



SOCIALIZATION AND PERCEPTION OF THE SOCIETY BY THE TRIBAL STUDENTS AND THEIR ACADEMIC ACHIEVEMENT – A STUDY

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Abstract

Education is a tool of human development, social change, and growth of nation. It helps an individual to fight ignorance, utilize his/her full potential, earn economic prosperity, conserve nature and society, and think rationally and logically. Keeping in view the significance of education in 21st-century India, it is necessary that all the tribal groups of India should be provided with quality education. This study focuses on the societal involvement, socialization, perception of society, learning styles, educational schemes of government, and performance of students from Koya and Lambada tribes of Bhadrachalam District of Telangana state. The current study is restricted to those tribal students who are pursuing their studies in VIII and IX classes in ITDA (Integrated Tribal Development Agency) run schools. A total of 410 tribal students have been taken for the study. Firstly, an ethnographic profile of the Koya and Lambada tribes is to be developed. Secondly, the issues related to the education of the tribes will be identified. Thirdly, the socialization and societal perception of the tribes will be investigated. Fourthly, the effect of school setting and socio-cultural environment on the sociability and social perception of the tribes will be analyzed. Fifthly, the relation between the variables like socialization, societal perception, learning style, government educational scheme and academic achievement will be studied. Findings of the study would give insight into the educational experience of the tribal community and assist in formulating an effective educational policy to improve academic achievement and enhance social integration of the tribal community.

Keywords: Tribal Education, Koya Tribe, Lambada Tribe, Socialization, Societal Engagement, Learning Styles, Academic Achievement.

1. Introduction

Interest is the incubator of learning. The five stages of learning-elimination of ignorance, realization of potential, freedom from want, preservation of nature and other creatures, self-thinking, and stimulation of reasoning-are all important to humanity. Everyone learns, but education is a tool that humanity can use to transform the world. Such education is beautiful because it blends in with everyone. This kind of learning flexibility highlights each person's individuality and contributes to global success. "The objective of education



is for the student to acquire information about the world, to make the world aware of the learner's potential, and to release the learner from his needs".

The Latin words Educare and Educere are the source of the English word "education." Educere means "to bring forth" or "to draw forth," but Educare means "to nurture" or "to bring up." According to some academics, the word is also derived from another Latin term called Educantum, which has two parts: "E," which denotes movement from within to the outside, and "duco," which means to guide or develop. Individual education has always been a basic goal of human society, both now and in the future. Philosophers, educators, and intellectuals have therefore long attempted to describe its essence. The idea of education can be studied from a variety of theoretical angles, however interpretations differ. The relevance of these views varies according to how well they fit the nature of reality.

Students in the twenty-first century are members of the touch screen generation. For them, education must be in-depth, interesting, and skill-building. The internet has transformed education by enabling people to learn at any time and from any location. This is because the modern world is accessible through the internet. In the twenty-first century, learning is viewed as a process that, via practice or experience, results in a change in behavior that is comparatively permanent. However, learning does not include behavioral changes brought on by physiological or physical growth. Both positive and negative results can result from learning, but only constructive and desirable learning advances education. Unwanted or negative learning is outside the purview of education. Education seeks to mold a person's whole personality, in contrast to learning, which concentrates on gaining particular abilities or knowledge. In the modern world, education places a strong emphasis on the development of the full person, using the learning process to create a person who is holistic and well-rounded.

Modern Education in India in the 21st Century

Education is a lifelong process that nurtures children's natural abilities and promotes development from infancy to maturity. Expanding their innate potential and attaining holistic growth are more important than just learning new things. A true education gives people the knowledge and abilities they need to navigate a world that is constantly changing, allowing them to adapt to society. Students in the twenty-first century are part of the touch-screen age, whose learning experiences are greatly influenced by technological developments. In order to develop students' creativity, critical thinking, and adaptability and ensure that they are prepared for the future, it is essential to integrate cutting-edge resources with traditional instruction as technology becomes more and more integrated into education.

1.1. Rights of Education for Indian Tribal's

A person's degree of education has a big impact on their status and prominence in society. It is an important indicator of overall development and a key driver of socio economic progress at both the individual and social levels. Education is a powerful driver for modernisation and social change in addition to bolstering a nation's economic foundation.

If education is not available to everyone, a nation's progress is severely impeded. The improvement of education is strongly linked to the goal of uplifting all facets of society, which is essential to sustainable development. Nearly a quarter of India's population-roughly 270 million people-belong to historically disadvantaged communities, according to the most recent census. Among these, the Scheduled Tribes (STs) are particularly vulnerable to institutional oppression, economic hardship, and social marginalization, all of which are exacerbated by restricted educational opportunities. Although there has been some improvement

for Scheduled Castes (SCs), indigenous tribes are still severely neglected in terms of educational opportunities.

Tribal Population in India

The Scheduled Tribe (ST) population makes up 8.6% of India's overall population, or roughly 104.3 million (10.45 crore), according to the 2011 Census of India. States like Madhya Pradesh, Maharashtra, Odisha, Gujarat, Rajasthan, Jharkhand, Chhattisgarh, Telangana, Andhra Pradesh, and West Bengal are home to the majority of tribal populations. The majority of the tribal population-nearly 93%-lives in rural regions and makes their living mostly from wage labor, forest resources, and agriculture.

Indian tribes were divided into three geographical zones by anthropologist B. S. Guha: the Central Zone, the Southern Zone, and the North and North-Eastern Zone. The biological conditions, cultural customs, languages, and economic activity of these regions vary. The Southern Zone comprises tribes like the Chenchu, Koya, Gond, Kolam, and Lambada in Telangana and surrounding states, while the Central Zone has the highest concentration of tribal populations.

Constitutional Provisions for the Education of Schedule Tribes

The Indian Constitution incorporates specific safeguards to protect Scheduled Tribes (STs) from exploitation and foster social justice in acknowledgment of their unique needs. These provisions ensure social-economic advancement, equitable rights, and access to educational opportunities. Article 14, which guarantees equality under the law, and Article 15, which prohibits inequality based on race, religion, caste, or gender, are significant constitutional provisions. While Article 16(4) allows in favor of the reservation of government positions for underrepresented groups, Article 15(4) facilitates affirmative action for communities that are in a societal manner and in educational contexts disadvantaged. Article 46 mandates the state to promote the economic and educational welfare of Scheduled Tribes while preserving them from social injustice, whereas Article 45 insists on free and compulsory education for children up to the age of 14. Furthermore, grant-in-aid for tribal welfare is provided by Article 275(1), and reservations for Scheduled Tribes in legislatures and government services are guaranteed by Articles 330, 332, and 335. Article 342 permits the President to designate some tribes as Scheduled Tribes, and Article 340 gives the government the authority to evaluate the circumstances of underdeveloped communities.

Problems of Tribal Education

Despite several government initiatives and constitutional protections, tribal education in India still faces a number of difficulties. Tribal settlements continue to have lower literacy rates than the national norm, and school dropout rates are rather high. Access to and quality of education are impacted by a number of institutional, administrative, social, cultural, and economic issues. Economic difficulties are a major problem. Many families in tribal areas are very poor and depend on daily wages, selling forest goods, or farming to survive. Because of this, children often help support their families, which lead to irregular school attendance and dropping out early. Their ability to prepare for formal education is also weakened by a lack of early childhood education opportunities. Educational achievement is also affected by social and cultural challenges. Parents with low literacy levels, early marriages, a lack of understanding about the importance of education, and strong ties to traditional practices all reduce children's interest in learning. Language is another big issue. Many indigenous children are taught in regional or official languages, but they speak their native language at home. This language gap affects their academic performance, understanding, and how well they learn in class. Schools also face several problems like poor infrastructure, a lack of trained teachers, teacher absence, bad transportation, and being located far from tribal areas. As a result, learning becomes

less meaningful and engaging for tribal children because the curriculum often doesn't include their culture or traditional knowledge.

Brief Ethnographic Profile of Koya and Lambada Tribes

An historic Scheduled Tribe, the Koya are well known for their multilingual nature, unique lifestyle, and deep cultural traditions. They mainly live in Southern India, including regions like Telangana, Andhra Pradesh, Odisha, and Karnataka. According to the 2011 Census, Telangana had the biggest number of Koyas, with 486,391 people, while Andhra Pradesh had the second largest population, with 104,348. The Koya people refer to themselves as “Koitur,” meaning “people,” and the term “Koyya,” which means “tree” in their language, is believed to be where their name comes from. Even though many Koyas in areas like Adilabad, Karimnagar, and Warangal have started speaking Telugu, they continue to use Koya Basha, a Dravidian language. The Koya language is also called “Gali Basha” (Air Language) or “Chettu Basha” (Tree Language), reflecting their habit of living in forests. While southern Koyas have adopted more Telugu influences, especially in clothing, jewelry, and hairstyles, northern Koyas have kept their traditional way of life.

Tribal Students' Socialization and Social Perceptions at ITDA Schools

The socialization has a major impact on the personalities, attitudes, values, and behavioral patterns of tribal young people. At ITDA (Integrated Tribal Development Agency) schools, tribal children can interact with peers, teachers, and students from various social backgrounds in a learning environment. These interactions provide them self-assurance, social awareness, communication skills, and a better understanding of society. Tribal children's perspectives on equality, social relationships, cultural identity, and their place in society. Their school environment, peer interactions, family history, and local norms all have a significant impact on how they socialize. By considering the social viewpoints of tribal students, the role of ITDA schools in promoting social integration, educational advancement, and empowerment among tribal communities can be better appreciated.

Influence of School Location and Social-Cultural Environment on Sociability and Social Perception

The school's geographical location and the surrounding social-cultural milieu have a significant influence on the friendliness and social perception of tribal youngsters. Schools located in remote tribal villages may provide limited exposure to a range of social groups, educational resources, and modern facilities, which may have an impact on students' social relationships and worldview. Schools near metropolitan or semi-urban areas, however, should offer additional opportunities for social awareness, interaction, and communication. The cultural environment of the community, family values, customs, and regional traditions all have an impact on students' opinions and perceptions of society.

The relationship among academic achievement, socialization, and societal perception

Tribal students' educational growth is closely linked to social perception, sociability, and academic achievement. Social adjustment, positive peer relationships, self-confidence, and effective communication skills all significantly improve students' learning experiences and academic accomplishment. Students' cooperation, problem-solving abilities, and motivation to learn are often enhanced by social interactions. Pupils that have a positive outlook on society are better equipped to comprehend their social environment, develop self-assurance, and adapt to different situations. Supportive relationships with classmates, instructors, and community members promote regular attendance and active involvement in academic activities.

Government Schemes, Learning Styles, and Academic Achievement of Tribal Students

Tribal students' educational chances and academic performance are greatly enhanced by government initiatives and welfare programs. The goal of a number of programs, including financial aid, residential schools, free textbooks, educational resources, hostel facilities, and scholarships, is to lessen the educational obstacles that tribal groups must overcome. These educational support services' effectiveness and accessibility in improving students' educational experiences. It also examines the relationship between academic accomplishment and the diverse learning styles of indigenous pupils. Numerous factors affect learning outcomes, such as the classroom environment, teaching methods, study habits, and the availability of educational resources. Understanding these elements makes it simpler to evaluate the success of government initiatives and identify strategies for improving tribal students' academic achievement.

2. Review of Literature

Neera (2013) conducted a study on the education of Scheduled Tribes (STs) in India, focusing on the many programs and schemes implemented for their progress. Several commendable initiatives that promote education in ST communities are highlighted in the study. The findings show that illiteracy is the primary factor contributing to the socio economic backwardness of STs in the country. The administration has been working hard to close the achievement and reading disparities and improve educational standards through a number of measures.

Punnaiah (2018) in an effort to better comprehend the issues and challenges related to tribal education in Telangana, researchers looked at government policies, tribal literacy rates, and barriers to educational advancement. The research calls on decision-makers to address the financial challenges faced by indigenous communities and highlights the need for more government interventions. It concludes that greater funding allocations in both the federal and state budgets are necessary to improve tribal education and ensure their overall development.

Alankrita (2019) examined Indian tribal communities' educational circumstances, highlighting the challenges they encounter. The study assessed educational growth, literacy rates, and the educational disparity between Scheduled Tribes and other socioeconomic groups up until 2011. It also looked at factors including the gross enrollment ratio, dropout rates, and gender parity index. Based on secondary data from the Census of India and reports from governmental and non-governmental groups, the study provides a conceptual framework for understanding tribal education and its challenges. The findings demonstrate the need for targeted government initiatives to improve the economic and educational opportunities available to Native communities.

Chinamanaidu and Chalam (2019) focused on union, state, and ITDA tribal care while examining the development of Andhra Pradesh's tribal education system. The study specifically examined the educational development of ITDA KR Puram in West Godavari, Andhra Pradesh. The findings demonstrate that despite significant government efforts to enhance educational infrastructure for tribal communities, high dropout rates persist because tribal populations are ignorant of the benefits of education.

3. Objectives of the Study

1. To study the brief ethnographic profile of the Koya and Lambada tribal students and the problems and challenges of education.
2. To study the socialization and perception of society among the tribal students in the ITDA-run schools.

3. To study to what extent the location of the school and the surrounding social and cultural environment influence the sociability and perception of the society of the Koya and Lambada tribal students.
4. To study the level of sociability and the social perception of the tribal students influence their academic achievement.
5. To study the Government Schemes, Learning styles, and Academic Achievement of the Tribal students.

4. Hypothesis of the study

1. There is no significant difference in the Socialization of the society among the tribal students in relation to their Gender, Sub – Caste, Residential area, Grade, Family type, and Family size.
2. There is no significant difference in the Perception of society among the tribal students about their Gender, Sub – Caste, Residential area, Grade, Family type, and Family size.
3. There is no significant difference in the Socialization and Perception of society among the tribal students about their Gender, Sub – Caste, Residential area, Grade, Family type, and Family size.
4. There is no relationship between the Socialization of the society and the Perception of the society of the tribal students.

5. Methodology of the Study

Primary Data

A structured questionnaire and field survey were used to gather primary data from tribal kids enrolled in ITDA-run schools in Telangana State's Bhadrachalam Kothagudem District. Direct observation, student engagement, and response collecting pertaining to each of the study's particular objectives were all part of the field study. 410 pupils from the eighth and ninth grades were chosen to participate in the survey. Koya and Lambada students, two significant tribal communities, were equally included in the sample. The respondents' educational backgrounds were consistent because all of the chosen pupils attended Telugu-medium schools.

Secondary Data

The Ministry and Department of Tribal Welfare and Development's reports and documents, government publications, census reports, books, research journals, periodicals, newspapers, Ph.D. theses, M.Phil. dissertations, and other pertinent literature on tribal education, socialization, social perception, and academic achievement were among the published and unpublished sources from which secondary data were gathered. These resources aided in comprehending indigenous groups' sociocultural background, educational circumstances, and developmental challenges. To accomplish the study's goals, the data gathered from both sources was methodically examined.

Table: 1.1 Significance difference in the Socialization of the society among the tribal students to their Koya and Lambada

Variable	Sub – Caste	N	Mean	Standard Deviation	T	Level of Significance
Socialization of the Society	Koya	324	32.52	14.92	-0.35	0.05
	Lambada	86	32.69	12.57		

It is evident from Table 1.1 that the mean and Standard deviation values of Socialization of the society-of Koya are 32.52 and 14.92 respectively. Similarly, the same for the Lambada are 32.69 and 12.57 respectively.

The obtained t value is -0.35017. The p-value is .363194. The result is not significant at $p < .05$. Therefore, the null hypothesis is accepted.

Hence, it can be concluded that the Lambada have a better socialization of the society when compared to that of the Koya.

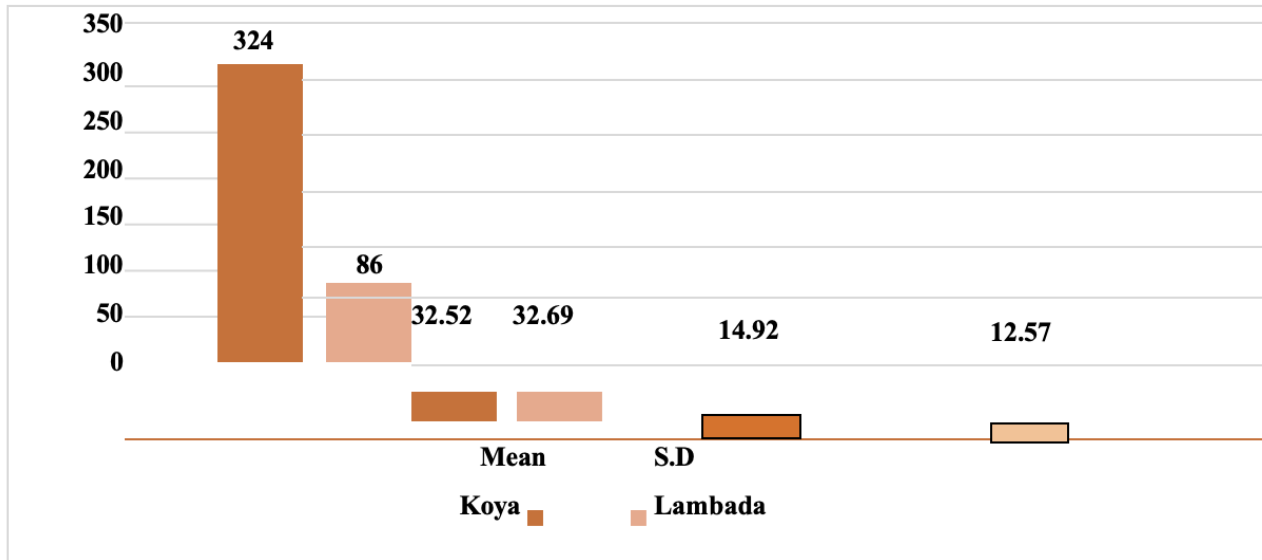


Table:1.2 Significant difference in the Socialization of the society among the tribal students to their Male and Female

Variable	Gender	N	Mean	Standard Deviation	T	Level of Significance
Socialization of the Society	Male	201	32.39	7.70	-0.87	0.05
	Female	209	32.72	20.86		

It is evident from Table 1.2 that the mean and Standard deviation values of Socialization of the society of males are 32.39 and 7.70 respectively. Similarly, the same for the female are 32.72 and 20.86 respectively.

The obtained t value is -0.86581. The p-value is .193551. The result is not significant at $p < .05$. Therefore, the null hypothesis is accepted.

Hence, it can be concluded that the female has a better socialization of the society when compared to that of the male.

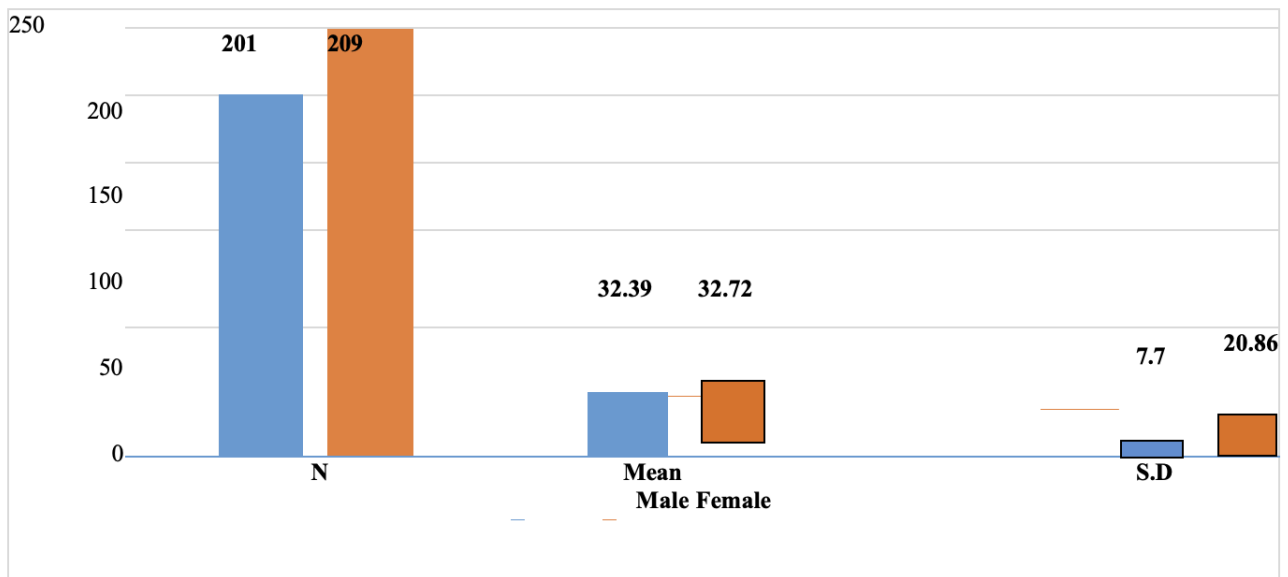


Table: 1.3 There is no significant difference in the Academic Achievement of the tribal students to their Koya and Lambada

Variable	Sub - Caste	N	Mean	Standard Deviation	T	Level of Significance
Academic Achievement	Koya	324	57.71	254.27	-3.89	0.05
	Lambada	86	65.17	233.76		

It is evident from Table 1.3 that the mean and Standard deviation values of the Academic Achievement of the tribal students of Koya are 57.71 and 254.27 respectively. Similarly, the same for the Lambada are 65.17 and 233.76 respectively.

The obtained t value is -3.88562. The p – value is .00006. The result is not significant at $p < .05$. Therefore, the null hypothesis is rejected.

Hence, it can be concluded that the Lambada have a better in Academic Achievement when compared to that of the Koya.

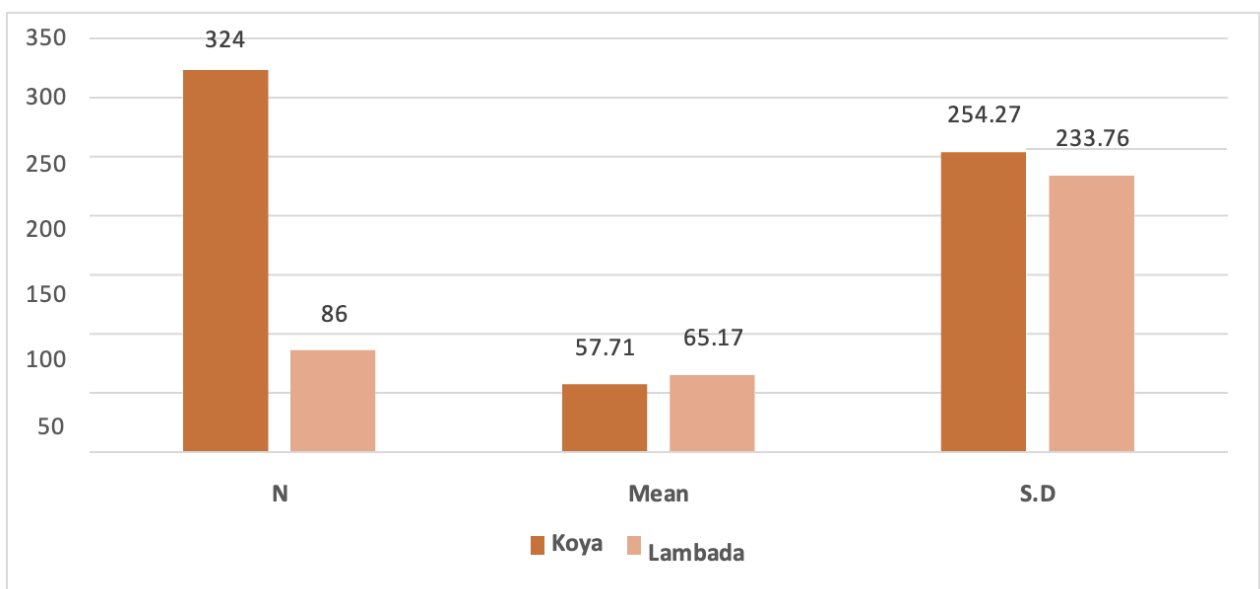


Table: 1.4 There is no significant difference in the Academic Achievement of the tribal students to their 8th Class and 9th Class.

Variable	Grade	N	Mean	Standard Deviation	T	Level of Significance
Academic Achievement	8thClass	219	58.22	273.86	-1.43	0.05
	9thClass	191	60.49	239.71		

It is evident from the table 1.4 that the mean and Standard deviation values of the Academic Achievement of the tribal students of 8th Class are 58.22 and 273.86 respectively. Similarly, the same for the 9th Class are 60.49 and 239.71 respectively.

The obtained t value is -1.43027. The p-value is .076703. The result is not significant at $p < .05$. Therefore, the null hypothesis is accepted.

Hence, it can be concluded that the 9th Class have a better in Academic Achievement when compared to that of the 8th Class.

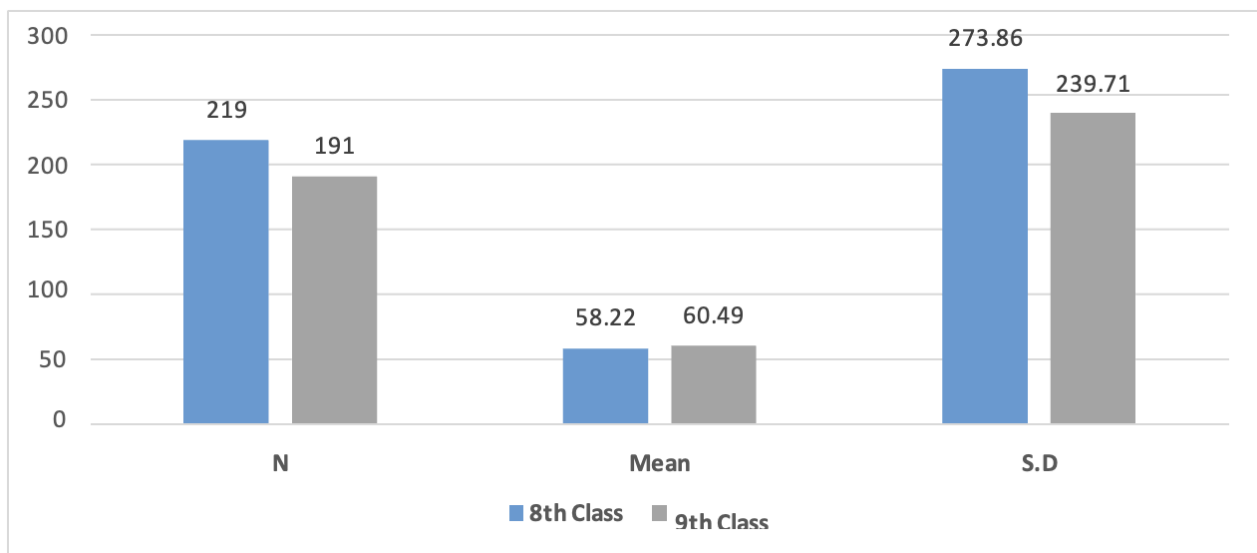


Table 1.5 There is no relation between the Socialization of the society and the Academic achievement of the tribal students

Variables		
Socialization of society and Academic achievement	Pearson Correlation	.230
	Sig.(2-tailed)	0.01
	N	410

The calculated correlation coefficient .258 ($r = 0.2307$) is significant at 0.01 level. Therefore, the null hypothesis is rejected.

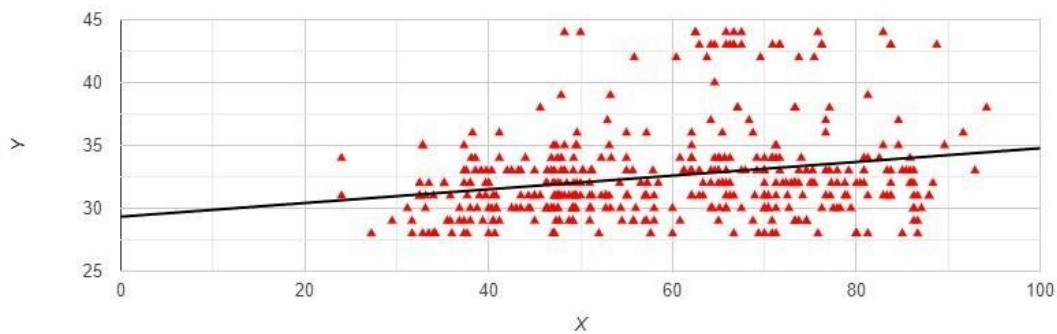
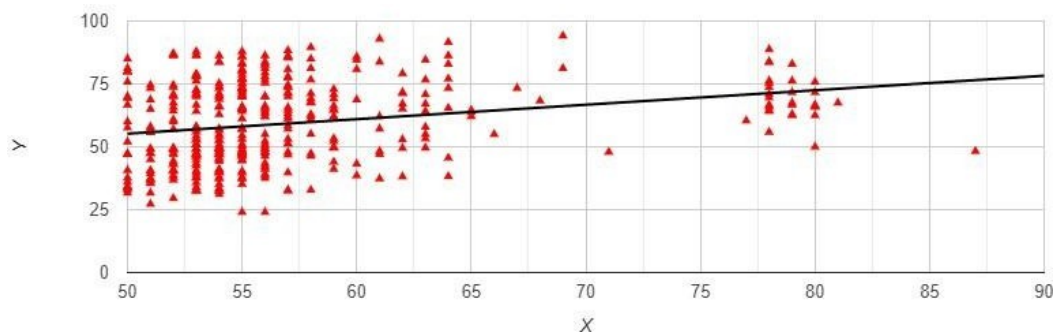


Table 1.6 There is no relation between Socialization and Perception of the society and Academic achievement of the tribal students

Variables		
Socialization and Perception of the society and Academic achievement	Pearson Correlation	.258
	Sig.(2-tailed)	0.01
	N	410

The calculated correlation coefficient .258 ($r = 0.2578$) is significant at 0.01 level. Therefore, the null hypothesis is rejected.

Hence, it can be concluded that there is a significant positive correlation between Socialization and Perception of the society and Academic achievement of the tribal students.



6. Findings

1. Although Lambada students' mean score is marginally higher than Koya students', the difference is not statistically significant. As a result, the null hypothesis is accepted, and it is determined that there is no discernible difference between the socialization of Koya and Lambada tribal students.
2. Despite having a marginally better mean score in socialization of society (Mean = 32.72) than male tribal students (Mean = 32.39), the difference is not statistically significant ($t = -0.87$, $p > 0.05$). Consequently, the socialization of tribal students is not much impacted by gender.
3. Koya and Lambada tribal students' academic performance differs significantly ($t = -3.89$, $p < 0.05$). Compared to Koya pupils (Mean = 57.71), Lambada students had a better mean academic success score (Mean = 65.17). Consequently, the null hypothesis is disproved.
4. Tribal pupils in the eighth and ninth grades do not significantly differ in their academic performance ($t = -1.43$, $p > 0.05$). Students in the ninth class scored marginally higher (Mean = 60.49) than those in the

eighth class (Mean = 58.22), but the difference is not statistically significant. As a result, the null hypothesis is approved.

5. Tribal students' academic achievement and sociability are significantly positively correlated ($r = 0.230$, $p < 0.01$). This suggests that pupils who are more socially adept typically perform better academically. Consequently, the null hypothesis is disproved.
6. The academic success of tribal pupils is significantly positively correlated with socialization and perception of society ($r = 0.258$, $p < 0.01$). This suggests that pupils who are more socially adept and have a more favorable view of society typically perform better academically. Consequently, the null hypothesis is disproved.

7. Suggestions

1. Both Koya and Lambada indigenous pupils should continue to have equal access to social interaction and engagement opportunities in schools.
2. Educational institutions and community groups should provide equal socializing opportunities and community-based activities for male and female tribal students to further boost their social interaction and social development, as there was no discernible gender difference.
3. To increase academic attainment and close the gap between the two sub-castes, Koya tribal pupils should get special academic support programs such remedial coaching, mentoring, and learning resource assistance.
4. To sustain and enhance their academic performance across grade levels, schools should keep offering equitable academic support, efficient teaching methods, and educational materials to both eighth and ninth class indigenous kids.
5. Since enhancing socialization may lead to better academic performance, schools and communities should support social engagement, cooperative learning, and social participation for indigenous kids.
6. To assist better academic achievement among tribal kids, schools should support initiatives that strengthen students' socialization and positive views of society, such as community participation activities, life skills education, and collaborative learning.

8. Conclusion

The present study, "Socialization and Perception of the Society by the Tribal Students and Their Academic Achievement – A Study," looked at how Koya and Lambada tribal students in Classes VIII and IX at ITDA (Integrated Tribal Development Agency) schools in Bhadradi Kothagudem District, Telangana, related to socialization, perception of society, learning styles, awareness of government educational programs, and academic achievement. To determine how these social and educational factors affected academic performance, a sample of 410 indigenous students was chosen. The results showed that socialization and view of society were generally modest among tribal students. The majority of socialization and academic achievement aspects did not significantly differ by gender or class, suggesting that male and female students, as well as students in classes VIII and IX, have comparable educational and social contexts. The academic achievement of the Koya and Lambada sub-tribes, however, differed significantly, with Lambada students scoring higher on average than Koya students. It suggests that educational success may be influenced by differences in social, cultural, or educational support systems according to sub-tribal background.

The study also discovered a significant favorable relationship between academic success and socializing as well as between academic achievement, socialization, and perceptions in society. According to these results, students who are more socially adept and have a more optimistic view of society typically do better academically. Tribal students' academic achievement is therefore significantly influenced by social and environmental factors. According to the results, tribal students' academic achievement can be greatly increased by fostering inclusive educational practices, bolstering school-community ties, improving the social environment, and making sure government educational programs are implemented successfully. Educationally disadvantaged groups, especially Koya students, should get special academic support through community involvement, counseling, mentorship, and remedial instruction. Overall, the study shows that social experiences, views, and educational opportunities have an impact on tribal students' academic performance in addition to classroom learning.

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