

# **SOCIAL ISSUES OF SCHOOL CHILDREN BELONGING TO TRIBAL COMMUNITY IN ATTAPPADY, PALAKKAD DISTRICT, KERALA, INDIA**

## **Introduction**

The constitution of India gives many provisions to protect and safeguard the Indian tribes. The following articles are related to tribal population, tribal development, social justice and their socio-cultural development.

Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those communities, who are scheduled in accordance with Article 342 of the Constitution. The above articles declared that the President announced a particular community as scheduled tribe and considered as same. According to Article 342, the tribes or scheduled tribes are having certain constitutional privileges/ concessions.

Article 29 in clause (2), prevents the states from removing any special provision for the advancement of socially and educationally backward classes of citizens or scheduled tribes.

Under Art 15(4), the Government can establish and run educational institutions especially for backward classes of citizens (like special schools for SC, STs).

The Article 19 (5) is very favourable to the interest of general public or for the protection of the interests of any Scheduled Tribe.

Article 23 and 24 of Indian Constitution deals with the right against exploitation. Article 23 prohibits the trafficking of human beings and forced labor such as beggary. Human trafficking is the illegal trade in human beings for the purposes of commercial sexual exploitation, prostitution or forced labor. The above articles are very significant provision for scheduled tribes and their concerned. Article 29, gives protection of minorities by making a provision for section of citizens, are having distinct, script, languages, culture and have the right to conserve.

The article had mandated that no discrimination is shown on the ground of religion, race, caste and language. According to this article a cultural or linguistic minority has the right to conserve its language or culture.

Article 164: It provides for a Minister-in-charge of tribal welfare in the states of MP, Chhattisgarh, Orissa, and Jharkhand. The Above said states have a substantial tribal population, and special provision for a Minister looking after tribal welfare and constitution for safeguarding the interests of Scheduled Tribes.

NCST- National Commission for Scheduled Tribes was established based on Article 338 and 89<sup>th</sup> amendment of Constitution Act 2003.

**Details of the study areas -Tribals (Attapady, Kerala state)**

<b>S No</b>	<b>Particulars</b>	<b>Details</b>
<b>12</b>	District	Palakkad
<b>3</b>	Areas	745 sq km
<b>4</b>	Population	70,000
<b>5</b>	Tribal population	about 42 per cent
<b>6</b>	Tribal families	Above 10,000 (Irula, Muduga, Kurumba communities)
<b>7</b>	Gram panchayats:	3 (Agali, Pudur, Sholayur)
<b>8</b>	Tribal settlements:	193
<b>9</b>	Healthcare facilities:	38
<b>10</b>	Accredited social healthcare activists (ASHAs)	85
<b>11</b>	Anganwadi centres	172
<b>12</b>	Model Residential Schools	1
<b>13</b>	High Schools	7
<b>14</b>	Upper Primary schools	4
<b>15</b>	Lower Primary schools	18
<b>16</b>	ST Hostels	12

History and Demography: Attapady is the only tribal block Panjayath in the taluk of Mannarkadu in the district of Palakadu in Kerala. Nowhere else in Kerala we can see that many schools and hostels for tribal children like at Attappady. Attapady block has three Panchayaths, five village Panchayath and 193 tribal settlements with 31,880 tribal people. The Kurumbas, Mudugas, and Irulas were the early inhabitants of the area. The Irulas are mostly present in the eastern part and Mudugas in the western part and the Kurumbas in the deep forest area in Attapady region.

Most of the Adivasis are very dependent on forest resources and hilly areas for their livelihood. As a result of the inflow of the settler population and the establishment of government institutions, they have become less self-reliant as they depend upon the settlers (outsiders and non-tribes) for their livelihood. The linguistic differences notwithstanding, the different types of tribes of Irulas, Mudugas and Kurumbas have many commonalities. These tribals are engaged in activities like collecting forest resources such as honey, food and other minor forest resources. Slowly they have also started to engage in agricultural activities and animal breeding for economic development and livelihood options. They have an economic system that is deeply related to the ecology and nature around them. The hamlets are concentrated around the areas where water sources originated to form rivulets or streams, and such hamlets were called the 'oorus'. The OoruMoopan is the chief of the Ooru and he is assisted by the other members of the council of moopans designated as Social Problems: They are called poor because of their poor income, vulnerability to hunger and starvation, lack of easy accessibility to minimum needs such as fuel, water, and other basic amenities. Their difficult life situation could also be linked to infertility of the lands belonging to them, their dependence on food stamp and food rationing, nutritional deprivation, declined employability, impoverished kinship, and familial relations and their political and social alienation. The scholar's personal acquaintance with the people reveals the severity of their life situation.

The Adivasis of Attappady these days die young. 'Unnatural' deaths are very common. Women are abused, and to cope with the severity of the adverse life conditions they resort to alcoholism. Population settled at Attappady of which Irulas live on the relatively low lands, Mudugas on Midlands and Kurumbas on the high lands. The high land is mostly protected by the forest area. Decades of encounter with the settlers and the interference of government mechanism in Attappady resulted in the ecologically denuded situation and the social, cultural and economic impoverishment of Adivasis. The combined effect of ecological denudation and impoverishment is hunger, ill health, malnutrition and the loss of community life.

## REVIEW OF LITERATURE

The review of the literature is to get a clear perspective and concept of the aims and objectives of the study.

**Preemy P. Thachil (2016)** has analyzed the socio-economic problems of Irula tribes in Attappadi area, Kerala. The author found that out of 240 members, 160 were females. In Attappady, 50 percent of the respondents are still remaining illiterate. But their children acquired education at least at secondary level. Only 6 percent of the total members have education above plus two. Higher education options are very limited in this group. Majority of the respondents revealed that primary reason for dropout was lack of accessibility or distance from school, and poor health, followed by family responsibility, financial problem, lack of interest in studies, lack of hostel facilities, ignorance of the parents and early marriage. All these reasons were the root causes of the alienation of tribals in education. Since the educational institutions are

very limited and far away from their colony, their children have to depend on hostel facilities. The Government is providing them with hostel expenses like food, tuition fee, textbook charges and uniform charges. But the majority of the students were not taking higher education very seriously due to lack of interest. Another major finding was that respondents highlighted the reasons for the discontinuing of their studies such as the lack of accessibility or distance from school and poor health. A major socio-economic problem highlighted was that most of the hamlets lacked basic facilities for maintaining sanitation and environmental hygiene. The research highlighted that in Attappady, 50 percent of the respondents were still remaining illiterate and that in the age group of above 30, out of the total illiterate, the majority were women. But their children acquire at least secondary level of education. Only 6 percent of the group has education above plus two. Higher education options are very limited in this group. From the study, it is obvious that poverty, malnutrition, exhaustion of natural resources, inadequate transport facilities, insufficient educational facilities, poor medical facilities, social exclusion, and discrimination, etc., are the major livelihood issues of Irula tribal. For the complete development of the tribal people, a bottom-up approach is needed and the government must take keen initiative for the upliftment of Irula tribe in Attappady.

**Upadhyaya (2016)** in her study showed that the mean value and SD value of day Scholar adolescents on home adjustment are 14.38 and 5.08, respectively. Similarly, the mean value of adolescent hostlers was a 15.28 and SD is 4.84. It means that day Scholars and hostel students differ on home adjustment. Day scholars are more adjusted than Hostlers. Regarding health, the adjustment mean values of day scholar and hostel students are 10.56 and 11.39 respectively. Similarly, their SD values are 5.72 and 6.26 respectively. It means that day scholar and hostel students differ on home adjustment. Day scholars are better adjusted than hostel students. Mean and SD value of social adjustment of day scholar is 18.80 and 3.55, and for the hostel students mean and SD values were 19.43 and 4.52 respectively. It means that day scholars and hostel students differ on social adjustment as well. Day scholars are more adjusted than hostel students.

**Saritha S Balan (2016)** The survey started in 2008 and was completed in October 2011. While the source of income for the 70 percent dropouts is agricultural labor, poverty in families accounts for 35.29 percent dropout rate. The reason for 29.23 percent of students to leave school midway is a failure in exams. Non-accessibility of schools forced 1,562 children to discontinue studies, whereas unfavorable conditions at home accounted for 4,932 students quitting schools. Tedious journey to school stood in the way of education for 411 students. The feeling of alienation at schools led 1,457 children to quit school and early marriage put an end to the educational life of 1,124 students. Strangely, tribal rituals like the one that prevents girl children from going out after they attain puberty were the reasons for 143 students to discontinue studies. The dropout was the highest among the Paniyar community.

**Shelly (2017)** expressed that the family structure of the respondents (72.5%) consists of the nuclear family. Reducing the number of joint families shows that there is a remarkable change occurring in the family system and culture of tribal communities like other general communities. 90% of the respondents are saying



that their parents are supportive of their studies. More than fifty percentage (51.2%) of respondents says that mothers are giving more attention to their studies. The author found that majority of the respondents (66.2%) was having a problem in understanding the language of teachers. Most of the teachers are from a general category with slangs that are different from theirs, and 81.3% of the respondents are facing difficulty in understanding lessons. Language is the main barrier for them. About 51.2% of the respondents are not satisfied with their school especially with the infrastructure of the school. Bad experiences from the seniors and strictness from the teachers could also be a reason for this. The participation of respondents in sports items is comparatively high (93.8%). The author suggested that the content of education should boost their cultural norms so as to make them proud of their culture, rather than embarrassing them. The syllabus may also include vocational training courses suited to the children. Teachers who can speak and understand the tribal language are to be appointed or the present teachers shall study the tribal dialect. Teachers who are working in tribal areas should undergo a short orientation course in tribal development and culture. Combined efforts of the students, teachers, parents, government and community-based organizations can create a better atmosphere in each school.

The above reviews and literature express the problems related to tribal education, academic performance of the tribal students, status of tribal hostels, changes in education and culture, educational policies, and their impact on tribals in Kerala state as well as in India. The researcher found the research gap from the above reviews and literatures. Most of the authors, focused on factors related to educational system influencing factors and socio-economic status.

Here, the researcher is analyzing the research gap, and the study is mainly concentrated on comparison of problems related to day scholars and hostellers of the selected tribal communities in Attappady region. Therefore, this study focuses on micro level insights on problems of tribal children especially of Irula, Muduga and Kurumba communities.

The review of literature especially the research done in the area of tribal children, presents some consistent pattern. Typical reasons like poverty and accessibility to the school still continue to affect the education of children of tribal communities. A moot question being raised is that of access through the provision of hostels. This is thought to be a handy solution. However, there are study reports indicating that the hostels seem to alienate them from their culture and also make them unhealthy (underweight and overweight).

Kerala experience from the review of literature refers to progress in literacy rate and decrease in drop out rate. The important policy and programme of providing education to tribal communities is to be further studied against the alarming reports of backwardness and exploitation of tribal communities in Attappady region. The focus is on children, their education and on the important strategy of providing them residential education through tribal hostels. The issue is how they contribute positively towards the development of tribal children, tribal communities, whether they are helping them for a dignified living, or are they alienating

them from their roots as well as from the mainstream society. These questions will be explored through a systematic gathering of data from the prime stake holders, viz., the tribal students using hostel facilities.

**Social Problems:** They are called poor because of their poor income, vulnerability to hunger and starvation, lack of easy accessibility to minimum needs such as fuel, water, and other basic amenities. Their difficult life situation could also be linked to infertility of the lands belonging to them, their dependence on food stamp and food rationing, nutritional deprivation, declined employability, impoverished kinship, and familial relations and their political and social alienation. The scholar's personal acquaintance with the people reveals the severity of their life situation.

The Adivasis of Attappady these days die young. 'Unnatural' deaths are very common. Women are abused, and to cope with the severity of the adverse life conditions they resort to alcoholism. Population settled at Attappady of which Irulas live on the relatively low lands, Mudugas on Midlands and Kurumbas on the high lands. The high land is mostly protected by the forest area. Decades of encounter with the settlers and the interference of government mechanism in Attappady resulted in the ecologically denuded situation and the social, cultural and economic impoverishment of Adivasis. The combined effect of ecological denudation and impoverishment is hunger, ill health, malnutrition and the loss of community life.

Methodology

### **Title of the study**

**Social Issues of School Children Belonging to Tribal Community in Attappady, Palakkad District, Kerala, India**

### **Aim of the study**

The aim of the study is to compare the problems of Tribal Children who are placed in the hostels for pursuing studies and the tribal children who attend the school staying at their own homes (day-scholars) in Attappady block, in the district of Palakkad, Kerala State.

### **Specific Objectives of the study**

- ⌘ To study the family- related problems of school going children of tribal community.
- ⌘ To understand the stigma and discrimination experienced by the school going children of tribal community.
- ⌘ To describe the school and hostel related problems among children belonging to tribal community

### ⌘ Geographical Area of the Study

- ⌘ In the light of a feasibility study conducted by the researcher, it was decided to confine the study to Attappady block of Palakkad district of Kerala. The region is considered to be a tribal belt of the state. The region consists of 3 Panchayats, viz., Agali, Pudur and Sholayoor.
- ⌘ Attappady is the only tribal Block Panchayat in the taluk of Mannarkadu, in Palakkadu District, in Kerala. Attappady block has got three Panchayats and five Village Panchayats and 193 Tribal settlements with 31880 tribal people. (According to Tribal Extension Officer's (TEO) census details in 2015, Literacy rate among the tribes is not so high as the other sections of society. When the literacy rate of the state is 93.4%, tribes' literacy rate in Attappady is only 62%. The Kurumba, one of the most vulnerable group is having literacy rate of 69.92 %. The other tribal groups, Irula, Muduga having 60.01% and 56.36% respectively, are lagging behind the Kurumba community in the realm of the literacy ( ITDP, Profile, 2018).

### Universe of the study

- ⌘ The feasibility study led to choosing Attappady region, and in that region, school going children of the tribal communities, aged between 13 to 18 years and studying in VIII standard to XII standard, to be the universe of the study. It comprises both boys and girls who are studying in schools from the chosen area, and are attending the high school or higher secondary school.
- ⌘ The universe of the study consisted of 1262 school going tribal children (634 boys +628 girls) in the classes VIII to XII from the day scholars and 644 (264 boys +380 girls) from the hostellers. In total, 1906 students form the universe of this study.

### Sampling Procedure

- ⌘ The researcher conducted feasibility study to know whether the study as envisaged could be held. On the basis of that as well as the researcher's own field experience, it was decided to study the status of tribal children and their problems related to education at high school and higher secondary level. In Attappady region, there are altogether eleven schools.
- ⌘ 20% of the Universe was to be selected as the sample from whom the primary data was to be collected. For this, a multi-stage random sampling to ensure adequate representation was adopted. Two schools each from each of the Panchayats totaling six schools were randomly selected in the first stage. In the second stage, from each of the school, from a sampling frame, proportionate number of girls and boys were chosen again through random sampling.

## Type and sex of the Respondents

Respondents	Boys	Girls	Total
Day Scholars (No. and %)	128(33.4)	125(32.6)	253(66.1)
Hostellers (No. and %)	51(13.3)	79(20.6)	130(33.9)
Total (No. and %)	179(46.7)	204(53.3)	383(100)

The above samples were selected through simple random sampling method with support of the main list and random table numbers.

## Research design

The researcher has used the descriptive research design which presents a profile of a group or describes a process, mechanism or relationship, or presents basic background information or a context. The social work research undertaken will help to describe the problems of the population under study. The researcher has described socio-demographic conditions, socio-cultural aspects, stigma discrimination, family related problems, and school and hostel related problems of the tribal children.

## Source of Data

Primary Data: The Researcher has used the interview schedule as primary data collection tool.

Secondary Data: The researcher visited academic libraries to collect the secondary data from the journals and thesis. The secondary data were derived and collected from the various sources, such as Integrated Tribal Development Project (ITDP), Palakkad, Kerala, Kerala Institute for Research, Training and Development Studies of Scheduled Castes and Scheduled Tribes (KIRTADS), Journals of Social Work, Anthropology and other social sciences, books on tribal and children and their problems, Government policy documents and documents on the schemes for tribal development and education.

It analyses the rights related to children, use of freedom thought, living status of the parents in the family, encouragement for school study, and problems related to alcoholic parents, diseases in the family and major income sources of the family.

**Table No: 1**

### Rights violated among the Respondents

S. no	Rights Violated	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Very Less	73	28.8	32	24.6	105	27.4



2	Some times	27	10.6	24	18.4	51	13.3
3	Very Much	153	60.6	74	56.9	227	59.3
	Total	253	100	130	100	383	100
	Chi square value	19.987	Df 4		P value	.001	

More than half of the tribal students (59.3%) say that their rights have been very much violated whereas 27 per cent felt very less violated. Among the day scholar, 60.4 per cent feel that their rights have been violated very much whereas 28.8 per cent felt very less violated. Among the hostellers, 56.9 per cent say that their rights have been violated very much but 24.6 per cent say their rights have been violated less a time. The child rights violations are one of the crimes to the child communities in this world. It should be rectified and justice to be retained.

### Type of the students and rights violated during schooling period

Statistical inference: there is no statistical evidence to prove that there is any significant difference between the perceptions of the school children of tribal communities residing in the hostel or attending school as day scholars, regarding the rights of tribal children being violated. The P value is .001 (Sig.).

Hypothesis testing:

There is significant difference between the type of students (day scholars and hostellers) regarding their perception on their rights being violated.

Null Hypothesis: There is no significant difference between the type of students (day scholars and hostellers) regarding their perception on their rights being violated.

The P value is .001 (Sig.). Therefore null hypothesis is accepted and the alternative hypothesis is rejected

**Table No: 2**

### Under Parent's Protection and Control

S no	Under Parent's Protection and Control	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Very Less	9	3.5	6	4.6	15	4.0
2	Some times	6	2.5	8	6.1	14	3.7
3	Very Much	238	94	116	89.3	354	92.4
	Total	253	100	130	100	383	100

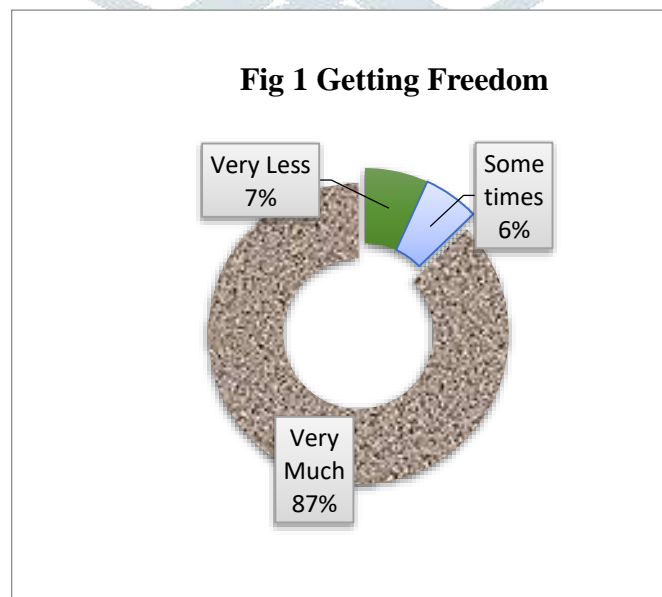
This table reveals that most of the students (94%) belonging to tribal community say that they are very much under parent's protection and control. 4.0 per cent say they are only very less under parent's protection. Among the day scholars, 94 per cent are very much under parent's protection and control whereas only 3.5 per cent protected very less. Among hostellers, 89.3 per cent under the protection and control of parents very much and 4.6 per cent under very less protection.

**Table No: 3**  
**Getting Freedom**

S no	Given Freedom	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Very Less	16	6.3	10	7.6	26	6.8
2	Some times	14	5.5	9	6.9	23	6.0
3	Very Much	223	88.2	111	85.3	334	87.2
	Total	253	100	130	100	381	100

The most of the tribal students (87.2%) feel that they are given freedom very much and only 6.8 per cent of the students feel that they are given very less freedom.

Among the day scholars, 88.2 per cent students say that they are given much freedom and only 6.3 per cent feel that they are given very less freedom. Among the hostellers, 85.3 per cent feel they are given freedom very much and only 7.6 per cent say that they are given very less freedom. Freedom is essential for children's creativity.

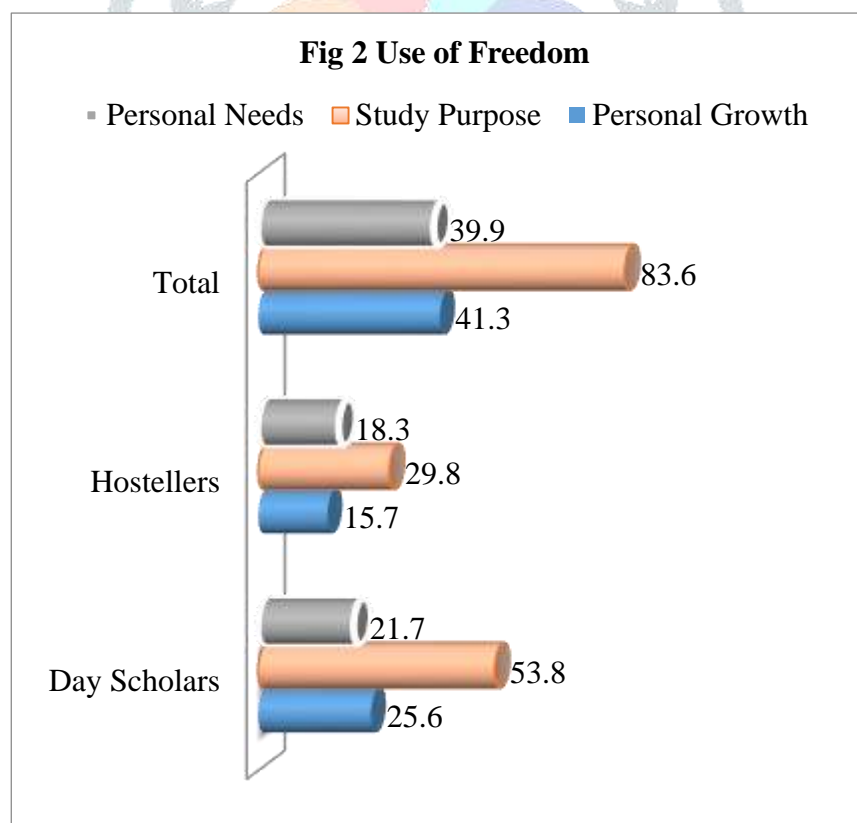


**Table No: 4**  
**Use of Freedom**

S no	Using freedom (Yes only )	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Personal Growth	98	38.7	60	46.1	158	41.3
2	Study Purpose	206	81.4	114	87.6	320	83.6
3	Personal Needs	83	32.8	70	53.8	153	39.9

The tribal students enjoy freedom and most of them (83.6%) use their freedom for the purpose of study. 41.3 per cent of the students use their freedom for personal growth and 39.9 per cent use their freedom for personal needs.

Among the day scholars, more than half of them (81.4%) use their freedom for their study purpose, 38.7 per cent use it for their personal growth and 32.8 per cent use it for their personal needs. Among the hostellers, 87.6 per cent of the students use their freedom for the purpose of study, 46.1% use it for their personal growth and 53.8 per cent use their freedom for their personal needs.



**Table No: 5**  
**Living status of the Respondents**

S no	Living with	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Living with Parents	139	54.9	65	50	204	53.3
2	Only with Father	10	3.9	14	10.7	24	6.3
3	Only with Mother	43	16.9	21	16.3	64	16.7
4	Grand Parents	61	24.3	30	23	91	23.8

More than half of the tribal children (53.3%) live with their parents and 23.8 per cent students live with grandparents. Besides, 16.7 per cent students live with their mother and 6.3 per cent live with father.

Among the day scholars, 54.9 per cent live with parents and 24.1 per cent with grandparents, while 16.9 per cent students live with their mother, 3.9 per cent live with their father. Among the hostellers, 50 per cent live with their parents and 23 per cent live with their grandparents, while 16.1 per cent live only with their mother, 10.7 per cent live with their father.

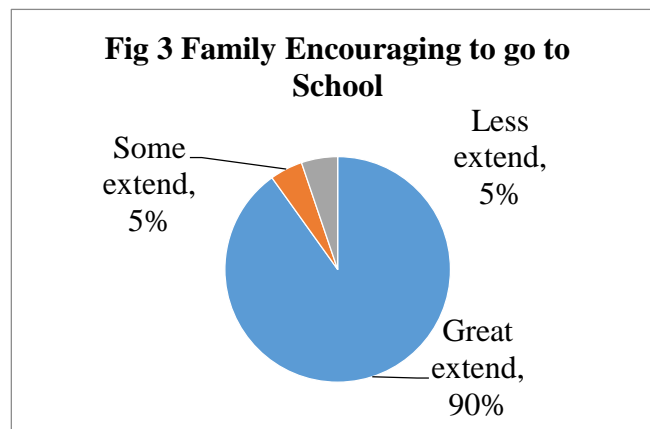
**Table No: 6**  
**Family Encouragement in Going to the School**

S no	Family Encouraging to go to School	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Great extend	234	92.4	111	85.5	345	90.1
2	Some extend	7	2.8	11	8.4	18	4.7
3	Less extend	12	4.8	8	6.1	20	5.2
	Total	253	100	130	100	381	100

Most of the families of tribal communities under study (90.1%) encourage their children to go to school, and 4.7 per cent of them to some extent and 5.2 per cent to a lesser extent.

Among day scholars, the majority of the family people (92.4%) encourage them to go to school to a great extent whereas 4.7 per cent to a less extent encourage them to go to school. Among the hostellers, 85.3 per cent are encouraged to go to school a great extent by the parents and 6.1 per cent less extent.





**Table No: 7**  
**Appreciation by the Parents on Academic and Sports**

S no	Parents Appreciate on ( Yes only )	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Academic Performance	241	95.2	123	94.6	365	95.0
2	Sports	231	91.3	113	86.9	344	89.8

Most of the students (95%) reveal that their parents appreciated them on their academic performance and 89.8 per cent of them appreciated on sports. Among day scholars, the majority of them (95.2%) say that their parents appreciated them on both academic performance and sports (91.3%) whereas among the hostellers, 94.6% of the parents did the same for academic performance and sports (86.9%).

**Table No: 8**  
**Volume of Spending Money for Education**

S no	Spending Money for Your Education	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	High Participation	231	91.3	21	93	352	91.9
2	Medium	14	5.5	1	0.7	15	3.9
3	Low Participation	8	3.2	8	6.3	16	4.2
	Total	253	100	130	100	381	100

The family of the tribal students spends money for their education. According to the respondents, most of them have high level (91.9%) participation in spending money for their children's education. only 4.2 per cent have low participation in spending money for their children's education.

Most of the day scholar students (91.3%) say that their parents have high participation to spend money for their education whereas 5.5 per cent say their participation is medium and 3.1 per cent has low level of participation only. Among the hostellers, 93 per cent say that their parents have high participation in spending money for their education whereas 6.1% say their participation is low in spending money for their education.

By and large, about 92% of the parents are interested in the education of their children in the tribal communities.

**Table No: 9**  
**Use of Alcohol by the Family Members**

S no	Family Members Use Alcoholic	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Yes	149	58.8	81	62.3	230	60.1
2	No	104	41.2	49	37.7	153	39.9
	Total	253	100	130	100	381	100

While analyzing the use of alcohol by the family members, the majority of the family members (60.1%) are reported to be alcoholic. Among the family members of the day scholars, 58.8 per cent use alcohol while 62.3 per cent of the family members of the hostellers do so. Drink is part of the a culture of the tribes. Most of the tribes are consuming alcohol as normal practice in their life.

**Table No: 10**  
**Those who Use Alcohol at Home**

S no	Those who Use Alcoholism	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Father	153	60.4	67	51.5	220	57.4
2	Mother	0	0	8	6.1	8	2.1
3	Both	3	1.1	4	3	7	1.8

4	None	97	38.5	51	39.4	148	38.6
	Total	253	100	130	100	381	100

This study finds that among the family members of the tribal students, 57.4 per cent of the fathers use alcohol at home, about 2.1 per cent of family mothers drink and 1.8 per cent of both father and mother use alcohol. Among day scholars' family, 60.4 per cent fathers drink, and among the hostellers' family, 51.5 per cent fathers use alcohol. Among the tribes, men are consuming alcohol regularly. The drinking habits affect their children's education.

**Table No: 11**  
**Domestic fight**

S no	Parents Fight at Home	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Rarely	148	58.4	70	53.8	218	57.0
2	Some times	33	13	15	11.5	48	12.5
3	Often	72	28.6	45	34.6	117	30.6

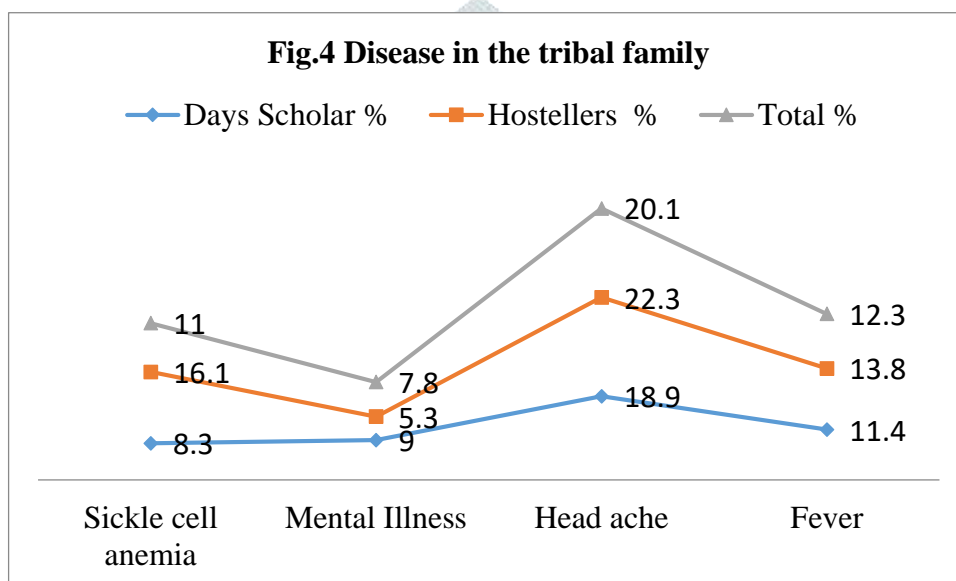
More than half of the parents (57%) rarely fight at home whereas 30.6 per cent of the family members in tribal student's parents often fight at home. Remaining 12.5 per cent sometimes fight at home. Among the day scholars, 58.4 per cent parents rarely fight at home and 28.4 per cent often fight at home and 13 per cent fight only some times. Among the hostellers, the respondents perceived that 53.8 per cent parents rarely fight at home, and 34.6 per cent often fight at home. Conflicts and quarrels are affecting the students' life and study.

**Table No: 12**  
**Disease in the tribal family**

S no	Disease in your family (Yes Only)	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Sickle cell anemia	21	8.3	21	16.1	42	11.0
2	Mental Illness	23	9	7	5.3	30	7.8
3	Head ache	48	18.9	29	22.3	77	20.1
4	Fever	29	11.4	18	13.8	47	12.3

While analyzing the health condition of the tribal community and the various diseases in their families, the family members of the students have got head ache (20.1%), fever (12.3%), sickle cell anemia (11%) and mental illness (7.8%). There is need for specific health intervention for the tribal population to overcome their diseases and ill-health conditions.

Among day scholars, 18.9 per cent are affected with head ache, 11.4 per cent with fever, 9 per cent mental illness, 8.3 per cent sickle cell anemia. Among the hostellers, 22.3 per cent family are affected with head ache, 16.1 per cent with sickle cell anemia, 13.8 per cent with fever and 5.3 per cent with mental illness. About 7 per cent to 20 per cent of the Respondents think that, their family members are affected by some illness. The sickle cell anemia is a hereditary disease. There is a need to give awareness and consciousness to prevent this disease passing on to their children also.



**Table No: 13**  
**Major Income Source of the Family**

S no	Major Income Source of the Family	Day Scholars (N= 253)		Hostellers (N=130)		Grand total (N=383)	
		No	%	No	%	No	%
1	Animal Husbandry	40	15.8	21	16.1	61	15.9
2	Farming	26	10.2	11	8.4	37	9.7
3	Coolie	156	61.6	86	66.1	242	63.2
4	Government employee	31	12.4	12	9.2	43	11.2
	Total	253	100	130	100	381	100

Among the students belonging to tribal community, the majority of the students come from poor family background, and the major income of the family is from the coolie work (wage labour) of the



parents.(63.2%). About 15.9 per cent of the family's major source of income is from animal husbandry and 11.2 per cent of the tribal students' parents are government employees and the remaining 9.7 per cent depend on farming.

The major source of income of the 61.6 per cent of the day scholars is coolie work, 15.8 per cent of the family of the day scholar's major source of income is on animal husbandry, 12.2 per cent of the parents are government employee and 10.2 per cent depend on farming.

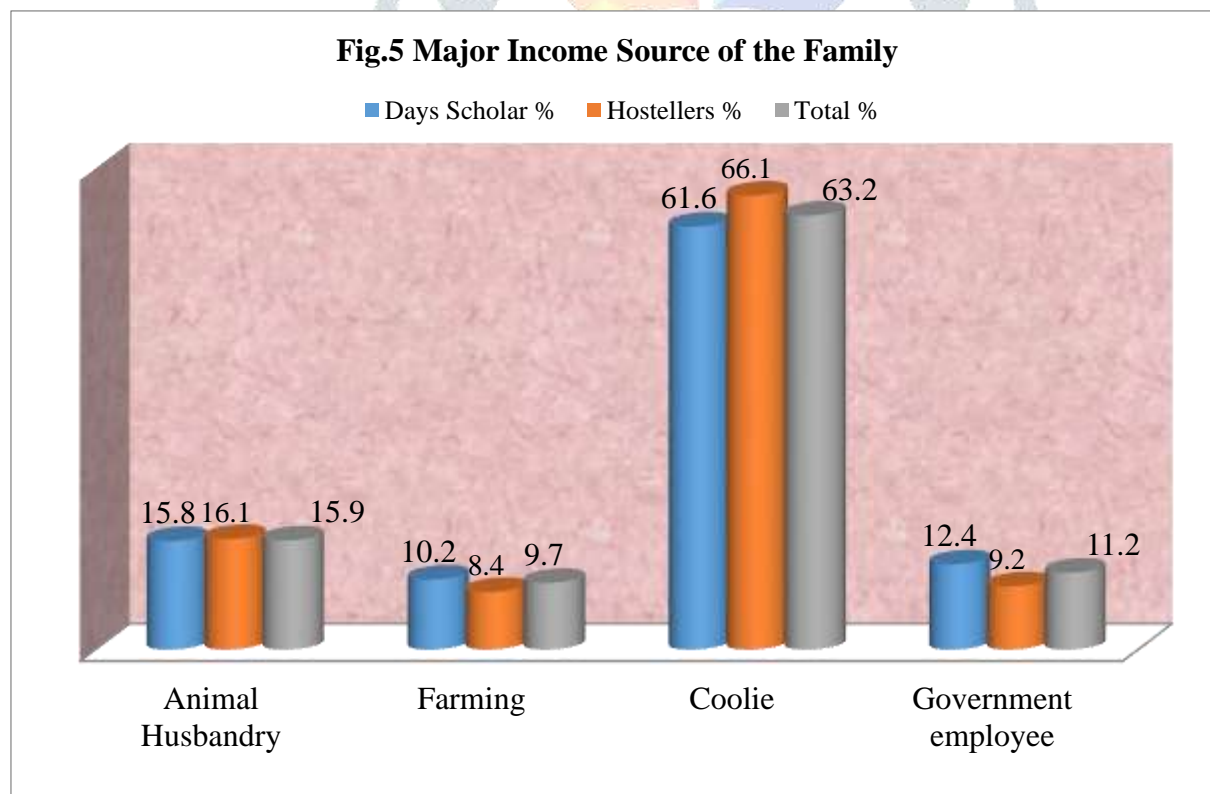
Bindu S. and Viswanathan (2008) reported that only 5 per cent were settled agriculturists as main source of livelihood.

Among the hostellers, 66.1 per cent family's source of income is coolie work, 10.4 per cent had animal husbandry as source of income, 9.2 per cent government employee and 8.4 per cent find farming as source of income.

Among the day scholars, about 40.7 per cent of parents are coolie/ daily wagers and 10.4 per cent of the parents earned their livelihood through rearing cattle /Animals. Similarly among the hostellers, 22.5 per cent of the parents are daily wagers in this study.

This study concludes that the majority of the parents/family is daily wagers (63.2%). Due to this reason, the students prefer hostel study. Significantly 11.2 per cent of the parents are in Government services. There is a need to have economic development programmes / schemes for the families of daily wagers and for their economic empowerment.

**Fig.5 Major Income Source of the Family**



## Suggestion

- δ About 30.6 per cent of the family members or parents of the respondents are creating family conflicts, quarrels and fights. The school authorities have to organize parental counseling session for the parents and family members.
- δ About 7 per cent to 20 per cent of the respondents feel that their family members are affected by some illness. The sickle cell anemia is a hereditary disease. There is a need to give awareness to their children starting from school prevent this disease.
- δ About 36.8 per cent of the students are not accepted by the school teachers due to their educational performance and discipline. Training should be imparted to teachers so that they accept and treat all with dignity, irrespective of their background.

The tribal students (35.8%) are having less social interaction with inmates / class mates. There is need for a lot of socialization activities during the class hours. In total, 12 per cent to 35 per cent of the respondents are faced with the severe neglect from the teachers, hostel mates as well as class mates. There is need for specific professional support for socialization and inter personal skill development for the students in the school. 21.9 per cent students say that often they face the stigmatized situation and 21.6 per cent say that often they face various forms of discrimination in their schools. It should be rectified by the school authority through meaningful professional intervention for facilitating positive disposition in non-tribal teachers and students towards children of tribal communities.

- δ The government has to initiate steps to ensure that hostels meant for students of tribal communities are equipped with professionally trained personnel for psycho-social care of the students.

## Conclusion

This consists of relevant findings about the tribal students. About 59.3 per cent of the students' rights are violated but 90.1 per cent of the families are encouraging the students to complete schooling period of their children. It is one of the positive reasons for the improvement of the literacy rate in the tribal communities. The students are facing problems from the alcoholic parents (60.1%), quarrels of parents (30.6%) and diseases (7 to 20%) in this study.

The socio-economic profile of the tribal community indicates that it is lower compared the mainstream population of the Kerala state. Income, education, occupation and status are lower than those of the mainstream population.

They were found to be valuing their culture, majority of them being informed about their administrative, agricultural, religio-spiritual and cultural traditions and happy and proud about them, though the level of awareness about them was found to be wanting. The main point of comparison – dwelling in the hostels and dwelling at home – apparently did not make a drastic difference, except that they had lesser opportunities to get familiar with their heritage. The study points to similar trends regarding various aspects

of development among girl and boy students, irrespective of their habitat and community. Majority of them were found to be interested in coming to school, though their aspirational level and motivational levels have to strengthened, through professional support.

The tribal school education and hostel training have to be re-looked at with adequate inputs on various aspects of their life and culture, and redesigning training components of teachers appointed in tribal setting. Tribal development plans and Tribal sub plan (TSP) have to include tribal education and make provisions for professionally trained personnel for ensuring their sustainable development. The research findings have to be shared with the school authorities and governmental and voluntary sector agencies and personnel so as to spread awareness and gather relevant insights for future intervention. The researcher also proposes component for student and staff training to address some of the issues identified in the study as a professional follow up intervention.

#### Components to be incorporated in the education of Tribal Children

No	Component	Method of Training	Duration (hours)
1.	Tribal Agriculture	Orientation and field visit	3 hours per month
2.	Goal of life	Motivational Talk	1 hour per month
3.	Tribal community administration	Interaction with Ooru Moopan and Visit to Panchayath office	5 hours once an year (One day Visit)
4.	Health maintenance and prevention of illnesses like sickle cell anemia	Participating in school health camps School to organize regular health camp	Bi annual (two hours)
5.	Orientation towards tribal culture, art and skills related to tribal life-style	Conducting Tribal Mela Celebrating of Indigenous day	One day Once in an year

## Components to be incorporated in Teacher Training (Continuous Education)

No	Component	Method of Training	Duration (hours)
1.	Goal setting by students	Personality Development Programmes	2 hours in a month
2.	Familiarizing the students with their tribal culture	Visits, interaction with the elders from the tribal community	Following the norms of that day (e.g. puberty ceremony)
3.	Psychological support and care of the students	Counselling Team Building class Teachers Enrichment programme	2 hours per week both for the students of the school and hostels
4.	Equal dignity of individuals & treating children of tribal communities with dignity	Behavioural code as to how to treat individuals with dignity and how to avoid practices that are discriminatory Right based session	2 hours

## ANNEXURE

## SELECTION OF THE STUDY AREA

AREA	NAME
State	Kerala
District	Palakkadu
Taluk	Mannarkadu
Block	Attapady
Panjayath	Agali, Pudur, Sholayoor
No. Of Schools	6
No. Of Hostels	6

## UNIVERSE/ POPULATION OF THE STUDY

S No	Name of the school	Day scholars			Hostellers			Grand Total	%
		Boys	Girls	Total	Boys	Girls	Total		
1.	GTHS, Sholayoor	153	173	326	69	108	177	503	26.39
2.	GVHSS, Pudur	124	75	199	55	4	59	258	13.53
3.	GVHS, Agali	196	168	364	55	149	204	568	29.80
4.	Arogyamatha HS, Kottathara	69	124	193	37	50	87	280	14.69
5.	Mount Carmel HSS, Jellipara	60	60	120	-	39	39	159	8.34
6.	St.Peter's HS, Kookampalayam	32	28	60	48	30	78	138	7.24
	Total	634	628	1262	264	380	644	1906	
	Per Cent			66.22			33.78		100



**Table for sample size (20%)**

Sno	Name of the school	Day scholars			Hostellers			Grand Total
		Boys	Girls	Total	Boys	Girls	Total	
1.	GTHS, Sholayoor	153	173	326	69	108	177	503
	<b>Sample size (20%)</b>	<b>31</b>	<b>34</b>	<b>65</b>	<b>14</b>	<b>22</b>	<b>36</b>	<b>101</b>
2.	GVHSS, Pudur	124	75	199	55	4	59	258
	<b>Sample size (20%)</b>	<b>25</b>	<b>15</b>	<b>40</b>	<b>11</b>	<b>1</b>	<b>12</b>	<b>52</b>
3.	GVHS, Agali	196	168	364	55	149	204	568
	<b>Sample size (20%)</b>	<b>39</b>	<b>34</b>	<b>73</b>	<b>11</b>	<b>30</b>	<b>41</b>	<b>114</b>
4.	Arogyamatha HS, Kottathara	69	124	193	37	50	87	280
	<b>Sample size (20%)</b>	<b>14</b>	<b>25</b>	<b>39</b>	<b>7</b>	<b>10</b>	<b>17</b>	<b>56</b>
5.	Mount Carmel HSS, Jellipara	60	60	120	0	39	39	159
	<b>Sample size (20%)</b>	<b>12</b>	<b>12</b>	<b>24</b>	<b>0</b>	<b>8</b>	<b>8</b>	<b>32</b>
6.	St.Peter's HS, Kookampalayam	32	28	60	48	30	78	138
	<b>Sample size (20%)</b>	<b>6</b>	<b>6</b>	<b>12</b>	<b>10</b>	<b>6</b>	<b>16</b>	<b>28</b>
	Total	634	628	1262	264	380	644	1906
	<b>Sample size (20%)</b>	<b>127</b>	<b>126</b>	<b>253</b>	<b>53</b>	<b>77</b>	<b>130</b>	<b>383</b>

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