

Effectiveness of Individual Intervention on the Level of Quality of Life among Muthuvan Tribal Women in Adimali Gramapanchayath of Idukki District, Kerala

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Abstract: Happiness depends on the quality of life people live. **Quality of life** is a highly subjective self-assessment of an individual's overall well-being. Factors that affect quality of life include financial security, job satisfaction, and health. Quality of life (QOL) is a multidimensional issue. It can be categorized within five dimensions: physical wellbeing, material wellbeing, social wellbeing, emotional wellbeing, and development and activity. Scheduled Tribes remain the most backward population in Kerala. Kerala holds a unique position in the tribal map of India. There are forty eight tribal communities throughout the state, out of which thirty six was scheduled tribes and the rest are denotified tribal communities. Every district in Kerala has some tribal population, they are found significantly in the districts of Wayanad, Palakkad, Malappuram, Kasargod, Idukki and Thiruvananthapuram. These districts are having 80 per cent of the tribal population in Kerala. The tribes in Kerala constitute a weaker section of the community. They are subjected to various types of exploitation for generations and their life is characterized by servitude, poverty and misery. Besides the quality of life of them are very low as compared to general category. Effective individual intervention is very necessary for the overall development of the tribal community in India.

Keywords: Tribes, Tribal Women, Muthuvan, Counselling, Intervention, Quality of Life

Introduction

The term “tribal” or “Adivasi” creates an image of half-naked men and women in our mind, wielding arrows and spears, wearing feathers on their heads, and speaking an unintelligible language.

Even as the majority of the world's communities continued to change their lifestyles to keep up with the world's “progress,” there were communities that remained true to their traditional values, customs, and beliefs, allowing them to live in harmony with nature and their unpolluted environment. The so-called civilised world labelled these communities as natives, uncivilised people, Aborigines, Adivasis, Tribals, Indigenous, uncontacted people, and many other such terms. In India, they are commonly referred to as Adivasis/Girijans.

Be it social or technological, the problems faced by tribals in India are many. They are educationally backward and face numerous social and religious troubles; they are in poverty and go through exploitation and forced displacement with several health issues. Every day, new tribal problems emerge throughout India.

Tribals people are estimated 104 million and they cover 8.61 percent of the country's total population, and the 2011 census has given this report. The seven states of northeast India and the “central tribal belt” stretching from Rajasthan to West Bengal have the highest concentrations of indigenous people. More than half of the Scheduled Tribes population lives in Madhya Pradesh, Chhattisgarh, Odisha, Maharashtra, Jharkhand, and Gujarat and Kerala. The Tribes in India were occupied by groups of nomadic people, who survived on the basis of hunting and the gathering of wild fruits, tubers, and edible roots. The only traces left by these early food gatherers are simple stone instruments found on the exterior of many parts of the Deccan; so far there has been absence of skeletal remains of the early races have been brought into the present. There are no people in India who are backward in their materialistic possessions, in substance and education than the tribal people. The objects such as bows and arrows, a dagger, an axe, a digging stick, some pots and baskets, and a few tattered rags constitute most the belongings of the tribal people. Their dwellings are normally made of a thatched hut in one of the minor arrangements where they reside during the monsoon rains and during the winter season. But during the summer seasons, tribal societies divide up and individual family groups set a camp in the open, under overhanging rocks or in temporary leaf-shelters (Christoph & Haimendorf, 1982).

Tribals are normally nuclear families, consisting of a man, his wife, and their unmarried children. For all practical purposes, husband and wife are associates with equal rights, they have the similar rights in making decisions, and this equality of status means that the family may live with either the husband's or the wife's tribal group. Each such group holds hereditary rights to acquisition of land, and within its boundaries its

members are granted rights to hunt and collect edible roots and tubers. These used to be the staple food of the tribal people, though we shall see that in recent years there has been a change in their diet and ways of existence of the tribal population. The tribal groups are characterized by a strong sense of independence and personal freedom. No tribal group, in any part of the country feels bound to any particular region, and they possess the ability to transfer from one group to another; the men and women are free to select their companions with whom they desire to be part of their day to day lives. Marriage rules are based on the exogamy of patrilineal clans; as long as they examine the rules of clan exogamy young people have the right to choose their own life partners. Spouses can disconnect from each other without any formal procedures, but the kidnap of a woman who is still living with her husband is condemned of as morally wrong (Christoph & Haimendorf, 1982).

Tribal communities reside in different kinds of ecological and geo-climatic conditions ranging from plains and forests to hills and inaccessible areas; the social, economic and educational development states amongst the tribal groups vary in accordance with the areas, regions, their way of life and occupations that they carry out. While some tribal communities have implemented a normal way of life, they are very simple in their living and are even secluded from the other groups of people; at the other end of the continuum, there are certain scheduled tribes, 75 in number known as Particularly Vulnerable Tribal Groups (PVTGs), these are differentiated by the following factors: a) pre-agriculture level of equipment, knowledge and machinery; b) immobile or declining population; c) extremely low level of literacy; and d) subsistence level of economy (Statistical Profile of Scheduled Tribes in India, 2013).

The scheduled tribes are identified in 30 States and Union Territories and the number of individual ethnic groups that are identified as scheduled tribes is 705. The tribal population of the country, as per 2011 census, is 10.43 crore, constituting 8.6% of the total population, 89.97% of them reside in rural areas and 10.03% in urban areas. The decadal population growth of the tribal's from Census 2001 to 2011 has been 23.66% against the 17.69% of the complete population. The sex ratio for the overall population is 940 females per 1000 males and that of scheduled tribes 990 females per thousand males. From 30.1 million in 1961, the scheduled tribes population has increased to 104.3 million in 2011 (Statistical Profile of Scheduled Tribes in India, 2013).

The forest area absorbs an important place in the existence of the tribal groups as well as the economy of the country. The tribal way of life is very much influenced by the forests areas right from their birth to death. It is ironic that the tribal groups of India, who are considered to be the poorest groups, are dwelling in the areas where the richest natural resources are found. Past history of the country illustrates that, tribal groups have been derived to the places due to the trade, industry and cost-effective concerns of different governing groups (B.Ezhilarasu, 2014).

Article 342 of the Indian Constitution has identified almost 700 Scheduled Tribes, spread across various states and union territories. Many tribes are found in multiple states.

Orissa and Madhya Pradesh have the most scheduled tribes (i.e., 62). Santhals, Gonds, Angamis, Bhils, Khasis, Bhutias, and Great Andamanese are some of India's major tribal groups. Each of these tribes has its own unique culture, language, tradition, and way of living life. Many more such tribes in the country live away from the mainland. Many such ethnic groups are there in India who are not yet qualified for their scheduled tribe status, and that is the reason they have not been officially recognized yet.

Major Issues of Tribes of India

Scheduled tribes have primitive characteristics, distinct culture, geographical isolation, shyness of contact with the larger community, and backwardness. As a result, they face numerous challenges throughout their lives. Tribal problems in India are many, with various social, religious, educational, and health-related issues.

Educational Issues

1. The Literacy Rate (LR) for Scheduled Tribes (STs) has increased from 8.53 percent in 1961 to 58.96 percent in 2011, whereas the LR of the total population has increased from 28.30 percent from 1961 to 72.99 percent in 2011.
2. From 2001 to 2011, the LR increased by 11.86 percentage points for STs and 8.15 percentage points for the entire population.
3. The Sarva Shiksha Abhiyan (SSA) is currently implemented as India's most important program for universalizing elementary education.
4. Dropout rates among the tribal students are incredibly high, especially at the secondary and senior secondary levels.
5. Higher education suffers as well; they have a dropout rate of 73% in Class X, 84% in Class XI, and

86% in Class XII.

6. According to a recent Human Rights Watch report, the Principal of one of the schools in Uttar Pradesh's Sonbhadra District stated that tribal children were a "big problem" in the school.
7. Such prejudice prevents tribal children from learning in the classroom and encourages discrimination and exclusion, adding more to Tribal problems in India.

Religious Issues

1. Tribal people believe in super humans and supernatural powers, and they worship them as well. This raised many questions in the minds of young educated people. The tribal culture is undergoing a revolutionary change as they contact other cultures.
2. The tribal people match Western culture in many aspects of their social lives, while they are abandoning their own culture.
3. It has resulted in the decline of tribal life and tribal arts such as dance, music, and various types of craft.

Social Issues

1. Child marriage among tribes is still practiced in states, which is constitutionally wrong and has many negative consequences. Some Himalayan tribes practice polyandry and polygamy.
2. Such practises are not accepted by mainstream society. Infanticide, homicide, animal sacrifice, black magic, wife swapping, and other harmful practices are still practiced by tribes, which are considered a significant Tribal problem in India.
3. Language is also one of the barriers to tribal education promotion.

Health issues

1. There are questionable issues among the tribal populations in terms of healthcare. One of the weakest links is public health services to Scheduled Tribes.
2. The lack of health care personnel who are willing, trained, and equipped to work in Scheduled Areas is a significant barrier to providing public health care to tribal populations.
3. In the public health care system in Scheduled Areas, there is a shortage, vacancy, absenteeism, or apathy among doctors, nurses, technicians, and managers.
4. The near-complete absence of participation of Scheduled Tribes people or their representatives in shaping policies, making plans, or implementing services in the health sector is one of the reasons for inappropriately designed and poorly organised and managed health care in Scheduled Areas.
5. Medical insurance coverages such as Swasthya Bima Yojana (RSBY) are very low in Scheduled Areas. Therefore, the scheduled tribes people live without protection towards catastrophic and acute illnesses.
6. The infant mortality rate (IMR) among tribal people is estimated to be between 44 and 74 per 1,000 live births.

Consumption of Tobacco and Alcohol

1. Data from the Xaxa Committee Report 2014 show that men aged 15 to 54 years consume a lot of tobacco, either smoking or chewing. Tobacco use was prevalent in approximately 72 per cent of Scheduled Tribes and 56 per cent of Non-Scheduled Tribes, respectively.
2. Alcohol consumption is a part of many tribal communities' social rituals. On a national level, it is noted that approximately half of Scheduled Tribe men (51 percent) consume alcohol in some form.
3. Tobacco was consumed by approximately 73 percent of rural Scheduled Tribe men compared to 60 percent of urban counterparts. Tobacco use was widespread among Scheduled Tribe men. This also contributes to serious health issues.

Poverty and Indebtedness

1. The majority of tribes are impoverished. The tribes engage in a variety of simple occupations based on rudimentary technology.
2. The majority of the occupations are primary occupations such as hunting, gathering, and agriculture. The technology they utilise for such purposes is of the most basic type. In such an economy, there is no profit or surplus.
3. As a result, their per capita income is meagre, much lower than the Indian average. The majority live in extreme poverty and are in debt to local moneylenders and landlords.
4. They frequently mortgage or sell their land to the moneylenders to repay the debt. The debt burden is an almost unavoidable tribal problem in India, considering the high-interest rates charged by these moneylenders.

Tribes and the Outside World

Though Indian tribes have their own areas and spaces where the tribal communities reside, this prevents them from being secluded; they and their neighboring communities are mutually dependent and have had long term communications for dealings, as a result of which their social and cultural aspects have often been a subject matter of exterior pressures. Even those communities that are now remote, for instance in the Andaman and Nicobar Islands, were not so in the past. In fact, the seclusion of the tribes increased when the colonial powers began to enter into their territories in search of valuable and non-renewable resources. As investigations of the forests and hill territories began, tribal people moved to non-investigated regions to get away from the oppression of mistreatment and restraint. The neighbors of tribes belonged to different enriching and religious categories, varying from one region to another, they were Hindus, Buddhists, Muslims, Jains and resided in some parts of Rajasthan and Gujarat (Srivastava, 2010).

Even when the tribes had an extent of cost-effective autonomy, there were certain things such as salt, some types of grain, pieces of cloth, metallic objects etc. for which they had to depend upon their neighbors. In lean seasons, they moved to multi-caste villages to acquire jobs as agricultural laborers. Tribal women were often seen and are still seen in the caste villages of Rajasthan selling toys for children; earlier they exchanged goods in return for clothes and cups of grain, but in the present existence they generally take money. Similarly, the men are seen selling medicines which are of both faunal and floral origin, honey along with the comb, and charms of amulets and talismans (Srivastava, 2010).

Consistently, in caste villages, individuals from tribal villages are called to treat illnesses that are supposed to have a supernatural cause. There are many supernatural specialists in tribal areas, as a result of which the local term used for a magical curer may be used for the whole tribal community.. Hills and forests are considered to be the habitats of divine powers and spirits that get involved in human situations and concerns, thus it is thought that those dwelling in such regions can master the knowledge required to pacify the territory of the supernatural or bring it under power (Srivastava, 2010).

Education of the Tribal Groups

As it has been understood regarding the tribal communities that they reside in secluded areas, in forests and hills; they are normally isolated and do not render any kind of participation in the outside world. They look out towards conducting some business or work in order to earn money, they are normally engaged in minority jobs such as agricultural laborers or sell products such as ornaments, medicines or toys. The level of education amongst the tribals is low, they do not recognize the significance of education and even if their children attend schools, they normally drop out at an early stage before adequately honing their educational skills.

There are 573 tribal communities in India with diverse socio cultural lives that are at various stages and levels of socio-economic development. Most of the tribal areas lack the basic infrastructure such as roads, transport, communication facilities, electricity, medical facilities and so forth. The literacy skills amongst the tribals are low or absent, and a significant number of tribal children are outside the education system. There has to be formulation of norms, rules, procedures and policies regarding the system of education not only amongst the tribals but also amongst other groups of the population.

The national and the provincial governments of India have distinguished the special features of the tribal groups and they have adopted the approaches and norms that are essential for the tribal groups. There has been establishment of community schools in accordance with the norms and policies. The village community has been granted the power and authority to recruit the teachers, formulate rules and regulations regarding the admission of students and pedagogical methods and teaching and instructional strategies have been adopted within the school systems (K. Sujatha, 2000). These schools have enabled the isolated tribal communities to recognize the significance of education and make them realize that education is extremely imperative for an individual to enable him to enhance his future life prospects.

In India are stated to be very simple in their living; they lead an uncomplicated and a straight forward life; they reside in forests and hilly areas, their dwellings are normally thatched huts and they are dependent upon the forests to look out for edible roots and fruits to meet their nutritional requirements. The men are normally hunters who hunt in order to meet their day to day food requirements. The educational and the literacy levels amongst the tribal groups are extremely low; they do not recognize the significance of education and do not believe in sending their children to schools. There has been spread of the significance of education amongst the tribals by establishing of community schools but when the tribal children attend school, they do not depict any kind of enthusiasm in acquiring the knowledge and the concepts; hence the consequence is early drop out. The tribal people believe in making money to earn their living, they are transferable and migrate from one region to another in search for jobs or work; they work as agricultural laborers, sell products for other products such as food and in the present existence, they sell products for money.

The tribal people possess efficient knowledge regarding the treatment of illnesses, supernatural powers or

how natural products are utilized in cure and treatment of illnesses, disease, infections or any other problems. Tribal people are dwelling in remote areas though they are communicative in nature for the purpose of earning a living; on the other hand, they are not able to raise their voice if they are being invaded by the external groups for the acquisition of resources.

Tribal Women

Tribal Women have been the most vulnerable and marginalised section in India, victim to different levels of social exclusion, gender discrimination, exploitation, violence, and abuse. The government of India has assured several provisions, especially for the tribal people, and also making significant attempts to raise their status to promote equality among all. Nonetheless, of these legal provisions and other significant efforts, Indian culture neglects to accomplish the objectives of equality and social justice to protect tribal women from marginalisation.

Therefore, this study endeavors to analyse the constitutional position and explores the present situation of tribal women within the framework of human rights, in general, and how the rights of tribal women are protected in particular, in India. This paper is purely based on secondary sources and concludes that access to education, employment, social inclusion, and carrying out an effective application of existing laws, changes in social structure are empowering features for protecting tribal women.

The tribal women being economically poor and socially backward live at a low level of scale of the quality life. Thus the tribal women often face the problems of food insecurity, malnutrition, lack of access to health care services and education and the victim of domestic violence and rape. Unlike the well organised modern communities, the tribal communities and tribal women lag far behind in social networking. This is the nature and dimension of socio-economic disempowerment problem among the tribal women in India

Employment The critical analysis of nature of employment helps to understand the economic liberty of the females. Economic self-independence empowers the women to take its own decision. The family and society give due respect to their opinion and looks upon them for all matters. The study reveal that only 46.7% of the female population are employed, out of which 80 percent of them work as agricultural labour and thus have seasonal employment, 11 percent are self employed(selling handia, and forest product).and rest 9 percent are daily wage labor. Income Women's share in household income throws light on the fact that it is a crucial factor that affects the decision making role of women. Impact of income in women's autonomy could be visualized in that particular area very effectively. A majority of widows who lost bread-winners of the family have taken the entire responsibility upon themselves. They have to take face insecurities, non- cooperation etc. In the study area the widows have more decision making powers in comparison to others.

The unmarried females also have high decision making role in comparison to married females. Married females have to take decision pertaining to their family members and in-laws. Women's Security The multiple forms of violence experienced in the household, at the community level, and in some instances by the state, threaten women's security in India.

Tribal Women in the society Women in a tribal society play a vital role in their social, cultural, economic and religious ways of life and are considered as an economic asset in their society. But they are still lagging far behind in the different walks of life like education, employment, good health and economic empowerment etc. Though they are industrious, they have limited control over resources and economic activities. Therefore, there is a need for economic empowerment of tribal women in order to overcome inequality, discrimination and exploitation and to achieve their all round development in the society.

The status of women in a society is a significant reflection of the level of social justice in that society. Women's status is often described in terms of their level of income, employment, education, health and fertility as well as their roles within the family, the community and society.

In tribal communities, the role of women is substantial and crucial. They constitute about half the total population but in tribal society women are more important than in other social groups, because they work harder and the family economy and management depends on them. Even after industrialization and the resultant commercialization swamped the tribal economy, women continued to play a significant role. Collection of minor forest produce is done mostly by women and children. Many also work as laborers in industries, households and construction, contributing to their family income. Despite exploitation by contractors and managers, tribals are more sincere and honest than non tribals.

Major Tribal Communities in Kerala

Tribals in Kerala are living on the hill ranges, mainly on the Western Ghat, bordering Karnataka and Tamil Nadu. As a natural border, the mountain has branches in Kerala as well as in Tamil Nadu and Karnataka. The tribals on the Kerala hills are only listed here.

It is estimated that there are about 4 lakh tribal people living in Kerala and about half of this population

has made the interiors of Wayanad their home. The tribals were the original inhabitants of Wayanad region. But once the British era opened roads to this region and commercial plantations began to sprout, there occurred a migration of settlers to this region and during the 1940s this migration enhanced tremendously displacing the aborigines or adivasis of the area. The tribes lost their land and dwindled in numbers and now they constitute only 20 percent of the total population of the district.

The native Adivasis of the district belong to various sects like Paniyas, Kurumas, Adiyars, Kurichyas, Ooralis, Kattunaikkans and Uraali Kurumas. They are mostly physically distinguishable with darker skin and stout built physique. They often live in houses made of thatched roof, mud, bamboo and brick houses set in swampy valleys and plateaus. Though many of them said to be primitive tribes, all of them have a story of migration to the hills.

Muthuvan

In Malayalam, the word Muthuvan means those who carry something on their back. It is said that they carried their children and belongings on their back during their migration to the Western Ghats, hence they were called Muthuvan. The Muthuvan are distributed in Idukki districts and in the adjoining Western Ghats of the Palakkad and Thrissur districts. They speak a dialect of their own. The patois is a debased form of Tamil.

They speak to others either in Malayalam or Tamil. The Muthuvan have six matrilineal clans (Kootams), viz. Melae koottam, Kana koottam, Thushani koottam, Kanya koottam, Elli koottam and Puthani koottam with hierarchical order. Each koottam is again divided into six lineages. The functions of these divisions are mainly for marriage alliance, to keep up the social status and to indicate descent and ancestry.

The Muthuvan are mainly a landowning community. In some areas, government has allotted agricultural land for them, but not on ownership basis. Traditionally the Muthuvans are nomadic agriculturists, hunters and trappers. Their primary cultivations are coffee, ginger, sugarcane and paddy. The Muthuvan are tribal religionists. The present day Muthuvans claims that they are Hindus.

Major Problems Faced by Muthuvan Women

- ✚ Cultural Practices – Numerous practices like genital mutilation are disastrous to the physical and mental health of women.
- ✚ Health: Malnutrition, anaemia, lack of access to healthcare & proper medicines, lack of literacy & education opportunities, low empowerment & sense of independence
- ✚ Sexual Exploitation – A number of complaints regarding officials committing sexual offences have come to light. (especially Naxalite area)
- ✚ Isolation – Prevents women to take up education or benefit from government policies like maternity benefit, reservation etc.
- ✚ Financial exploitation by money lenders.
- ✚ Male migration leading to feminization of agriculture and poverty.
- ✚ Tribal migrant women face issues of low wages, bad work conditions, malnutrition, unhygienic sanitation, cramped housing.

Muthuvan Tribal women have been particularly badly affected in recent times. They are discriminated against not only because of their sex but also because of religious, social and cultural structures which have given them the lowest position in the social hierarchy. The stigma of untouchability makes them especially vulnerable victims of all kinds of discriminations and atrocities. In areas of health, education, housing, employment and wages, application of legal rights, decision-making and political participation, and rural development, tribal women have been almost entirely excluded from development policies and programmes.

The national population policy, which is geared to population control and in the process targets tribal women for family planning programmes, does so on the grounds that they are the cause of the population 'explosion' and of poverty. No change has been made in the attitudes of society towards these women and they continue to be oppressed, marginalized, violated and all but forgotten. . In the expression used often in development policies and plans they are: 'women in extreme poverty'.

Factors Affecting the Quality of Life of Muthuvan Women

- ✚ Tribal women are not healthy and suffer from malnutrition, anemia, and various disease. The poverty and illiteracy create hurdles to access the medical facilities.
- ✚ Mostly tribal residing in the rural, hilly, mountain and interior area.
- ✚ There are lack of transportation and communication facilities which make them to remain

isolated.

- ✦ In tribal society women do not inherit property rights which also lowers their status in the society.
- ✦ Tribal women faces technological challenges as they have inadequate exposure to outside world and continue to depend on traditional practices, which affect their efficiency and productivity due to lack of skill based education and training and information about new technique of production.
- ✦ The tribal girls and women face a number of problems and challenges in their life which they need to overcome in order to improve their status in the society.
- ✦ The literacy and education level of the tribal women is low. The education system, school curriculum do not create much interest among them.
- ✦ The tribes are economically poor as they mainly depend on cultivation, hunting, food gathering, pastoral and forest to meet their basic needs.
- ✦ The tribal women are engaged in agricultural and non gainful occupation.
- ✦ The wages for women is low as compared to male workers which lowers the economic status.

Quality of Life

Quality of life (QoL) is a concept which aims to capture the well-being, whether of a population or individual, regarding both positive and negative elements within the entirety of their existence at a specific point in time. For example, common facets of QoL include personal health (physical, mental, and spiritual), relationships, education status, work environment, social status, wealth, a sense of security and safety, freedom, autonomy in decision-making, social-belonging and their physical surroundings.

Quality of life is a highly subjective self-assessment of an individual's overall well-being. Factors that affect quality of life include financial security, job satisfaction, and health. Quality of life (QOL) is a multidimensional issue. It can be categorized within five dimensions: physical wellbeing, material wellbeing, social wellbeing, emotional wellbeing, and development and activity. A combined approach to the measurement of QOL is necessary to maximize the utility of QOL interventions. Standard indicators of the quality of life include not only wealth and employment but also the built environment, physical and mental health, education, recreation and leisure time, and social belonging.

Quality of life, the degree to which an individual is healthy, comfortable, and able to participate in or enjoy life events. The term *quality of life* is inherently ambiguous, as it can refer both to the experience an individual has of his or her own life and to the living conditions in which individuals find themselves. Hence, quality of life is highly subjective. Whereas one person may define quality of life according to wealth or satisfaction with life, another person may define it in terms of capabilities (e.g., having the ability to live a good life in terms of emotional and physical well-being). A disabled person may report a high quality of life, whereas a healthy person who recently lost a job may report a low quality of life. Within the arena of health care, quality of life is viewed as multidimensional, encompassing emotional, physical, material, and social well-being.

Counseling

Counseling is an interactive process conjoining the counselee who needs assistance and the counselor who is trained and educated to give this assistance (Perez 1965).

Blocher (1966) explained counseling as “helping an individual become aware of himself and the ways in which he is reacting to the behavioural influences of his environment. It further helps him to establish some personal meaning for his behaviour and to develop and clarify a set of goals and values for future behaviour.

The term counseling process implies continuous change or changes that take place or rather which should take place in the client in promoting personality changes in a desired direction. The kind of change that the counseling process aims at is briefly, awareness on the part of the client, behavioural change in a desired direction through which the client can achieve his goals, understanding his potentialities, limitations and how to utilize them best in achieving these goals.

The counseling process, by and large, is the same for all problems and for all individuals. However, certain important differences need to be clarified. In vocational and educational counseling, the major emphasis is on collecting factual information and helping the client understand this information in a proper perspective. In such situations the emotional problems, though present, are not the main concern of the counselor.

The six stages included in counseling section are relationship building, assessment and diagnosis, formulation of counseling goals, intervention and problem-solving, termination and follow-up and research and evaluation. A Counselor should have the characteristics like empathetic understanding, unconditional positive regard, congruence, respect, immediacy, confrontation, concreteness, self-disclosure, confidentiality, listening skills, strong self-esteem etc.

The Muthuvan Tribal women being economically poor and socially backward live at a low level of scale of quality of life. Thus, the Muthuvan tribal women often face the problem of food insecurity, malnutrition, lack of access to health care services and education and the victim of domestic violence and rape. Unlike, the other well-organized modern communities, the Muthuvan tribal women and communities are far behind in social networking. Though, tribal women are industrious, they have limited control over resources and economic activities. Therefore, in order to overcome inequality, discrimination and exploitation and to achieve their all-round development in the society which helps to avoid relapses.

When we intervene with the Muthuvan tribal women, basically they are not well educated, some of them gained the elementary education, so they are not well communicated with the rest of the world other than their tribal community. So while we intervene the researcher should follow some convincing interacting methods for intervene with tribal women.

The intervention process includes three steps, the initial intake interview, actual counseling process (free association, ventilation and guidance) and termination and follows up.

In the first stage, the counselor has to create a very healthy environment, which makes the tribal women comfortable and feel able to freely express her problem. Rapport should be maintained. Once the problem has been identified, the actual intervention process begins. Free association means to allow the counsellee to talk freely and the counselor passively listens. The counsellee could suggest various solutions to her problems which the counselor should discuss, prepare her to take such steps whenever similar problems arise. Ventilation or catharsis is an important method to alleviate emotional distress.

Counselor instructs counsellee to express her pent up emotions and allowed to express emotions till it is over. Once the emotional distress is over, the counselor guides her properly to tackle similar situation in future. Advice has adverse effect on a teenager, so significant guidance comes only when a good rapport is developed. Once the problem has been solved, the counselor has to set the stage for termination. In follow-up, the counselor keenly observes whether the tribal women maintains the corrected behaviour for months.

When we provide some guidance and counselling through an intervention programme we can improve and develop the self esteem as well as their quality of life among Muthuvan tribal women.

Intervention in tribals unlike general population residing in cities and near villages is a difficult task due to their lower literacy and poor socio-economic status. However, sustained effort is essential with a close interaction in the local language, certain misbeliefs need to be removed gradually taking into account their socio-cultural background.

The status of tribal health in India is 'very poor' and is affected by the general 'widespread poverty, illiteracy, malnutrition, absence of safe drinking water and sanitary living conditions, poor maternal and child health services ineffective coverage of national health and nutritional services' which make for the 'dismal health conditions prevailing among these vulnerable population' (Singh 2008: 118).

In India the tribal groups differ from each other in various aspects- language they speak, cultural practices and traditions and socio-economic categories. As the majority of them live in remote areas like forest and hilly terrains, they often remain isolated and untouched by civilization and are largely unaffected by the developmental processes that go on around them.

The Muthuvan tribal women basically inhabit away from public buildings, in groups of the forests, community life. They are influenced by their lives, customs, traditions, culture and religion and in this way they are affecting their lives and their health. Hence, we can observe that their mental quotient and physical health is deteriorating. Because of their mental health, their emotional quotient can not be fully realized and that is why indirectly it affects their own self. These physical and mental health factors cause disrupt to living a happy life, and therefore, we see that there is adverse effect on educational support and achievement.

Through individual intervention among Muthuvan tribal women following are the major challenges now they are facing:

- ☒ Muthuvan tribal women Lack of interest in school. Mother of tribes child is not enough educated. They don't know the value of education so they unable to create interest of their child toward education.
- ☒ Economic burden and unemployment In tribal areas source of income is farming, poultry, handloom and weaving so parents involve their children in their work to reduce economic burden and don't send them to school.
- ☒ Punishment and harassment by the teacher Often teacher scold, insult and physically punish poorly performing child, so the child leaves the school from fear of teachers. Parents dropped out their girl child from the fear of boys teasing.
- ☒ Child Marriage Child marriage is a big problem. After marriage a girl have a responsibility of household work. There in laws don't allow her to continue her studies so the girls dropped out.

- ☞ Fear of Expenditure. Parents often noted that the schemes given by government to promote education did not provide enough cover in real, hidden costs and extra money was needed to cover the excess.
- ☞ Narrow Mentality muthuvan women. If she is a parents of a girl child, have an old mentality regarding education of a girl child. They think there is no need to educate a girl. She should do household work that's enough for her so the parents don't take initiative to send the girl child in school.
- ☞ Corruption: The government provides a number of schemes to SC, ST communities like scholarship, free uniform, free books, bags stationary, bicycles etc. but because of corruption these facilities not reached to the concerned tribal communities.

They live a challenging life and face problems related to their residence, economic, transport, less basic amenities, indebtedness, unemployment and educational problem. Education is basic root to overcome all these problems. But to achieve education they have to face a lot of problems like lack of money, because of which they can't enroll their children in school. In tribal area's school problem of communication and untrained teachers are big barriers in education of tribes. If students and teachers are unable to understand each other's language then teaching learning process stops tribe's lives in hilly areas or in forest there the face the problem related to transport to reach school. To overcome these educational problems and for upliftment of tribes government had made some schemes like book banks in primary schools, adult education programme, quality improvement of English teaching in tribal areas, scholarship, free uniforms, mid-day meal, Sarva Siksha Abhiyaan. Government made policies and made serious effort to promote education in tribal areas rather there are some major challenges prevailed to solve these educational problems. Most of the time tribal parents and children don't show interest in school. If the teacher punish student they avoid to go to school. Especially in case of girl child parents don't support her to enroll and continue her studies. Parents have narrow mentality regarding education; they do early marriage according to their culture. Rather than the government introduce many schemes and incentives to attract students toward education but because of corruption these facilities are not being provided to these areas.

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