

PROBLEMS OF TRIBAL GIRL STUDENTS OF SECONDARY SCHOOLS-A CASE STUDY

Dharavth Renuka, M.A., M.Ed

Introduction

In a country marked by a spaghetti bowl of languages, castes, religions and ideas; cementing indigenous values while embracing modernity, is a progressive phenomenon. Within the context of the education of marginalized communities such as tribal, a fine balance between these two ends of the spectrum is necessary to yield results that have an impact, are sustainable, and underpin a holistic education effort.

Education as a means of advancement of capacity, well-being and opportunity is uncontested, and more so among communities on the periphery. Marked improvements in access and to some extent in quality of primary education in tribal areas have occurred, and stem from government and non-government initiatives. However, the number of out-of-school children continues to be several millions, mainly due to a lack of interest and parental motivation, inability to understand the medium of instruction (i.e. state language), teacher absenteeism and attitude, opportunity cost of time spent in school (particularly for girls), large seasonal migration etc. Low literacy rates in tribal communities continue to indicate a need for overarching support that tackles issues from health to attitudes of non-tribal populations.

Recognizing that the education system is currently designed for the dominant group, there needs to be investment in creating support mechanisms that supplement the assimilation of tribal children into the formal education system.

For us '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 we need to define the role of adult education. For us, educating tribal communities in a more concrete sense means to facilitate processes, which will enable tribal representatives to:

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;
- develop skills to initiate local relevant alternatives to improve livelihoods and challenge external pressures;
- value self and community history with a critical appreciation of traditional knowledge systems.

We do recognize that adult literacy constitutes an important part of adult education and we have made some attempts in this direction. From 1992-1997 we facilitated tribal youth to take up night schools as a part of the government drive for adult literacy. Several of the trainers were absorbed into the State-run literacy programme initiated in 1998.

However, our major involvement has been with young adults who have been dropouts of the school system. School dropouts have very little opportunities for further education. The percentage of enrolment in schools is 79% (89% for male and 68% for female). But the dropout rate among the tribals is as much as 71% while for the general population.

Scheduled tribes

A tribe is a group comprising families, alone, or generation having its own customs, occupying a specific geographic territory and being independence of or having little contact with the dominant national society of the country in which they live

The Constitution of India, Article 366 (25) defines Scheduled Tribes as "such tribes or tribal communities or part of or groups within such tribes or tribal communities as are deemed under Article 342 to the scheduled Tribes (STs) for the purposes of this Constitution". In Article 342, the procedure to be followed for specification of a scheduled tribe is prescribed. However, it does not contain the criterion for the specification of any community as scheduled tribe. An often used criterion is based on attributes such as:

- Geographical isolation - they live in cloistered, exclusive, remote and inhospitable areas such as hills and forests.
- Backwardness - their livelihood is based on primitive agriculture, a low-value closed economy with a low level of technology that leads to their poverty. They have low levels of literacy and health.
- Distinctive culture, language and religion - communities have developed their own distinctive culture, language and religion.
- Shyness of contact – they have a marginal degree of contact with other cultures and people.

STATUS OF TRIBAL WOMEN IN INDIA

Decisive elements giving these societies stability and cohesiveness. Emphasis on gender, a relational concept provides opportunities for looking at full range of social and cultural institutions, which reproduce gender hierarchies and gender-based inequalities. The cultural interpretation of gender is central to the identity and status of women that entails web of Relationships. The conceptual framework to analyze women's status comprises the seven roles women play in life and work: - parental, conjugal, domestic, kin, occupational, community and as an individual. In order to appraise the social status of women in these diverse ecological areas, the

findings have been divided in to subsequent categories: - (a) a girl /daughter/ a unmarried woman; (b) a married woman; (c) a widow; (d) divorcee; and (e) a barren woman. Apart from the social status, women role in the social sphere; her political domain; religious sphere; economic activities; and decision making. What is considered as a special joyful moment in any traditional Hindu family in the country Well, the birth of a son! But this is not the case in the tribals in India, as girls and boys are both considered equal. In most of the so-called "modern" Indian families, women are susceptible to undergo an abortion as soon as they come to know that the fetus is that of a girl child. Women undergo number of pregnancies just because they want a boy and not a female child. Well, modern women should and must learn something from the tribal society regarding this. A tribal woman declares her pregnancy with pride and does not welcome her husband till she is willing to conceive again. Delivery is without the assistance of a midwife and mother herself cuts the umbilical chord. The mother nurses the baby with her milk, carries it everywhere in a piece of old cloth hanging from her shoulder. She puts her child to sleep in a bamboo cradle. Older sisters attend to their younger siblings.

Objectives

1. To know the significant difference in the problem of tribal girls of rural and urban secondary schools.
2. To know the significant difference in the problems of tribal girls – co-education and exclusive secondary schools.
3. To know the problems of tribal girl students, who are studying in the Government and private Schools
4. To find out whether the medium of instruction affects the tribal girl students ability to understand and develop interest in higher education.
5. To compare the problems of tribal girl students, who belong to educated and uneducated families.
- 6.

Hypotheses

1. There is no significant difference in the problem of tribal girls of rural and urban secondary schools.
2. There is no difference in the problems of tribal girls co-education and exclusive secondary schools.
3. There is no significant difference in problems of tribal children who are studying in the Government and private Schools.
4. There is no significant difference in the problem of tribal girls of English and Telugu medium secondary schools.
5. There is no significant difference in problems of tribal girls of educated and uneducated families.

Method of Research

The primary aim of this research was to discover the problems faced by the tribal girls in continuing their education to Secondary level. Hence, the normative method was chosen for the present research study on the problems of tribal girls studying in Secondary Schools.

Population

The population of the study selected was the tribal students studying in high schools of Warangal district

Sample of the Study

The sample is the representation of a population. The appropriate sampling technique helps to draw representation of a population. The sample was selected from the population of 8th, 9th & 10th class tribal girl students studying in Secondary schools following the simple random sampling method.

The simple random sample technique was used in the present study to select the sample of 80 students from different High Schools drawn randomly from Warangal district of Andhra Pradesh. In this sample 40 boys and 40 Girls were selected from Government, Private schools.

Tools used for the Study

Research tool plays a major role in any worth-while research. It is the sole factor in determining the perfection of the data. It helps in providing suitable remedial measures to the problem. A questionnaire was constructed by following the relevant procedure of tools standardization to study the problems of tribal girl students, studying in Secondary schools.

Procedure of data collection

The sample was drawn from secondary schools of Warangal district. The sample of the study was large enough for investigation; it consists of different schools of Warangal district consisting of government and private schools.

Analysis of the data

The data was collected through the use of research tools organized, edited, classified and tabulated for analysis and interpretation of data to get the generalization and to make conclusions. The variables were taken for analysis individually and later these aspects were tested for their significant difference. The hypotheses framed for the study was tested statistically and was accepted or rejected accordingly.

The means scores were used to identify the problems of tribal girls in Secondary schools. The scores of the sample were used to arrive at mean and standard deviation. The critical ratio was calculated to test the significant difference in the mean values of the two sub samples of each variable and to accept or reject the hypothesis. Different statistical techniques used for calculations.

Analysis and interpretation of data

This has been presented systematically by using both descriptive and inferential statistics. Descriptive statistics include mean, median, mode, standard deviation, and inferential statistics include t-test, chi-square for the verification of hypotheses.

Testing hypothesis:

Hypothesis: --1: There is no significant difference in the problem of tribal girls of rural and urban secondary schools.

Table -1

S.No	schools	N	M	SD	't' value
1	Rural Secondary Schools	40	78.92	9.70	11.76
2	urban Secondary Schools	40	54.67	10.56	

Significant at 0.01 level.

As per the above table the values, the mean value of Urban secondary school girl students is 54.67 and Rural secondary schools girl students is 78.92. Here this value showing the rural girls has facing more problems than urban girls. The t-value of rural and urban secondary schools is 11.76, this is significant at 0.01 level. The

hypothesis there is no significant difference in the problem of tribal girls of rural and urban secondary schools is rejected.

Hypothesis tested

There is a significant difference between Rural Secondary Schools and Urban Secondary Schools with regard to the problem of tribal girls. The rural secondary schools has more problems

Hypothesis 2: There is no difference in the problems of tribal girls – co-education and exclusive secondary schools.

Table 2: Showing the analysis of the responses to know the difference in the problems of tribal girls – co-education and exclusive secondary schools..

S.No	Schools	N	M	SD	't' value
1	Co-education	40	106.08	4.64	13.10
2	Exclusive secondary schools	40	96.32	4.46	

Significant at 0.01 level

As per the above table the values, the mean value of Co-education secondary school girl students is 106.08 and Exclusive secondary schools secondary schools girl students is 96.32. here this vales showing the Co-education secondary school girl students has facing more problems than Exclusive secondary schools. The T-value of co-education and exclusive secondary schools is 13.10, this is significant at 0.01 level. The hypothesis there is no difference in the problems of tribal girls – co-education and exclusive secondary schools is rejected.

Hypothesis-3:

There is no significant difference in problems of tribal children who are studying in the Government and private Schools

Table –3 Showing: problems of tribal children

S.No	schools	N	M	SD	't' value
1	Private	40	86.02	10.99	2.49
2	Government	40	95.12	11.31	

Significant at 0.05 level

From the above table it is observed that the value of Government School girls students is 95.12, and Private School girls students is 86.02, this shows that the Government School girls students has more problems than Private School girls students. The calculated 't' value 2.49 is significant at 0.05 level. Hence there is no significant difference in problems of tribal children who are studying in the Government and private Schools is rejected.

Hypothesis-4:

There is no significant difference in the problems of tribal girls of English and Telugu medium secondary schools

Table –4

S.No	Schools	N	M	SD	't' value
1	Telugu	40	68.18	15.75	0.97
2	English	40	65.4	15.74	

Not Significant at 0.05 level

From the above table it is observed that the value of English medium students is 65.4, and Telugu medium students are 68.18, this shows that the Telugu medium has little more problems than English medium students. But the calculated 't' value 0.97 is not significant at 0.05 level. Hence there is no significant difference in the problems of tribal girls of English and Telugu medium secondary schools accepted.

Hypothesis-5:

There is no significant difference in problems of tribal girls of educated and uneducated families.

Table –5

Showing the analysis of the responses to know the significant difference in problems of tribal girls of educated and uneducated families.

S.No	families	N	M	SD	't' value
1	Uneducated families	40	104.66	7.46	3.21
2	educated families	40	100.75	5.75	

Significant at 0.01 level

From the above table it is observed that the value of uneducated families is 104.66, and educated families students are 100.75, this shows that the uneducated families has more problems than educated families students. But the calculated 't' value 3.21 is not significant at 0.01 level. Hence there is no significant difference in problems of tribal girls of educated and uneducated families. Is rejected

Findings of the study

- There is a significant difference in the problem of tribal girls of rural and urban secondary schools.
- There is a difference in the problems of tribal girls – co-education and exclusive secondary schools.
- There is a significant difference in problems of tribal children who are studying in the Government and private Schools.
- There is no significant difference in the problems of tribal girls of English and Telugu medium secondary schools.
- There is a significant difference in problems of tribal girls of educated and uneducated families.

Discussion of Results

The tribal girl students have problems in the Secondary Schools. In the secondary schools the tribal girl facing many problems because of their financial status and family back ground, the facility of schools are not sufficient and the care of girl child is not good.

There is no significant difference in the problem of tribal girls of rural and urban secondary schools. The problems of rural secondary tribal girls are more than urban. The urban schools are providing more infrastructure and facilities. There is special care in urban schools compare to rural schools. In the urban secondary schools the tribal girl students are more comfortable from the all facilities and the urban schools are conducting different activities like fairs, clubs and also parents are also showing interest to join their girl in urban secondary schools. Main other reason in urban schools is medium of instructions these schools are providing English medium.

There is a difference in the problems of tribal girls – co-education and exclusive secondary schools. Here the result shows that there are problems in the coeducation and exclusive secondary schools. There is a significant difference in problems of tribal girls of educated and uneducated families. The educated families are fewer problems regarding the girl education, but the uneducated families are more problems compare to educated tribal.

The major thing that is the attitude of the society, the researcher finds mainly in tribal rural areas the society people having negative attitudes towards tribal girl education. Most of the people not interested to send their children to higher education. In the urban tribal areas the attitudes are little positive, they aware of the education, the researcher found the urban society attitude is good compare to rural tribal area.

Implications and conclusions of the study

- Education is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their wellbeing.
- In the context of tribal education, finding a balance between preserving tribal cultural identity and mainstreaming for economic prosperity means building education programs that ensure a tribal child's success in mainstream schools. Recognizing that the education system is currently designed for the dominant group, there needs to be investment in creating support mechanisms that supplement the integration of tribal children into the formal education system.

- In the present study after completion of a systematic survey the researcher found information related to problems of tribal girl education. In this research the researcher noted down various factors of girl child education i.e, economical, social, educational background and so on, after completing the research the researchers given suggestions to the different tribal people regarding the importance of girl child education.

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