



Status and Problems of Jenukuruba Tribal Students in Mysuru District of Karnataka

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KEYWORDS

Jenukuruba, Tribal Education, Students, Mysuru, Scheduled Tribe

ABSTRACT

The Jenukuruba community is a Particularly Vulnerable Tribal group of India, they are inhabiting Karnataka, Kerala, and the Tamilnad States of south India. They are geographically, socially isolated and an economically and educationally very backward community. In the after Independence period, sincere and concerted efforts were made for the economic and educational development of the Jenukuruba tribe. Despite these efforts, the performance of the Jenukuruba tribe in education is much lower than that of the other Scheduled tribal communities. The present study suggests that the policymakers' approach paid little attention to culturally linked education. This has led to dropouts and directly impacted their overall educational status.

Introduction

India is a mosaic of numerous cultures. It is a pluralist country, with rich diversity, reflected in the multitude of cultures, religions, languages, and racial stocks. The Indian population includes different castes, communities, and social groups. The prevalence of such pluralism has made the social fabric stratified and hierarchical, consequently, social and economic and educational opportunities are differentially distributed on the lines of caste, tribe and class affiliations. Education is a key to development. Education is an effective tool for the upliftment of an individual and society in every way whether it is personality development, social and economic development and so on. It also plays an important part in the emerging occupational pattern of society. Occupation is considered more than a means of fulfilling one's basic needs. It affects all aspects of one's life. But till today most of the tribal communities in India educationally are very backward.

Scheduled Tribes in India

There are over 700 Scheduled Tribes notified under Article 342 of the Constitution of India, The population of Scheduled Tribes (STs) in the country, as per Census 2011 is 10.45 crore. STs constitute 8.6 percent of the country's total population and 11.3 percent of the total rural population. The population of ST males is 5.25 crore and ST females are 5.20 crore. Decadal growth of ST population in 2011 as compared to 2001, ST female population growth rate (25%) is higher than ST male population growth rate (23%). The sex ratio in respect of STs is 990, which is higher than the national average of 943. Also, the ST sex ratio has improved from 978 females per 1000 males in 2001 to 990 in 2011.

As per the 2011 Census, the literacy rate for STs in India improved from 47.1% in 2001 to 59% in 2011. Among ST males, the literacy rate increased from 59.2% to 68.5% and among ST females, the literacy rate increased from 34.8% to 49.4% during the same period. The literacy rate for the total population has increased from 64.8% in 2001 to 73% in 2011. There is a gap of about 14 percentage points in the literacy rate of STs as compared to the all-India literacy rate. Gaps in literacy rates in respect of persons, males and females for the years 1991, 2001 & 2011, States, namely, Tamil Nadu, Odisha, Madhya Pradesh, West Bengal and Kerala have shown gap of more than 18 percentage points in literacy rate of STs as compared to the total population during 2011. However, all States registered a decline in the literacy rate gap between 2001 and 2011.

Tribal Scenario in Karnataka

Tribal communities constitute a significant segment of Indian society and civilization. The Scheduled Tribe population in the State has increased from 34, 63,986 in the 2001 Census to 42,48,987 in 2011, registering a decennial growth rate of 22.66 percent. The proportion of the Scheduled Tribe population to the total population of the State is 6.95 percent. Bellary has the highest population (10.6%) of Scheduled Tribes (ST) as a percentage of the ST population in the State. Raichur (8.6%) has the second-highest percentage of ST population followed by Mysuru (7.8%) Chitradurga (7.1%) and Belgaum (6.9%). Bellary (4,51,406), Raichur (3,67,071), Mysuru (3,34,547), and Chitradurga (3,02,554) are also the districts where the maximum number of tribals reside. Raichur has the highest population of the STs as a percentage of the total population of the district (19.03%), followed by Bellary (18.41%) and Chitradurga (18.23%) districts. The ST population of Karnataka is primarily rural (84.7%). District-wise distribution of ST population shows that the tribal population is present in all 30 districts of the State. (Census of India, 2011).

The sex ratio for Scheduled Tribes in Karnataka is 990 females per 1000 males which are higher than the all-India average of 964 for STs as well as the State's overall average of 973 females per 1000 males population. The sex ratios of the ST population in rural and urban areas of Karnataka are 990 and 993 females per 1000 males, respectively which increased from 975 and 960, respectively in 2001. There has been a perceptible improvement in the sex ratio of STs since 1991 when it was only 961 females per 1000 males.

The literacy rate of STs in Karnataka is a cause for concern, as it has consistently been lower than that of the total population. The literacy rate among the tribes, which was 36.0 percent in 1991, increased to 48.3 percent in 2001 and further increased to 62.1 percent (male 71.1% and female 53.0) in 2011. The literacy rate among the tribal population in Karnataka is 74.8 percent in urban and 59.0 percent in rural areas.

PVTGs in Karnataka

In 2006, the Government of India renamed the PTGs as particularly vulnerable Tribal Groups (PVTGs), PVTGs have some basic characteristics -they are mostly homogenous, with a small population, relatively physically isolated, social institutions cast in a simple mold, absence of a written language, relatively simple technology, a slower rate of change, etc. The various studies conducted by the government observe that these vulnerable communities have experienced a 'decline in their sustenance base and the resultant food insecurity, malnutrition and ill-health have forced them to live in the most fragile living conditions and some of them are even under the threat of getting extinct'. The government of Karnataka has identified (i) Jenu Kuruba; and (ii) Koraga tribes as Primitive Tribal Groups (PVTGs). Jenu Kuruba tribes are originally from Mysuru, Chamarajanagar, and Kodagu districts and Koraga tribes are from Udupi and Dakshina Kannada (Bano, 2016).

Brief profile of study area

The study was conducted in the Mysuru district of Karnataka. Earlier to first November 1975, Karnataka State was known as Mysuru. Mysuru city is now the headquarters of the district and the Revenue Division. Mysuru district consists of seven taluks namely Heggadadevanakote, Hunsur, Krishnarajanagar, Mysuru, Nanjangud, Tirumakkudal Narsipur and Piriapatna. The total area of the Mysuru district is 6307 sq. km. It has 1,336 villages and 9 Statutory Towns and 10 Census Towns. total population District is 30, 01,127 stands at 3rd place in the State. The literacy rate of the District is 72.8 percent and is placed at 18th position in the State. The male literacy rate in the district is 78.5 percent and the female literacy rate is 67.1 percent. The scheduled Tribe population contributes 11.1 % (3,34,547) to the total population of the district.

About Studied Population

The Jenu Kuruba is one of the major tribal groups of Karnataka. The population of Jenukurubas is 36,076 in Karnataka mostly living in the districts of Mysuru, Kodagu, and Chamarajanagar. A few are also found outside the State mostly in the border forests of Tamilnadu and Kerala. The prefix Jenu means “honey”, Kuruba indicates their cast name. The Kuruba is the name of a large shepherd community of Karnataka Plateau (Aiyappan, 1948). They have their own dialect known as ‘Jenukuruba Bhashe or Jenunudi” and follow the Kannada script. They speak Kannada with outsiders. The literacy rate among the Jenukurubas in Karnataka 56.1 Percent. The male literacy rate (59.1%) is higher than the female literacy rate (53.1%). These statistics indicate Jenukuruba tribal people are very backward in educationally and also socioeconomically. (Census Report, 2011)

Table 1: *Jenukuruba tribal Population in Karnataka*

Census Year	Population
1961	3,623
1971	6,655
1981	34,747
1991	29,371
2001	29,828
2011	36,076

Source: *Census report-2011*

Review of Literature

The educational development of tribes in different regions of the country focusing on various dimensionalities have been studied by a number of researchers. Dhebar committee (1961) pinpointed that the poor economic conditions of parents, unsuitable school, medium of instruction through unknown language and inappropriate content and coverage of syllabus as the major hurdles in educating the tribals. Another committee headed by Renuka Ray (1962) expressed the need for special textbooks, a medium of instruction through local language, sufficient and efficient trained women teachers to accelerate the process of tribal education.

Ambasht (1970) examined the existing system of education in the tribal area of Ranchi district with a view to understand the problems of education and gain a sense of direction for the future. He observed that the family was the basic unit of education. It was observed that a number of changes in additional

and material aspects of their culture which they had adopted was due to education. There were changes in the attitude towards the way of life, social aspiration, and tribal culture which would be attributed to formal education.

Rathnayya, E.V (1977) studied the socio-economic constraints, dealing with the cultural aspects of the educational system; psychological constraints arising out of the fact that most of the tribals are first-generation learners who are shy by nature, resulting in low participation; and constraints of the educational system itself which lead to quick drop-out, the medium of instruction, faulty textbooks, difficulty in finding tribal teachers and problems of administration and supervision.

Gaur, C.B (1990) studied the difference between the facilities available and facilities utilized by scheduled tribe students of various sub-communities of the scheduled tribe in Rajasthan, between 1984 and 1987. The major findings of the study were the existence of hardly any relationship between the school curriculum and the traditional occupation and culture of the tribal population. Only two-thirds and one-third of the facilities provided were being availed by Scheduled Tribe boys and girls, respectively.

According to Sridhar N (2000) education is embedded in culture and culture is cradled by education. But the education being imparted to tribal children, the country over is kneaded in the dough of non-tribal culture. Consequently, the insipidity of the learning process can hardly succeed in attracting the tribals. This factor is one of the important causes constraining educational growth among the tribals.

One of the important works done by Naidu (2000) finds out that dropouts are very high in number in the interior and distant tribal villages; female dropouts are more in number than male dropouts, and in Tamilnadu, female dropouts are high compared to other states. In Kerala, the percentages of rural dropout children are more than in the Kurumbar and Mudugar areas. In Andhra Pradesh, the majority of dropout children belong to Kondora, Bagatha and Porangi Praja. In Karnataka, female dropout is less than male dropout. The percentage of dropouts is more in the age group of 10-15 years. Economic necessity and parent's compulsion, absence of Mid-day Meals schemes, improper provision of uniforms and textbooks lead to large-scale dropouts in all the states.

Pradhan (2001) conducted a case study on the problems of educating children in tribal communities. The main objective was to study the ground realities, through a case study approach, pertaining to the factors that de-motivate tribal children and their parents from pursuing formal education. The major finding is that there are fewer enrolments and a high rate of dropout cases in primary school among tribals. Lack of pre-primary system of 25 schoolings in the community and inadequate infrastructure in the village schools are the additional difficulties

Lal, M (2005) found that among all school dropouts, Adivasis and Dalits form the biggest group. Further, the largest group amongst them is girls. Education, thus for the weaker sections of the society needs to become the panacea and an inclusive growth strategy for their economic and social upliftment. Education has special significance for the SCs and STs who are facing a new situation in the development process.

Chugh (2011) found that risk factor to add up even before students enroll in a school that is poverty, low educational level of parents the weak family structure, pattern of schooling of sibling and preschool experiences, family background and domestic problems create an environment which negatively affects the value of education and responsible for children dropping out. Children from unhealthy family

environments are very prone to school dropout, alcoholism of parents, and family schism are some of the negative factors.

Jay & Srihari (2014) conducted a study on Paniyan tribes of Kerala. This study finds out that most of the dropped-out children are living with their families: the majority of their parents do not have proper education and they are early dropouts. The reason their dropout were poverty and unemployment. But now the situation has changed a lot. The parents of the dropped out assert that poverty and finance are no more the issues for their children's dropout. The parents are aware that the project plans that are being implemented for the benefit of tribal uplift. As far as the parents are concerned, the reasons for dropping out are purely related to individual attitude on education.

Manjunatha B R (2014) has also opined that most of the reasons for the dropout of tribal children center around their social and economic problems. Large numbers of tribal children are facing lot of problems. Further, he has stated that the problems of education of the tribal people are of varying nature. They revolve around enrolment, language, textbooks, curriculum, non-availability of school facilities such as adequate stipends and scholarships, etc.

Statement of the Problem

The Jenukuruba Tribal people are living in around and in forest areas of Karnataka. The present study deals with the study of the education status and problems faced by Jenukuruba tribal children.

Objectives of the Study

- To find out the Educational Status of the Jenukuruba Tribal children.
- To study the Educational Problems of students belonging to Jenukuruba Tribe
- To give suitable suggestions for the educational development of the Jenukuruba Tribal Community

Methodology

The study was conducted in tribal settlements of H D Kote, Periyapatna, and Hunsur Taluk of the Mysuru district. Primary data collected from 100 sample households following the purposive sampling method. The interview schedule is used to collect data and also used Participant observation, group discussion, and case study methods. The study considered both quantitative and qualitative methods of data collection. To improve the quality and reliability of the information collected from the sample survey.

Table 2: Profile of Study area and the sample households

Name of Tribal Settlements	Taluk	Total Household	Sample Households
Basavarajanakatte	H.D.Kote	26	6
Bheemanahalli		63	13
Kunterihaadi		41	8
Vaddaragudi		57	12
Prabhanagara		26	6

Ranigate	Periyapatna	32	6
80 Acre colony		27	6
Abbalati (A&B)		82	16
Bharathvaadi	Hunsur	48	10
Kerehaadi		16	3
Chikkahejjuru		22	4
Dasanapura		49	10
Total	2	489	100

Source: Fieldwork

Result and Discussion

As per our research, it is essential to know and discuss the socio-economic and educational profile of the tribal students and their families. Because education has an important role to play in the holistic development of society. In this connection, the need to study the socio-economic and educational profile of the students. There are 194 children between the age group of 6 to 18 years in the studied household. Out of these children, 108 (55.7%) are studying in various classes. Due to dropout and/or not enrolled in school, the remaining children are not attending school.

Table 3: Gender wise distribution of students

Gender	Frequency	Percentage
Boys	61	56.5
Girls	47	43.5
Total	108	100.0

Source: Fieldwork

The gender-wise distribution of the students is presented in Table No. 3. It is generally observed that the education of children on the whole and particularly in the case of girls is neglected in Indian societies. As the girls help in the household work the parents cannot afford to send them to school. Among total schooling children, boys are higher (56.0%) girls (43.50). at the same time dropout rate highest in Girls.

Table 4: Age wise distribution of students

Age Group	Frequency	Percentage
6-10	71	65.7
11-14	23	21.3
15-18	14	13.0
Total	108	100.0

Source: Fieldwork

The above table shows that 65.7 students are in the age group between 6-10, 21.3% of students age group between 11-14, 13.0% of the children have come 15-18 years age group.

Table 5: class wise Distribution of students

Class Level	Frequency	Percentage
Lower Primary	67	62.0
Higher Primary	16	14.8
High school	13	12.0
Pre University	12	11.1
Graduation and Above	0	0.0
Total	108	100.0

Source: Fieldwork

As we have discussed earlier that most of the students are boys and between the age group of 6 to 10 years. In continuation of this, it is necessary to point out the class-wise distribution of the students from the studied family. Most of the children are studying at the lower primary level. Only 14.8% of the students studying higher primary level. The remaining 12.0% of students are studying in high school and 11.1% of children are studying at Pre-University level (+2)

Table 6: Educational Level of Head of the Family/Parents.

Education Level	Frequency	Percentage
Illiterate	77	71.3
Lower Primary	18	16.7
Higher Primary	7	6.5
High school	4	3.7
Pre University (+2)	2	1.9
Graduation and Above graduation	0	0
Total	108	100.0

Source: Fieldwork

The educational level of head of the family is very important role in their children education. Here, we have found that 71.3% of the family's head are illiterate. 16.7% of the family head have educational qualification of Lower primary and 6.5% of families head are Higher primary. However, 3.7% of urban family heads have educational qualification of either high school or higher secondary and 1.9% even has in better condition. Parental involvement in their children education is the most important factor.

Table 7: Parents occupation of Students

Occupation	Frequency N=108	Percentage
Agriculture labour/ daily wages	106	98.1
Agriculture	36	33.3
Collection of minor forest product	48	44.4
Self-employee	4	3.7
Other	2	1.9

Source: Fieldwork

When observing parents occupation, almost all of the tribal parents working as agriculture labor,

and 33.3% are engaged in cultivation, and 44.4% depends on minor forest product. Only 3.7% engaged in their own occupation.

Table 8: Family Income of Student

Income	Frequency	Percentage
Below 10000	54	50.0
10001 - 20000	39	36.1
20001 - 30000	13	12.0
Above 30000	2	1.9
total	108	100.0

Source: Fieldwork

Family income affects children's education. But the income of Jenukuruba tribal families is very low. Half of the total Jenukuruba family has a low level of income. According to this study, 50.0% of families have income below 10,000. Next 36.1% of Jenukuruba families' income varies from Rs. 10,001 to 20,000. Next, 12.0% Jenukuruba families income varies from Rs. 20,001 to 30,000. Further, 1.9% Jenukuruba family's income is more than Rs. 30,000.

Table 9: Details of problem faced by students

Particulars	Frequency	Percentage
Yes	58	53.7
No	33	30.6
Not Answer	17	15.7
total	108	100.0

Source: Fieldwork

Most of the children are facing problems in studying in the schools. Most of the tribal students are studying in government schools. patterns of schooling are not good, irregularity of teachers, low standards of teaching, lack of infrastructure, and the medium of instruction, etc., present study depicts that 53.7% students facing problems But 30.6% students say they have not faced any problems.

Table 10: details of school attendance of students

Attendance	Frequency	Percentage
Regularly	51	47.2
Irregularly	57	52.8
total	108	100.0

Source: Fieldwork

An important question that arises here is that are tribal Students are really attending schools regularly? Because The present study found that the children of 47.2 Students are attending schools regularly, while more than half of the students (52.8%) do not. socio-economic status of family and illiteracy of parents affects the schooling of their children. We have found that there is a direct link between poverty and the educational attainment of the tribals.

Table 11: Reason for Irregularly/absenteeism

Particulars	Frequency	Percentage
Poverty	5	8.8
Disinterest and illiteracy of parents	10	17.5
Disinterest of students	8	14.0
Economic activities and Household work	12	21.1
Learning disability	8	14.0
Illness	3	5.3
Lack of Transport	8	14.0
Migration of parents	2	3.5
Socio-cultural factor	1	1.8
other	0	0.0
Total	57	100.0

Source: Fieldwork

Irregularly or absenteeism is most common among tribal students because of poverty, (8.8%), disinterest and illiteracy among the parents (17.5%), the disinterest of Students (14.0%), engage in economic activities (21.1%). learning disability, transportation problem, Migration of parents, health issue, and various Socio-cultural aspects are reasons for absenteeism of tribal students.

Summary and Conclusion

Education is a necessity for the development of any community or society. So, the tribal community is no exception to it. Because it is only through education that they socially and economically can be developed, There are some socio-cultural constraints in a tribal society, which render the spread of formal education difficult among the tribes. Tribal ecosystem, habitat, and culture, lack of school, lack of transport, the attitude of parents, the disinterest of children, constitute major constraints that prevent the generation of any enthusiasm for formal education. Language is a part, product and vehicle of culture and as such, it is very crucial for education. A child's informal education and the process of enculturation are accomplished through his/her mother tongue. A child's cognitive system is in perfect correlation with its language system and hence, his/her receptivity is higher when s/he is taught in his/her mother tongue.

The Jenukuruba tribes have their own language. It's different from the medium of instruction. A tribal child, coming to the school for the first time, finds all the activities of the school conducted in another language, which s/he can't follow, hence the difference between the mother tongue and the school language acts as a major obstruction for the Jenukuruba tribal children. As the medium of instruction is in Kannada (regional) language and the teaching methods are rural-urban based, curriculum different from tribal culture the tribal child feels separated from his/her native language/dialect and lifestyle which eventually reduces his/her participation in studies. Textbooks used in tribal schools are also the same in general schools and the contents of the books do not take into account the socio-cultural environment of the tribal area and culture. The books based on rural and urban culture, contain ideas, concepts, and themes unknown to the tribal children which not only create problems in learning, they also create in tribal learners a negative attitude toward themselves and their culture. Moreover, scattered population, small size habitation, lack

of facilities of communication, non-availability of tribal teachers or teachers knowing tribal languages and lack of economic development these factors are responsible for the educational backwardness of the Jenukuruba community.

When so many countries all over the world have special educational programmes for tribal and minorities, in India, there are no special education programmes for the tribals. Of course, there are separate Ashrama schools and residential schools for tribal children. But these schools have nothing special to offer or cater to the special educational needs of tribal students. After the attainment of Independence, because of government efforts, many changes have been noticed in various aspects of tribal life. But till today they are educationally very backwards compare to other community in India. Therefore, Government and non-governmental organizations should be implement new programmes, policy and strategy for development tribal education.

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