Sen 2003: 3). Entitlement to education can be considered an essential element in the process of development in any society. Challenging the conventional wisdom that development should be determined by economic growth, Amartya Sen states that economic development needs to be measured in terms of freedom (Sen 1999: 36). Freedom, according to him, means ‘increasing citizen’s access and opportunities to the things they have reason to value’ (Sen 1999: 291). He says that education can be seen to be valuable to the freedom of a person in different ways. It has not only been influential in personal, social and process roles, but also its empowerment and distributive roles are of extreme importance in the process of economic development

**SIGNIFICANCE OF THE STUDY**

Educational attainments of the tribal communities are far less when compared to other communities in India. A major factor that restricts the level of education among tribals is the peculiar nature of their habitations. Poverty, lack of educational institutions, nutritional deficiency and healthcare issues, poor enrolment and high dropout rates from schools are some of the problems faced by the tribal communities in India. Though there are special provisions for the socio-economic and educational development of the tribal population and programmes like the Tribal Sub-Plans (TSP)3 which emphasizes the education of tribal communities, the fact remains that neither the special provisions nor the specific programmes have yielded substantial results as expected. This study seeks to explore the social and educational issues of Kurichiya tribes in terms of their development backwardness and political empowerment.

**OBJECTIVES OF THE STUDY**

* To study the educational entitlement issues of tribes in Kerala in general and Wayanad in particular.
* To analyse the effect of socio economic and cultural variables in educational entitlement of Kurichya
* To study the major factors affects the educational entitlement of the Kurichyas
* To examine the impact of Right to Education among the Kurichiya

**HYPOTHESIS**

* Education plays a major role in social change of every community and tribes are confronting the issue of backwardness due to asymmetrical educational entitlement.
* Lack of significant progress in educational entitlement among the Kurichiya and Paniya tribes of Wayanad is a major impediment in their socio-economic development.
* There is a deep intra and inter-tribal community divide in the case of educational entitlement and attainment between these two tribal groups.

**METHODOLOGY**

The present study was done using historical, analytical and comparative methods. The data for this study has been collected based on primary and secondary sources. Primary materials were collected from official reports, publications and legislations and judicial pronouncements. In addition to this, primary data has been collected through participatory observation, field study, surveys (stratified random sampling) and interview techniques. Secondary sources include books, journals, booklets, monographs and other published and unpublished research reports. Historical sources helped review ancient values, belief system and living conditions of the tribes. Analytical and Comparative method were used for understanding the problems of educational entitlement and attainment of various tribes in Wayanad.

**LIMITATIONS OF THE STUDY**

Though this study is very interesting as well as important, there is an inherent constraint due to the application of qualitative method on the education entitlement of tribes per se over the decades, particularly with regard to research on the Wayanad District. The study excessively relied upon limited primary sources on educational developments of tribes in the district, and even the scope of accessing the same is legally restrained. Since these materials are essential for the study and for reaching an objective conclusion, it would hence be premature to make a concrete judgment on this critical issue of education entitlement with respect to the Kurichiya in tribal-dominated Wayanad.

**REVIEW OF LITERATURE**

The study attempts to analyse the available literature on Scheduled Tribes in India in general and Kerala in particular, especially those regarding the socioeconomic, political, educational and cultural characteristics of Kurichiya tribal communities in Wayanad. While, some of the available literature on tribal communities can be accepted, many others fail to elaborate on specific case studies regarding the educational and entitlement attainments of tribal groups, particularly the Kurichiyas in Wayanad. This section presents an overview of the available literature on the subject.

P.R.G. Mathur’s (1977) book Tribal Education in Kerala gives a detailed account of the socio- economic and linguistic features of tribal communities in Kerala. He presents descriptive information on the historical aspects of the tribal people of Kerala and also deals with different aspects including the bonded labour system, the lives and problems of tribal women and the lack of infrastructural facilities in tribal dominated areas in Kerala. According to him, the majority of the tribes in Kerala are forest-dwellers and foodgatherers. They differ in social organization, language and means of existence and inhabit mostly on the fringes of the forests and the villages of the plains. He states that the hardships encountered by the tribal communities on account of geographical isolation got worsened by the lack of infrastructural facilities. Mathur cites socio-cultural practices of the tribal communities as barriers to their involvement with mainstream society.

P. Sivanandan’s (1979) article ‘Caste, Class and Economic Opportunity in Kerala: An Empirical Analysis’ in Economic and Political Weekly attempts to study the interplay of class and caste forces in Kerala. He studied the aspects of the distribution of land holdings and of educational and employment opportunities among different social groups. According to him, the pattern and distribution of land holdings forms an essential element around which casteclass relations develop in Kerala. He states that there have been advancements in education because of the efforts of social movements and political struggles, whereas it had been the sole privilege of superior castes earlier. He observed the prevalence of occupation and employment opportunities among the higher castes when compared to the lower castes. The article concludes that the lowest among the castes are also among the poorest-earning communities as far as income distribution is concerned.

A. Aiyappan and K. Mahadevan’s (1990) book on Kurichiyas deals with Ecology, Economy, Matrilineal and fertility of the Kurichiyas. The book elucidates an in-depth study on the social organization and family system of the Kurichiya communities. They studied the economy, society and culture conditions of the Kurichiyas. It also gives a historical account of the British rule and its impact on the lives of the Kurichiyas. According to the authors, there is no similar tribe in India to the Kurichiyas. They possess their own land and worked as independent farmers. Though the book details the characteristic features of the Kurichiya tribes, it fails to give an account of their educational development or empowerment.

Tribal culture, economy, and health by Shashi Bairathi (1991) studied the influence of education in tribal communities’ upliftment. The study observes that the conditions of schools is especially bad where tribal settlements are present. Bairathi states that the schools are not managed well and the majority lack quality teachers. A high standard of education cannot be achieved with such facilities. Lack of basic amenities, distance from home to school, and lack of other incentives result in children dropping out of schools. He concludes by suggesting improvements in infrastructure facilities and conditions of affordable and quality education to tribal children.

Aiyappan’s (1992) book on The Paniyas: An ex-slave Tribe of South India elucidates the socio-economic condition of the Paniya tribes during the 20th century. The book describes largely the enslavement conditions of the tribe and also states that it exists during the contemporary times in different forms. This study gives many insights on the Paniya communities’ lives, their enslavement situation, and their culture, tradition and living conditions. The study also poses important questions on the dependent and exploitative status of the Paniyas.

The article in Economic and Political Weekly by Geetha B. Nambissan (1994) on ‘Language and schooling of Tribal Children: Issues Related to Medium of Instruction’ examines some of the crucial issues related to the medium of instruction at the primary level of schooling and reviews policy and practices relating to local dialects for tribal children. According to her, the home language of children of tribal communities is integral to their sense of culture and identity. She states that the denial of schooling in the mother tongue to tribal children becomes important in the context of their comparatively poor response to formal education and schooling and high dropout rates. She concludes optimistically by incorporating mother tongue education in enriching tribal children’s experience of education.

C. Gopalan Nair’s (2000) book on Wayanad its Peoples and Traditions gives an insight about the indigenous communities in the district. Known traditionally as the land of forests, the different versions about the origin of the name Wayanad and the description of different tribal communities, their cultural practices and traditions is useful in understanding the topography of the district as well as its inhabitants. Though the book gives a description of the Kurichiya and Paniya communities, it fails however, however, to give a detailed account of the educational attainments of both the tribes.

K.S. Singh’s (2002) book People of India: Kerala presents an ethnographic description on all the communities of India. The book comes out in three volumes and details about 225 communities, mostly endogamous, in Kerala. A historian himself, Singh studied the people of India, especially the marginalised people, through his People of India Project. His work portrays the colonial transformation of tribal society in India. He has dealt in detail about the origin, life, culture and practices of the Kurichiya and Paniya tribal communities in Wayanad. He traces the origin of these indigenous communities and identifies the unique belief and value systems followed by the Kurichyas and Paniyas. He also describes extensively the geography, socio-economic conditions and various aspects of life of these tribal communities.

A.K. Prasad’s (2010) article ‘Educational Progress among Tribals in Kerala’ in ISDA Journal considers education as essential for economic growth and wellbeing of individuals. According to him, development of tribal society requires education. He studies the limitations of tribal communities in accessing schools because of the remoteness of tribal settlements and the distance of schools and education institutions from the tribal regions. He considers difficulties in accessing schools and large-scale drop outs as factors that hinders socio-economic development of the tribal communities in Kerala.

**CHAPTER – III**

**THE STUDY**

**EDUCATIONAL ENTITLEMENT: A CONCEPTUAL FRAMEWORK**

Education enlightens individuals. Mahatma Gandhi states that, ‘education works for the all-round development of man right from the beginning to till the end. Its ultimate aim is to turn human knowledge into his ability. It is for the purpose of making his life worthy and meaningful’ (Mahatma Gandhi quoted in Kumar 1999: 10). Education has always been considered as an essential element of human life and has got its prominence throughout the history of India. It is a fact that the great leaders of the Indian freedom movement had realized the fundamental role of education and throughout the nation’s struggle for independence, stressed its significance for national development. They all shared a common view that there was a need to give special focus to the educational empowerment of the people of India, particularly to liberate them from the clutches of both colonialism and socioeconomic backwardness. Apart from this, they also realized that unless the country was making rapid progress in the education sector, social alterations and community development in India would not take place. Mahatma Gandhi’s words further substantiate this when he says ‘education broaden the mental horizon of man and through it society’ (Mahatma Gandhi quoted in Mishra 2015: xiii). Education also plays a significant role in the growth of a country’s economy. Policy makers and leaders were committed to the subject of education especially due to these concerns and apprehensions.

A major concern of the Government of India and the state governments immediately after independence has been in increasing attention to education at all levels, i.e., primary, secondary and higher education. They strongly believed that education was not only essential to the progress of nation, but also vital to national progress, security, and development. However, it was also visible that there are gaps and disillusionment in how far the nation has progressed after independence, in the context of policy formulation and implementation. The first attempt of independent India in the education sector began with the appointment of Education Commissions, assigned with a clear mandate to review the present system of education, and propose radical reforms in the sector to meet emerging challenges. Broadly speaking, the leaders of independent India had realized the immense power of education as a social force to reshape the destiny of the people and government. Educational initiatives oriented at educational development in the post-independence era substantiate this.

In the post-independent era, problems of educational reforms were reviewed and recommended by several commissions and committees, notably the University Education Commission (1948-49) and the Secondary Education Commission (1952-53) (Report of the University Education Commission 1948: 1-6). It is true that these Commissions were intended to modernize the Indian education sector to fulfil the national goals and eradicate the colonial impact of the pre-independence period. Hence, reforms in the sector were considered to be of utmost priority by the government, though the country had economic and social constraints in meeting the educational aspirations of the newly independent nation.

Meanwhile, the whole debate on education and the role of state underwent a remarkable change in the recent past with the state’s acceptance of the responsibly of free, compulsory and universal education to all children in the age group of six to fourteen, under Article 21-A of the Indian Constitution in 2002 (Constitution of India 2014:). This policy shift has redefined the fundamental role of the state in the sector, and people’s perception towards education as a whole. For example, education related issues such as quality, access, equity, and social justice of the citizenry in general and marginalized groups in particular, got special focus from policy makers, academics, and civil society groups.

Among the issues referred to above, the concerns of marginalized people, especially Scheduled Casts and Scheduled Tribes, became a major subject of debate, as their problems have sensitive social, economic, cultural and political dimensions. They do have multiple burdens/disabilities, affecting their ability to get education. It is not merely because of their lack of interest or entrenched social, cultural and economic backwardness. In fact, they have less entitlement to access to education even after government intervention through various policy measures and programmers. It is an undisputed fact that education, as a public resource, not only plays a vital role in social progress, but also sets the pace of overall individual and societal development. However, if people lack entitlement in other areas of human life, including education, they would not be able to compete with their fellow citizens and Scheduled peoples in India are a classic example in this whole debate. This chapter traces the issue of education and entitlement, and its various nuances which affect human life. The debate on education and entitlement is, however, a recent one, as these two factors of social life are closely connected with each other. The educational backwardness of an individual or a community/social group has a critical role in their capacity to access public resources and their ability to command state policy.

Education, Entitlement and Tribals: Indian Context

Education is considered as most significant factor of modern society. Broadly speaking, progress achieved by a society or a nation in the field of education is directly proportionate to the overall development of such a country or society. In fact, educational progress can critically influence political, economic, social, cultural, scientific and technological development of a country. In addition to this fact, a country’s level of achievement in education can make a significant impact on military might and global dominance too. If a country is educationally advanced, that country shall always enjoy a great degree of autonomy in domestic governance and the conduct of external relations. As far as individuals and society are concerned, the above observation is very important. This notion has been well reflected in the Constitution and the national policies and programmes of the government. The fundamental aim of giving a prominent position to education in the Indian context is to create an egalitarian society, and this is particularly important because social, cultural and economic divisions are deeply rooted among all sections of society across the country. “Our great social thinkers and reformers amply recognised that if the nation is to be freed from slavery and bondage, the general mass has to be enlightened through education” (Choudhary 1992: xxxiii). This great vision has been enshrined in the Indian Constitution in order to achieve equality, which is essential to a democratic country. Through education, the country can reduce inequality among citizens, and, disparity among various social groups. Thus, education became a basic entitlement of the people, and particularly vulnerable sections like tribes.

Article 21 of the Indian Constitution says that, “no person shall be deprived of his life or personal liberty except according to procedure established by law” (Indian Constitution: 20 1510-11). This protection of life and of personal liberty enshrined in the Article 21 received teleological interpretation by judicial intervention. The right to life is synonymous with meaningful and dignified life and cannot be possible without basic education. Right to life is among the most basic rights of mankind. It is the most important, human, fundamental, inalienable, transcendental of rights (Indian Bar Review 1992: 100). Naturally and reasonably this right requires the highest protection. It denotes the significance of human existence, and for this reason it is widely called the highest fundamental right. Everyone has the right to life, liberty and security of person (UDHR-Art.5).

In the landmark judgment of Maneka Gandhi V. Union of India (AIR SC1978) the Supreme Court interpreted that Article 21 of the Constitution has ushered in a new era of expansion of the horizons of right to life. Traditionally, right to life was called a natural right of the people. Right to life is one of the important Fundamental Rights of the citizen of India and aliens of India. It is protected by the Constitution of India (AIR SC-1978). The Supreme Court held that every person has an inalienable right to a dignified life without discrimination. They are entitled to claim equal respect from the State as well as from other persons. It is one of primary duties of every state to protect fundamental rights and human dignity and implement welfare schemes in order to improve the life of the citizens. The subsequent interpretations made by the Supreme Court widened the scope and ambit of Article 21, which has resulted in a jurisprudence of human rights. All this happened because of the humane attitude and approach of the Supreme Court (AIR1981, SC 746).

This judicial interpretation of the right to life with dignity has very important implications as far as the right to education is concerned. Though the case began with the question on infringement of personal liberty in the A.K. Gopalan V. State of Madras case (AIR1950 SC 27), later it provided enough scope to define the meaning of human life. Article 21 gave constitutional importance of rights to every citizen. Justice Krishna Iyer has stated that, Article 21 is characterized as protective of life and liberty and corresponds to the Magna Carta, 1215.12 In A.K. Gopalan V. State of Madras (Supreme Court of India 1951:1-153) the Supreme Court held that it was contravenes of the provisions of the Article 21.

Although it is not judicially protected like the Fundamental Rights, the Directive Principles of State Policy (DPSP) has explicitly mentioned the legal entitlement of tribes as far as education is concerned. Article 46 of the Constitution states that, “The State shall promote, with special care, the educational and economic interests of the weaker sections of the people, and, in particular of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of social exploitation” (Annual Report of Ministry of HRD 2013-2014: 148; Constitution of India 2007: 7). Besides this, the Constitution has also guaranteed the rights of tribes under various provisions. Article 15 (4&5), talks about an affirmative action plan for the empowerment of tribes, among other disadvantaged groups, through positive discrimination. In this way, Article 15(4) empowers the “State for making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes”. This basic provision is followed by Article 16(4), 16 (4 A), 16 (4 B) which allow reservation for tribes, among other backward classes, in matters of employment and promotion. In addition to all these Articles, there are special provisions in the remaining parts of the Constitution regarding rights and constitutional entitlements of tribes, i.e. 243 D, 243 T, 330, 332, 335, 338 to 342 (Constitution of India 2007, The Report of the Advisory Committee of the Revision of List of SC/ST).

The disadvantaged sections of society face more vulnerability due to lack of education and tribals are the easiest group of people in this respect. An interesting aspect of the above discussion is the Indian state’s recognition of education as a key social force as well as an important factor in empowering tribal communities, in order to harmonise them with other advanced sections of society to achieve equality. That is why the concept of educational backwardness received first reference in the context of Right to Equality. The makers of the Constitution had rightly placed education in a hierarchical position in accordance with its incontestable link with equality.

Educationally backward people are socially, economically and politically also backward in India, and tribes are a classic example in this case. Hence, one can make a broad conclusion that the Indian state has recognised the educational entitlement of tribes and provided constitutional and legal entitlements to help achieve social equity. However, there is a wide gap in the case of constitutional vision and present day Indian reality. As far education is concerned, the tribes are still lagging far behind, even at the basic education levels. This educational backwardness has multiple burdens on the community. Hence, they are unable to come into the national mainstream and their social and development indicators are abysmally poor as compared to other sections in India.

As far as the tribes are concerned, they are essentially part and parcel of Indian life and their rich cultural heritage is very important to the national fabric. They have contributed a lot to the complex amalgam of contemporary life. Their long history, starting from the earliest recorded historic periods, is a key feature of their cultural life. They reside mostly in the lesser populated areas of the hills and forests of the sub-Himalayan and North Eastern parts of the country, and the Narmada and Godavari river areas in the central parts of India. As far as the southern part is concerned, they reside between the Wayanad and Kanyakumari areas, in the forest belt of the Western Ghats region (Mehta 1996:7).Before the colonial invasion, the tribes in India enjoyed control over their dwelling lands but the British, through government orders and legislation, started to control the forest areas for raw materials, forest products and plantations. Tribes never considered the land as individual property, but rather deemed it as common to all. In a similar way, the colonial invasion started to destroy their cultural autonomy, whereby they were subjected to new value systems, alien to their life.

Their social life is invariably different from other people, who have for some time now been leading a civic life with all amenities and facilities of a developed society, whereas the tribal are ‘primitive’, and prefer to lead a life in isolation. To a great extent, this seclusion has allowed them to have limited contact with other societies. This habit helps them to preserve their social customs, traditions and beliefs etc. Interestingly, within the country, tribal societies cross the political boundaries of states, and one can see their territorial divisions overlap between two or more states (Mehta 1996:7). Indian tribes are broadly classified into three sub-categories according to their racial history, viz. Negrito, Proto-Australoid, Mongoloid, and Nordic. Among these, Gonds, Bhils, Oraons, Mundas, and Santhals belongs to ProtoAustraloid heritage. The tribes of the North East are Mongoloid, viz. Garo, Khasi, Naga etc. The Todas of the Nilgiri Hills in Tamil Nadu are a Nordic racial group and they have been living for centuries on forest and mountains (Mehta 1996:7). This sparsely distributed tribal population is major constraint towards addressing their socio-economic and educational backwardness in a country like India.

Indigenous Informal Education of Scheduled Tribes

The social deprivation of the tribes in India is echoed in their educational backwardness. Notwithstanding their degree of education, they suffered the worst and form the most disadvantaged group of people in the country. Tribal communities have been subjected to many hardships from the mainstream population. The majority of their lands were taken away; they were alienated, pushed further into the hilly terrains, enslaved and forced to work for others. Many of the tribal communities were coerced to integrate into the mainstream culture of the country. However, certain communities including the Bhils, Gonds, Santals, Oraons, Mundas, Khonds, Mizos, Nagas, and Khasis fought against the change and managed to uphold their cultural identities and languages.

There have been different ways through which the tribal communities underwent changes to their cultures, which include the acquisition of technical knowledge and skills, the adoption of techniques and tools, adaptations to ideas from other social groups, etc. Some of the tribal communities like the Bhils, the Gonds and the Santhals managed to modify their material culture through influences from the neighbouring tribal and non-tribal communities. The Bhils and the Gonds to a certain extent have also managed to adopt their dressing patterns from other communities. Tribal communities were vulnerable largely due to the lack of economic and political power. They have had difficulties in accommodating modern education with traditional indigenous ones all of a sudden. They largely considered education as an opportunity to improve their capacities in achieving a better living and acquiring more livelihood opportunities, so as survive in modern society.

Tribal groups are entitled to their right to access education; however, the type of education provided to them makes them more vulnerable and inferior to others. Though the right to education and learning of tribal communities in their own languages and culture is supported by organisations such as the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP), the focus of education provided to the tribes largely diverts from this tolerant ethos and becomes an imposition upon the values and knowledge reposed in their culture and traditions

**Tribes and Educational Entitlement:**

Issues and Concerns Though there have been government initiatives and also some by nongovernmental organisations supporting the Scheduled Tribes, the tribal groups in India are still facing backwardness. The majority of them are among the most backward “fragments of the Indian society in so as their economy, education, health status is concerned” (Sharma 2001:29). Their backwardness has been deeply embedded with lack of reasonable educational development. For example, the literacy rate of tribals was only 3.46 percent (1951) at the beginning of independent India (Ministry of Tribal Affairs 2014). This improved to 8.54 percent in 1961, 11.30 percent in 1971, 16.35 percent in 1981, 29.60 percent in 1991, 47.1 percent in 2001 and 59 percent in 2011 respectively (Census data 1961 to 2011). Though there has been a number of educational development programmes initiated by the government for tribal populations since the First Five Year Plan, the gap between the literacy level of the general population and the Scheduled Tribes still exists. Although the data shows an improvement in the educational development of the tribes, they continue to lag behind the mainstream population.

Education and knowledge play a crucial role in growth processes and the swell-being of individuals. The development of the Scheduled Tribes in India is also dependent largely on their education. However, educational development among the tribal population remains slow because of their socio-economic conditions and the related constraints faced at home. Though there are educational concessions, stipends, scholarships and other financial assistance provided to tribal students throughout their studies, poor enrolment and higher dropout rates can be seen among them when compared to the general populace.

The degree of the issue concerning the education of tribal children varies according to their habitations. However, the major reason for the slower spread of effective education among tribal children is poverty. Tribal students come from a far poorer socio-economic background than most mainstream populations, which is not conducive for their studies. Traditional lifestyles, customs and practices, social norms, etc. are other issues that hinder the education of tribal children. The schooling and education of tribal children have also been affected because of their relative primitiveness, illiterate parents, low motivation and aspiration, lack of people monitoring their growth and the imposition of alien cultures and therefore the development of negative attitudes towards education. Apart from all these issues, structural constraints, lack of coordination and cooperation among different authorities and departments working exclusively for tribal students and the lack of encouragement from the wider community adversely affect the studies of tribal children.

Overall, it can be concluded that social exclusion results in the educational backwardness of tribal children. The majority of tribal children find it difficult to understand the current books and curriculum. Moreover, the educational entitlement provided by the concerned authorities fails to accommodate the true concerns of tribal students with regard to the delivery of education and knowledge.

**Tribal Population in Kerala**

The tribal population constitute 1.14 percent of the total population of Kerala. They belong to 35 distinct communities. Wayanad has the highest tribal concentration in the state as 35.85 percent of the Scheduled Tribe population in the state is located in Wayanad. This figure records 18.53 percent of the total population of the district

The primary education sector in Kerala is more advanced than any other states in India. The popularly known ‘Kerala model of development’7 owes its attributed success in the area of primary education and health to public intervention and state support. The role of public action is fundamental in this social development aspect. Kerala boasts of a much better statistic than other states in terms of high literacy rate of 90.86 percent, against the 65.38 percent at the national level. But the literacy rate of tribal people of Kerala during 2001 was 57.22 percent while the general population recorded 90.86 percent literacy. It reveals the social and regional disparities in the development of the state and it also points out that intra-social and intersocial inequalities still persist in Kerala, similar to some other states in India (Hirashima, Oda and Tsujita 2011: 7). The tribes in Wayanad are a potential example in the case of educational backwardness of such communities.

A member of a primitive society learns to earn his livelihood, to do good works, to obey spiritual beings and also superstitions etc. from the elders of the society and are bound by its laws and regulations. This is what is commonly understood to be education by them. Modern people, however, designate ‘education’ as reading and writing. Through modern education, a person could be enabled to increase his knowledge and expand his vision and avail the fruits of development. Hence, modern education can play the role of a ‘catalyst’ in bringing significant changes in the sphere of social, political and economic fields of human life. One of the important reasons for the failure of development activities in society by various developmental agendas is the prevalence of acute illiteracy and ignorance, combined with superstitions among the rural masses. Hence, towards the eradication of economic backwardness and social deprivation, the spreading of education is regarded to be one of the most effective and forward-looking instruments. The level of education is often viewed as an indicator of the development of any country as well as society (Boeri and Ours 2013: 207). Earlier, the welfare activities in the state for tribes had mostly concentrated on educational programmes. Economic development of these communities leading to the creation of substantial assets and the ownership of instruments of production through income-generating training programmes received attention only from the Sixth Five Year Plan period.

Traditionally, education has played a conservative role in relation to the social process. A large portion of the population has not been allowed by the upper castes to receive education, and tribes are not exception to this. Therefore, the last seven-decade educational gains became the monopoly of higher caste people.

**KURICHIYA TRIBES OF WAYANAD**

Wayanad is home to the largest population of indigenous tribal communities in Kerala which include Kurichiyans, Paniyans, Kurumas, Adiyars, Mullu Kurumas, etc. According to 2011 Census, the Scheduled Tribe population in Wayanad is 1,51,443, which comprises 18.5 percent of the total 8,16,558 population of the district. The tribal population of the district was 1,36,062 according to 2001 census. The census data also suggests that there are around 3,169 tribal colonies in the district.

The Kurichiyas are also considered to be one of the oldest inhabitants of Wayanad (Mathur 1977: 69). The Kurichiyas, Paniyas and Kadars lived in the heart of the high range Durga forests before the arrival of the other caste groups including Namboothiris, Nairs and Ezhavas (Balakrishnan 1983: 16). According to some authors, the name Kurichiyan may be the combination of Kiri (hill) and Chian (people) to denote people of the hills (Luiz 1962: 109). Kurichiyas were identified as warriors belonging to the Kari Nair community brought by Pazhassi Raja from the southern part of Malabar (Aiyappan and Mahadevan 1990: 61).The Kurichiya is also derived from Kuriyan, which means ‘precise’, ‘dependable’. It was also believed that the community name ‘Kurichiyan’ was derived from the word ‘Kuriyan’. This community is prominent among the total tribal population of Kerala. They are subdivided into four sections, viz. Wayanadan Kurichiyan or Jati Kurichiyan, Kunnan Kurichiyan, Anchilla Kurichiyan and Pathiri Kurichiyan. Among the four, Wayanad Kurichiyan accepted the titular name of Kurichiyan from the Kottayam Raja (Singh 2002:713). The Kurichiya’s guerrilla warfare (olipporu) 8 with Pazhassi against the British and their special talent in olipporu gives further evidence that they were familiar with the Wayanad forests and this is another inference for their being the inhabitants of the Malabar forests before Pazhassi (George 2018: 72).

The Kurichiyas traditionally lived in large matrilineal joint families known as mittam (tharavad), each a self-contained unit with hills and fields. The Kurichiyas consider themselves to be higher in the social order and also observe pollution taboos in their tharavad against other castes and communities except Brahmins (Joy 2017: 139). There are also myths to connect their origin to Brahmins. Kurichiya elders froms one tharavad claimed that their ancestors were Brahmins of the hill whose entire tharavad was devastated in a landslide except for a girl child who was brought up by other castes. Their present tharavad was built by her successors. The Kurichiya nuclear families separated from their tharavad due to various reasons. The touch pollution practices hinder their active interaction among the different tribal communities unless they gather around a radical cause like struggle for land. Different tribal groups in Wayanad kept their distance from each other to observe clan purity (Balakrishnan 1983: 33).

Land ownership made Kurichiyas position themselves at a higher social status in the local Wayanad context. They were skilled in martial arts and well known as a warrior community. Their behaviour towards other communities, matrilineality similar to the Nair caste, historical association with the political power derived from being part of the army of Pazhassi Raja and the economic advantage of having received large tracts of land as grants and rewards for their military service contributed to the higher social status (Joy 2017: 145). In contrast, the identity of belonging to the slave caste from pre-colonial times has placed the Paniya community on the lowest rung among the tribals and also in the hierarchy of the caste and class structures. The Paniyas were exchanged and sold even at the beginning of the 20th century, though the Indian Penal Code had declared slavery a crime in 1883 (Therakam 2010: 28). The traditional practice of untouchability kept a Paniyan away from others even during the early period of independence. Although the poor and landless among the Kurichiyas were ill-treated by the landed class, it was not as severe and brutal as the treatment meted out to the Paniya community. The Kurichiyas valued hierarchy and discipline within their tharavad and considered disobeying elders a major offence (Aiyappan and Mahadevan 1990: 45). In contrast, the Paniya community has a flat kinship structure with an elderly male as the head of the community, the Mooppan. There has also been an increased age and gender equality among the Paniyas than among the Kurichiyas (Aiyappan 1992: 53). Kurichiyas are one of the most developed tribes in Wayanad district. They are small land owners and largely depend on agriculture for a living. They have clean food habits and keep their houses, premises and dress always clean. They follow a matrilineal system and live in joint families. Apart from Wayanad, the Kurichiyas are found in Kannur and Kozhikode, nearby districts of Wayanad district. The Kurichiyas occupy the highest status among the tribal communities in Wayanad.

**CHAPTER – IV**

**DATA ANALYSIS AND INTERPRETATION**

**TABLE NO. 4.1**

**AGE WISE CLASSIFICATION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Below 21 | 12 | 24 |
| 21-30 | 15 | 30 |
| 30-40 | 10 | 20 |
| 40-50 | 6 | 12 |
| Above 50 | 7 | 14 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**INTERPRETATION**

Table no.4.1 shows that 30% of the respondents are from the age group of 21 to 30 years. 24% are from the age group of below 21, 20% of them belonging to the age group of 30 to 40 years, 14% of them are from the age group of above 50 years and rest of the respondents are from the age group of 40 to 50 years.

**TABLE NO. 4.2**

**EDUCATIONAL STATUS**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Illiterate  | 1 | 2 |
| Upto 10 | 5 | 10 |
| HSC  | 6 | 12 |
| UG | 26 | 52 |
| PG | 12 | 24 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**INTERPRETATION**

Table no.4.2 shows that 52% of the respondents are degree holders. 24% of them have PG. 12% of the respondents completed HSC. 10% have upto10 and 2% of the respondents are illiterate.

**TABLE NO. 4.3**

**EMPLOYMENT STATUS**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Farmer  | 15 | 30 |
| Labourer  | 20 | 40 |
| Self-employee  | 8 | 16 |
| Govt. Employee | 7 | 14 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**INTERPRETATION**

Table no.4.3 shows that 40% of the respondents are labourers. 30% of them are farmers. 16% of them are self-employers and 14% of them are Govt. employees.

**TABLE NO. 4.4**

**ECONOMIC STATUS**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| APL  | 15 | 30 |
| BPL  | 28 | 56 |
| No ration card holders  | 7 | 14 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**INTERPRETATION**

Table no.4.4 shows that 56% of the respondents are BPL card holders. 30% of the respondents APL card holders and 14% of them haven’t any ration card.

**TABLE NO. 4.5**

**HAVE ELECTRICITY AT HOME**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 50 | 100 |
| No | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.1**

**HAVE ELECTRICITY AT HOME**

**INTERPRETATION**

Table no.4.5 shows that the entire respondents said that they have electricity at home

**TABLE NO. 4.6**

**HAVE TOILET AT HOME**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 50 | 100 |
| No  | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.2**

**HAVE TOILET AT HOME**

**INTERPRETATION**

Table no.4.6 shows that the entire respondents have toilet at their home.

**TABLE NO. 4.7**

**HAVE YOU RECEIVED ANY INFORMATION EDUCATION SUCH AS GURUKAUL, TRADITIONAL**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 35 | 70 |
| No | 15 | 30 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.3**

**HAVE YOU RECEIVED ANY INFORMATION EDUCATION SUCH AS GURUKAUL, TRADITIONAL**

**INTERPRETATION**

Table no.4.7 shows that 70% of the respondents received information such as Gurukaul, traditional.

**TABLE NO. 4.8**

**WHAT WAS THE CONDITION OF EDUCATIONAL FACILITIES WHEN YOU ATTENDED SCHOOL**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Good  | 15 | 30 |
| Very good  | 30 | 60 |
| Bad  | 5 | 10 |
| Very bad | 0 | 0 |
| Can’t say  | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.4**

**WHAT WAS THE CONDITION OF EDUCATIONAL FACILITIES WHEN YOU ATTENDED SCHOOL**

**INTERPRETATION**

Table no.4.8 shows that 60% of the respondents said that the condition of educational facilities was very good when they attended school. 30% rate good and 10% of the respondents rate bad.

**TABLE NO. 4.9**

**HAVE YOU HEARD ABOUT ICDS INITIATIVES**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 40 | 80 |
| No | 10 | 20 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.5**

**HAVE YOU HEARD ABOUT ICDS INITIATIVES**

**INTERPRETATION**

Table no.4.9 shows that 80% of the respondents said that they heard about ICDS initiatives. 20% of the respondents never heard about it.

**TABLE NO. 4.10**

**DO YOU THINK DISTANCE TO ICDS IS FAR**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 5 | 10 |
| No | 45 | 90 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.6**

**DO YOU THINK DISTANCE TO ICDS IS FAR**

**INTERPRETATION**

Table no.4.11 shows that 90% of the respondents think that the distance to ICDS is not so far. 10% of them think that the distance to ICDS is far.

**TABLE NO. 4.11**

**IS THERE ANY GOVT. LP SCHOOLS IN YOUR VILLAGE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 45 | 90 |
| No | 5 | 10 |
| **Total** | **50** | **100** |

**Source: Primary Data**

 **CHART NO. 4.7**

**IS THERE ANY GOVT. LP SCHOOLS IN YOUR VILLAGE**

**INTERPRETATION**

Table no.4.11 shows that 90% of the respondents agreed that there is Govt. L P schools in their village. 10% disagreed with it.

**TABLE NO. 4.12**

**IS THERE ANY GOVT. UP SCHOOLS IN YOUR VILLAGE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 40 | 80 |
| No | 10 | 20 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.8**

**IS THERE ANY GOVT. UP SCHOOLS IN YOUR VILLAGE**

**INTERPRETATION**

Table 4.12 shows that 80% of the respondents agreed that there is Govt. U P schools in their village. 20% disagreed with it.

**TABLE NO. 4.13**

**IS THERE ANY GOVT. HIGH SCHOOLS IN YOUR VILLAGE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 50 | 100 |
| No | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.9**

**IS THERE ANY GOVT. HIGH SCHOOLS IN YOUR VILLAGE**

**INTERPRETATION**

Table no.4.13 shows that the entire respondents said that there is Govt. high schools in their village.

**TABLE NO. 4.14**

**IS THERE ANY GOVT. AIDED COLLEGES IN YOUR VILLAGE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 1 | 2 |
| No | 49 | 98 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.10**

**IS THERE ANY GOVT. AIDED COLLEGES IN YOUR VILLAGE**

**INTERPRETATION**

Table no.4.14 shows that 98% of the respondents said that there is no Govt. aided colleges in their village. 2% of the respondents said that there is Govt. aided colleges in their village.

**TABLE NO. 4.15**

**MAIN INCENTIVES FOR YOU TO ATTEND SCHOOL**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Midday meal  | 3 | 6 |
| Scholarship  | 7 | 14 |
| Food and accommodation  | 8 | 16 |
| Hostel facilities  | 15 | 30 |
| Get friends  | 17 | 34 |
| Others  | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.11**

**MAIN INCENTIVES FOR YOU TO ATTEND SCHOOL**

**INTERPRETATION**

Table no.4.15 shows that 34% of the respondents said that the main incentives for them to attend school are to getting new friends. 30% said hostel facilities, 16% said food and accommodation, 14% said scholarship are the main incentives for them to attend school.

**TABLE NO. 4.16**

**WHAT WERE YOU SOCIO ECONOMIC CONDITIONS WHEN YOU ATTENDED YOUR SCHOOLS REGULARLY**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Poverty  | 15 | 30 |
| High dependency  | 6 | 12 |
| No house  | 5 | 10 |
| No electricity  | 10 | 20 |
| No transportation | 14 | 28 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.12**

**WHAT WERE YOU SOCIO ECONOMIC CONDITIONS WHEN YOU ATTENDED YOUR SCHOOLS REGULARLY**

**INTERPRETATION**

Table no.4.16 shows that 30% of the respondents opined that poverty is the main socio-economic condition when they attended their schools regularly. 28% of the respondents said that no transportation is the main socio-economic condition when they attended their schools regularly. 20% said no electricity, 12% said high dependency and 10% said no house is the main socio-economic condition when they attended their schools regularly.

**TABLE NO. 4.17**

**PRESENT SITUATION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Plenty of schools | 20 | 40 |
| Availability of scholarship  | 11 | 22 |
| Transportation  | 15 | 30 |
| Govt. Educational support  | 4 | 8 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.13**

**PRESENT SITUATION**

**INTERPRETATION**

Table no.4.17shows that 40% of the respondents said that now there are plenty of schools. 30% of the respondents said that there are lot transportation facilities. 22% of them said that availability of scholarship, and 8% Govt. educational support for the education.

**TABLE NO. 4.18**

**MEDIUM OF INSTRUCTION IN THE SCHOOL WHEN YOU ATTENDING**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Malayalam  | 45 | 90 |
| English  | 5 | 10 |
| Other  | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.14**

**MEDIUM OF INSTRUCTION IN THE SCHOOL WHEN YOU ATTENDING**

**INTERPRETATION**

Table no.4.18 shows that 90% of the respondents said that Malayalam is the medium of instruction in the school when they attending. 10% of them said English is the medium of instruction in the school when they attending.

**TABLE NO. 4.19**

**DO YOUR CHILDREN PARTICIPATE IN ANY CULTURAL PROGRAMMES AT THE SCHOOL**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 45 | 90 |
| No | 5 | 10 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.15**

**DO YOUR CHILDREN PARTICIPATE IN ANY CULTURAL PROGRAMMES AT THE SCHOOL**

**INTERPRETATION**

Table no.4.19 shows that 90% of the respondents said that their children participate in cultural programmes at school. 10% said that their children don’t participate in cultural programmes at school.

**TABLE NO. 4.20**

**DID YOU GET ANY ASSISTANCE FROM TTIBAL/ ADIVASI ORGANISATION FOR THE EDUCATION OF YOUR CHILD**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 35 | 70 |
| No | 15 | 30 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.16**

**DID YOU GET ANY ASSISTANCE FROM TTIBAL/ ADIVASI ORGANISATION FOR THE EDUCATION OF YOUR CHILD**

**INTERPRETATION**

Table no.4.20 shows that 70% of the respondents said that they get assistance from tribal/ adivasi organization for the education for their child. 30% of them said that they don’t get any assistance from tribal/ adivasi organization for the education for their child.

**TABLE NO. 4.21**

**IS THERE ANY DISCRIMINATION BETWEEN OTHER STUDENTS AND TRIBAL STUDENTS IN THE SCHOOL**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 1 | 2 |
| No | 49 | 98 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.17**

**IS THERE ANY DISCRIMINATION BETWEEN OTHER STUDENTS AND TRIBAL STUDENTS IN THE SCHOOL**

**INTERPRETATION**

Table no.4.21 shows that 98% of the respondents said that there is no discrimination between other students and tribal students in the school. 2% of them said that there is discrimination between other students and tribal students in the school.

**TABLE NO. 4.22**

**DO YOU HAVE AWARENESS ABOUT TRIBAL PRIVILEGES**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 50 | 100 |
| No | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.18**

**DO YOU HAVE AWARENESS ABOUT TRIBAL PRIVILEGES**

**INTERPRETATION**

Table no.4.22 shows that the entire respondents said that they are awareness about tribal privileges.

**TABLE NO. 4.23**

**DID ANYONE FROM YOUR COMMUNITY HELP CHILDREN IN LEARNING**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 45 | 90 |
| No | 5 | 10 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.19**

**DID ANYONE FROM YOUR COMMUNITY HELP CHILDREN IN LEARNING**

**INTERPRETATION**

Table no.4.21 shows that 90% of the respondents said that there are people from their community help children in learning. 10% of them disagreed with it.

**TABLE NO. 4.24**

**DO YOU KNOW ABOUT ADIVASI LITERACY PROGRAMME OF LITERACY MISSION IN KERALA**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes  | 50 | 100 |
| No | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.20**

**DO YOU KNOW ABOUT ADIVASI LITERACY PROGRAMME OF LITERACY MISSION IN KERALA**

**INTERPRETATION**

Table no.4.24 shows that the entire respondents know about adivasi literacy programme of literacy mission in Kerala.

**CHAPTER – V**

**FINDINGS, SUGGESTIONS AND CONCLUSION**

**FINDINGS**

* 30% of the respondents are from the age group of 21 to 30 years.
* 52% of the respondents are degree holders.
* 40% of the respondents are labourers.
* 56% of the respondents are BPL card holders.
* The entire respondents said that they have electricity at home.
* The entire respondents have toilet at their home.
* 70% of the respondents received information such as Gurukaul, traditional.
* 60% of the respondents said that the condition of educational facilities was very good when they attended school.
* 80% of the respondents said that they heard about ICDS initiatives.
* 90% of the respondents think that the distance to ICDS is not so far.
* 90% of the respondents agreed that there is Govt. L P schools in their village.
* 80% of the respondents agreed that there is Govt. U P schools in their village.
* The entire respondents said that there is Govt. high schools in their village.
* 98% of the respondents said that there is no Govt. aided colleges in their village.
* 34% of the respondents said that the main incentives for them to attend school are to getting new friends.
* 30% of the respondents opined that poverty is the main socio-economic condition when they attended their schools regularly.
* 40% of the respondents said that now there are plenty of schools.
* 90% of the respondents said that Malayalam is the medium of instruction in the school when they attending.
* 90% of the respondents said that their children participate in cultural programmes at school.
* 70% of the respondents said that they get assistance from tribal/ adivasi organization for the education for their child.
* 98% of the respondents said that there is no discrimination between other students and tribal students in the school.
* The entire respondents said that they are awareness about tribal privileges.
* 90% of the respondents said that there are people from their community help children in learning.
* The entire respondents know about adivasi literacy programme of literacy mission in Kerala.

**SUGGESTIONS**

* Tribals are the ‘children of nature’. The environment in which they live has a major role to play in their sustainable living and in protecting their culture and traditions. They are very much mingled with the ecosystem they live in. But now they are forced to live in colonies provided by the authorities. These colonies have deformed their existence to such an extent that they are slowly losing their own indigenous systems of living. So, in order to retain their traditional way of living, they should be reinhabitated in their traditional lands from the colonies and should be allowed to live a life intervined with nature.
* Various government agencies are spending enormous funds for their educational development but a social audit is required to check the proper utility of various funds.
* Awareness programmes should be provided regarding the provisions and importance of right to education (RTE Act). In order to reduce the various disparities existing among the Kurichiyas and Paniyas, appropriate measures should be implemented. Here, education has a major role, which will help the tribal communities to overcome the crisis. Attractive incentives may induce tribal children to be regular at schools.
* Agriculture being the basic livelihood of the tribal community in Wayanad, the concerned authorities should justly return the land once possessed by them.

**CONCLUSION**

Tribal communities form a major share of the population in Wayanad district in Kerala. Kurichiyas are the most prominent tribal groups inhabiting the Wayanad district. the tribes have experienced passive indifference from the mainstream population and the state, which excluded them from educational opportunities, social participation and access to learning. This study explored the various factors that hinder the educational entitlement and attainment of tribals in Kerala with special reference to the Kurichiyas of Wayanad.

The problems faced by the majority of the tribal population in Wayanad regarding educational entitlement is no different from the one faced by tribal communities in Kerala. In Wayanad, educational entitlement of the tribal communities is far less when compared to other communities in Kerala. Economic backwardness and slow educational progress are some of the major reasons for the low degree of enjoyment of basic rights and entitlements as far as Wayanad is concerned. Due to the deprivation of basic economic amenities, the tribes in Wayanad fail in the attainment of overall development, particularly educational and economic development. Poverty, lack of proper educational institutions, nutritional deficiency and healthcare issues, poor enrolment and high dropout rates from schools are some of the problems faced by the tribal communities in Wayanad as well.

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**APPENDIX**

**QUESTIONNAIRE**

Name

1. Age :

Below 21 21 – 30

30 – 40 40 – 50

Above 50

1. Educational status:

Illiterate Upto 10

HSC UG

PG

1. Employment status

Farmer Labourer

Self employee Govt. employee

1. Economic status

APL BPL

No Ration card holder

1. Do you have electricity at home?

Yes No

1. Do you have toilet at home?

Yes No

1. Have you received any information education such as Gurukaul, Traditional?

Yes No

1. What was the condition of educational facilities when you attended school?

Good Very good

Bad Very bad

Can’t say

1. Have you heard about ICDS initiatives?

Yes No

1. Do you think distance to ICDS is far

Yes No

1. Is there any Govt. LP schools in your village?

Yes No

1. Is there any Govt. UP schools in your village?

Yes No

1. Is there any Govt. high schools in your village?

Yes No

1. Is there any Govt. Aided colleges in your village ?

Yes No

1. What were the main incentives for you to attend school?

Midday meal Scholarship

Food and accommodation Hostel facilities

Interested in studies Get friends

Others

1. What were you socio economic conditions when you attended your schools regularly?

Poverty High dependency

No house No electricity

No transportation

1. What is the present situation?

Plenty of schools Availability of scholarships

Transportation Govt. educational support

1. What is the medium of instruction in the school when you attending?

Malayalam English

Other

1. Do your children participate in any cultural programmes at the school?

Yes No

1. Did you get any assistance from Ttibal/ Adivasi organisation for the education of your child?

Yes No

1. Is there any discrimination between other students and tribal students in the school?

Yes No

1. Do you have awareness about tribal privileges?

Yes No

1. Did anyone from your community help children in learning?

Yes No

1. Do you know about Adivasi Literacy programme of literacy mission in kerala?

Yes No