

# A STUDY ON CULTURAL AND SPIRITUAL ASPECTS OF DAY SCHOLARS AND HOSTELLERS OF SCHOOL CHILDREN OF TRIBAL COMMUNITY IN ATTAPPADY, PALAKKAD DISTRICT, KERALA STATE, INDIA

PS Lenin Thangadurai

## Introduction

Kerala is one of the smallest states in the Indian union. It occupies 1 percent of the total land area of India with a population of 3.33 crores, which is 3 % of the total population of India at the 2011 census. In Kerala, they are predominantly live in the Western Ghats. According to 2011 census, the scheduled tribe population in Kerala constitutes 1.45 % of the total population. The tribes have unique cultural, spiritual and social heritage. They preserve their culture and spirituality through participation in communitarian celebrations during special occasions and seasons. Tribal music and dance are entwined with their cultural and spiritual celebrations. The tribal community follows a number of rituals, customs and mores in connection with puberty celebrations, death ceremony accompanied by playing instruments and dancing. This article brings out the cultural and spiritual aspects of school children of Tribal community in Attappady, Kerala.

## Review of literature

A few studies are included in the review of literature. **Bakshi and Bala (2000)** presented the socio-economic status of several scheduled tribes inhabiting in various regions of our sub-continent. Their lifestyle, customs, and traditions are quite different from the population in our rural and urban areas. In fact, they live in their own world. The study assessed the schemes related to education of tribal children, health facilities and job for the tribals. **Ilahi et al. (2001)** in their investigation examined the determinants of boys' and girls' time allocations to schooling, housework and income-generating activities and details of the econometric findings that indicated changes in household welfare affecting girls disproportionately. The study stated the safety nets for protection of family income and provision for child care in schools. **Bindu S (2008)** found that the Kurumbar of Attappady is one of the Primitive Tribal Groups of Kerala. The Kurumbar subsists on shifting cultivation and non-timber forest products. They use liquor for personal fads and liquor addiction have become a bane. The literacy rate of Kurumbar went up considerably by 2001 Census was 48.59%. A survey by KIRTADS in 2006 estimated that the rate had further gone above 61. The achievements of Kurumbar in the educational sector may further be strengthened by establishing knowledge centers with good e-infrastructure. There should be facilities of library, TV and computer, Internet at these centers. Campaign against addiction to alcohol with involvement of

students, educated youths and tribal promoters in all Kurumbers hamlets is to be undertaken. School going children and educated youths can be brought to the forefront for the fight against it. The Kurumbar is a community on the threshold of educational achievements. **Bindu S (2008)** has listed out steps envisaged to revitalize the art and craft of tribal culture. Field observations showed that the cultural ambience for acquiring skill and experience in performing arts no longer existed among tribal hamlets of the present day. Diversification of economy, occupational mobility, shifting of residence to distant places, emergence of hierarchical society, presence of non-tribals and loss of traditional social life hinder the collective participation in dance and music as existed in the past.

### **Statement of the problem**

The tribal communities are having uniqueness in culture, spiritual and social heritage. The tribes preserve their culture and spirituality through their participation and celebration during the time of tribal festivals and occasions. The tribal music and dance are playing key roles in their cultural and spiritual celebrations. Each tribal community follows their rituals, customs and mores connected with puberty celebration and death ceremony. They had their own cultural and spiritual rituals and customs. In modern generation, especially the students of tribal communities forget and ignore their tradition and culture.

### **Method and materials**

The aim of the study is to Understand the cultural, spiritual and social aspects of the life of school children of tribal community who are placed in the hostels for pursuing studies and the tribal children who attend the school staying at their own homes (day-scholars) in Attappady block, in the district of Palakkad, Kerala State. The feasibility study led to choosing Attappady region, and in the region, school going tribal children of Attapady, aged between 13 to 18 years and studying VIII standard to XII standard to be the population of the study. It comprises both boys and girls who are studying in schools from the study area, aged between 13 and 18 years and are attending the high school or higher secondary school as population of the study. In Attappady region, there are altogether eleven schools. A multi-stage random sampling to ensure adequate representation was adopted. Two schools each from each of the Panchayats totaling six schools were randomly selected in the first stage. In the second stage, from each of the school, from a sampling frame, proportionate number of girls and boys were chosen again through random sampling. In the final analysis, the universe / population of the study was 1262 school going tribal children (634 boys +628 girls) in the classes VIII to XII, with from the day scholars and 644 (264 boys +380 girls) from the hostellers. In total, 1906 students are the population of this study. 20% of this total was the sample size from whom the primary data was to be collected. The design is the Descriptive research design-which present a profile of a group or describes a process, mechanism or relationship or presents basic background information or a context. After completion of the pilot study and pretest, the interview schedule was finalized. Therefore the researcher used the self-structured interview schedule. The researcher selected the institutions, and administered and collected 383 interview schedules from the respondents.

## Valuing own culture among tribes

The majority of the tribal students (92.4%) value their own culture a great extent. Among the respondents, the Irula tribal community (92.4%), Muduga (92%) and Kurumba (89.6%) of the students find value in their own culture to great extent level. Overall, 92.4% of the students belonging to selected three tribal communities value their own culture to great extend and 5.8 are some extend and only 1.8% of the students value less extend. The tribal culture is very important for human civilization.

Regarding happiness in performing their traditional arts, 90.6 per cent of the respondents are happy to perform their cultural and traditional arts. Among respondents, 90.1 per cent and 91.5 per cent are happy to perform arts to a great extent by day scholars and hostellers respectively. By and large, 1.8 per cent to 11.7 per cent of the tribal students did not have any interest in participation of cultural activities and development. There is need of community based cultural development programmes for the younger generation.

## Barriers in Cultural systems among the Respondents

The half of the students (50.4%) belonging to tribal community say that settler's attitude is one of the major barriers to follow the cultural traditional systems. Moreover, 44.6 per cent of the students say that modern technology is one of the barriers in continuing the cultural system. In addition, 35.2 per cent believe that the modern media is the block to follow the cultural system. Tribal people's inferiority complex and the unwillingness are equally (22.2%) barriers in keeping up the traditional systems. Among the day scholars, 52.1 per cent think that the settler's attitude is the major barrier to follow the cultural system and modern technology and modern media (47.8% and 32.4%) respectively come as barriers in following the cultural systems. Among the hostellers, 46.9 per cent consider the major barrier of following the traditional cultural system is settler's attitude towards Adivasis culture. Modern media and modern technology (40.7% and 38.4%) respectively are other barriers in following the cultural system. By and large, 22 per cent to 50 per cent of the respondents are facing some barriers in following cultural system. There is need to remove the barriers to enhance ethnic and cultural system.

## Level of Blocks in expressing favour for tribal music and dance

More than half of the tribal students (59.5%) find blocks in expressing their favour for tribal music and dance whereas 36.0 per cent find no blocks in expressing music and dance. Among the day scholars, 56.9 per cent find block in expressing music and dance and 39.2 per cent find no block at all to express the music and dance. Among the hostlers, 64.6 per cent find it as a block in expressing music and dance whereas 30 per cent

find do not block at all to expresses them. The study concludes that the majority of the respondents (59.5%) have the blocks in expressing tribal music and dance. Therefore, there is a need to create a platform to express their music and dance aspects.

### **Differentiating aspects from other communities**

The majority (75.5%) of the tribal students express that the most important difference between tribals and non-tribal communities is the language, then love for the mother earth (58.7%), the principal of egalitarian society (57.4%), own tribal dance (54.8%), family bond (49.3%), and traditional tribal songs (48.8%). Among the day scholars, half of the students (76.6%) believe that the major difference between tribal community and others is the language, egalitarian society (60.4%), love for the mother earth (52.5%), tribal dance (52.1%), family bond (47%), and tribal songs (44.6%). Among the hostellers, 73% say that the language that is different from the settlers. Tribal dance (70.7%), love for the mother earth (70%), songs (56.9%), family bond (53.8%), and egalitarian society (51.5%) are aspects differentiating from other communities.

### **Level of cultural knowledge about History and Kulam**

The most of the tribal students (98%) are proud of their cultural history, and among the day scholars, the majority (65.2%) is proud of their cultural history while 32.6 per cent of the hostel students are proud of their cultural history. Among the tribal students, less than half of the students (44.4%) are aware of their own Kulam and 23.5 per cent of the students are knowledgeable to some extent and 32.1 per cent of the tribal students are not at all aware of their own Kulam in their cultural history. About 45.8 per cent of the day scholars are aware of their kulam to a great extent and 22.9 per cent to know few matters on Kulam. About 31.2 per cent of the respondents do not know at all about the Kulam among the day scholar and 33.8 per cent among the hostellers. By and large, the day scholars are having more knowledge on history of their family and Kulam than the hostellers. So there is need of orientation on their historical development of the tribal communities in Attapady.

**Hypothesis:** There is no significance between knowledge on Kulam among the day scholars and hostellers in this study. (Chi-square value to  $-0.129$  p value is  $.017$  at 0.05 level. Not significant). So the hypothesis is not proved. So, there is significance between knowledge on Kulam among the day scholars and hostellers in this study.

### **Following and participation in Cultural aspects of the community**

**Worship Kula Deivam:** The majority of the tribal students involve themselves in worshipping their Kuladeivam in high level. Among the day scholar 84.5 per cent and 85.3 per cent involve in traditional tribal Kulamdeivam.

**Attending Cheeru (Puberty function):** Majority of the tribal students (81.7%) participate in the cheeru in high level. Among the day scholar, 84.5 per cent and the 76.1 per cent hostellers attend it in high level.

**Traditional food:** The majority of the tribal students (78.6%) like traditional tribal food in high level. Among the day scholar, 78.6 per cent and 78.4 per cent hostellers use and like the traditional food in high level.

**Cultural dance (Kummi /Attam Pattam):** The majority of the students from tribal community (70.5%) are actively involved in cultural dance in high level. Among them 70.3 per cent of the day scholars and 70.7 per cent the hostellers involve in the cultural dance of the tribal community.

**Death related function:** The majority of the tribal students (67.6%) get involved in the death related functions. Among the day scholars, 84.5 per cent and 66.9 per cent hostellers attend the ceremonies performed after the death of a person in tribal community.

**Death-Cheeru:** 63.7 per cent of the tribal students participate in the death- cheeru in high level. Among the day scholar students 65.2 per cent and 60.7 per cent hostellers involve in the death cheeru in high level.

**Playing traditional instrument:** 41.8 per cent of the tribal students know to play traditional tribal instruments like *Pira, Tavilu and Kugalu*. On the other hand, 44.2 per cent day scholars and 36.9 per cent hostellers know about the instruments and know to use it.

**Traditional housing:** 30.8 per cent of the tribal students have traditional housing system. Among day scholars and hostellers, 28.4 per cent and 35.3 per cent respectively.

**Cultural dress:** 20.4 per cent use the cultural dress in high level. Among 16.2 per cent day scholars and 28.4 per cent of hostellers have some access to use of the traditional dress.

**Dowry system:** In tribal cultural system, dowry did not exist. But now it has come into practice. 11.2 per cent of the respondents say that their family has the practice of dowry system in high level. Among them 8.6 per cent of the families of the day scholars and 16.1 per cent those of hostellers practice dowry system in high level.

The study concludes that 11 per cent to 84 per cent of the tribal children are participating in their cultural related rituals and practices followed on different occasions. They should be maintained to preserve their traditional culture.

### **Knowledge of tribal local administration among the Respondents**

Tribal administration consists of respecting the head of the tribal community, and functions and responsibilities of Moopan.

**Respecting the head of the hamlets:** Most of the students belonging to tribal community (80.1%) highly respect their Moopan whereas 12.6 per cent did not give respect to their head in the community. Among the day scholars, 80.2 per cent respect their Moopan while 80 per cent among the hostel students respect the Moopan. But 7 per cent to 12 per cent of the respondents did not have any respect to the head of the village.

**Know the council of Moopan:** More than half of the tribal students (55.8%) know about the council of Moopan that include Moopan, Vandari, Kuruthalai, and Mannukaran. About 27.9 per cent know only a little. Among the day scholars, 52.1 per cent know highly about the council of Moopan whereas the hostellers (63%) know them very well.

**Knowing the responsibilities of the council of Moopan:** It is noticed that 48 per cent of the tribal students do not know or know in a very low level about the various responsibilities of the council of Moopan. 30.8 per cent know highly about the responsibilities whereas 21.4 per cent know it in on average level.

By and large, 80 per cent of the respondents have knowledge of tribal local administration. There is need for orientation about community level administration to sustain the culture of tribes in Kerala.

### **Level of Knowledge about Traditional Agricultural System**

**Knowledge of Tribal Agricultural System:** The majority of the tribal students (80.7%) have great knowledge about the tribal agricultural system where as 9.6 per cent has a level of knowledge. Among the day scholar, more than half of them (83.3%) have the high knowledge and only 7.5 per cent has the least knowledge on this. Among the hostellers, 75.3 per cent of the students have high knowledge about the agricultural system of tribals whereas 13.8 per cent students have very low level of knowledge about their traditional agricultural system.

**Kambalam Vidhuthal:** It is the traditional way of farming and agricultural system where the whole community is involved and now this has almost disappeared. The majority of the tribal students (74.4%) are not aware of it in a low level of knowledge about Kambalam. 18.3 per cent has high level knowledge about it. 7.3 per cent has average level of knowledge about this.

Among the day scholar students (77.4%) know a little, 15.8 per cent has high knowledge, and 6.7 per cent has average level of knowledge about this agricultural system. Among the hostellers, 68.4 per cent of the students have low level of awareness of it whereas 23 per cent know it in high level and 8.4 per cent know it average level.

Indian educational system did not give practical orientation on agriculture at high school and higher secondary levels. In this case, only 38.8 per cent of the respondents (15.8% day scholars and 23% hostellers) had clear knowledge of Kambalam Viduthal. It is one of the tribal agriculture methods. The school education did not give community based orientation on tribal agriculture. It should be rectified to sustain the agriculture among tribal communities.

### **Awareness on the traditional Grains and Crops**

Among tribal students, all are aware of some or the other grains or crops. About 39.4 per cent of the tribal students are aware of 4 to 6 varieties of grains and crops, and 37.3 per cent students are aware of more than six traditional grains and crops. Moreover, 23.2 per cent are aware of three and less variety of grain and crops.

Among the day scholars, 41.5 per cent students are aware of traditional grains and crops whereas 40.7 per cent students are aware of more than six types of crops and grains. 17.7 per cent students are aware of less than three grains and crops.

Among the hostellers, 35.3 per cent students are aware of 4 to 6 varieties of grains and crops whereas 33.8 per cent know less than five types of grains and crops and 30.7 per cent students are aware of more than six types of traditional grains and crops.

### **Liking of Traditional food and tending favour on traditional food**

**Traditional food:** Most of the tribal students (87.4%) like their traditional food and 7.3 per cent not at all like it. Among the day scholar, 89.3 per cent like it, and 4.7 per cent students do not like their traditional food. Among the hostellers, 83.8 per cent like their traditional food and 12.3 per cent do not like it at all.

**Frequency of traditional food consumption:** More than half of the students (52.7%) belonging to tribal community eat very often, 39.7 per cent consume only on special occasion and 7.6 per cent never take traditional food.

Among the day scholars, 58.1 per cent often have the traditional food whereas 35.5% students have on special occasion and 6.3 per cent do not take it at all. Among the hostellers, 47.6 per cent students eat the traditional food only on special occasion whereas 42.3 per cent students take often and 10 per cent never take this traditional food.

**Knowledge on leafy vegetables (*Cheera/Keerai/Dagu*):** Most of the students (85.1%) know the various leafy vegetables very well and 11.0 per cent know at an average level and 3.9 per cent do not know it at all.

Among the day scholars, 84.1 per cent are very well aware of this whereas 11 per cent know an average and 4.7 per cent do not know anything about this leafy vegetables. Among the hostellers, 86.9 per cent students are very well aware of these leafy vegetables and 10.7 per cent students at an average level whereas 2.3 per cent do not know anything about it.

### **Participation of the Malleeswaran Temple festival**

The Malleeswaran temple festival is very famous in Attapady taluk. Irrespectives of caste and communities all the people worship Malleeswaran god. However, the tribal communities are very much attached to Malleeswaran worship. During the festival, the tribal population follows special diet, lighting the lamps in the house for God Ayyappa and Odividuka.

**Participation of the Malleeswaran Temple Festival: (faith and festival)** this study reveals that most of the tribal students (94.5%) participate in high level in the temple festival of Malleeswaran which is considered to be the tribal temple in Attapady. Among the day scholars, majority of the students (94.8%) highly participate in the Malleeswaran Ulsavam whereas among the hostellers, 93.8 per cent highly participate in the temple festival.

**Ayyappan Vilakku:** Ayyappan Vilakku Maholsav is celebrated every year in the first week of January and most of the Tribal Students (90.4%) highly participate in it and only 5.5 per cent students participate at low level. Among the day scholars, majority of the students (91.6%) participate in it at higher level and 5.9 per cent

students participate at lower level. Among the hostellers, 87.6 per cent highly participate in it whereas 4.6 per cent students participate in it at lower level.

**Odividuka:** Odividuka is one of the superstitious practices most of the tribal people of Attapady believe in. More than half of the tribal students (55.9%) highly believe in that belief and 36 per cent students at a lower level know about it and 8.1 per cent know it on an average level. Among the day scholars, 51.7 per cent believe highly and 40.7 per cent in a low level and 7.5 per cent to an average. Among the hostellers, 63.8 per cent highly believe in this and 26.9 per cent believe in it at a lower level and 9.2 per cent on an average level.

**Family community deity:** Adivasis of Attapady have got family community deity in each hamlet. Most of the students (75.9%) are very well aware of their family deity. 15 per cent of the students are not at all aware of this and 9.4 per cent are aware of on an average level. Among the day scholars, 73.1 per cent students are very much aware of their family and community deity, 15 per cent are not at all aware of it and 11.4 per cent students are aware of on an average level. Among the hostellers, 80 per cent are aware of their family deity whereas 14.6 per cent are not at all aware of it and 5.3 per cent on an average level.

#### **Familiar with Traditional Customs/Arts**

Pachakuthal is a cultural practice of this area and of tribal people. The majority of the tribal students (63%) are aware of this traditional practice whereas 29 per cent students are not at all aware of this practice.

**Familiar with the Art forms of their tradition:** More than half of the tribal students (54%) are very well aware of their own traditional art forms whereas 23 per cent of the students are unaware of it and 23 per cent of them are familiar with the art forms on an average level.

Among the day scholars, 53.7 per cent of the students are very well familiar with the traditional art where as 24.1 per cent students are aware of it only an average and 22.1 per cent of them are not at all familiar with it. Among the hostellers, 54.6 per cent of the students are familiar with the art form of their tradition whereas 24.6 per cent of them are not at all aware of their traditional art forms.

**Performing Traditional art/skill in schools:** Majority of the students (63%) say that they have high participation in performing the traditional art or skill in their schools whereas 29 per cent of students say that they have very low participation in performing their art in schools. Among the day scholars, 62.8 per cent of the students have high participation in performing their art at schools while 30.4 per cent have very low participation. Within the hostellers, 63 per cent say that they get high participation in performing their art at schools meanwhile 10.7 per cent students have low participation.

**Interested in sharing traditional Customs, Values and Practices:** Most of the tribal students (80.9%) are interested in sharing their own traditional custom, values and practices to a great extent whereas 12 per cent of the students are interested to a less extent and 7 per cent of the students are interested to some extent.

Among the day scholars, 84.1 per cent students are to a great extent interested to share their traditional customs, values and practices whereas 8.3 per cent of the students are least interested to share their customs,



values and practices. Within the hostellers, 74.6 per cent of the students are interested to a great extent to share their customs and values while 19.2 per cent are to a less extent.

### **Pilgrimage related Activities among the Respondents**

The pilgrimage activities are visiting temples or devotional centers, and keeping fast. Among the respondents, 59 per cent to 62 per cent of the tribal students are having religious rituals including going for pilgrimage (62.4%), visiting pilgrim centers (59.3%) and observing fast and abstinence for the pilgrimage (59%).

The majority of the tribal students (62.4%) have often gone for pilgrimage whereas 28.2 per cent have rarely gone for the pilgrimage. Among the day scholars, 64.4 per cent have often gone for the pilgrimage and 26.8 per cent rarely have gone for it. Among the hostellers, 58.4 per cent have often gone and 30.7 per cent rarely have gone for the pilgrimage.

All the students have visited one or two centers and more than half of them (59.3%) have visited more than three centres. 53.3 per cent day scholar tribal students have gone less than three centers and 46.6 per cent have gone more than three centers. Among the hostellers, 70.7 per cent visited less than three centers whereas 29.2 per cent visited more than three centers.

More than half of them keep fast and abstinence often for the pilgrimage whereas 30.5 per cent rarely keep this for the pilgrimage. Among day scholars, 58.1 per cent often do so whereas 30 per cent rarely follow this custom. Among the hostellers, 60.7 per cent keep fast and abstinence often whereas 31.5 per cent rarely do so.

By and large, 59 per cent to 62 per cent of the students are involved in pilgrimage activities with their family members. The remaining respondents have to follow pilgrimage activities to sustain their devotions and culture.

### **Suggestion**

Only 38.8 per cent of the respondents (15.8% day scholars and 23% hostellers) have a clear knowledge of *Kambalam Vidhuthal*. It is one of the tribal agriculture methods. The school education does not give community-based orientation on the traditional tribal agriculture. The content and method of education should be revised to incorporate fundamentals of tribal economy particularly in traditional agricultural methods.

- δ Less than 12 per cent of the tribal students did not have any interest in the participation of cultural activities. There is need of community based cultural development programs for the younger generation. The tribal children are having less social interaction (35.8%) at school environment. The educational system for the children of tribal community should be such that they are not alienated from their culture. This requires a planned teacher orientation and inclusion of cultural components of tribals in the on-going teacher training programmes.

- δ Efforts should be undertaken by the teachers to ensure regular attendance of tribal children through methods including mentoring, counselling, house visits etc.
- δ Totally, 25 per cent to 35 per cent of the students report lack of interest as the reason for lack of attention in school and academic performance. This situation has to be corrected by making learning a joyful experience.
- δ Most of the tribal children (96.9%) of Attapady have a goal for their development. The teaching community has a great role to refine them for their enhancement and academic achievements.
- δ About 9 per cent to 14 per cent of the students are not getting sufficient attention and psychological care from the staff in the hostel. There is need of psycho-social care for the students.
- δ By and large, 1.8 per cent to 11.7 per cent of the tribal students do not have any interest in the participation of cultural activities and development. There is need for community based cultural development programmes for the younger generation.
- δ About 35.2 per cent of students believe that the modern media is a hindrance to follow the cultural traditions. Tribal people's inferiority complex and their unwillingness are equally (22.2%) barriers in keeping up the traditional customs. By and large, 22 per cent to 50 per cent of the respondents are facing some barriers in following their cultural system. Steps to help the tribal community to make informed choices regarding their cultural heritage are to be initiated by the local self-government, schools and social development agencies.
- δ By and large, the day scholars are having more knowledge on history of their family and Kulam than the hostellers. The training in the hostels should be re-designed to give adequate orientation on culture and heritage of the tribal communities in Attapady.
- δ Just about 20 per cent of the respondents have knowledge of tribal local administration. There is need for orientation about community level administration to the school going children of the tribal community to make informed choices.

## Conclusion

The tribal culture and pilgrimage activities are very traditional one among the tribal communities. Most of the students (92.4%) are valuing their culture and they are very happy (90.6%) to do their arts and culture activities. Simultaneously, the students are facing some barriers to follow their cultural activities and traditional arts. The students are having knowledge on their agricultural system (80.7%) and community level local administrative system. By and large, the participation of the respondents in pilgrimage activities are common among them.

**BIBLIOGRAPHY**

- Abdulraheem, A., (2011), Education for the Economically and Socially Disadvantaged Groups in India: An Assessment, *Economic Affairs*, Vol. 56 No. 2 June 2011, PP. 233-242.
- Altheide, D.L. & Johnson, J.M., (1994). Criteria for Assessing Interpretive Validity in Qualitative Research. In N.K. Denzin & Y.S> Lincoln (Eds.) *Handbook of Qualitative Research*, pp. 485-499. Thousand Oaks, CA: SAGE.
- Ambasht, N.K., (1970), *A Critical Study of Tribal Education*, Chand & Co., New Delhi.
- Aerthayil, Mathew, (2008), *Impact of Globalization on Tribals: In the Context of Kerala*”, Rawat Publications, New Delhi.
- Ayyappan A, (1965), *Social Revolution in Kerala Village*, Asia Publishing House, Bombay, India.
- Balairatnam, L.K, (1995), Traditional beliefs and observances about sickness among tribal survivals, Kerala Institute for Research, Training and Development Studies of Scheduled castes and Scheduled Tribes (KIRTADS) Govt. of Kerala, PP. 159-160.
- Bakshi S.R. and Kiran Bala, (2000), *Social and Economic Development of Scheduled Tribes*, Deep and Deep Publications Pvt. Ltd., New Delhi.
- Bindu S, (2008), Tribal art and craft: Revitalization steps, *Action Anthropology Tribal Development Issues*, Indian Indigenous Peoples Services Society, Wayanad, Kerala. PP 129-137.
- Bindu S, (2008), *Action Anthropology in Kurumbar Development*, *Action Anthropology Tribal Development Issues*, Indian Indigenous Peoples Services Society, Wayanad, Kerala. PP 93-105.
- Bindu S, and Viswanthan N (2008), Alcoholism among the Irular of Attappady, *Action Anthropology Tribal Development Issues*, Indian Indigenous Peoples Services Society, Wayanad, Kerala. PP 35-51.
- Bindu S., (2008), Alcoholism among the Irular of Attappady in *Tribal Developmental Issues*, *IIPSS*, pp. 35-52.
- Bindu S., (2012), *Ethno biology of the Kurumbar of Attappady*, KIRTSDS, Government of Kerala.
- Buddudeb, Chaudhauri, (1990), *Tribal Transformation in India*, Inter India Publications, New Delhi, Volume V. PP.10-15.
- Chaudhari, B.B. and Bandopadhyay Arun, (2004), *Tribes, forest and social formation in Indian History*, Manohar Publishers and Distributors, New Delhi.
- Chinky, Upadhyaya, (2016), “A Comparative Study of Adjustment among Day Scholars and Hostel Students”, *The International Journal of Indian Psychology*, Vol.3, Issue 4, No.53, pp.122-128

Dipankar, Oraw and Daly Toppo, (2012), “Socio-cultural traditions and women education in Tribal society – A Study on Tribal Population”, *International Journal of Current Research* Vol.4, Issue, 12, pp. 307-312.

Fathima, and Imtiaz, (2002), Perceived school environment and academic achievement; A study of high school students, VI International IAAP and 3rd PPA conference.

Gaurang, Rami, (2012), “Status of Primary Education in the Tribal District of Gujarat: A Case Study of the Dangs District”, *International Journal of Rural Studies*, Vol. 19, Issue 1, PP.1-6.

Geetha, Menon, (1987), Tribal Women: Victims of Development Process, *Social Action*, October, 1987, PP. 56-58.

Government of Kerala, Annual Report, (2000), Directorate of Scheduled Tribes Development, Thiruvananthapuram, Kerala.

Government of Kerala, Annual Report, (2001), Directorate of Scheduled Tribes Development, Thiruvananthapuram, Kerala.

Haseena, V.A. and Ajims P.Mohammed, (2014), “Scope of education and dropout among tribal students in Kerala- A study of Scheduled tribes in Attapady”, *International Journal of Scientific and Research Publications*, Vol.4, Issue 1, PP.1-13.

Jeena, Shelly, (2017), “Adjustment of Tribal Students in Schools: Problems and Perspectives”, *SSRG International Journal of Humanities and Social Science*, Volume 4, Issue 6, Nov to Dec 2017, ISSN: 2394 – 2703, PP. 5-6 [www.internationaljournalssrg.org](http://www.internationaljournalssrg.org)

Jobin Joy and M. Srihari, (2014), “A Case study on the School dropout Scheduled Tribal students of Wayanad District, Kerala”, *Research Journal of Educational Sciences*, ISSN 2321-0508 Vol. 2(3), 1-6, June (2014).  
online at: [www.isca.in](http://www.isca.in), [www.isca.me](http://www.isca.me) Received 2nd March 2014, revised 19th May 2014, accepted 29th May 2014

Jyothy, K and Karuppaiyan E, (1991), “Educational Facilities for tribal of Tamil Nadu”, *Social Change*, Vol.21.No.2, PP. 48-52.

Kabita Kumari Sahu, (2014), “Challenging Issues of Tribal Education in India IOSR Journal of Economics and Finance” (IOSR-JEF) e-ISSN: 2321-5933, p-ISSN: 2321-5925. Volume 3, Issue 2. Ver. II (Mar-Apr. 2014), PP. 48-52 [www.iosrjournals.org](http://www.iosrjournals.org)

Kalathil, J. Mariyamma, (2004), “Withering Valli: Alienation, degradation and enslavement of tribal women in Attappady” in Kerala research Programme on Local Level Development. Thiruvananthapuram. Centre for Development Studies, Kerala.

Kattakayam, (1983), Social structure and change among the tribals. A study among the Uralies of Idukki district in Kerala. D.K. publications. Delhi, PP. 5-20.

KIRTADS Report, (2001), Tribal Report on Plan and Development, Kerala Institute for Research, Training and Development studies of Scheduled caste and Scheduled tribes. Kozhikoode, Govt. of Kerala.

KIRTADS Report, (2003), Tribal Report on Plan and Development, Kerala Institute for Research, Training and Development studies of Scheduled caste and Scheduled tribes. Kozhikoode, Govt. of Kerala.

Linton, Ralph (1936), *The study of man*, Published by D. Appleton-Century Co., New York

Majumdar, Dharendra N, and Madan, T. N. (1960), "An Introduction to Social Anthropology". New York and Bombay: Asia Pub. House.

Mathur, P.R.G., (1977), "The Kurumbas of Attapady", Tribal situation in Kerala: Kerala Historical Society, Trivandrum, Kerala, PP. 5-10.

Mathur, P.R.G., (1995), "Ethno-medicine of the Irular of Attapady", Reports from KIRTADS, Kozhikode, Kerala, PP.117-118

Ministry of Tribal Welfare Report, (2014), High Powered Committee, Government of India Report 2014, GoI, New Delhi, PP.158-159.

Mishra, S.K., (2002), "Dams and tribal displacement in Orissa", *Vanyajathi - Quarterly Journal*, XU, 2, PP. 7-8.

Mohandas, M. (1995), "Wayanad the green paradise: Health problems of tribes", DTPC, Kalpetta, Wayanad, Kerala, PP. 36-37.

Nair, Sukumaran P.K. (ed.), (2003), Scheduled Tribes of Kerala at a Glance. KIRTADS, Kozhikode, Kerala.

Nair, N Viswanathan, (1986), Land Alienation among the Tribes of Attappady, KIRTSDS, Kozhikode.

Nair, N Viswanathan, (2008), Accelerative stress Measurement: Tribal Development Issues, IIPSS, Wayanad.

Naresh, Rout, (2015), "A Contemporary Study: the Problems and Issues of Education of Tribal Children in Kandhamal district of Orissa". *International Journal of Educational Research and Technology*, Volume 6, Issue 2, June 2015, PP. 70-74.

Nirnal, Senguptha, (1990), "The Social and Economic Basis of Current Tribal Movements", *Social Action*, October, 1990.

Pandey, (1997), Tribal Society in India, Manak Publications Pvt Ltd., New Delhi.

- P.C. Jain, (1999), *Planned Development Among Tribals*, Prem Rawat for Rawat Publications, New Delhi.
- Prakash, Chandra Mehta (2000), *Tribal Development in 20<sup>th</sup> Century*, Siva Publishers and Distributors, Udaipur,
- Parameswaran, P. (1998), “Attapadiyile Vikasana Pravarthanangalude Oru Vilayiruthal: Kandethulukalum Nirdeshangalum” (Evaluation of the Developmental Activities of Attappady: Findings and Suggestions)
- Preemy P. Thachil, (2016), Socio-economic problems of Irula tribes in Attappadi area, *Indian Journal of Economics and Development*, Vol 4 (11), November 2016 ISSN (online): 2320-9836 ISSN (Print): 2320-9828. PP. 23-25.
- Puthenkalam, John Joseph. (2014), *Global Development Partnership Impact Analysis of Tribals in Kerala, India*. Indian Social Institute (ISI), Bangalore.
- Ratika Nassa and Binu Bhatia, (2014), A Comparative Study On Nutritional Status Of Day Scholar And Hosteller Adolescent Boys With Intellectual Disability, *International Journal Of Food And Nutritional Science*, e-ISSN 2320 –7876 www.ijfans.com Vol.3, Iss.4, Jul-Sep 2014 © 2012 IJFANS. PP. 125-128.
- Rathnaih, (1976), *Structural Constrains in Tribal Education*, Sterling, New Delhi
- Rudolf, Heredia, (1995), “Tribal Education need for Literative Pedagogy of Social Transformations”, *Economic and Political Weekly*, April, 1995.
- Roy Burman, (1979), “Some Dimensions of Transformation of Tribal Studies in India”, *Journal of Social Research*, Vol. xxiii, No.3, PP. 23-28
- Saritha, S Balan, (2016), “Schools Alienating Tribal Students”, *The Indian Express*, Thiruvanthapuram Edition, August 19, 2016
- Sharma, (2003), “Prevalence of anaemia in tribal children”, *Asian Congress of Nutrition*, New Delhi, PP. 23-27.
- Sharma, Das A., (2004), “Nutrition and Health among the Tribes of India in Tribal Health and Medicines”, Concept Publishing Company, New Delhi, PP. 71-98.
- Singh et al., 2004 Extent of income inequality and poverty in tribal areas of Himachal Pradesh. *Journal of Rural Development* 7(3), PP. 323-332.
- Sibi, Zacharias, (2003), “The micro-level impact of tribal development programmes among the Kadar tribe of Kerala”, Project Report, December 2003, Kerala Research Programme on Local Level Development Centre for Development Studies Thiruvananthapuram, Kerala, India

- Simeon, K Isaac, (2013), Source book on Tribal Culture, Change and Mobility, Random Exports, New Delhi.
- Singh, A.S. (2014). Conducting Case Study Research in Non-Profit Organizations. *Qualitative Market Research: An International Journal*, 17, 77-84.
- Singh, H. and Mehanti, N., (1995), Tribal health in India. Tribal Series of India. Tribal studies of India Series T 173, PP. 41-64.
- Sivandan P.K., (2006), Greening Hills and Empowering the Poor, Institute for Societal Advancement. Thiruvananthapuram, Kerala.
- Soman, C.R. (1994), "Nutritional status of children in Kerala", *Indian Pediatrics*, Volume 31, Issue 2, PP. 651-654.
- Soman, C.R, Damodaran, M, Rajasree, S, Kitty, R. and Vijayakumar, R, (1991), "High morbidity and low mortality - The experience of urban pre-school children in Kerala", *Trop. Pediatr*, Volume 37, PP.17 - 24.
- Subash, VS and Sini KT, (2011), Control and access of resources and change in land use pattern among the Irular of Attappady in the context of Globalization, Research Publication Series, Vol. I, KIRTADS, Kerala Institute for Research Training and Development Studies of Scheduled Castes and Scheduled Tribes, PP 141-222.
- Sudhakara, Reddy, (1995), Displace Population and Social Change, Deep and Deep Publications, New Delhi.
- Talesra, H. (1989), Tribal Education: A Quest for Integration in the Regional Mainstream, Himanshu Publications, Udaipur, India.
- Tiwari, Disha, (2004), Demographic Aspects of Tribal Health in India with special reference to Major states in Tribal Health and Medicines, Concept Publishing Company, New Delhi. PP.161-67.
- Toppo, S. (1979), Dynamics of Educational Development in Tribal India, Classical Publications, New Delhi, PP.257.
- Tribal Sub Plan Report, (2000), Annual plan 1999-2000, Directorate of Scheduled Tribes development, Government of Kerala, PP. 1-16.
- UNICEF Report, (1991), "The state of world's children-Focus on nutrition", United Nations Population Division and Unites Statistics Division, Oxford University Press, Bombay. PP. 15-16.
- Upadyay, V.S. (1995), Health in forest environment-A case study of Netarhat plateau, KIRTADS, Kerala, PP. 90-95.

Velluva Sanathanan, (2006), Land Settlement and Degradation: Dynamics of Land Use in Recently Settled Forest Areas of Kerala, Serials Publications, New Delhi.

Velluva, Sanathanan, (2004), “Developmental Effects on Livelihood Strategies of Tribes on Livelihood Strategies of Tribes People in Attappady, Kerala” in Kerala Research Programme on Local Level Development. Centre for Development Studies, Thiruvananthapuram.

Viswanthan, N and Bindu S, (2008), Acculturative Stress: Measurement, Action Anthropology Tribal Development Issues, Indian Indigenous Peoples Services Society, Wayanad, Kerala. PP 15-34.

## WEB SOURCES

Attappady Comprehensive Tribal Development and Particularly Vulnerable Tribal Group Development Project, <http://kudumbashree.org/uploads/Attappady-Project/Attappady-Comprehensive-Tribal-DevelopmentProject.pdf>. Date accessed: 12/ 11/ 2016.

District Census Hand Book, series- 33 Part XII- A Palakkad.

Documents from Tribal departments, Panchayaths and Tribal Extension Office

[kirtads.kerala.gov.in/tribals-in-Kerala](http://kirtads.kerala.gov.in/tribals-in-Kerala)

Statistical Profile Of Scheduled Tribes In India 2013

[www.censusindia.gov.in/](http://www.censusindia.gov.in/) 2011census /dchb/3206\_part\_A\_Palakkad.

