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STATUS OF TRIBAL EDUCATION AND EMPLOYMENT IN THE CHANGING EDUCATION AND ECONOMIC SCENARIO-A CASE STUDY IN WAYANAD DISTRICT OF KERALA

Executive Summary

By

SUMESH.A.K

Assistant Professor

Department of Development Economics

Government College Mananthavady,

Nallooradu P O,

Wayanad – 670 645

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Education plays a pivotal role in social change and it brings perfection in human life, an upward mobility in social status, radical transformation in outlook and perception. According to Jean Dreze and Amrithya Sen, “basic education, good health and other human attainments are not only directly valuable as constituent elements of our basic capabilities ,these capabilities can also help in generating economic success of a more standard kind which in turn can contribute to enhance the quality of human life even more”.. If adequate resources are not provided and efforts are not made for the spread of education, the problem of economic disparities, regional imbalance and social injustice will further widened resulting in building up of tensions disintegrating the society.

India is a heterogeneous country with a great amount of diversity in terms of ethnic, linguistic, religious and other affiliations. Tribes, the ethnic groups constitute a substantial bulk of India’s population. The preservation of their rich traditions and culture as well as the development of their socio economic conditions has been the prime national objective after independence of our nation. Recognizing the importance of education the framers of the constitution of India have made specific provisions in the Article 13(4) and 46 for promoting education among scheduled tribes.

Kerala state came in to existence on 1st November 1956. Kerala’s unique development experience highlights of Kerala model of development are high literacy rate, a low population growth rate and high health indicators, high level of social interaction and greater accessibility to essential services like health, water, electricity, public distribution shops, roads etc. Though the general human development indicators of Kerala show remarkable achievements, the human development indicators among backward and ethnic/tribal groups gives a different picture. They are far behind compared to the achievement of the mainstream communities. Among the tribes , numerically dominated groups are Pulayans, Adiyans, Marratis, Malayarayans, Kurumas, Kurichians and Irulas. Though there are tribal in almost all the districts, they are most significantly found in Wayanad, Idukki, Palakkad and Kasargod district.

Wayanad district is situated in the north- eastern part of Kerala and came in to existence on 1st November, 1980 consisting of Mananthavady , Sulthan bathery and Vythiri Taluks . Scheduled Tribe population in the district is 17% of the total population in the district and 35.82% population of the total tribal population of the state. Paniyas, Kurumas ,Adiyas, Kattunayakans and Kurichiyas are the major tribal groups in the district. Tribes are

the real owners of the land and all others are The tribal people had rich tradition, natural potential, customs and skills and their way of life is very environment friendly. The proposed area to conduct this study is the Mananthavady Taluk which is situated in the northern part of wayanad...

OBJECTIVES OF THE STUDY

1. To understand the employment status of various tribal groups in formal as well as informal sectors
2. To make a comparative study of educational and employment status of different tribal groups based on their educational and employment mobility index
3. To identify the enrolment ratio and dropout ratio of students among different tribal groups in the secondary and higher education level

METHODOLOGY OF THE STUDY

The study is mainly concentrated on the analysis of status of Tribal education and Employment in the district. Both primary data and secondary data are used in the study. A field study will be conducted by collecting 230 samples from different tribal groups . .Samples are drawn proportionally from the population of each tribal group. The stratified sampling method is used for data collection and the questionnaire will be carefully designed in such a way that it covers all the objectives of the study. Data regarding the Education and employment status of different tribal groups and other social groups is collected from various government departments and ministries. The collected data are classified and presented through different statistical Tables and Diagrams. Statistical measures like averages, Percentages, Correlation etc are used for analysis purpose.

Education mobility index:-Education mobility index in a social group can be calculated by comparing the educational qualification of the current generation in the family with his parent's education. Different scores ranging from 1 to n given to each educational qualification. Score 1 indicates lowest qualification and n indicates highest qualification.n-1 is the maximum difference between maximum score and minimum score.

Education mobility index =

$$\text{(Score of Education of son)-(score of Education of parent/n-1) x100}$$

Social mobility index:-Social mobility index in a social group can be calculated by comparing the occupation of the current major income providing person in the family with his parent's occupation. Different scores ranging from 1 to n given to each occupation based on the dignity given by the society to each jobs. Score 1 indicates lowest levels of occupations and n indicates highest status occupations.n-1 is the maximum difference between maximum score and minimum score.

Social mobility index =

$$\text{(Score of Occupation of son-(score of Occupation of parent/n-1) x100)}$$

Major Findings

Educational Status of Tribes

- The overall Analysis of Tribal Education reveals that More than 54% of Tribal youth have an educational qualification above 10th standard but failed to go beyond that. The participation of tribes in higher education is very low need immediate attention and action of both government and general public. Governments passed various policies and actions to improve the tribal education in primary and secondary level but in the case of higher education, there are not many policies to target and ensure the participation of tribes.
- The comparison of educational achievements of different groups of tribes, point out there is significant differences in the educational status of tribes. Comparing the education status of different categories shows that Kurichya community achieved better education than any other tribal communities. More than 76% of them have qualification above the 10th standard. But their participation in higher education is only just above the overall average; indicate not much tribal youth continue their study after higher secondary level. After the higher secondary education most of the students leave the education field searching for jobs or engaged in agricultural activities because they owned land compared to other groups.
- The most backward community in the educational status is Paniya community and they are the largest tribal group in the district. Around 47% of them have an education qualification of 10th standard or more and only 3% of them have graduation. No one

has acquired a post graduation. Other educationally backward communities are Adiya and Kattunaikka but Kuruma is far better than others.

Education status-Male-Female Comparison

- In the male-female comparison, around 54% of men are completed higher secondary education but only 22 % in the case of women. But in the case of higher education, women show better result. Around 28 % of women completed both Graduation and Diploma in engineering compared to men, reveals that women have better in higher education than men. Though Kurichya's are considered as the most forward tribal community in the district, there is a wide disparity between male and female in educational achievement especially in primary and secondary education. Early marriage of female children, Lack of Knowledge about higher education and further opportunities, Engagement in low income generating activities etc compelled them to stop education in earlier stages.
- Paniya are most backward but most populated community among tribes in Wayanad district. In the case of Paniya community, 54% of men are completed higher secondary education but only 22 % in the case of women. This shows wide disparity between Male and female in Education children in Paniya community. Most of the female children dropout at preliminary stages of education than men is a serious matter need sufficient need of the entire society. This gender inequality reduce the role of women in family life, her inefficiency in decision making, less interaction with surrounding society, lack of knowledge about changes that happened in surroundings, to be exploited by others etc
- In Kuruma community only 26.6% of men 19.9% of women had the education above 10th standard shows poor educational achievement of the community. In the case of higher secondary education both men and women shows equal performance .Over all analysis is that, there is high gender inequality among Kuruma community especially in Primary and Secondary education.
- In the case of Adiya community, almost 76% of people have High school or more education reveals average achievements. Women shows better achievement than men and almost 50% of them have qualification of High school level or more. Compared to Paniya and Kuruma community, Adiya community have better educational up to higher secondary level but in the case of higher study they too far behind the

mainstream community. Compared to men, women shows better performance shows there is earlier drop out in the case of Male due to many reasons.

- In the case of Kattunaikka community, more than 50% male have the qualification of high school level or more but only 20% of women have the same. Study reveals that there is wide disparity between male and female education men far ahead of women. Kattunaika far behind compared to Kurichya, Adiya and Kuruma community in the case of Gender equality.

Occupation of Tribes

- The survey examines the occupational structure of the tribal communities in the proposed study area. Study reveals that majority of people depends primary sector for their livelihood. Around 75% of people in the Paniya, Kattunaika, Adiya and Kuruma were engaged in Primary sector especially in agriculture activities. Kurichya community shows some improvements and slow and steadily their participation in Territory sector increased. Most of the tribal people directly depend other mainstream societies in the district for their employment .In the new era of liberalization, number of traditional farmers leave from the agricultural sector or shift their cultivation toward cash crops. Due to the absence of alternative employment opportunities, they are compelled to work in agriculture sector as coolie workers. The traditional source of livelihood for tribes was hunting, collection of forest produce, basket and mat making and shifting cultivation etc. These sources are fast disappearing as forest laws prohibit them freely entering the forests for hunting or forest produce and since many forests are getting dwindled. When their traditional occupations got stopped, most of the tribal communities turned to agriculture or occupations related to it.

Educational Mobility among Tribes

- Education mobility may show forward trend or backward trend over generations. The overall education mobility indicates that compared to their parent's education, the current generation attained more educational qualifications. 75% of people have education qualification in between the index of 25.0 and 50.0 reveals education

standard of current generation defiantly improved but not attained a desirable level. Around 11% of current generation respondents have an index above 50 shows only very few people exploits the new opportunities emerged in the educational system and a remarkable number of these indigenous groups are in the bottom level.

- Regarding the education mobility within the various tribal groups, Kurichya ,Kattunaika and Kuruma shows higher educational achievements than other two groups. Paniya community is far behind compared to other groups. Their social mobility index centered between 25 and 50 shows average educational performance compared to their previous generation.

Social Mobility among Tribes

- Social mobility index measures the social or occupational mobility over generations. Current study reveals that there is not much improvement in current generation of Tribes compared to their previous generation in their employment achievements. The Social Mobility Index of 64% of people are 0 (Zero) indicates that a major portion of Tribal people not moved or improved and they are engaged in what their parents already engaged.13.4 % of current generation move backward (Index=-33.3) reveals that these people have employment which is worse than the employment of their previous generation. Only 22% people move forward or attaining job with high status.
- Regarding to the Social Mobility within the Tribal groups, Kurichyas and Kurumas shown high social mobility index than other groups.25.3% of Kurichyas and 13.3% of Adiyas are socially move forward means they attain more high status and income generating occupations. But in the case of Paniya and Adiya the Social mobility is vey less means they are failed to move forward and to get new quality based employments.
- The Social Mobility Index of 87% of Paniya are 0 (Zero) means majority of them are now doing jobs which is what their parents do.57.% of Kurichyans, 45% of Kattunaikkas,40% of Adiyas and 60% of Kurumas had Social Mobility index of 0 (Zero) point out that there is a significant portion people engaged in jobs what their parents engaged .This is a very significant result which shows the failure of our educational and employment policies to create new employment opportunities for the Tribal Empowerment. Tribal people are continually failed to transform their

educational achievements in to permanently income creating and high status employment.

Drop out at different levels

- In the 230 respondents, 56.1% of people are eligible candidates for their next stage of education. Out of this 56.1% enrolled candidates, only 72.1% are enrolled means 27.9% of people dropout even without entry to any form of higher education. Study also reveals that only 43 respondents (46.2%) of entered means more than 50% of people enrolled but not regularly came in to different forms of education. This shows high dropout among different categories of Tribes due to different reasons at different stages of education.
- In terms of respondents enrolled in to next level of education but failed to enter is higher in Paniya, Adiya communities they are most vulnerable groups in the tribal groups. Most important factor which negatively influences the continuous study of tribes is financial problem, Lack of interest , Lack of support by parents, exploitation of labour in the agricultural season , family responsibility etc. Other factors like Lack of support from teachers, lack of accessibility also have minor role.
- Overall evaluation of the Tribal education system, point out two types of problems for the educational backwardness of children's in the tribes. One is internal reasons means factors lies in the structure of the education system and external reasons those factors which were outside the education system. To solve this problem a comprehensive intervention by government in the form of specific and targeted policies is inevitable.

Conclusion

Present study of changing status of education and occupation, reveals that in the case of education the present generation moves far ahead than their previous generation but they are failed to show this achievement in higher education. Most of the young generations have an educational qualification of 10th standard or above but the significant differences within the various groups are significant. Kurichya community shows better performance compared to other. The educational achievement of Tribes in primary and secondary stage are mainly due to the growth of education sector in the state compared to other states and government supports .The educational mobility is move in forward direction is good signal but this

movement not shown in higher education. High cost higher education ,return back to family activities and traditional jobs, lack of interest towards higher education, lack of interaction with other social groups ,lack of unity within tribal groups, influence of peer groups, exploitation of tribe youths for manual labour by other communities etc are major reason for this poor performance.In the case of occupational status, the mobility among tribes compared to their previous generation not shown much progress. The index not move forward much indicates even after the emergence of number of high status jobs, tribes are engaged in traditional or low status jobs. Most of them are agricultural laborers as their parents and their participation in the employment in organized sectors are very low. The participation of tribes in government sector and other public sectors are low even they have sufficient reservation protection .Within the tribal groups Kurichya and Kuruma community shows better result but the worst affected groups are Paniyas. Over all evaluation of the study raises many questions about the effectiveness of our tribal empowerment programmes. Education is the one opening for the socio economic development of any community, urgent measure need to be taken for imparting them in higher education and to ensure their participation in all walks of life especially in qualitative employment.

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