



# A Study on Educational Status & Hygiene Environment of Tribes in Villupuram District

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## **Abstract:**

Scheduled Tribes are geographically secluded, socioeconomically isolated and marginalised communities of India. They are often illiterate or less educated despite several efforts from the government through programmes/schemes. The policymakers' little attention to ST population has led to high school dropout rates and consequently, it has directly impacted the overall educational status of the tribals.

Literacy and human development are keys to any quantitative social change and those two factors influence demographic behaviour. The reservation policy has opened the gates of education to Scheduled Caste and Scheduled Tribes low privileged groups" caste men as well as women. With this background an attempt was made with the objectives; to study the parental objective in educating the respondents, to find out the reasons for taking education and financial aid for children and to assess the difficulties faced by them. The study was based on the primary data that was collected with the help of well-structured and pre-tested interview schedule, administered to 600 respondents in the Nilgris in two blocks. A purposive random sampling method was adopted in data collection. From the findings of the study, that the given opportunities were not utilized fully; sometimes they were opposed by their own caste people, which resulted in conflicts, problems and tensions. The study suggested that, Massive community programme could be taken with a view to change the

aspiration levels of the disadvantaged children and a crèche attached to the school may lighten the domestic burden of school girls. To conclude, as education of women brings out change of the standard of living and their entire family system.

The main objective of the study was to identify the educational status of ST population in the State of Tamilnadu. The present study is based on government reports, i.e., Census and it is meta-analytical in nature. This study, though limited in scope, clarifies the educational status of Tribe population in Tamilnadu. It presents a comparative analysis of the available data on the ST population of Rajasthan with the total population of India. Critical scrutiny of the data revealed that in spite of high enrolment in all levels of education, literacy is quite low in comparison to the other categories. They have even the lowest transition rate from primary to upper primary level and secondary to higher secondary level of education. The dropout rate is also high among them. Despite several Central and State government initiatives for the ST population, the tribal groups still remain unreached and vulnerable. The study proposes that the Educational status and sanitation of tribes in kalvarayan hills of Villupuram district.

### **Introduction:**

Review of literature is an existing task calling for deep knowledge and clear perspective of investigation. Literature consists of books, journals, reports and research thesis and newspaper. The aim of this chapter is to record briefly a survey of literature related to the problems under study. A literature review helps to get a basic knowledge of information about the area of research to starts with the selection of a problem for research, formulation of hypothesis, continue supports in various stages of the research process, findings until it ends with report writing.

“Educational Research is meant here the whole of the efforts carried out by the private or public bodies in order to improve educational method and educational activity in general, whether involving scientific research at a high level or more modest experiments concerning the school system and educational methods” Lazersfed and sieber.

In this chapter some of the relevant literature both in abroad and India are discussed under the following headings i. Malayali Tribe ii. iii. School and school related factors iv. NGO contribution 2.2 PREVIOUS WORK ON MALAYALI TRIBE There are 36 tribes in Tamil Nadu. The Malayalis tribe is the largest tribal group in Tamil Nadu, South India.

A rapid survey-cum case study was undertaken in Kalrayan Hills of Salem District of Tamil Nadu to assess the socio economic conditions of the tribal people therein and the impact of Tribal Sub-Plan in improving their level of living. Educationally, the area is backward. Villages lack proper schools and other facilities though there are some primary schools in the vicinity. For higher studies, one has to go to Karumandurai where there is a higher secondary school. But lack of transportation facilities restricts the movement of students especially girls.

**Richards F.J.** in 1918 studied Malayali culture and tradition and it has become a source of information in the district gazettes.

**Karthigeyan.V (1972)** reported that after India's independence, the entire area in the state was brought under the district administration except the territories of three jagirdars in Kalrayan hills.

**Sherring (1975)** woodmen and shepherds and are not as uncivilized as many other hill tribes.

**JakkaParthasarathi (1988)** attempt to study the Malayali of Jawadhi Hills, Tamil Nadu. His study reveals the fact that Malayali were a caste group became Malayalis after migration to the hills are not so civilized but still leading a primitive cultural life. Being a patrilineal society, the mode of residence among the Malayali is patrilocal.

**Ambashts N.K. (2001)** explored that Malayali tribe is the major tribe and are engaged in permanent agriculture and work as plantation labourers. 138 The Malayalis are a patriarchal society and have a nuclear family, with women having a control over family expenditure. Marriage among Malayalis involves alliance with exogamous groups which are equal in status with cross cousin marriage as most preferred form of marriage. They use Tamil language and script. The girls are usually withdrawn from school after puberty.

**Karuppaiyan. V (2001)** studied the Malayalis of Kalrayan Hills history and revealed the fact that on 25.8.1976 the Government took over the possession of the area under district administration. The relief measures were extended to the people under Abolition of Bonded Labourers Act, 1976 and Debt Relief Act, 1976 and the families were released from the clutches of the jagir administration. The Nattans, the Moopans, and the Kanganies were kept under the control of the special Thasildars of the area. Le Fanu, Manual of the Salem district 1 explained that Malayali, on the Kalrayan mountain in the shape of a Sivalingam, and scared

away SeelaNayakan, the vettuva ruler of the mountain. The God gave the mountains to the five sons of Periya Annan, directing them to come and take up residence here. The temple of Kariraman is in the village of Kariyakovil in PeriyaKalrayan Nadu. The five brothers, with their followers, settled in the mountains, intermarried with the Vettuvar and lived under a sort of theocracy of which Kariraman was the supreme ruler. The Kalrayan Malayalis remained independent and were not subjected by the rulers of the plains for a long time. Even during the colonial period, they refused to become tax-paying either to Hydherali or ThippuSulthan, they refused to pay taxes to the British. They denied that they were British subjects, maintaining that the British only got what Thippu Sultan had and that he never owned their country. The even the energy and perseverance of Read and his assistants. There the jungles were too thick for even a surveyor to penetrate, and the inhabitants, for taxes for many years even after the rest of the country was subjected by the British. The company persevered in its attempts to bring the mountain under its control. It resorted to false accusations against the inhabitants such or Longley tried to force the Malayalis to relinquish the mountains to the British rule. His actions were not upheld by the government as the assent to the lease was obtained under duress. In the 1880s, following compromises, the Kalrayans were brought under the British rule. During 1881, the Kalrayan was divided under the Zamindhari system. It is probable that Seela Nayakan. A Vettuvar chief was a rent-collector for the company. After he was killed in an encounter with the Malayalis, his palayam was split into the following five Nadus: Chinna Kalrayan Nadu (22 Villages with the population of 2,615), Periya Kalrayan Nadu (38 villages with the population of 3,373), Jadaya Kavundan Nadu (39 villages with the population of 5,645), Kurumba 140 Kavundan Nadu (38 villages with the population of 4,467), and Araiya Kavundan Nadu (18 villages with the population of 1,654). At present, the Kalrayan Malayalis live in more than forty villages which lack approach roads,

**Parimurugan .K (2001)** studied the Malayalis of top Senattupatti, Thiruchirapalli, Tamil Nadu found that impact of education given new employment opportunities to many tribal youths. The society which was once isolated has now become integrated with the larger society and the economy of the state and the nation.

**Sivanesan L.K (2001)** in his paper on fifty Years of Tribal Development: A case study of Malayalis of Pachaimalai Hills, Tiruchirapalli revealed that the change is visible in their dress, in the maintenance of their house, in their impulse to educate their sons and daughters

in higher education, in their efforts save money from income, and to modify their life style in tune with the change of times. He also discovered that the time spent since 1952 and the huge amount allotted for purpose of education of the Malayalis have not given satisfactory result in terms of their employment position and number of people in government and private sectors. He recommended that the Malayali people organization must take very effective steps to educate their sons and daughters and voluntary care must be taken by the parents to bring their children to the schools. Stephen 141 Tamil Vellala caste who retreated to the hill tracks when the Muslim rule

## Background

Malayalee, (Mala means Hills and yalee means rulers) rules of Hills is one of the primitive tribes in India living in Jawadhu and Kalryan Hills of Tamil Nadu. At Keel Cheppli, we can find stone houses, constructed 5000 years before. Jawadhu Hills is spreaded over Vellore District and Tiruvannamalai District. Around 80 thousand population live in Jawadhu block. Out of this 98% are from Tribal community and 2% are from other caste, predominantly Dalits and Vanniyars. The hill is around 2315 to 3000 feet higher from sea level. This Jawadhu hills is popular for Sandalwood, Teakwood and Rosewood and different herbal species. Elephants, forest buffalows, monkeys, foxes and deers are available in plenty as forest animals. These are three bus routes, one from Vellore ,one from Alangayam and another from Tiruvannamalai. From the main road, one has to walk for 3 kms to 10 kms to reach the hamlets. There are 11 panchayats and 229 hamlets with in the radius of 150 square kilometers.

## Objectives:

- To study the level of Education of Tribal group.
- To study the level of Sanitation and Hygiene of tribal people at Kalrayan Hills.

## Methodology:

India is one of the largest concentrations of tribal population in the world. According to the census of 2001, the tribal population in India is 67.76 million constituting 8.08 percent of total population. There are about 449 Tribes and sub – Tribes in different parts of India. Most of the Tribes live in well defined but isolated hilly areas, which are often inaccessible and relatively underdeveloped and poorly integrated with the rest of the nation. Hence, tribal

communities in Nilgris district also followed distinctive culture. The present study was conducted in The Nilgris in two blocks viz., girl children in five groups of tribes namely Todas, Kotas, Kurumbas, Paniyas and Kattunayakans sample of six hundred respondents from each group of Tribals from two blocks viz., Udagamandalam and Kothagiri. The locale of the study was confined to two blocks limits on the grounds of easy collection of data and time constraint. The total sample consisted of 600 respondents were selected by adopting purposive random sampling technique. The present study is based on primary data, by administering an interview schedule to the selected respondents to collect the information required. The interview schedule was first pre-tested to check for clarity and specificity and the necessary modification were made on the basis of the experience gained during pre-testing. The field investigation and data collection for the study were carried out during the period from November 2010- January 2011. Data collection were tabulated and analyzed for the purpose of giving precise and concise information. Central Government and state Government offices, Universities, hospitals, colleges, schools and other offices where women were employed extended their cooperation.

Their chief reason seems to be lack of guidance. A few could not cope up with the syllabus as it was too heavy and they could not give enough attention. **Corrective measures for dropout syndrome:**

1. Incentive in the form of free books, food and clothing would be useful but should not be freely available. Some work in turn should be extracted from them in the nature of vocational training with available natural resources.
2. Massive community programme could be taken with a view to change the aspiration levels of the disadvantaged children.
3. A mobile school room would be ideal and
4. A crèche attached to the school may lighten the domestic burden of school girls.

## **RESEARCH DESIGN**

Kalrayan Hills region has been selected for the study, because the researcher has observed that the regional has sufficient number of ST population for the study, the following hills are taken to study Kalrayan hills from Salem district.

## **9. DATA COLLECTION METHOD**

### **PRIMARY DATA**

The data was collected through well-structured questionnaire, which comprises of general information, for socioeconomic condition in tribal people.

### **SECONDARY DATA**

The secondary data was collected through various books, journals, articles“, periodicals, newspapers, websites, and theses.

### **SAMPLE METHOD**

Convenient sampling has been adopted for the study. This sample was collected by convenient method to the accessibility and reliability of the respondents in Kalrayan Hills region.

### **SAMPLE SIZE**

The total sample consists of 150 respondents from Kalrayan Hills region.

### **TOOLS USED FOR ANALYSIS**

Various tools used and graphical representation is made for easy understanding of the analysis like as simple percentage method.

### **LIMITATIONS OF THE STUDY**

The study is based on the options received from the socio economic condition of tribal people. The study mainly focused on the socio economic changes in tribal people.

The study is made to know the role of socio economic condition of tribal people in Kalrayan Hills at Salem district. Incomplete and wrong information and non-responses to some questions could not be avoided. The data relating to Salem district are not available continuously for the period of the study. Hence the available data from the concerned area have been taken for the study.

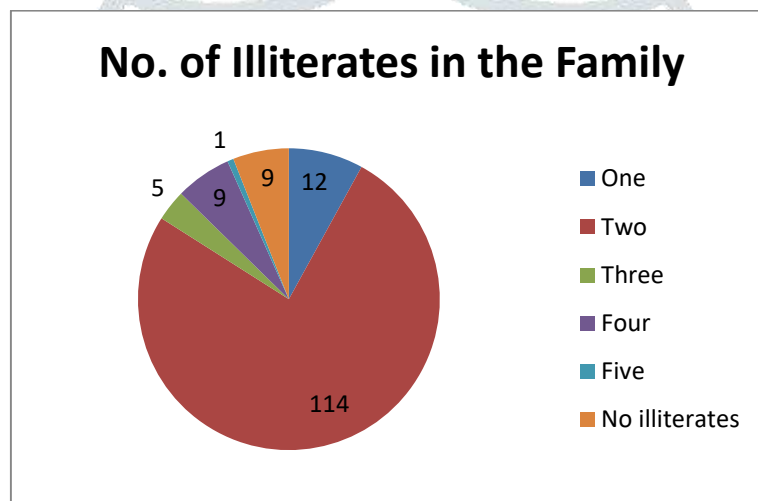
### **Source: Primary Data**

The above table shows the gender of the respondents, 64% of the male respondents. 36% of the respondents opined that female responds. To conclude that majority of the male respondents are male.

**Analysis and Interpretation:****Table 3.1: Information Related to Education**

No. of Illiterate in the family	No. of Respondents	Percent
One	12	8.0
Two	114	76.0
Three	5	3.3
Four	9	6.0
Five	1	0.7
No illiterates	9	6.0
<b>Total</b>	<b>150</b>	<b>100</b>

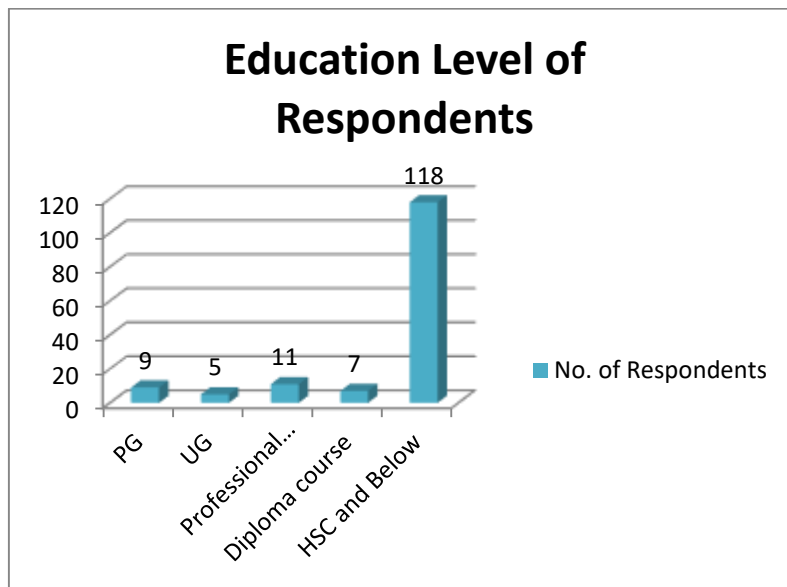
The above table shows that **76%** of the illiterate in the family are two members.

**Table 3.2. Education Level of Respondents**

Education level of Respondents	No. of Respondents	Percent
PG	9	6.0
UG	5	3.3
Professional Course(B.E /M.E, etc.)	11	7.3
Diploma course	7	4.7
HSC and Below	118	
<b>Total</b>	<b>150</b>	<b>100.0</b>

The above table shows the education level of respondents. Out of 150 respondents majority of the respondents (118) comes under HSC and below category.





### Number of Children pursuing school Education in the Family

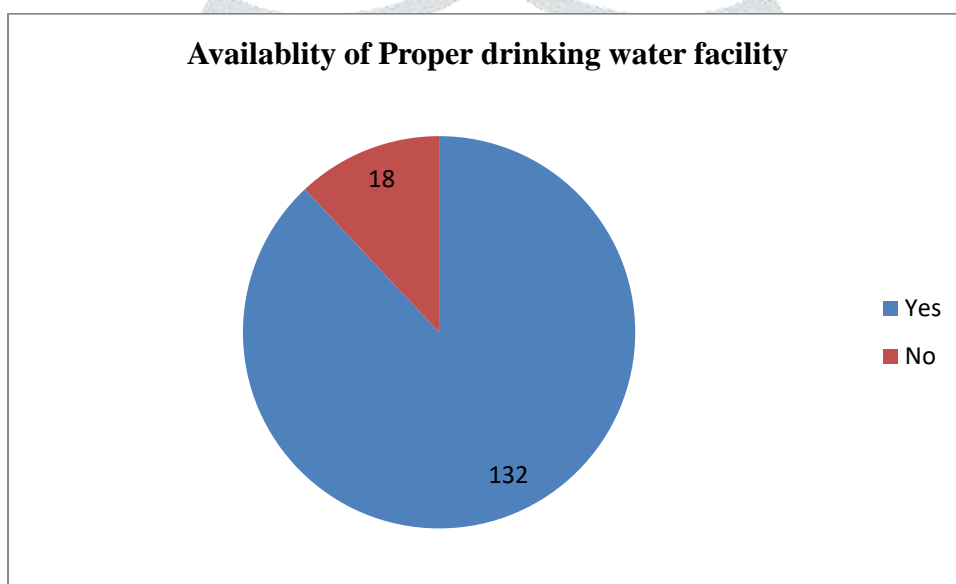
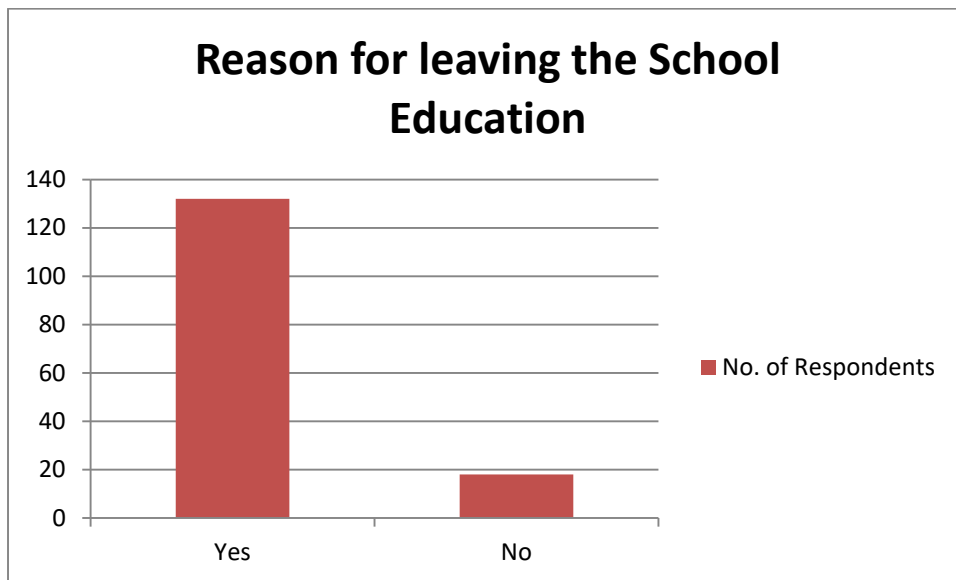
No. of children pursuing Schooling in the family	No. of Respondents	Percent
1-2	123	82.0
3-5	22	18.0
<b>Total</b>	<b>150</b>	<b>100.0</b>

The above table shows that about 123 respondents in the family of 1-2 category pursuing school education.

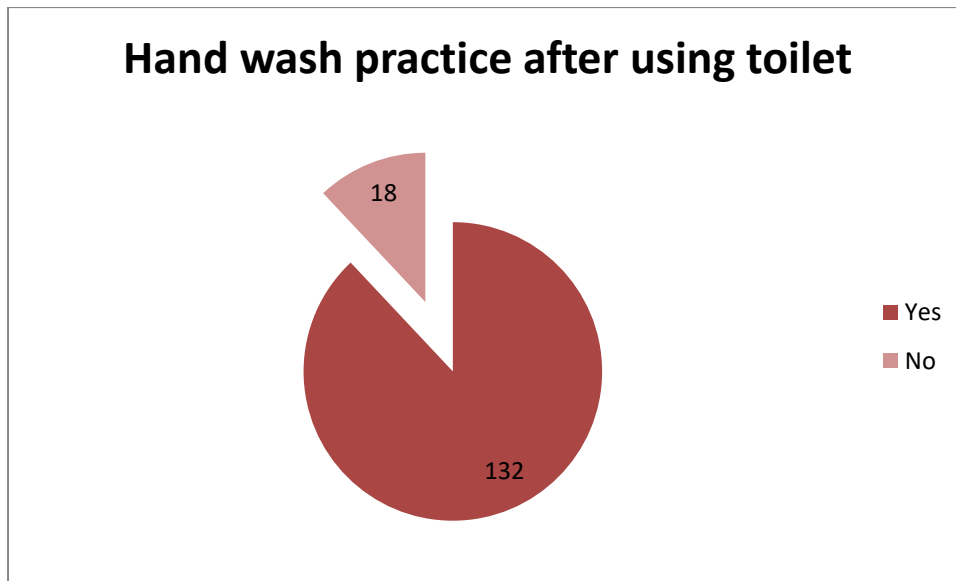
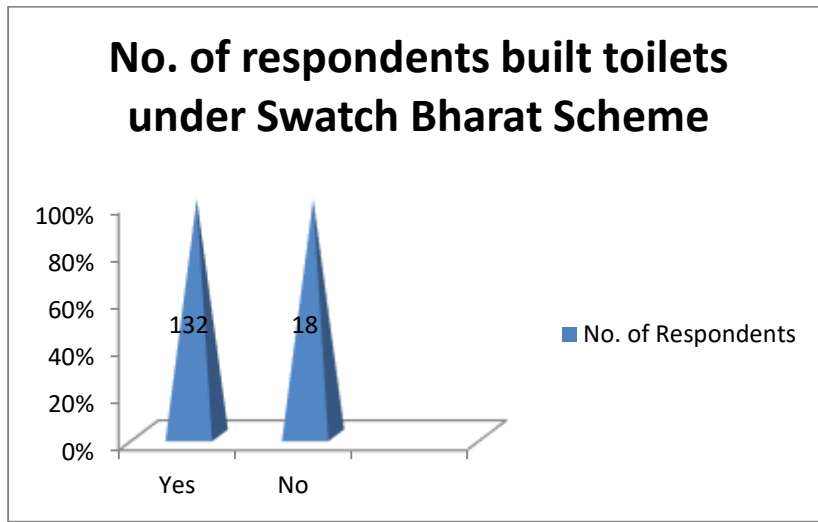
Table 3.4: Number of School Dropouts in the family

No. of school dropouts in your family below the age of 16	No. of Respondents	Percent
0	148	98.7
1-3	2	1.3
4-5	0	0.0
<b>Total</b>	<b>150</b>	<b>100.0</b>

Table shows the number of school dropouts in the family below the age of 16.



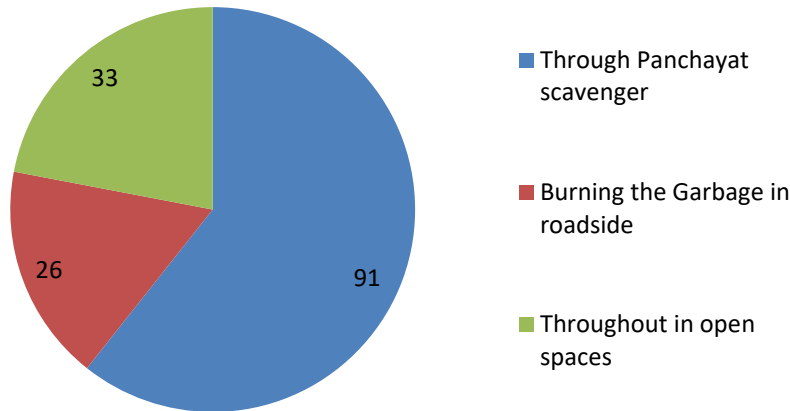
Do you have toilet facility at your home?	No. of Respondents	Percent
Yes	118	78.66
No	32	21.34
Total	150	100.00



Is there any open ditch in your area?	No. of Respondents	Percent
Yes	132	88.00
No	18	12.00
<b>Total</b>	<b>150</b>	<b>100.00</b>

How you are disposing Garbage in your area?	No. of Respondents	Percent
Through Panchayat scavenger	91	60.67
Burning the Garbage in roadside	26	17.33
Throughout in open spaces	33	22.00
<b>Total</b>	<b>150</b>	<b>100.00</b>

### Way of Disposing Garbages in your area



Where can you dispose the Plastic/Polythene bags?	No. of Respondents	Percent
Garbage	135	90.00
Throughout in open spaces	15	10.00
<b>Total</b>	<b>150</b>	<b>100.00</b>

### Conclusion:

After independence, the new constitution of free India made untouchability-un lawful, thus providing complete security to Scheduled Caste and Scheduled Tribes section of Indian society. But in reality, insecurity persists in many subtle ways. As a result, the given opportunities were not utilized fully; sometimes they were opposed by their own caste people, which resulted in conflicts, problems and tensions. To conclude, as education of a women brings out change of the entire family Scheduled Caste and Scheduled Tribes girls education should be taken up on a war footing if the unnatural protective discrimination has to come to an end within short period of time.