



UNDERSTANDING THE SOCIO-ECONOMIC BARRIERS TO TRIBAL HIGHER EDUCATION IN TELANGANA

Pabbati Srilata
Research Scholar
Shri JJT University
Rajasthan

Dr. Shubh Ram
Professor
Shri JJT University
Rajasthan

Dr. D. Sucharitha
Director
AERF

ABSTRACT

Tribes are the people with different way of living and community life. They are living in definite geographical area. They have their own culture, customs, religious belief etc which make them different from other tribal community. Scheduled Tribes in India are generally considered to be „Adivasis,“ meaning indigenous people or original inhabitants of the country. The tribes have been confined to low status and are often physically and socially isolated instead of being absorbed in the mainstream Hindu population. Psychologically, the Scheduled Tribes often experience passive indifference that may take the form of exclusion from educational opportunities, social participation, and access to their own land. They belong to different racial stocks and religious backgrounds and speak different dialects. Discrimination against women, occupational differentiation, and emphasis on status and hierarchical social ordering that characterize the predominant mainstream culture are generally absent among the tribal groups. Adivasis are not as a general rule regarded as unclean or polluted in the same way as the Scheduled Caste population is perceived by the mainstream culture. However, the mainstream Hindu population considers the general tribal population as primitive, technologically backward, and illiterate.

Keywords: Tribal, Education, Literacy, Adivasis, tribal culture.

INTRODUCTION

Social inclusion through the means of educational endeavours are found as the means of fighting against the prejudices, biases and discriminatory attitudes in the society and it creates a community where educational opportunities for all section of society is ensured. It is seen to be defined in relation to social exclusion. The Universal Declaration of Human Rights (UDHR) states that to achieve equality in society the core principles of human rights should be non-discrimination. Various educationists, philosophers and social scientists have interpreted the term 'Education' differently. Education is also considered an important event comprising better health and nutrition, improved socio-economic opportunities and more congenial and beneficial natural environment for all. Moreover, it helps the socio-economic and educationally backward tribal and minorities to enter the mainstream of society. The education establishes an equilibrium and ward off the forces of disintegration. It is widely held that education opens the door to modernization, prepares the mind of the people for acceptance of developmental programs.

Education also enables people to use the income derived from schemes for economic development in such a way, as they can maximize their benefit. The education system now needs to be viewed as the master determinant of all aspects of change. While the claim of education to be the prime mover of growth has been questioned, it is rapidly changing the life and imaginations of the tribal people. It has become one of the prime movers of social change, as it unlocked the door of modernization. In this process they have lost some of their



distinctive traits and are fast becoming part of large stream of Indian civilization. In educational setting social inclusion covers all aspects of socialization, peer relationships and group dynamics. Equitable educational opportunities ensure academic, social and psychophysical involvement and development of the children of every section of society. In inclusive social setting everyone's feelings, experiences and talents are valued and it provides opportunities to develop their potentials and dream. In the context of India, the majority of tribal children are out of the school, geographically and socially not connected with the mainstream society and they lack access to basic education therefore it becomes a major challenge for the government to ensure social inclusion of tribal in education. Although India advocates inclusive growth and the Constitution of India allows reservation to backward classes in education and jobs but still there is lack of access to quality education and skill development. The tribal students live in socially impoverished circumstances and lead a life of helplessness. Since the living habits of tribal are embedded with their culture, tradition, and beliefs they fail to mix with ordinary people who live in the plains. The constant social disadvantage has a detrimental effect on their cognitive ability, as a result of which they struggle to attain academic, social and other achievement and their educational growth varies fully from that of non-tribal students.

LITERATURE REVIEW

G. Pushpalatha (2023) Women in a tribal society play a vital role in their social, cultural, economic and religious ways of life and are considered as an economic asset in their society. But they are still lagging far behind in the different walks of life like education, employment, good health and economic empowerment etc. Though they are industrious, they have limited control over resources and economic activities. Therefore, the tribal women being economically poor and socially backward live at a low level of scale of the quality life. In this context there is a need for economic empowerment of tribal women in order to overcome inequality, discrimination and exploitation and to achieve their all round development in the society. Hence, the main objective of this paper is to study the empowerment of tribal women with reference to their social and economical aspects.

Daniela R. Urbina (2022) Most low- and middle-income countries have implemented mass education reforms in the last few decades. Demographers and policymakers have posited that mass schooling would enhance women's autonomy and, therefore, accelerate population transformations in the Global South. However, gains in women's schooling may have unexpected implications for female autonomy in contexts where hypergamy norms—the ideal that men should marry down and women should marry up in education and other markers of status—are still dominant. This study addresses difficulties in evaluating the causal impact of additional education on women's autonomy by leveraging the timing of compulsory schooling reforms in three Latin American countries: Bolivia, Colombia, and Peru.

D. Annette (2021) Malnutrition is a long-standing global health issue to which the tribal population are highly vulnerable. Timely diagnosis and appropriate treatment is crucial. An



exploratory study was carried out among women (n = 100) between 18 and 60 years of age from Kolagur, a tribal village in Yercaud taluk, Salem district, Tamil Nadu, India. Information on sociodemographic profile of participants was collected using a structured interview schedule. Anthropometric, biochemical, clinical, and dietary parameters were assessed using appropriate standard techniques/tools. Nutrient intake was computed using Diet Cal software and the statistical analysis was done using IBM SPSS statistics software version 25. The prevalence of anemia was much lower where only 21% had mild anemia, 5% had moderate anemia, and 1% had severe anemia. About 21% were prediabetic and 9% were diabetic.

Dr. Ashok Dansana (2021) There is a wider acceptance of the fact that education and development are inextricably linked to each other. Any informed being in today's world can easily understand the capacity of education in terms of making individuals productive in socio-political and economic affairs in society and the process of nation-building. The educational process that takes place throughout life, continuously, is contributing to the successful overcoming of obstacles for the social inclusion of individuals and eliminating the root causes of social isolation. As a lever of economic independence and stability, education is a mechanism for strengthening inclusion and overcoming the marginalization of individuals and social groups of society or individual societies on a global level.

Socio-Economic Factors

The social factors are primarily related to the socio-economic background and social status of the individuals. Research has indicated that when individuals have their own family business, then they normally prefer that their children should attain the educational qualifications, so they can provide assistance and support to their parents in augmenting their family business. Whereas, in most cases, children are provided with rights and opportunities to make their own decisions regarding acquisition of education. When they score good grades in class twelve exams, then they aspire to pursue professional degrees, such as, law, medical or engineering and so forth.

Tribal Population in Telangana: Tribals account for 6% of the total population in Telangana. About half of these tribes live in plains and the rest in forest regions. The STs of Andhra Pradesh constitute 6.75 percent of India's tribal population. Although the state's STs comprise only 6.59 percent of the states population, they account for the largest tribal concentration in Southern India. The Scheduled Areas of Telangana, covered by the Tribal Sub-Plan (TSP) approach, are spread over 31,485 sq km in 5936 villages (11,855 habitation) in the districts of Warangal, Khammam, Adilabad. The 35 reported ST communities are mainly concentrated in nine districts declared as Scheduled Areas by special government order in 1950.

System of Telangana



The regional and official language of the Telangana is Telugu. Other linguistic groups in the include speakers of Urdu and Hindi. Telangana Education is offered through a number of institutes spread across the state.

In Telangana the education system is of 10+2 system before joining under graduation. First standard to Tenth standard classes are conducted by the School Education under the administration of the School Education Department and finally the Tenth Class (S.S.C.) Public examination at the state level is conducted by the Board of Secondary Education. After this two year Intermediate Education under the administration of the Board of Intermediate Education.

Importance Of Higher Education And Role Of Tribal Universities

Education is an integral part of the empowerment process. Empowerment of the tribal community means capacitating tribal communities to secure access and control of their land, forest and water resources as well as sustains and promotes viable alternatives for security of their livelihoods. Empowerment thus is an interactive process whereby tribal communities are enabled to participate actively in local governance (decision making that affects their own life situation). It is in this context that the role of higher education is necessary as it would:

- Develop an analytical capacity for assessing their external and internal environment impacting on their own communities;
- Develop confidence and capacity to articulate their interests and perspective thereby participating in decision making processes leading to better governance;

Policies and programmes for Tribal Education

Recognizing that the STs Count among the most deprived and marginalized sections of Indian society, a host of 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. Along with core economic sectors, elementary education has been accorded priority in the tribal sub-Plan approach. Elementary education is considered important, not only because of constitutional obligation, but as a crucial input for total development of tribal communities, particularly to Build confidence among the tribes to deal with outsiders on equal terms. Since primacy was accorded to elementary education, a broad policy frame for education was adopted in the tribal sub-Plans according equal importance to quantitative and qualitative aspects of education.

METHODOLOGY

The tribal welfare department deals with tribal life and culture and administers development work at the local level, including education. But the tribal welfare department lacks expertise in educational planning and administration in general and academic supervision and monitoring in particular. On the other hand, the education department is the sole authority for planning of educational development at state level. It formulates implementation guidelines and instructions regarding curriculum, textbooks, teacher recruitment, transfer policies, and

so on. In this the department tends to formulate uniform policies for the entire state. The school calendar is a case in point, where vacations and holidays cater to the needs of the formal school set up in a non-tribal context, with little consideration for local context and tribal's festivals.

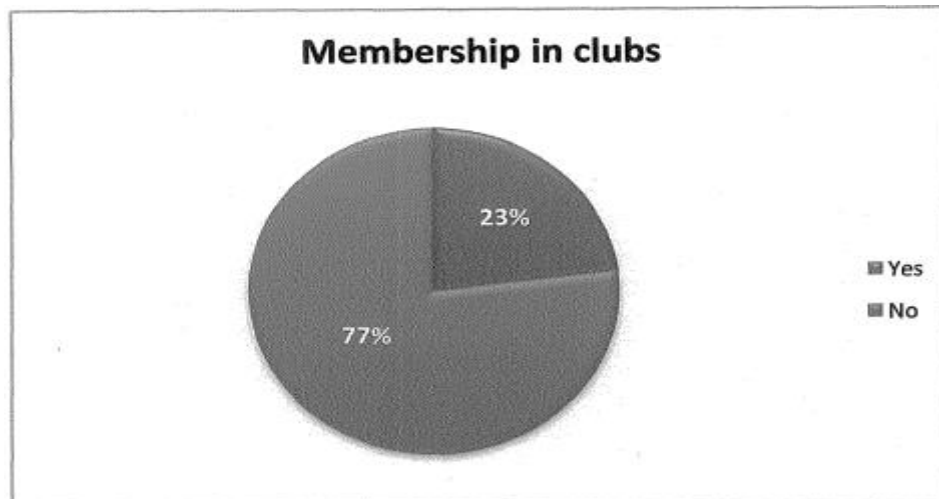
RESULTS

Social capability

Establishing social relations and its continuance in life is an important capability. It involves social networks, relationship with other members in community and cultural contacts. The social network dimension refers to one's group membership, type and frequency of meetings .Relationship with family and community involves reciprocal relationship. To understand the role of higher education in developing social capabilities among the students the data were collected on the social capability component in the inventory.

Membership in groups

Affiliation is a major functioning under social capabilities. Colleges have number of associations and clubs in which students join .The tribal students were asked whether they have membership in any club or association and the results are given below in Graph 1.

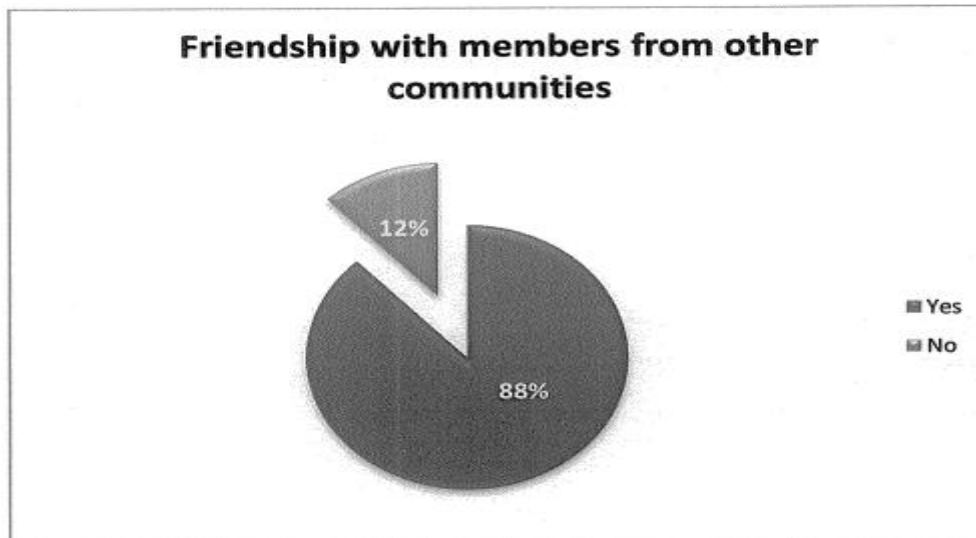


Graph 1 Tribal's are members in club or associations of their colleges

Graph 1 shows that 23 per cent of tribal's are members in club or associations of their colleges. The colleges in Kerala have clubs and associations whose membership is open to all students. The fact that majority of tribal students are not participating indicate their inability to work in groups which is a major social capability. There is a need for encouraging tribal's to join and participate in the activities of college clubs and associations.

Relationship with others

To understand the social relationship respondents were asked questions relating whether they are able to develop lasting friendship with members belonging to other communities. The details of analysis are given in the following Graph 2

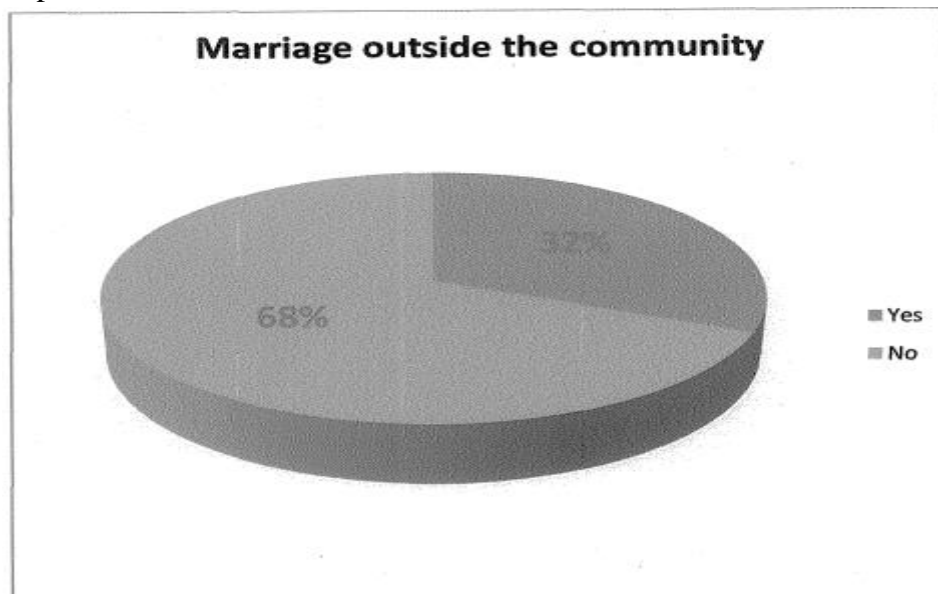


Graph 2 able to develop lasting friendship with members belonging to other communities

The data reveals that 88 per cent of tribal's in higher education were able to develop lasting friendship with members belonging to other communities. The tribal students can associate with members of other communities easily to earn and sustain friendships.

Martial Relationships

Tribal communities in India are usually endogamous .They prefer to marry within their own community. To understand the attitude of tribal students regarding marriage respondents were asked whether they were willing to outside their communities. The details of analysis are given in Graph 3



Graph 3 : Marriage outside the community



Tribal's enjoy being friendship with other communities, but when it comes to marriage only 31.7 per cent of tribal's were willing to marry outside their communities.

CONCLUSION

Tribal children have very low levels of participation. Though the development of the tribes is taking place in India, but the pace of development has been rather slow. If govt. will not take some drastic steps for the development of tribal education, the status of education among tribes will be a story of distress, despair and death. Hence time has come to think it seriously about tribal education and inclusive growth. So, there is an urgent need for various govt. interventions, planners and policy makers to address this problem and allocate more funds in the central and state budgets for tribal education. Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development. This research work discusses the meaning of Educationally the tribal population is at different levels of development but overall the formal education has very little impact on tribal groups.

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EMAILID:anveshanaindia@gmail.com, WEBSITE:www.anveshanaindia.com