



Review Article

A QUALITATIVE STUDY ON THE HEALTH AND EDUCATION OF PRIMITIVE TRIBAL GROUPS (PTGS) OF GUDALUR, TAMIL NADU

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ABSTRACT

In India, Tribal constitute 8.61% of the total population numbering 104.28 million (2011 Census) and cover about 15% of the country's area. Nilgiri district had the highest percentage of (3.16%) scheduled tribe population in Tamil Nadu. About 50% of the tribal population is concentrated in Gudalur taluk, the remaining 50% of the tribal population is distributed in the other three taluks. Toda, Kota, Irula Kurumba, Kattunayakan and Paniya were the six primitive tribal groups found in Nilgiri. The study facilitates to understand the health and educational status of the tribes in 3 villages Kadalakolly, Muttimoola and Thangamalai at Gudalur taluk using qualitative method. The finding shows that there exist less importance to health and education and lack of motivation in progress of education and health which leads to the poor health and lack of knowledge and awareness. The study suggests the implementation of the community organization as a social work method to stimulate a professional approach to develop them.

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INTRODUCTION

India (N.K. Behura, 2006) is one of the nation-states of the world to have elaborate preferential arrangements for the hundreds of ethnic minorities in general and tribal communities in particular. The Constitution of India 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.

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Provisions of special protective measures for the development of tribal communities was felt necessary since late 19th century and were reflected at different points of time in the form of Scheduled District Acts of 1874, the Indian education Commission of 1882, Government of India Act of 1919 and 1935 who paid some attention for special treatment of the communities. Provisions of special protective measures for the development of tribal communities was felt necessary since late 19th century and were reflected at different points of time in the form of Scheduled District Acts of 1874, the Indian education Commission of 1882, Government of India Act of 1919 and 1935 who paid some attention for special treatment of the communities. In India, Tribal constitute 8.61% of the total population numbering 104.28 million (2011 Census) and cover about 15% of the country's area. Nilgiri district had the highest percentage of (3.16%) scheduled tribe population in Tamil Nadu. About 50% of the tribal population is concentrated in Gudalur taluk, the remaining 50% of the tribal population is distributed in the other three taluks. Toda, Kota, Irula Kurumba, Kattunayakan and Paniya were the six primitive tribal groups found in Nilgiri. The Nilgiri Hills (P.K. Misra, 1988) are massive, rising almost to the height of 8000 feet above the sea level.

There must have been regular contacts between the hill dwellers and the people of Coimbatore plains on the east, people of Wanad on the west, and people of Mysore plains on the north. However, the popular story is that around 1822 the then Collector of Coimbatore, John Sullivan, an English man, climbed up to Kotagiri through the bridle path and later was responsible in founding the town of Ooty. Undoubtedly Ooty attracted the Englishmen for its climate and the home-like atmosphere. It developed rapidly because it favoured the cool weather crops and trees. European fruits and vegetables were introduced in small scale, while tea and coffee were planted in large scale. Later cinchona, acacia and eucalyptus found their way. Along with these lines the three towns that flourished as hill station were Ooty, Kotagiri and Coonoor. The western slopes in Wynad region were inhabited by the tribal population like the Mullukurumba, the Kattunaicken, the Urali Kurumba, and the Paniya. Of these the Paniya were the most exploited.

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Planning for the Tribals

Constitutional safeguard by itself cannot bring development for the tribal people who unlike the rural population may not always be poor but suffer exploitation at the hands of the more powerful, land hungry and avaricious people.

Early in the medical career of Dr. Narashimha, he used to walk through the tea estates, down the railtrack, in search of herbs. One morning he heard some men moaning. He went towards the sound and to his surprise found a number tea estate labourers locked in a shed like cattle or sheep in a pen. He talked to them and found out that the tea estate supervisors had caused inhuman injury beneath their ankles with nails. The purpose behind the cruel action was to incapacitate them from running away from the estate when they saw other labourers suffering or dying of malaria. With painful wounds on their legs, these labourers were lot out in the morning to walk slowly around the tea estate and pick the tea leaves.

Health and Education

Health

The tribals have no clear concept of Health. Their unfriendly habitat tends them to do hard work for getting food. So, only when somebody is seriously ill, will he be laid down and allowed to take rest. Conceived women are not interested in having regular medical check-up and taking modern medicines.

Education

Education is the key catalyst to the development of human resources. In the past education was one of the main considerations for hierarchical classification in Hindu society. Lack of it is largely responsible for the exploitation and pitiable plight of the tribes. For the tribes education is pivot on which this success depends. Education disseminates knowledge.

Knowledge gives inner strength which is very essential for the tribes for attaining freedom from exploitation and poverty.

The tribal areas are rich in natural resources. A number of projects, both major and medium viz, irrigation, energy generation and industrial, have been set up in the tribal areas. The tribes, due to lack of education and requisite skill are not able to take advantage of the new economic opportunities which have been grabbed by the outsiders migrated to the tribal areas. It not only deprives them of the opportunity in the new ventures but also alienates them from their resources bases, i.e, the land and subjects them to exploitation by the middlemen and contractors in forestry operations and also by the middlemen and contractors in forestry operations and also by the moneylenders.

The main causes of slow progress in Literacy are

- Poverty of the parents
- Contents of educations
- Inadequate educational institutions and supporting services
- Absenteeism
- Medium of instructions
- Education policy.

In India, Tribal constitute 8.61% of the total population numbering 104.28 million (2011 Census) and cover about 15% of the country's area. Nilgiri district had the highest percentage of (3.16%) scheduled tribe population in Tamil Nadu. About 50% of the tribal population is concentrated in Gudalur taluk, the remaining 50% of the tribal population is distributed in the other three taluks. Toda, Kota, Irula Kurumba, Kattunayakan and Paniya were the six primitive tribal groups found in Nilgiri. The Nilgiri Hills (P.K. Misra, 1988) are massive, rising almost to the height of 8000 feet above the sea level. There must have been regular contacts between the hill dwellers and the people of Coimbatore plains on the east, people of Wanad on the west, and people of Mysore plains on the north. However, the popular story is that around 1822 the then Collector of Coimbatore, John Sullivan, an English man, climbed up to Kotagiri through the bridle path and later was responsible in founding the town of Ooty. Undoubtedly Ooty attracted the Englishmen for its climate and the home-like atmosphere. It developed rapidly because it favoured the cool weather crops and trees. European fruits and vegetables were introduced in small scale, while tea and coffee were planted in large scale. Later cinchona, acacia and eucalyptus found their way. Along with these lines the three towns that flourished as hill station were Ooty, Kotagiri and Coonoor. The western slopes in Wynad region were inhabited by the tribal population like the Mullukurumba, the Kattunaicken, the Urali Kurumba, and the Paniya. Of these the Paniya were the most exploited.

Paniyas

A good number of paniya were suffering from optic neuritis resulting in blurring vision and pain in the eyes which, if not checked, led to loss of eyesight. The number of in-patient in the medical centre at the Paniya Farm is quite low. This may be attributed partly to the Paniya's fear about staying outside their dwelling, particularly when they are sick, and partly because of the fact that the members of the rehabilitation colony for whom alone the beds are given live just at a stone throw from the medical centre and hence they prefer to come and take the

treatment daily whenever they are sick. If they are too weak the nurse or the doctor visits them in their houses. But the high number of out-patients in the centre obviously includes not only the colony members but all others in the region – tribal and non-tribal immigrants who have settled in the region. In 1965, when the Doctor decided to start the ambitious scheme of rehabilitating 25 Paniya families Mr. Phiroze Gandhi, a close associate, was his only companion in his endeavour. Dr. Narasimhan had to convince the Paniya who were working in different places as bonded labourers to come to the farm. If they appeared inclined, he had to uproot them from the place of their work and bring them to the colony which he was organizing for them. The Paniya was naturally a threat to cheap labour. The Paniya could not calculate the future benefits or believe that anyone would move them out of their hovels and give them new houses instead, without a selfish design.

The farm of the Paniya is on the lower and warmer slopes of the Nilgiris and is eighty miles from Kotagiri, near Erumaud village in Gudalur Taluk. This farm was originally planned to be a Nonservice cooperative. The Paniya worked hard singing their work songs, and without jealousies. Ploughs and animals were bought, work was planned and done without arguments over private ownership. The fields were cleared, ploughed and planted with banana, tea, lime, mulberry, lemon grass, topiaca, mango and areca. Then, tea was planted on some of the Paniya family by plots. The tea cultivated was meant to improve the individual's earnings. The availability of labour on the individuals plot was not uniform when some families which had put in extra labour got extra yields from their plots. Kurumbas (Bahadur, 1978).

The Kurumbas, a hill tribe of the Nilgiri hills have get an ancient and colourful history. They were the old inhabitants of the Tondamandalam province which is extended from the sea coast from Pulicat to Cuddalore, and west till the foot of the eastern Ghats and over a considerable part of Mysore, where they are numerous. The ancient inhabitants of this country were called Vedars and Kurumbars. They live on the slopes in villages called mottas, four or five houses generally forming one village. The walls are made of wattle and mud, and the better sort has the fronts white-washed and covered with rude drawings animals and men in charcoal and red earth. They store their grains in large oval baskets and for bottles they use gourds.

They clear a patch round about the village, and sow the gourd with raagi, tenne or kheeraa. They dig up roots for food, and collect jungle produce honey, resin, gallnuts and so forth, which they barter with low country traders, and they are clever in catching game in nets and dispose of the flesh in a surprisingly small time. Women cook and fetch water, and are fond of ornaments wearing many bead necklaces, nose and earrings, and glass and iron bracelets when circumstances call for an elaborate toilet. Their only garment is Tundu reaching from under their arms to the knees. Men make baskets of ratas, nets of oilhatti thread and milk vessels out of bamboo stems. Among the Kurumbas there is almost no marriage ceremony or betrothal. The son selects his own partner and the feast is given when the bride comes to new home. Thurston says 'Kurumbas of Neelgiri, it is custom for several brothers to take one wife in common and that they do not object to their women being open to others also. There is said to be no marriage rite.

Kaatu-Nayakars

The *Kattu-Nayakar* is literally the 'Lord of Forest' and has no fixed residence. They spend half of the year in the forest and during the rest travel among the people. The period of contact with the world is known as *thangal* during which they move alone and no two of them might go in the same direction. They usually stay together in camps. Their sole occupation is rearing their children. The community has a religious head known as *sallipetha*. At the administrative level a group of ten is governed by *pattayakarar*. The *Kattu-Nayakars* are widespread in Tamil Nadu. *Kattu-Naykars* worship Goddess Jakkamma and Mallaiyar, the Lord of the mountains. The temple to Mallaiyar is in Padiyur, on the road to Dindukkal and Karur. The main temple of Jakamma is on the west side of the village Kadallur. *Kattu-Nayakar* may also invoke the spirit and recite *mantra* and in addition inscribe magic seed letters on copper-foil to protect or to prevent *dosam*. The two recurring magical letters are approximate to the letters *la* and *llaa* in Kannada.

BACKGROUND OF THE STUDY

Survival of Ethnomedicine in the Modern Medical World: A Study among Kadar Tribe of Indira Gandhi Wildlife Sanctuary in Tamil Nadu (Brumot, 2008)

The Kadar has a rich knowledge of ethnomedicine and depends upon it for their health care. Herbal therapy is a significant component of ethnomedicine of this people. Kadar preserved its own divination techniques, spells curing ritual as a soul property of the community. Generally, Kadar does not give attention to the disease situation. Their unfriendly habitat tends them to do hard work for getting food. So, only when somebody is seriously ill, will he be laid down and allowed to take rest. The experience of evils of adulteration and pollution had telling effect on the health of Kadar community. The deforestation and strictness of forest department lead to the dearth of medicinal plant which tend the Kadar to look for market for food materials and modern medicine. Excessive work and inadequate intake of food are also reasons affecting the health of Kadar.

Ethnomedicine and the Traditional Treatment: A case study of the Irular of Tamil Nadu (Shaik Abdul Azeez Saheb, 2008)

The irular are traditionally rat trappers. They approach Nattamaikar for necessary medicinal aids that are believed to be caused in a normal way of life. The treatment of the diseases through magico-religious practices are categorized into (1) Sorcery (2) breach of taboos (3) intrusion by spirits and (4) objects and (5) causes of evil eyes. For snakebite a powdered mixture of nearly eight types of plants/herbs are used to stop the poison entering the heart and brain through blood circulation. The names of the leaves, roots, barks used are *Pachile Marundu*, *Peringayi veru*, *Kuruvi Patte*, *Chindala Kodi*, *Koda Chaali Patte*, *Nalla Chembu*, *Kuthukaal Chamitti*, *Nagamalle*. The type of snake, whether poisonous or non-poisonous is first of all identified by giving a bark of a plant for chewing. *Nanjuveru* is given for removing the poisonous effect of bite of Centipede. Juice of tubers *Muttupoo Childlangu* and *Eggall Poochi Kilangu* are given for removing spider's poison.

The juice of Janniveru, Janni Patte and areca nuts are taken for fever and headache. For red eye, Manjam Karsalam Kanniyale, salt, chilly and tamarind are mixed, pounded and made into paste. This paste is then boiled down to thick paste and given thrice a day. The juice of Peemunale with salt is given for vomiting. For deep wound and cuts on the body, the latex of Murukum is applied on the surface of the injury. Leaves of Mimosa Pudica is used to treat Gajji Kurupu (scabies). They also expertise in the treatment of sterility and impotency. The bark of tree called Vottam Talai (Ganneru Chettu) are used for committing suicide.

Reasons for Increase in Dropout Rate among the Scheduled Tribe Students at Primary Schools (R.S.Shrivatsava, 2012)

Suggested the remedial measures to increase the attendance in anganwadis. The siblings should be sent to the Anganwadis to free the children specially girls to attend the schools. Effective implementation of MGNREGA will provide sufficient income to the people and children may not have to work for earning and go to the grazing, etc. Parents Teachers Association has been formed in each village with the primary objective of providing necessary help and assistance from the villagers in ensuring cent percent attendance of children, effective implementation of mid-day meals programme and ensuring strict disciplines in educational matters in respect of teachers. Handicap and prolonged illness is concerned efficient health facilities through anganwadis could be provided to the handicapped and sick children.

Trends of Higher Education among Tribal Students (Pothen, 2012)

About 300 students from tribal groups in Madhya Pradesh came to Indore for higher studies. They study in various departments and stay in the special hostels. The result shows that the number of male tribal students is more than the female tribal students for higher education. Most of the students are of age group 15 to 30. The highest number of age group is 18 to 21 years. The highest number of girls is from Gond tribe (23) some of these Gond girls follow Christian faith.

Distribution of Sickle Cell Diseases among Tribal Population of Nilgiri District of Tamil Nadu (Brindha B, Vidhyalakshmi R, Prashanthi Devi M)

Tribes are the integral part of our civilization. The scheduled tribal population of Tamil Nadu was found to be 6.51 lakhs constituting 36 tribes which include six primitive tribal communities in Nilgiri district. Sickle cell anemia is one among and is a major health concern for the tribes in Nilgiri district whose control and cure are still under medical re- search. GIS is commonly used to combine spatial data from different sources, for mapping disease and for performing spatial analyses to identify the high risk areas. Hence, there is a need to map the prevalence of this gene (i.e.) its variation in different tribal groups and within tribal group that spread over a large area. This paper focuses to study the ethnic population in Nilgiris and the prevalence of SCD with relation to gender, age, disease pattern and community. The spatial variation of SCD based on taluk and village level are analysed using Geographical Information System (GIS). Out of 55 village panchayats 33 villages are identified as infected with SCD in

which female incidence was observed high when compared to male with carrier state.

GIS mapping would help us to update information and to identify the trouble spots at the village level within the district and the policy makers to formulate the control strategy indentifying areas where greatest efforts should be focused. However, the disease impact in terms of speed of spread varies with demographic profile helps in also identifying the most exposed or effected tribe in the study area.

METHODOLOGY

RESEARCH METHOD: Qualitative Research Method – Ethnography.

Ethnography is a report on social life that focuses on detailed and accurate description rather than explanation. Here, the three villages with different tribal group are described considering each village as a case. A case (Baporikar, 2008) is usually a “description of an actual situation, commonly involving a decision, a challenge, an opportunity, a problem or an issue faced by a person or persons in an organization. “Principles are powerful but cases are memorable”. The statement quoted from educator Lee Shulman is the underlying rationale for the use of all case-method teaching. The basic philosophy of case method is that real learning is acquired through experience.

RESEARCH DESIGN: Descriptive Research design

The researcher describes the health and education status of the primitive tribal groups from three villages Kadalakolly, Mutilmoola and Thangamalai.

DATA COLLECTION

Data collected through primary and secondary data. Primary data is collected through social mapping.

Case 1. KADALAKOLLY

General Information about the Village

Name of the Village :	Thangamalai, Gudalur Block, Pandalur Taluk.
Total Population:	10 people
Number of Households:	4 houses
Schools:	Nil
Occupation Pattern :	Wages labourers (Tea – plucking), Collection of honey and firewood
Quality of Housing:	Moderate (Brick – walled House)
Hospitals :	4 km far
Household Assets:	Television and Cellphone
Television and Cellphone:	Nil.
Social habits:	Alcoholism, Pan-parag
Tribal group:	Paniyas

EDUCATION

Enrollment

At Kadalakolly, each household on an average has 2-5 children, who are mostly the first generation learners. Children are enrolled in school at the age of 4-6 on the discretion of parents and children.

Once the children get enrolled in the school, the school's head master and teacher take care of all the benefits the children have to receive as government's scheme.

The facility of Primary school education is available at a distance of 1 kilometer from the village at Kunnalaty and another Primary School at Ammakavu, 2 kms from the village and one Tribal Residential Middle school at Ponnani, 4 kilometers from the village.

There is no secondary school and for higher secondary education they have to go to Pandalur, Gudalur, Bitherkad and Marapalam. Infrastructure of the primary school at Kunnalaty is good and the facilities include one library, three toilets, water facilities, two office rooms and eleven class room. It was also noted that there is 0% enrollment from the village to colleges or other educational institutions post Higher Secondary school education

Educational Status

At Kadalakolly, there are 20 children including two children studying 10th standard. It was observed that most of the children below the age of 12 go to school on regular basis. All the school children from the village are first generation learners.

Out of the 20 children studying there are 4 drop outs (two boys and two girls) the main reasons behind are

- Lack of interest in studies
- Lack of awareness on the importance education among the children.
- Lack of motivation and inspiration from the older generation as there is 100% illiteracy in the older generation in the village.

Assistance from Government and NGO

The children are provided free education with other facilities from government like free books, footwear, Laptop cycle, uniform and mid-day meals. The children also receive yearly scholarship from Tamil Nadu government.

NGO runs their own preparatory school exclusively for tribal children to help the children develop interest and undersand education. It also has various sponsorship programs to aid in their education.

General Observation

- The children have to walk to school on daily basis.
- There have been many school drops out in the past and the rate of dropouts is more among boys when compared to girls.
- Drop out are more as the children move to higher classes since the possibility of earning money increases.
- The children prefer to earn money from daily wages, so the possibility of developing interest in education is difficult.
- The tribal children also find difficult to study along with the children from other community as the children are neglected by other children.

- The other reason of dropout is the lack of follow-up by school in the children studies.

INFRASTRUCTURE

SCHOOL

- The students have to travel by walk , 4 kms Ponnani for Govt. Tribal Residential middle school. Kunnalaty for primary and Higher Secondary School. Higer secondary schools are available in Pandalur, Gudalur, Biterkad, Marapalam.

GOVERNMENT OFFICES

- There is a Community Hall in the village and the Gram Panchayat is located 10 – 15 kilometres away from the living area at Nilakottai.



Toilet facility established by NGO

PUBLIC TOILETU

- The public toilets available are constructed by the NGO Trust after inculcating in them the need for being hygienic. All the 9 houses have toilet facilities.

WATER SUPPLY

- Water supply facility is availed from the water tank constructed by the government. For household purposes, water is made available to the three corners of the village with three water taps connected to the main water tank by motor facilities.

HOUSES

- Out of the 9 houses, 3 houses are constructed by the NGO trust, with electricity and Bio-gas connection. These houses are constructed with mud-bricks using the mud blocks making machine, which are eco-friendly the local community run training session with skills required to re-construct, repair and maintain the constructed houses. This house construction project emerged in the year 2009.
- There are no shops in the village and for the 3 streets in the village, there is one street light facility.
- Future plans include installing more solar powered system in the houses.

MODEL VILLAGE

- Almost fifteen years back, the Paniya tribes used to live in the jungle but with the intervention and support of NGO the tribal community now live in brick houses.

- Paniyas use both Malayalam and Tamil for communication and they worship local deities named *Kuliyam, Suriyam, KuttuBagavathi, Karuppusamy* and *Thamburathi*.
- The major occupation of the tribe is tea plantation which is traditionally known as Sappu. The youth and men of the village work in tea estate. Apart from tea plantation; people engage themselves in seasonal agriculture and cattle rearing. A Paniya Tribe, on an average, earns about Rs.4000 per month.
- The people in the village follow the guidelines given by the panchayat office and village head, they do not know the legislation system.
- There is electricity available in the village (6 days in a week), Bio-gas facility, solar energy arrangements are the other available features but there is no drainage system in the village.
- There is road connecting the village to the town but transport facilities there are expensive.
- The nearest medical facility is the one which is 1 – 2 kilometres away from the village.
- People in the village celebrate Vishu (New Year) and Onam. The families celebrate the female puberty function as a pre-marriage function inviting all the neighbours.

HEALTH

- There are no separate hospitals at Kadalakolly. There are primary health care center at Pandalur and a Government's Hospital at Gudalur with sub-centers in Kunnaladi which will take almost an hour and a half to reach. Though there are Anganwadi centers near the village, the tribes are not aware of such centers and their significance.
- Vaccination is done regularly and Institutional delivery is slowly on the rise. There are frequent blood donation camps, and checkups in the village.
- The tribes do not consume fruits regularly as they only eat cooked food three times in a day. Also, they do not take adequate salt in the food. Their special food includes samai, noorai, potato, spinach, and capsicum.
- Alcoholism is a major factor affecting the life style of the people at Kadalakolly and this also has an impact on the education status of the children. Tobacco is also consumed more by both the sexes of the village. This has an impact on the dental health of the people and the risk of cancer is high among both male and female population. Malaria is another common disease in the village.

Case 2: MUTILMOOLA

General information about the village

Name of the Village :	Mutimoola, Gudalur Block, Pandalur Taluk.
Total Population:	27 people
Number of Households:	9 houses
Schools:	Nil
Occupation Pattern :	Wages labourers (Tea – plucking)
Quality of Housing:	Moderate (Brick – walled House)
Hospitals :	Nil
Household Assets:	Television and Cellphone
Livestock Assets:	Nil.
Social habits:	Alcoholism, Pan-parag
Tribal group:	Kurumbas

EDUCATION

Education status at this village is very poor. The government school nearby is Kapala (GTR School). The next feasible school present is in Erumadu. The literacy rate among male are comparatively more when compared with females. The major and most important problem in this village is the dropout rate in the village.

The reason for dropouts are

- The children do not know the importance of education.
- Their parents too do not insist them to continue their studies and take them for work.
- The children lack interest and motivation in going to school.
- The Girl children are mostly gotten married at very early age around 15 years.

The only motivation for the children go to school is for the Midday meals and it was found that on Wednesday's the school strength will be full, because on every Wednesday, they provide food with meat.

It was observed that there is one girl from that village who is undergoing teacher training at present and it is very hard to see children completing at least Secondary education.

About the school

The GTR School at Kapala has standards till 8th standard and the school at Erumadu has classes till 12th standard. The qualities of teachers are good and they are regular to school. It was also said that sometimes teachers they themselves come to the village directly and take the children with them to school.

The mode of travelling for the children to school is walking only. Infrastructure of school is very good. Toilet facilities are available considerably. There are no extracurricular activities but the school has an award willing Football Team. There are no separate libraries' or labs available but there are separate class rooms for all the classes and this school has projector facilities also.



Scholarships and other schemes utilized

The government is giving bags, uniforms and books every year to each child.

Scholarships given every year

- 1st – 5th standard - Rs.500
- Up to 8th standard – Rs.1000
- Up to 12th standard – Rs.2000

NGO Initiatives

Apart from NGO, AMS – AadhivasiMunetra has been giving their helping hands in supporting the school in the students' education and they have been providing various courses such as Nursing and teacher training. So now, the dependency on NGO has become less when compared to few years before.

INFRASTRUCTURE, MODEL VILLAGE AND RENEWABLE ENERGY

Earlier days the people live in the jungle in the sheet and puillu houses. but now with the support of NGO the tribal community also live in the bricks house (model village) built with the support NGO in the recent past (2008). Facilities available in those houses are 3 rooms with toilet.

Electricity facilities and other resources

Electricity is available in the village. Apart from that there are Bio-gas units and solar powered energy are available in thevillage. There is road connecting the village to the town with transport facilities butthey are expensive for the people at Muttilmoola. There are good sanitation facilities in the villagebut there is no effective drainage system in the village. The people in the village follow the guidelines given by the panchayat office and village head, the head of the village takes decission for the entire village. They have a community hall were they assemble for meeting. People in the village celebrate Diwali, Onam and Vishu and they celebrate these festivals by coming together. They have three wells in the village and they also have a common tank which serves the entire village by pipes attached to it which take water to all parts of the village. There are no medical facilities and medical store in the village, those facilities are available at the disance of 1 to 2 kilometer from the village.

HEALTH

Until 2008, the awareness of people towards Health related issues, its remedies and prevention was almost negligible and since 2008, with the intervention of NGO, considerable awareness towards healthcare facilities available within the region was made. For major health problems, people rely on Accord Hospitals (Action for community Organization, Rehabilitation and Development) Gudalur. For minor health problems, people rely on Primary Health Centre, Kappala in 50m distance. Their food habits include cooked food three times a day and they do not consume fruits, milk, nuts and pulses. Special foods are semai, noorai, spinach, and capsicum.

The major health problems among the women are Anemia, Goiter, Infertility and dental Cavity. Another health issue among men and women are Tuberculosis because of poor immunity and due to the type of foods they eat. Common health problems in the village are malnutrition among children because the type of food the pregnant mothers consume during pregnancy and birth weight of the baby is only 1 to 1.5 kg, lack of personal hygiene, Mouth & stomach cancer due to consumption of alcohol and tobacco. People have the awareness about the Ambulance facility (108).

Case 3 THANGAMALAI

General information about the village

Name of the Village :	Thangamalai, Gudalur Block, Pandalur Taluk.
Total Population:	10 people
Number of Households:	4 houses
Schools:	Nil
Occupation Pattern :	Wages labourers (Tea – plucking), Collection of honey and firewood
Quality of Housing:	Moderate (Brick – walled House)
Hospitals :	4 km far
Household Assets:	Television and Cellphone
Livestock Assets:	Nil.
Socialhabits:	Alcoholism, Pan-parag
Tribal group:	Kaattunayakas

In Thangamalai, the student trainees met the Kattunayakar Tribal, which is one of the primitive tribes in the area. With their ancestors living in caves, this tribal population has shown development by moving to a concrete structure for Housing.

Counting the four households there were almost 10 members in the dwellings comprising of one male, four females and five children. They spoke Kannada, Malayalam and Tamil. They worked at tea estates, collected honey during summer times and firewood. This village is registered under the self – help group society.

HEALTH

There are no major health problems among the people except for frequent fever and cough among children and adults. One among the 10 residents had Piles. Doctors come from hospitals at Pandalur for regular eye camps on free of cost. Earlier, their diet included fruits and nuts that they got from the forests, but, as the forests vanished, they did not get these nutrient foods. Now, they can afford to have rice and vegetable.

They can get medicines from the government hospital at Pandalur. The old people have eye sight problems and pain in the leg as well. The delivery is still carried out by mid – wives and the pregnant ladies are fed with nutritious foods like fruits and vegetables. They do not have any birth enrollment. They have regular vaccinations and polio immunization programmes.

EDUCATION

The Kattunayakars are not literate but they sent their children to school. They send them to GTR School, Devala. Three children stay in hostel and the other three kids are day scholars. They are first generation learners.

MODEL VILLAGE

Under the ambit of NGO, the village has emerged in itself as a model village by the following two predominant categories as Renewable Resources and Infrastructure facilities. They are explained below in detail.

INFRASTRUCTURE

There is no proper electricity, water supply and sanitation facility. No proper road and transport in the area. There is no cooking facilities and basic amenities available in the area. The houses were built in 2000 by the NGO Trust and they have been living there for about 13 years. Earlier they used to live in the forest interiors. They have to walk for about 2 kms to reach the roads from the forest. All hospitals are 4 kms away from their houses. They have certain religious beliefs and they worship BOMMADEVAN for which they have a temple like structure near their housing. The NGO Trust has provided an electric fencing to protect the tribal from the elephant attack. Marriage set up is unstable. They conduct the marriage at the temple which is carried out by the elderly person in the community. There is no intercaste or inter tribe marriage.

DISCUSSION

Despite the government provisions and schemes like laptop and cycle there exists high dropout rate among school children. But the midday meals had shown the positive factors for children to attend the school. This shows there is a lack of motivation and inappropriate government schemes which fails to motivate the school children. However, the local non-governmental organization were playing wonderful role in developing their quality of life.

SUGGESTION

The researcher suggests certain plans to improve the quality of living of the tribal peoples and to bring about change in their life.

- Community organization, a method of social work can be applied in order to bring about holistic development.
- Social workers should campaign on the significance of health and education.
- Social workers should lobby to bring about policy changes to the tribes

- Inclusive policy can be brought up which may help them to understand the different cultures.
- Frequent forest treks can be organized for the schools around the city which may help the tribes to get motivated to lead a better life.

Conclusion

Thus, the study finds the importance of the government and non-government organization's efforts in developing the tribal group in the villages of Gudalur. The impact of Non-governmental organization seems to be more useful in their livelihood of the tribal groups while the impacts of government schemes are seen in the education. But, still, it is found that the far distance is to be travelled to unwind the gap of health needs and resources.

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