

Dynamics of Discontinuation of School Among Tribal Students: Tribal Socio-Economic and Educational Development

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Abstract

Most Scheduled Tribes in India are considered to be "**Adivasis**," which refers to native people or distinctive inhabitants of the country. Instead of being absorbed into the general Hindu population, the tribes are typically physically and socially isolated because they have been consigned to low status. The Scheduled Tribes frequently experience detached lack of concern on a mental level, which can manifest as being denied access to their own unique land, social cooperation, and informative open doors. There are differences among all tribes. They are the effects of numerous enduring social and environmental issues. They coexist with people of different racial and religious backgrounds and speak different languages. The tribal groups largely lack the oppression of women, word-related segregation, accentuation of status, and progressive social requesting that characterise the dominant standard culture. When in doubt, Adivasis are not perceived in the same way as the Scheduled Caste population is by the mainstream society as filthy or contaminated. In any case, the average Hindu population views the majority of tribal people as unskilled, mechanically backward, and primitive. The tribes have been viewed as sub-people who endure harsh living conditions since the fifteenth century. Each and every one of the causes is what ultimately determines how far tribes are from the classroom and how many students drop out. They are undervaluing training by placing greater emphasis on other exercises in the tribal village.

Introduction

Numerous tribal communities live in India, which has a diverse economy, society, and topography. According to the 2011 Census, the 84.51 million Scheduled Tribes (as defined by the Government of India under Article 342 of the Indian Constitution) make up 8.14% of the total population of the country. One percent of the total population in Tamil Nadu is made up of tribal people, including 36 outstanding Scheduled Tribes (ST), whose occupations have also altered. Some examples include pursuing gathering, moving development, established agribusiness, contract job, and so on. According to the 2011 Census, just 47.10% of India's Scheduled Tribes are educated. This is appalling when compared to the 65.8% national schooling rate. In fact, the Scheduled Tribes' proficiency rate, which is only 64.5%, falls far behind even in Kerala, a state with a high proficiency rate of 90.92%.

Numerous initiatives and projects have been established since the country's independence, realising that Scheduled Tribes are one of the most marginalised and denied groups when it comes to education. The education of ST children is crucial not only because the Constitution requires the government to accord its native or exceptional rights to ST, but also because it is a key component of the methodology for the nation's overall betterment of tribal groups. However, despite efforts made by the nation to ensure the established equity, pride, and improvement that they themselves desire, tribal people have lagged behind in education as a result of external and internal limitations, the financial and social foundation of the tribes, original learners' mental health issues, and other factors. The Scheduled Tribe population is one of India's most economically disadvantaged and underappreciated groups. Although Scheduled Tribes are a minority, they

account for 85 million people, or 8.2%, of India's total population (Census of India, 2011). The Scheduled Caste population in India and the typical Hindu population do not victimise the Scheduled Tribes in the same way. The Scheduled Tribes have, generally, been socially isolated and lived outside the traditional Hindu culture, even though the last gathering is located in a location with the lowest chain of priority of social requests and is frequently perceived as polluted or dirty. The indigenous people's lands make up a significant portion of the country's developing regions. The population of Scheduled Tribes represents one of India's most economically depleted and underappreciated groups. The most important and very valuable tool for improving human capital is instruction. One cannot imagine education without schools because they play a significant role in shaping children's fundamental beliefs, tendencies, and inclinations in order to produce well-adjusted adults.

Schools educate children while also preventing them from coming into contact with negative societal influences. The main problem in schools is the high rate of dropouts and stagnation. Instruction is the key that unlocks life's door. It plays a significant role in social change and achieves idealised human life, upward mobility in societal status, and a profound shift in perspective and observation. Education is widely regarded as the most important tool for developing human capital and has a particularly significant impact on developing countries. It is widely acknowledged as the fundamental tool for achieving formative goals and stimulates political awareness, attention to rights and obligations among the general population of a country. As long as financial constraints are still in place and government programmes are insufficient to reach these distressed groups, STs who have been proven to be excluded from regular advancement activities still find it difficult to compete with other segments of society. Tribes play a crucial role in determining the population of the country because they make up 8.2% of all Indians. They make up 3.2% of Tamil Nadu's total population. There are many challenges that tribal training must face in order to improve. These are internal imperatives as well as external requirements.

Literature Review

There exists a substantial amount of literature on the prevailing situations of tribal education in India. A brief review of the previous studies provides a clear picture of what has been investigated in the field. Kaletski and Prakash (2016) typically comprehended, "the impact of state-level political reservation for two minority groups—Scheduled Castes and Scheduled Tribes—on the incidence of child labor in India through the estimation of the effect of political reservation on the incidence of child labor by exploiting the state variation in the share of seats reserved for the two minority groups in state legislative assemblies mandated by the Constitution of India. The study banked on the data from state and household-level surveys on fifteen major Indian states. The study revealed that at the household level, Schedule Tribe reservation decreases the incidence of child labor, while Scheduled Caste reservation increases the total number of children working".

Singh (2004) revealed that separate set of development measures are needed for hill tribes who mostly depend on cultivation. In the wake of unrest problems, there is more need to enlist people's participation either by keeping this area under Sixth Schedule or strengthening ADC for a prosperous future of the tribals in Manipur.

Devi and Kumar (2011) found that there are some distinct backward groups among the tribal communities, who live more or less in isolation, inaccessible terrain and maintain a lifestyle that remains static through centuries. The population of these socially isolated tribal communities small in size and referred to as the primitive tribal groups (PTG) are in the lowest strata of the general tribes. In Tamil Nadu, Irulas are one of the primitive tribal groups and a major scheduled tribe. Since the Irulas are forest dwellers, they are quite familiar with the jungle produce, which they barter with the other tribal communities. Moreover, the study highlighted the widespread poverty, illiteracy, malnutrition, amongst the primitive tribal communities in the Nilgiris district.

Kajekar (2015) studied that, "the development and welfare programmes addressing poverty, land alienation, exploitation, education, health care, employment, social development and in their strengthening of service delivery

focusing on the tribes of three Districts Dakshina Kannada, Udupi and Uttara Kannada of Karnataka state, the foot hills of the Western Ghats (Sahyadri) Agumbe range in Udupi District and other forest areas in Dakshina Kannada and Uttara Kannada”.

Pathania et al (2005) conducted a study in the three tribal districts of HP -Kinnaur (Kinnaura community), Lahaul and Spiti (Bhot community), and Chamba (Gaddi community). The study found that the Bhot respondents perceived home, school, personal and community constraints more than the Gaddi and Kinnaur respondents and were significantly different from other two communities. Non-significant differences were observed in the perception of constraints among high, medium and low income group respondents, except in the teacher's behaviour, stress and fear experienced at school and, in community constraints where, high income group respondents perceived these constraints more than the respondents belonging to low and medium income groups.

Kukanur and Saroja (2003) unfolded that majority of the SC and ST school **dropouts** belonged to large-sized nuclear families with no landholding and they were found to have parents with little or no education, and who were engaged in agricultural labour work and caste occupation as compared to non-SC and non-ST dropouts. Moreover Sujatha (1994) found that one major cause behind the high drop-out rate of tribal students in their inability to establish communication link with the teacher. Rani (2000) found that what is defined as the “minority” language need not be based on the number of students in the class that speak the language, 35 but rather the socio-economic power, social prestige, and pressure group tactics that speakers of the language possess or exert in influencing the language used in the classroom.

According to Anamalai, “there are four prevalent models of tribal education underlined immersion approach, ashram school approach, and transfer approach that are extremely useful for promoting quality in education to the tribal children”. In the similar vein, Sujatha (2000) revealed that, “a major chunk of Scheduled Caste and Scheduled Tribe children are found to be continually out of school. Interestingly, the younger age groups are found deprived of basic school education which is marked as a serious setback in major part of the country across various.

Furthermore, the investigator reported that there is a very impressive trend of rise in enrolment of both Scheduled castes and Scheduled tribes despite drop outs indicating a strong desire of tribal children for education. The investigator reiterates that the rate of drop out has become a very serious issue that impedes the educational attainment of tribal students causing serious setback for their social development”. However, the rise in the enrolment and impressive increase in literacy rate are the sign of steady developments.

Mehta & Shepard (2006) and Radhakrishnan, et al, (2006) are of the same view that, “there arise another significant point associated with drop-out problem is health. The poverty of tribal people doesn't permit them to keep clean their home environment. They don't get nutritious food. Hence, tribal children often suffer from illness. The parents could not treat them timely due to economic scarcity. So they suffer for a long period. During suffering the child remains absent from school and after recovering from illness he loses his appetite for study. However there are few other reasons, which may also be responsible for drop-out problem of tribal students”.

Kijima (2006) revealed that, “in India low-caste households and tribal minorities suffer disproportionately from poverty. The castes and tribes that were economically weakest and historically subjected to discrimination and deprivation were identified in a government schedule as a target group for reservation policies. The study further explained the institutional details of caste and ethnicity in India and vivid account of policy implications”.

Identification of Research Gap

According to studies on tribal education, exposure to this curriculum fosters in tribal youngsters a low opinion of themselves and a sense of inferiority toward them, which causes them to give up on their educational pursuits. Additionally, the current study offers the ideal framework for continuing research in the aforementioned, exploratory direction. The current research focuses on the process of empowering tribal education, which will enable them to succeed in the future.

Objectives of the Proposed Study

- To examine the educational resources available to

tribal students in higher education in Tamil Nadu.

- To consider the restrictions placed on tribal education.
- To learn the causes of drop-out among Tamil Nadu's tribal students.
- To preserve the strategies and initiatives taken by the government to improve the academic performance of tribal students.

Major Research Question/Hypotheses

1. Among Tamil Nadu's tribal students, there is a positive correlation between social factors and educational success.
2. There is a discriminatory difference between STs and non-STs in terms of recruitment and success in higher education.
3. The government's initiatives and projects may have a good impact on reducing the dropout rate and boosting Tribal educational accomplishments.

Innovation/Path-Breaking Aspects of the Research

The motivation to learn is really low among dropout pupils. The age factor has a significant impact on dropout rates. Stagnation is a major cause of dropouts and is very widespread among them, making it a contributing factor. The path to dropping out of a class is inconsistent attendance. The majority of dropouts come from low-income and extremely impoverished backgrounds. Daily bets are common among dropouts. One of the causes of dropout is not understanding the value of education. Students are often influenced by their peer groups to discontinue their study relatively early. Boys and girls both drop out at the same rate across all areas. For continuing educational development, it is also necessary to increase teacher motivation, competency building, and skill development. The primary facilitator should still be the teacher since they should be at the centre of educational transformation. Tribal injustice from the past needs to be rectified. There are extremely few STs who are enrolled in higher education. Their strength is extremely low, even in UG and PG levels.

Children from tribes will be chosen to participate in the study, and while they are participating, they will be educated on ways to improve their scholastic standing and

lower the percentage of students who drop out of school. Even though there have been a great number of studies conducted in various parts of the world concerning the growth of tribal communities, the social structures of those communities, the educational attainment of the children, and a variety of other aspects, there have not been any studies conducted on the role that education plays in the life skills of tribal students, particularly in this region. As a result, the investigator has decided to focus on Tamilnadu, which is home to one of the most significant residential tribal schools in all of India.

Relevance of the Study for Policy Making

In a general sense, the financial and social aspects of a tribe can be summarised as neediness and poor financial conditions, social traditions, social ethos, a lack of awareness and comprehension of the significance of formal education, strife and crevice between the home and school, and so on. These are just some of the elements. Considerations on the enlightening difficulties that the tribe has endured have unavoidably linked those difficulties to their precarious economic situation and their destitution. The training of the tribe can't be left up to the haphazard processes of the Plan. It is vital for organisers to take a long-term view that is rooted in a significant organisational structure. The most important thing that has to be done to improve the educational condition of STs is to improve the overall quality of the students who are enrolled in school. The following are some crucial discoveries on the training of tribal members for strategic structure.

Instead of putting the focus on quantity, as has been done in the past, it should be placed on the quality and value of the product. The primary focus should be on establishing a system of moral education that enables tribal communities to become economically self-sufficient and independent.

Conclusion

The students are from the tribal society, and when the students are developed, society benefits from it. When the students become knowledgeable, the society also benefits. To improve and broaden the participation of indigenous people in higher education, the first thing that has to be

done is to pique the interest of indigenous people in the subject matter from the most fundamental level on up. Classes on inspiration, programmes teaching mindfulness, extraordinary motivators, an increased number of schools in tribal zones, an increased number of flexible teachers, and other similar elements need to be introduced into the instructional streams. As a direct result of this, the proportion of students who pass the STs will increase. This will lead to an increase in the number of STs in higher education.

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