



A follow-up study on the Socio-economic status of the Particularly Vulnerable Tribal groups in Malappuram district

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Abstract

Among a number of socio-economic indicators, Education of people from the tribal community is given top priority for the simple reason that it is the key to their socio-economic development. Education enables them to play their part in being responsible citizens in a democratic country like India. The development of the country is dependent on the development of people who are socio-economically disadvantaged and educationally backward in comparison to the total population. Ashram schools for Particularly Vulnerable Tribal Groups are one of the major interventions in the field of educating Scheduled Tribes children. It been in existence for many years and have been operating exclusively in tribal areas. The objective of this scheme is to provide better educational opportunities for SC and ST students in a manner similar to that of a public school. Educational programs aim to bring them out of the margins, so that they can improve their economic, social, and educational standing and eventually join the country's mainstream. The Cholanaikkan, Kurumba, Kattunaikkan, Kadar and Koragas, Kerala's most vulnerable tribal groups, are known for their backwardness in comparison to the majority of the state's other scheduled tribe communities. The educational, social, and economic progress of these communities in the decades since independence has been discouraging. Tribes' social and economic development are inextricably linked to their educational status.

The proposed study is highly relevant in the current context, as the mainstream society and some tribal communities are rapidly acquiring sophisticated skills in order to improve their standard of living. The purpose of this study is to determine how far the Ashram School education has improved the educational and socioeconomic status of students from the Particularly Vulnerable Tribal Groups (PVTGS) in Kerala's Malabar Region.

Key words: Particularly Vulnerable Tribes, Cholanaikkan, Kattunaikkan, Kadar, Kurumba, Koragas, Ashram School, Education, Socio-economic Status

Introduction:

Education is the key to all round human development. A nation's economic social and cultural progress is determined by the educational development of its citizen. Equal access to education is increasingly viewed as a basic duty of progressive government and matured society. Education has been considered as a lever to raise one's position in the society as well as a tool to fight against poverty and ignorance. Since the independence of India, several constitutional measures have been taken for educational progress of the Scheduled Caste (SC) and Scheduled Tribe (ST) (Ghosh, 2012). India is homeland to a number of tribal communities with diverse eco-cultural, socio-economic and geographical backgrounds. According to the 2011 Census, scheduled Tribes (notified by the government of India under Article 342 of the Indian Constitution) constitute 8.6% of the total population of the country, numbering 104,281,034. In the state of Kerala the total scheduled tribe population returned in Census 2011 is 4, 84,839. Out of this 4, 33,092 are in rural areas and 51,747 in urban areas, comprising of 36 unique scheduled tribes including five particularly vulnerable tribes. Literacy rate of tribe in Kerala realizing that scheduled tribes are one of the most deprived and marginalised groups with respect to education, a lot of programmes and measures have been initiated ever since independence of the country. Elementary education in India has witnessed a steady growth over the years. The eleventh plan of India (2007-2012) place the highest priority on education as a central instrument for achieving rapid and inclusive growth. Literacy is an important indicator of development among tribal groups. But the literary gap between scheduled caste, scheduled tribe and other children is still wide because caste persists as an important socio psychological phenomenon in education system.

There are certain groups among scheduled tribes who have declining or stagnant population, low level of literacy, pre agricultural level of technology and are economically backward. These groups are one of the most vulnerable sections of our society as they are few in numbers and have not attained any significant level of social and economical development and generally inhabit remote localities having poor infrastructure and administrative support. 75 such groups in 17 states and one UT have been identified and categorized as particularly vulnerable tribal groups (PTGs). In the year 2006; the Government of India renamed the primitive tribal groups (PTGs) as Particularly Vulnerable Tribal Groups (PVTGs). Cholanaikan, Kurumbas, Kattunaikkan, Kadar and Koragas are the five particularly vulnerable tribal groups (PVTGs) in Kerala, they constitute nearly 5% of the total tribal population of the state (SeethaKakkoth, 2005). There are 6771 families with total population of 26273 consisting of 13073 males and 13200 females. Thus the family size is 3.88, registering the sex ratio among them as 1000:1010.

Kattunayakan

Kattunayakans are distributed in Wayanad, Kozhikode, Malappuram and Palakkad Districts. They are also found in the neighbouring States of Karnataka and Tamil Nadu. An overwhelming majority of the population is concentrated in Wayanad. The term Kattunakayan is derived from the words 'Kattu' (forest) and 'Nayakan' or 'naickan' (lord). Thus Kattunayakan literally means lord of forests. Jenu Kurumban and Ten Kurumban are the synonyms used for the Kattunayakan community. They speak a dialect akin to Kannada. They can converse with outsiders in Malayalam.. Basically Kattunayakans are forest dwellers and hence their social life and economy are forest based. They were used as mahouts and in elephant capture. Among tribal communities they are found to be the best honey collectors applying different techniques. They were mainly hunters and food gatherers with sporadic shifting cultivation around their settlements. They still subsist on non timber forest produce collection. The headman is called 'Muthan' or 'Muthali' who also officiates as priest. They have already responded to quality education and the implementation of development programmes may help them to improve their quality of life Kattunayakan is a community with the largest population among PVTG in Kerala. Kattunayakan constitute 4.69 per cent of the population of Scheduled Tribes in the State. They have 5137 families and majority of them are in Wayanad District (4369). Malappuram (517 families) and Palakkad (218 families) are two other districts which have representation of Kattunayakan. In Kozhikode District there are 32 families where as one family is located in Idukki District. As the total population of Kattunayakan community is estimated as 19995, their family size works out to 3.89. Among the Kattunayakans there are 9953 males and 10042 females. As such the sex ratio is 1000:1009 Kattunayakan families are settled in 51 Grama Panchayats. Idukki (1), Palakkad (5), Malappuram (16), Kozhikode (5) and Wayanad (24) are the districts which have population of Kattunayakan in Gramapanchayats. Besides, Tirur and Kalpetta

Municipalities have also nominal population of Kattunayakan. However, majority of the population are in Thirunelli, Noolpuzha, Poothadi, Mullamkolly and Pulpally Grama Panchayats.

Cholanaickan

Cholanaickan Cholanaickans are found only in the evergreen recess of the forests of the Ghat section of Karulai and Vazhikkadavu forest ranges of Nilambur Valley of Malappuram District. They have been geographically isolated and leading a life fully with dense tropical rain forest environment. 'Chola' means shade and 'Naickan' or 'Nayakan' denotes leader. They speak a dialect of their own having a mixture of Kannada and Malayalam. Cholanaickans are distributed in ten hamlets in the deep forest called 'Jemmom' and each 'Jemmom' has a leader called 'Jemmakkaran' who performs both socio political and religious functions. The families associated with each Jemmom do not trespass the rights of other Jemmoms. They practise Jemmom exogamy. Among the Scheduled Tribes of Kerala, Cholanaickan has a unique position in the sense that they are the only community who depend solely on non timber forest produces for their consumption and for exchange or sale. Their territory is blessed with abundance of non timber forest produces. They spend most of their forest life in natural rock shelters. They visit the Kalkkulam Co operative Society in Nilambur once in a week and bring the non timber forest produces in big bamboo basket called 'Poonikotta' which they carry on their back. The society has served as a nodal meeting point of all the members belonging to various 'Jemmoms'. The community being recognized as a PVTG is poised to get more attention. There are 101 Cholanaickan families with the population of 409 and all are settled in 3 Grama Panchayats, namely; Amarambalam, Karulari and Vazhikkadavu in Malappuram District. The family size of Cholanaickan community is 4.05. the population include 223 males and 186 females. The sex ratio of Cholanaickan works out as 1000:834 which is lowest among the Schedule Tribe communities

welfare and developmental measures have been initiated for their social and economic development. In this regard, particular reference has to be made to the tribal sub-plan approach which came into existence as the main strategy from the Fifth Five Year Plan. The aim of the sub-plan approach were narrowing the gap between the levels of development of tribal areas and improving the quality of life of tribal communities. Some of the immediate objectives are:

Elimination of exploitation of tribal in all forms

1. Speeding up of the process of their socio-economic development
2. Building up of their inner strength
3. And improving their organizational capabilities.

In order to achieve these objectives, the tribal sub-plan had accorded the highest importance to elementary education, along with the adoption of a bottom-top planning procedure with respect to economic development (Sujatha K, 1999). The Government of India has consistently reflected strong commitment to uplift the weaker sections of society soon after the independence in its various five-year programmes. The eleventh plan which is giving much focuses on "inclusive growth" ultimately focusing up on the tribal communities who have not joined in the process of growth. A second important developments in the policy towards education of tribals came with recommendations of the National Policy on Education (NPE) in 1986. In this continuation, a number of Ashram schools were opened with provision of free education, accommodation and stipend, exclusively for students belonging to the scheduled tribe community. The concept of these schools was conceived by Indian Government and implemented by the respective state governments (Times of India, 2003, pp.3). It is fact that the establishment of ashram school has helped to provide educational opportunity to tribes. But the tribal people have not achieved much educational and socio-economic development. The present study intends to study the educational and socio-economic status of particularly vulnerable tribes of Malabar region of Kerala state.

Ministry of Tribal Affairs, working of ashram schools in tribal areas forty-fourth report (2013-2014) states that 'Ashram schools are residential schools imparting primary, middle and secondary education to ST boys and girls'. The ashram schools which are run by state governments have been an important tool to give formal education to ST children at the elementary level. The National Policy of Education 1986 and the programme for action plan, 1992 accord priority for establishment of ashram schools on a large scale. The objective of the scheme of the ashram school is to increase education among scheduled tribes, especially particularly vulnerable tribes/primitive tribes, in sub plan areas.

Need & Significance of the study

Education among tribal is given highest priority for the simple reason that it is key to socio-economic development of tribal. Education enables them to perform their role to be useful citizen in democracy. Development of the state lies with the development of the backward people who are socio-economically disadvantaged and educationally backward in relation to total population.

Ashram schools for particularly vulnerable tribal groups are one of the major interventions in the field of educating the Scheduled Tribe children is that of the Ashram schools which have been in vogue for the past many years, and have been functioning in the tribal areas. The objective of the scheme is to provide better educational facilities to the SC and ST male and female students in the pattern of a public school. Educational schemes aim at removing their backwardness so that they may develop their economic, social and educational status and come to join the main stream of the country. Ashram vidyalayas (Residential schools) scheme is one of such educational scheme (PushpaMandal, 2000) imparting primary, middle, secondary and senior secondary education to SC boys and girls. The Ashram schools which are run by state governments have been an important tool to give formal education to ST children at elementary level. The National Policy of Education (NPE) 1986 and the programme for the action plan, 1992 accord priority for establishment of Ashram schools on a large scale.

The cholanaikkan, kattunaikkan, Kadar, koraga and kurumba the particularly vulnerable tribal groups of the state is known for its backwardness when compared to most of the other scheduled tribe communities of the state. The educational, social and economic attainment of these communities over the decades since independence is not at all encouraging. The social development and economic development of tribals is interlinked with their educational status. The proposed study has great relevance in the present scenario as the main stream society and some among the tribal communities are fast in acquiring sophisticated skills to improve their standards of life. The present study is intended to examine how far ashram school education promotes the educational and socio-economical status of particularly vulnerable tribal group students (PVTGS) of Malabar Region of Kerala.

Socio-Economical status of Particularly Vulnerable Tribal Group Students (PVTGs) who have studied in ashram schools on the basis of various educational and socio-economic indicators such as literacy, educational level attained, participation in higher studies, employment status, family pattern and marriage, social participation, occupation and income, pattern of saving, application of modern techniques in agriculture/traditional occupations, exposure to mass media and living condition.

“Kerala Model” have played only a limited role in the development of tribal communities. Irrespective of high social development and reform movements, inter-caste disparity is still prevalent in Kerala and scheduled tribes have been the most marginalized among all groups (CSSEIP, 2010)

Health status is the central element in the socio-economic profile of the community. An individual can learn and work effectively and efficiently only if one is healthy. Intrinsic and instrumental values are attached with a healthy individual who is able to live long (Sen, 1998). It has been found that health status of tribal population is not robust as they are very much below the state average in terms of most of the health indicators of morbidity, mortality, infant mortality and other demographic features. This is because of their peculiar habits like drinking and use of tobacco (Kannan et. al, 1991)

Health indicator too acts ubiquitously in creating an indentation in the socio-economic contour of the marginalised (Ravindran, 1996; Waggstaff, 2002; Marmot, 2005). Livelihood options still brew with primitive mode of production for subsistence (Thorat, 2009). The paper attempts to explore the socio-economic status of the tribes in an SLI framework.

The problem selected for the study aims to understand the Educational and Socio-Economical status of Particularly Vulnerable Tribal Group Students (PVTGs) who have studied in ashram schools on the basis of various educational and socio-economic indicators such as literacy, educational level attained, participation in higher studies, employment status, family pattern and marriage, social participation, occupation and income, pattern of saving, application of modern techniques in agriculture/traditional occupations, exposure to mass media and living condition. Demography, Housing, Road Connectivity, Educational development intervention, health and sanitation facilities, Safe, drinking water, guard wall, Income 82 Generation schemes like Plantation, Handicraft, vocational education, Innovative program and any specific scheme adopted by the state.

Literacy rate of Scheduled Tribes in the state is worked out at 74.44 per cent, which is lower than the State average literacy of 93.91 per cent (2011). Among the PVTG, the persons with the general education up to

SSLC are lower than their proportion to total population. The share of PVTG is 5.93 per cent to the total Scheduled Tribes. The persons with the educational qualification below SSLC is only 5.22 per cent of the total. There are 4475 graduates and 822 post graduates among Scheduled Tribes. However, the status has not been fairly reflected among the communities according to the proportion of their population. While PVTG constitutes 5.93 per cent of the tribal population, their representation among the graduates and post graduates is 0.86 per cent and 0.73 per cent respectively.

Research Objectives

- To find out the socio-economic status of Cholanaikkan a Particularly Vulnerable Tribal Group of Malappuram district of Kerala who have studied in Ashram schools during 1995-2000.
- To find out the socio-economic status of Kattunaikkan a Particularly Vulnerable Tribal Group of Malappuram district of Kerala who have studied in Ashram schools during 1995-2000.

Research Questions

1. What is the socio-economic status of cholanaikkan a Particularly Vulnerable Tribal Group of Malappuram district of Kerala who has studied in Ashram schools during 1995-2000?
2. What is the Socio-economic status of kattunaikkan Particularly Vulnerable Tribal Group of Malappuram district of Kerala who has studied in Ashram schools during 1995-2000?

Methodology

Population

The population of the study will be particularly vulnerable tribal group students (PVTGs) of Malappuram district of Kerala. PVTGs students includes the students belonging to the tribes such as Cholanaikkan, Kattunaikkan who have enrolled during 1995-2000 in Ashram model Residential schools.

Sample

The present study will be conducted on a sample of particularly vulnerable tribal students who had studied from 1995-2000 in Ashram Schools of Kerala. The PVTGs students who are presently available in the tribal settlements of Malappuram district will constitute the sample for the study. Purposive and snowball sampling method will be used for the study. The snowball sampling method will be used for identifying the particularly vulnerable tribal students who studied during 1995-2000 in the selected Ashram Schools. Snowball sampling is used in those rare cases when the population of interest cannot be identified other than by someone who knows that a certain person has the necessary experience or characteristics to be included (MacNealy, 1999).

Tools and Data collection

Primary data required for the study was collected through intensive field work through the community. schedule for Ashram school and socio-economic status schedule were used to get understanding about various aspects of cholanaikkan and kattunaikkan tribe which is educational level attained, participation in higher studies, employment status, family pattern and marriage, social participation, occupation and income, pattern of saving, application of modern techniques in agriculture, exposure to mass media and living condition. To collect the details regarding achievement of particularly vulnerable tribal students, a schedule will be developed by the investigator for the years 1995-2000. This is intended to know the educational level of the tribal students. Socio- Economic Status Schedule used to capture the particularly vulnerable tribal student's information pertaining to aspects such as background details, participation in income generation activities, involvement in social and cultural activities and representation in Local Self Governments (LSGs). total 70 items were used in schedule; 14 questions were used to collect data pertaining to education, 14 questions for social developments, 7 questions related to family and marriage, 3 questions for mass media, 5 questions related to land

13 questions related to housing and basic facilities, 6 questions related to health, 7 question regarding job and income. Photographs, Audio and video recording were used to collect data from the respondents to measure the socio economic status. Secondary data of the study was collected from official records, published journals, and books

Analysis

Social development

Of the 37 CN & KN tribes, nobody using library as there was no library facility in the CN settlements. 54.05% of them were not part of any community collectives, and least percentage i.e., 35.13% of them were part of different community collectives. 64.51% of them were part of different community collective and 35.48% of them were not part of any community collective.

Only 8.10% of CN tribes them were holding leadership position in the society. And, among KN, 96.8% of them were not having any leadership position and 3.2% of them having leadership position. 5.4% of CN tribes of them held chairman position of kudumbasree community development society (CDS). 2.70% of them having the position of ooru mooppan. And in kattunaikkan tribe 3.22% of them having the leadership position in a political party.

94.59% of CN tribes have Aadhar card or Voters ID and in KN tribes, 100% of them having Adhar card or voters ID card. Regarding exercising vote, 75.67% of CN tribes participate and 10.81% does not vote in election and 100% of KN tribes exercise their vote in elections. 8.1% of CN tribes did not vote in elections due to lack of accessibility to polling booth and 2.7% could not vote since they don't believe in any political parties.

51.35% of CN tribes did not raise their opinions in community or Grama sabha meetings and 38.7% of KN tribes did not raise their opinion in Grama sabha and community meeting (ooru koottam).

48.64% of CN tribes don't get any information about developmental activities carried out by the government through the ST promoters and the least percentage i.e., 37.83% of them get information about developmental activities carried out by the government through ST promoters. And 51.61% of KN tribes get information about developmental activities carried out by the government through ST promoters and the least percentage i.e., 48.38% of them don't get any information about developmental activities carried out by the government through ST promoters.

75.67% of CN tribes were not satisfied with the developmental projects implemented on the settlements through local self-government and 10.81% of them are satisfied with the developmental projects implemented on the settlements through local self-government. In kattunaikkan tribe 83.87% of them are not satisfied with the developmental projects implemented on the settlements through local self-government, and 16.12% of them are not satisfied with the developmental projects implemented on the settlements through local self-government. 70.27% of CN tribes do not take part in strikes and protest for their rights and 16.21% of them take part in strikes and protest for their rights and 70.96% of KN tribes do not take part in strikes and protest for their rights and 29.03% of them took part.

45.9% of CN and 61.2% of KN tribes felt excluded and felt that general public do not consider them as one among them. 37.8% of CN tribes and 41.9% of KN tribes experienced inequality in educational institutions. 51.3% of CN opine that woman have the freedom of expression in the households and 58.06% of KN tribes experience the same. 48.6% of CN tribes believe that working women have financial independence and 37.8% believe that they do not have any financial independence, whereas in KN tribes, 64.5% experience financial freedom.

78.3% of CN tribes are not aware of the Protection act and 74.1% of KN tribes were not aware about the Protection act. 81.08% of CN tribes and 94.2% KN tribes seem to have not experienced violence. 2.70% of CN tribes and 12.9% KN tribes had faced physical torture, caste discrimination and mental torture. of them had faced caste discrimination and mental torture.

Marriage and family

Of the 37 cholanaikkan tribes, 64.86% of them are married and 21.62% of them are not married. In kattunaikkan 74.19% of them are married and 25.80% of them are not. In the CN tribes, 21.62% of them got married in the age of 18 and the least percentage i.e., 2.70% of them got married at the age of 23, 24, 25, 26 respectively. In kattunaikkan 32.25% of them are got married in the age of 18 and the least percentage i.e., 3.22% of them got married at the age of 20.

32.43% of the CN tribes were forced for marriage because of being the elder child in the house and 32.43% of them are not forced for marriage. In KN tribes, 29.03% of them are forced for marriage because of being the elder child in the house. 61.29% of the are not forced for marriage, indicating the reasons to force individuals for marriage is more in CN tribes. Marriage did not form the reason for interrupting education in 43.24% of CN tribes and 45.16% of KN tribes. 29.03% of them were not interrupted with their education due to marriage.

40.54% of the CN tribes and 51.6% of the KN tribes have children. 6.21% of the CN tribes have 3 kids and 2.7% of KN tribes have 4 children. And 3.22% of them have 4, 5 & 9 children.

59.46% of the CN tribes delivered child in house and 40.54% of them used the hospital facility for delivery. In the KN tribes, 41.94% of them used house for delivery and 58.06% of them used the hospital for delivery. 40.54% CN tribes and 48.64% of KN tribes have gotten kids immunized with vaccinations.

27.02% of CN parents has sent their children to model residential ashram schools for schooling and the least percentage of 2.70% of the parents sent their children to peripatetic school, government school, and private school.

Social media/ mass media

Out of 37 CN tribes, 91.89% do not subscribe to the newspaper and 8.10% of them subscribe newspaper. In KN tribes 90.32% do not subscribe to the newspaper and 9.67% of them subscribe to the newspaper. 51.35% of the CN tribes have radio with them and the least percentage of 8.10% of them read newspaper. In KN tribes 32.25% of them use mobile phone and computer for news and least percentage i.e., 9.67% of them reads newspaper.

75.67% of CN tribes and 48.68% of them use internet on their mobile. 94.6% of KN tribes use mobile phones and 48.38% of them use the internet connection on their phones.

Land

78.3% of the CN tribes and 35.48% of the KN tribes live in wildlife sanctuaries, 10.81% of CN tribes and 32.25% of KN tribes live in land near to the forest or in forests. 40.54% of CN tribes are landless and the least percentage i.e., 2.70% of them have one acre of land. 54.05% of the CN tribes and 67.74% of the KN tribes do not have ownership certificate of the land.

62.16% of CN tribes have the cultivable land and 51.61% of the KN tribes do not have the cultivable land. CN tribes do not farm anything rather they hunt for their living.

83.78% of the CN tribes and 74.13% of KN tribes are not involved in farming. 2.70% of CN tribes use traditional method in farming and 25.80% of KN tribes use the modern methods in farming.

Home and amenities

43.24% of the CN tribes live in an inherited house and the rest live in caves. 29.72% of them are living in the house given by the government, 10.81% of them are homeless. In kattunaikkan tribe 38.70% of them are living in the house given by the government. 35.48% of them are live in the house inherited to them.

40.54% of CN tribes have concrete terrace house, and the least percentage i.e., 2.70% of them have tiled house, 58.06% of KN tribes have concrete terrace house and the least percentage i.e., 3.22% of the have tiled roof house. 45.94% of CN tribes have their house with mud flooring and the least percentage i.e., 2.70% of

them have the wooden floor. In the CN tribes 58.06% of them have house of cement flooring and the least percentage i.e., 3.22% of them have the house with tiled floor.

37.8% of CN tribes and 58.06% of KN tribes have house wall made of laterite building bricks. 27.92% of CN tribes and 38.7% of KN tribes have house of no walls and 2.7% of CN tribes and 3.2% of KN tribes have wall made of bamboos. In CN tribes 72.97% do not have any any modern home equipments and 13.51% have mixer grinder in home. In KN tribes, 87.09% of them haven't any modern home equipment in their houses, and the least percentage 6.45% of them having fan, mixer grinder and television.

In CN tribes, 45.9% do not have enough utensils and furniture, 37.83% of them have utensils and furniture at satisfactory level and the least percentage of 2.70% of them have plenty of utensils to use. 54.05% of them have the house which does not have electricity and 29.72% of them have electricity connection. 40.54% of them are facing problem with electricity - the house is the distance from the house to the electric post is more than one kilometer through forest. And the least percentage of 16.21% of them has the electric post 100 Meter from the home. 32.43% of them are depending on solar lamp for light. 24.32% of the using kerosene lamp, and 21.62% of them are using electric bulb. 62.16% of CN tribes do not have kitchen in the house and 24.32% have kitchen. 78.37% of them use firewood for cooking, 5.40% of them using gas and 2.70% of them use kerosene stove. 59.45% of them have toilet facility in their house and 24.32% of them haven't toilet facility.

In KN tribes, 83.8% of them have decent quantity utensil and furniture. 12.90% of them don't have enough utensils and furniture and 3.22% of them have plenty of it. 38.70% of them have the house with electricity connection and 38.70% do not have electricity connection. 41.93% of them doesn't have electricity in their home because the distance to the electric post is more than one kilometer. The least percentage of 6.41% of them has the electric post 200 meter away from the house. 58.06% of them are using electric bulb for light, 22.58% of them using solar lamps, and 19.35% of them depending on kerosene lamp. 61.29% of them have kitchen in their home and 38.70% of them doesn't have kitchen in the home. 90.32% of them use firewood for cooking and 9.67% of them are using gas. 70.96% have toilet facility and 29.03% not have toilet in the house.

Regarding facility of drinking water, 51.35% of CN tribes take drinking water from streams and river and least percentage i.e., 5.40% of the cholanaikkan consume drinking water from public well and for commuting 94.59% of them do not own a vehicle and the least percentage i.e., 2.70% have scooter.

In KN tribes 77.41% of them take drinking water from streams and rivers. The least percentage i.e., 3.22% of them consume water from pond. 90.32% of these tribes do not own any vehicle, 6.45% of them have bike and 3.22% of them have scooter.

For food products, 56.75% of CN tribes use special ration as the main source for food and the least percentage i.e., 5.40% of them are considering forest as their main source of food items. In the KNs tribes 54.83% consider special ration as the main food source and the least percentage i.e., 9.67% of them consider the main source of food items is the shop near to home.

Health

Regarding the medical facilities, 16.21% of CN tribes are using home remedies and ethno medicines to treat the diseases. 35.13% of them approach government hospital for treatment. 83.78% revealed that there is no hospital facility near their village and 16.21% of them have the hospital facility near their home. 67.74% of them revealed that there is no hospital near their village and 32.25% of them have hospital facility in their village. 83.73% of them have to travel 28km to hospital for treatment. 83.78% of them are satisfied with the service given from the nearest health center and 2.70% of them are not satisfied with the nearest health center because of unavailability and the staff don't behave decently. 56.75% of them never had any infectious disease and the least percentage i.e., 2.70% experienced at times.

51.35% of CN tribes do not have any health insurance. 35.13% of them have health insurance card. 37.83% of them are not aware of health insurance, 10.81% of them are least interested because integrated tribal

project office giving the treatment expenses, and least percentage i.e., 2.70% of them are not interested. 54.05% CN tribes use different intoxications and 32.43% of them are not using any intoxicants.

Among KN tribes, 48.38% of them are using government hospitals for treatment, 32.25% of them are using public health centers and 3.22% of them using home remedies and ethno medicines to treat the diseases. 45.16% of them have to travel 12km to the hospital or health center for treatment and 32.25% of KN tribes have to travel 8km to hospital or health center for treatment. 83.8% of them are satisfied with the service given from the nearest health center and 16.12% of them are not satisfied. 10.81% of them are not satisfied with the nearest health center because of they don't behave decent, and 2.70% feels that the doctor service is not sufficient. In tribe 43.24% of them never had any infectious diseases and the least percentage i.e., 13.51% of them had at times.

83.78% of KN tribes have not had any health insurance and 10.81% have health insurance. 32.43% of KN tribes are not interested for having health insurance for family and least percentage i.e., 8.10% of them have not got insurance because they are taking help from integrated tribal office for treatment. 51.35% of KN tribes are using intoxicants and 32.43% of them are not using any intoxicants.

This reveals that Cholanaikkan are more living interior places with less access to facilities than Kattunaikkans.

Occupation/Income

86.48% of CN tribes have no government job and 2.70% of them are working as forest guard. 54.05% of them are wage-based laborers. 43.24% of them engage themselves in collecting and selling forest products whereas no one is involved in farming, 2.70% of them rear goats.

Regarding their income, 32.43% of them have the monthly income below 1000 and 27.02% of them have earning of 1000 to 5000 range. 24.32% of them have the monthly income between 5000 and 10000. Regarding process of obtaining jobs, 91.89% of them don't know how to send job application and print hall ticket through Public Service Commission portal and 5.40% of them know how to send the job application and print hall ticket through public service commission portal. 86.48% of them are not writing PSC exams for government jobs whereas only 5.40% are writing PSC exams for government jobs.

They are also employed in other jobs. 40.54% of them sell their forest products through co-operative society and 8.10% of them sell their forest products directly in the market. 70.27% reported the wage is equal for woman and man for a particular job. 6.21% of the respondents feels there is a gender discrimination in wage. 91.89% of them are not the part of job under National rural employment guarantee act, 18.91% are working under the above scheme. Cholanaikkan. 45.94% of them are not going for jobs under National rural employment guarantee act because there are no such projects there as 10.81% feels that the wage is not given properly and 2.70% of them feels the wage is less. 89.18% of them have pink card which is AAY ration card Antyodaya Anna Yojana and 8.10% of them having yellow ration card which means below poverty line. 2.10% having white card which means above poverty line.

Among the KN tribes, 87.2% do not have government job and 3.22% of them are working as Anganwadi teacher, 3.22% as forest watcher, 3.22% ST promoter, 3.22% airhostess, 54.16% of them are wage laborers and 6.45% of them are tailors. 3.22% of them are working in NGO, 70.96% of them are collecting and selling forest products, 19.35% of them are farming vegetables and 19.35% are farming medical plants, 3.22% of them have poultry farming and 6.45% of them rear goat.

48.38% of them have monthly income between 1000 to 5000, and the least percentage i.e., 3.22% of them have above 15000 monthly income. 77.41% of them don't know how to send job application and print hall ticket through Public Service Commission portal and 22.58% of them know to send job application and print hall ticket through Public service commission portal. 74.19% of them are not writing PSC exams for getting government jobs and 25.80% are writing PSC exams for getting government jobs. 45.16% of them sell their forest products through mediators and 41.93% of them sell directly. 90.32% of them feels there is no gender discrimination in wage and 9.67% of them feels there is a gender discrimination in the wage.

77.41% of them are not the part of job under National rural employment guarantee act, 22.58% are working under the above scheme. 64.51% of them are not the part of job under National rural employment guarantee act because there are no such projects over there and 3.22% of them are feels wage is very less and not interested. 90.32% of them have pink card,6.45% of the having white card,3.2%of having blue card.

Saving pattern

94.54% of the CN tribes and 77.41% of KN tribes do not have any saving for future in any form. 10.81% of the CN tribes and 22.58% of the KN tribes deposit money in post office.

Implications

- The acceptance of Model Residential Schools and Ashram Schools as institutions providing quality education has to be kept intact in the long run. For this, an independent administrative setup has to be established, revitalising the existing educational society under the Scheduled Castes and Scheduled Tribes Development Department. The students coming out of the residential schools have to be followed up, fostered and supported to build up bright career.
- The status of Scheduled Tribe communities in respect of human development factors, that were crucial in Kerala's development experience, like high literacy, favourable demographic indicators, better standards of health, demonstrates marked disparities with the general population in the state. It has been substantiated that Scheduled Tribe communities are the most disadvantaged groups among the outlier communities in all human development indices. Hence the conventional approach to Scheduled Tribes development focusing on economic growth has to be shelved. A comprehensive attempt encompassing all aspects of development of human resources at individual community level has to be adopted.

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