



A Role in Higher Education of Social Changes on Schedule Tribal in Kollihills

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Abstract:

Schedule Tribal education is a crucial component of the process's empowerment. Tribal education and empowerment enables tribal communities to secure access to education and the control of their land, forest, and water resources, as well as to sustain and promote viable alternatives for securing their livelihoods, meeting both basic needs and ensuring access to education. In 2011, only 63.1 percent of tribes had literacy rates. The ability of tribal communities to actively participate in local governance making decisions that affect their own lives is made possible through empowerment. Typically, Schedule Tribal students assist their parents with their day-to-day tasks. Additionally, the tribal communities are now almost entirely dependent on government kits and rations for survival, the Tribal children's education is disrupted, and their mental health is impacted, and many of the male members of their Tribal communities do not have access to basic human rights, education, or basic knowledge due to alcohol addiction. In this context, higher education is necessary because literate and wealthy communities around the world can protect themselves with knowledge and awareness during difficult times, whereas vulnerable populations face a completely different situation. Schedule a nation's socio-cultural and economic growth are greatly influenced by tribal higher education. Higher education serves to educate tribal students about how to empower disadvantaged groups to overcome poverty and ensure equitable development by providing them with training and skills. Higher education for tribal people in India lags behind that of other social groups when it comes to enrolling in higher education, despite the fact that it is a more effective tool for upward social mobility and the changing social conditions. The purpose of this paper is to investigate the structural and functional factors that contribute to the low enrolment of Schedule Tribal students in postsecondary tutoring and to propose a social change support that would provide somewhere to stay their inclusion in education policy.

Keyword: Schedule Tribal, Education, social change, social mobility.

Introduction:

In the contemporary era, Education and social change has made possibilities to enable livelihood opportunities at grassroots level particularly tribal communities. It is understood that when compared to the population of the country as a whole, Scheduled Tribes are a relatively recent and archaic group. The most powerful tool for gaining permission is educational social change, which can identify the marginalized. Education is essential to human development, but schedule tribal (ST) populations lack access to it and have a low literacy rate. This study is being conducted by the researcher to learn more about Kollihills. The study recommends that the Tribal Welfare Department adhere to the procedures that indicate the structural structure, human resources, and educational background. Education is an essential component of the empowerment process for health. Empowering tribal communities with their resources gives them the ability to control and gain access to their land, forest, and water resources, as well as offers viable alternatives for ensuring their livelihoods. As a result, empowerment is a collaborative process that enables tribal communities to actively participate in local governance (decision-making that affects their personal circumstances). In this paper, we look at both the same problems that Scheduled Tribe people face in terms of school access and equity and the problems that they face in a different way, which may necessitate different policy responses.

Tribes of Malayali:

"Resident of the Kollihills" is the definition of the word "Malai." During the new area, the Malayali people moved from the steppes to the hills and speak Tamil. Giving to the Thurston, the term Malayali is used to refer to people who lived on the kollihills. It is derived from the words Malai, which means hilly, and al, which means person. The word's etymology derives from the Malai Hills and ali society. The Malayali was given the status of scheduled tribes by the Indian government in (ST). The Malayali people requested themselves as a Malayali

Goundans, whole members of other people refer them by changed name likes Malayali's, Karalar, Goundars, Malai Jatikar and Kanchipuram Gounders. The Malayali community primarily resides in Tamil Nadu's popular hills. Salem, North Arcot, Tiruchirappalli, South Arcot, and Dharmapuri districts Malayali people receive reimbursements. They are present in the Jawathu district of the North Arcot, Elagiri, and Pudur Nadu hills. They are Kalrayans and hail from South Arcot, their home district. They are present in Salem district's Yercaud (Sherveroys) hills, Namakkal district's Kolli hills, Tiruchirappalli district's Pachamalai, and Dharmapuri district's Sithori hills. From Kanchipuram, the Malayali set out on their journey. The other brother went to the Pachamalai, the youngest brother went to the Kolli hills, and the oldest brother went to the Sherveroy and Kalrayan hills. Three brothers were also with them. Periya (Big) Malayalis and Kanchimandalam Malayalis are two names for Malayalis who live in the Shervaroy and Kalrayan hills. Chinna (Little) Malayalis are the names given to the communities that live in the Kolli hills.

Objective

- To know the socio-cultural backgrounds of singly education change in the society.
- To study the complex variables responsible for lower level of education among tribals;

- To review the effectiveness of different the educational programmes and their impact on tribals, and
- To assess the educational improvement gaps and suggest suitable remedial measures for improvement of their education
- To study the proportion of literacy and higher educational institutions in study region.

Education, Identity and Culture

In order to work with these communities, the animists of the Scheduled Tribes of India imitated crusaders. Supplying them with medical care, education, and the primary was a process of conversion that began around the turn of the 19th century. Today, animists can be found in many tribe areas of the country. Their distinct perspectives on education and information also reflect the shifts that have occurred between reformatory and alternative actions. Education makes it possible to work in industry or the government. The reformatory movement made use of respectability and status through economic mobility. Even today, intellectuals and leaders of Scheduled Tribes hold opposing views regarding the role of education; however, the reformatory perspective is reflected in the government's approach to ST education. According to the historical record, Kelly's political history has influenced how ST identities have changed in complex ways. Religion, for instance, has occasionally served as a literary device employed by dominant groups and sometimes as a catalyst for positive social change.

Education's Contribution to Economic Life:

One component of the issue is the Scheduled Tribes (ST) educational marginalization and oppression that conventional education does not address .The inability of mainstream education to provide opportunities for employment and upward economic mobility is the second major flaw. The majority of households belonging to Schedule Tribes (ST) are promised manual labour in the form of building work,, bone work, mining, searching, cultivation, or cropping. However, because mainstream education focuses primarily on developing mental skills, manual skills are frequently overlooked and undervalued.

Social Problems of Scheduled Tribes (SPST's):

The challenges faced by individuals since scheduled tribes Abuse and poverty, scientific and economic backwardness, and sociocultural disadvantages are some of the issues that arise when these tribes try to adapt to the mainstream or plains' population. The Some factors as acknowledged by Raha and Dubash Roy which have carried about changes in the tribal culture are: measures accepted by the government, advertisement facilities, spread of education, process of growth, job-related mobility, communal development projects, common contacts with the people who live next door ought to grow in the same direction as their genius and should refrain from imposing anything on them. We ought to make every effort to inspire their own traditional arts and cultures. We ought to make an effort to train and organize a group of their own employees to carry out the work of administration and progress. The recent education system in India made local language and literature famed in the country. The New social and religious reforms occurred soon after. Indians started growing their cultural heritage as they had extra knowledge about them.

The problems that's why the literacy rate and school employment of tribal child is below average.

- Negative Parental Attitude.
- Basic Amenities in School.
- Communication problem.
- Lack of Trained Teachers.
- Lack of Transport Facilities.
- Government Laws for Upliftment.

The steps to improve tribal education

Education: The Manner extra tuition lessons and non-formal school.

Health: Run interrupted health camps.

Livelihood: Conduct career training camps that help tribal youth to earn in their neighborhood and promotes Self Help Groups.

Culture: Organizes performances of traditional stories, dances, and tribal holidays.

Lifetime style in Malayali Tribes:

The majority of the tribes' primary source of income is agriculture, which they supplement with activities like hunting and raising livestock. Their agriculture is unproductive, unprofitable, devoid of irrigation facilities, and seasonal in nature. According to the kollihills forest report from 2007, cultivators make up 58.8% of the Malayali tribe. 70% of the population relies on agriculture for daily sustenance. They mostly grow food crops, vegetables, and fruit-producing trees. The groundnut, millet, pearl millet, rice, ragi, and other food crops that are grown in the area are plentiful. Chow-chow, pumpkin vine, and coccidia are the yield-producing vegetable crops that were discovered. Higher education in India is slowly spreading and rebuilding the situation to make 'New India' as one of the lively knowledge economies of the world. Indian education scheme is reconstructing the issue as network of research, knowledge, and training knotted with deep sense of social responsibilities, encouraging community involvement and social participation.

Tribal Education's Issues:

The field of tribal education faces numerous significant difficulties. The following are the details:

Language of choice: The language is one of the primary barriers that prevent tribal children from receiving an education.

Where the Village Is: The physical barriers prevent children from tribal villages from attending school in nearby villages.

Financial Situation: The tribal people's financial situation is so bad that they don't want to give their children or their laborers permission to go to school.

Lack of proper monitoring:

Poverty & Low socio-economic status Scarcity is a leading factor of tribals payable to the poor financial condition tribals are not full fill their suitable needs. The Majority of tribal occupied in disorderly sector with their children.

Tribal students Problems

- Language problems
- Level of understanding problems.
- Lack of interest in formal education.
- Medium of instruction
- Problems of school atmosphere and educational system.
- House hold work caring of younger brother & sisters and allied work.
- Distance of school and transportation.
- Health problems increase absenteeism in school.
- Movement of parents for livelihood resolve out of the state.
- Absence of inspiration to education.

Problems of Teacher & Higher level:

- Delay in joining the school by the transfer teacher.
- Neutral attitudes to tribal education.
- Language problems of non- tribal teacher.
- Do not get proper motivation from higher authority.
- Extra work beyond the teaching.
- Lack of interest to serve in interior area tribal areas.
- Non availability of sufficient number of suitable teachers.
- Lack of enough educational material in school.

Problems of parents

- The Neutral attitudes of parents towards their pupil education.
- Illiteracy problems of parents.
- Migration for the work
- Addiction in the problems
- Negligence of parents towards tribal education.
- Fathers engaging their children in agriculture and everyday work.
- The Parents are not serious about pupil education basically girls' education.

Towards a Learning Society:

The government, business, educational establishments, parents, and students all have some ideas for improving the quality of higher education in Tribes. Every human action will require donations from experts as we move closer to a learning society, which will put the entire higher education sector in sharp focus. Even though Education for All will continue to hold the highest priority, the country will need to increase its investment in higher education while simultaneously improving, distinguishing, and elevating research and higher education programs.

- **Relationship Between Academics and Business:** Connecting business and academia is necessary to ensure that courses and skills meet requirements. The development of skills is of the utmost importance in ensuring the employability of academics to know and ensure good jobs (considering that knowledge, skills, and global professional skills equal good jobs).

- **Insights for Researchers and Teachers:** Industry and understudies are envisioning particular courses to be introduced with the goal that they get the most recent and best in training and they are additionally exchange prepared and employable. To make certain programs more accessible to students, Career and Diploma courses need to be made more appealing. Teachers and researchers should be motivated to make these careers more appealing to younger generations.

- **Creative Methods:** The new technologies present enormous growth opportunities across all life stages. It provides opportunities for economic expansion, enhanced health, enhanced service delivery, enhanced learning, and advancements in society and culture. In light of the new understanding of the research revolution-growth relationship, efforts should be made to build on the country's existing strengths rather than to expand the country's innovative capacity.

- **To gather resources:** Standards have been seriously impacted by the decline in community funding over the past two plan periods. This is because, on the one hand, costs for staff emoluments and other non-salary items have increased and resources have decreased. In order to raise funds for higher education, proactive measures will need to be taken. Additionally, the fee collection must be linked to the student's ability to pay so that students with lower incomes can receive fully subsidized and highly supported education.

- **The Information Age is Coming:** The world is entering the Information Age, and developments in announcement, information, and knowledge will make it possible to provide youth with access to higher education and those who require continuing education to meet the demands of the explosion of information, professions' rapid change, and lifelong learning. Knowledge, which is at the heart of higher education, is necessary for political fairness, social justice, and individual explanation advancements.

CONCLUSION

Education is essential to the growth of a tribe. There are very few points of involvement for tribal children. Despite the fact that tribes are expanding into communities, progress has been rather sluggish. If the government if significant steps are not taken to advance tribal education, the current state of education between tribes will be a tale of grief, despair, and death. Therefore, the time has come to seriously consider tribal higher education and total growth. As a result, various government agencies are in high demand. Interventions, planners, and policymakers to address this issue and allocate more funds to tribal education

from central and state funds. In order to bring the tribal people closer to the standard of economic development, they should have easier access to higher education and be offered more opportunities.

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