



## Tribal education challenges the case of wayanad in Kerala, India and Western Bahr el Ghazal, South Sudan

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### Abstract

The paper endeavors to painstakingly enunciate the problems and the challenges the tribal education is floundering in both, Wayanad, Kerala, India and Wau town in Western Bahr el Ghazal, South Sudan. However, the conspicuous and overarching challenges of tribal education of the Tribal of Wayanad, sustainably subsume lack of facilities, the language or medium of instruction is the challenge for the tribal children and there is lack of written literature. The tribal children perceive Malayam language as a foreign language, despite enormous resources which are provided by the government the result remains insufficient, social factors, economic factors, lack of interest in formal education, lack of teachers is one of the main problem affecting the growth of tribal education, absenteeism or drop out a significant number of students may be on rolls but the actual attendance is very negligible, the students graduating are also less, inadequate infrastructure such as roads, bridges, and transport are difficult and the movement within the tribal areas more assiduous and exigent during the rain seasons. Meanwhile, in Western Bahr el Ghazal, the paper endeavors to briefly enunciate the challenges encountering education owing to the ongoing internecine conflict, as such many schools have gone haywire. However, the challenges of floundering the education conspicuously subsume a deficit in the government budgets which stalled the allocation of enough fund for defraying the teachers. Furthermore, the dearth of fund put many schools out of function and students stayed in the refugee's camp. As such, UN agencies and NGOs avail significant resources and they became imperative partners in funding the education in South Sudan. Additionally, the dearth of enough schools, dearth of enough teachers and lack of training for teachers led to poor instruction. The medium of instruction is another challenge as many teachers were Arabic teachers before the medium instruction has been tweaked to English as well as unavailability of enough fund to defray all teachers and tutors and arduous insecurity foisted by the conflict are the pervasive challenges.

**Keywords:** education, school, students, enrolment, language, fund

### 1. Introduction to Education of tribal

Education is very essential in improving the quality of the life. It boasts an imperative and magnificent role in the social change and improvement of human's life, and social mobility in Social life, rigorous transformation in the future. Education is worldwide acquiesced as the sublime and indispensable instrument for the achievement of the development goals and culminated into political consciousness, mindful of rights and the onus of the people of the nation. Moreover, Education is the significant and intrinsic instrument for human resources development and boasts a gargantuan symbol in the scope of the development and has a profusion impact on the development of the developing countries. Furthermore, education attests utmost role in transmuted and transmuting the main ideas, habits, and attitudes of the children with an outlook to producing marvellous and fabulous individual. However, education works to create a good mind set and causing the development of his personality and adjustment of oneself to the community.

Furthermore, education is the core means of the development of the individual and the improvement of the society. Social development and to groom them to satisfy their demand of the daily life (Deshmukh, 2004) <sup>[1]</sup>. However, tribal is the indigenous population found in the southern Indian state of

Kerala. However, most of the tribal people of Kerala inhabiting in the forest and the mountains of Western Ghat boarding Karnataka and Tamil Nadu. And the main start of tribal welfare activities broaches in India with the independent movement due to the devotion and dedication of national leaders pioneered by Mahatma Gandhi and Dr. Ambedkar and previously there were a number of British administrators and voluntary agencies which took initiative and interest in the tribal education

Meanwhile, the government of Kerala boasts an initiative intrinsic interest in the amelioration of the tribal life. Moreover, many schemes launched by the government for the improvement and up lift men of the tribal condition. Also amid the persecuted and depressed communities, the tribal people are more backward. However, there are 36 tribal communities in Kerala, today tribal are most seen in Wayanad district and Tribal people are the traditional owners of the land. In addition to the government, there are some social organizations in India working for alleviating poverty and improvement of the welfare of the tribal people. As authority did not do more to emasculate the sufferings of tribal. Additionally tribal are floundering some sorts of exploitation due to the dearth of pivotal education. And they are encountering the enormous tide in various aspects of daily

life, the tribal people want well established educated. However, education very essential for a good career and in everything in life. Also, education molds the type of person who will become responsible. Additionally, boasts an imperative role in streamlining, ensuring a good future, making the pivotal decisions, building, aplomb, molding the personality (Rejitha, 2015) <sup>[4]</sup>.

However, Education of the tribal children has been an issue of concern and the dearth of it has a deplorable repercussion on the development of tribal people. However, the phase of Indian cultural ethos cannot be achieved without studying the life of the tribal people. However, the tribal reality has given more strength to the dimension of Indian cultural heritage. While an educational program for the tribal areas is has arranged there a need we need to be more than the traditional notion of education. However, there a need to deem all aspects of tribal life as a sort of cultural accomplishment. Moreover, the modern Indian society has done more in providing the educational requirements of the tribal in a good manner. Additionally in Comparison with other classes of our society scheduled tribes is the most backward community in India. Despite the union government and the state governments, both provided a considerable significant amount of resources for tribal youths there a need for resources for tribal development (Rejitha, 2015) <sup>[4]</sup>.

Furthermore, amid a population of Wayanad districts, the tribal portion is 22% percent. For that, it is difficult to achieved progress in Wayanad district without consideration of the problem of tribes. Despite the biggest amount spent on the basic need of the tribal people. However, would be no value because their basic precursor is the need for education, Paniya communities are the most educationally backward amid the tribal groups in Wayanad district. Simply they refused to live with common people, as such, they live in seclusion and isolated forest and hilly areas. The society does not intermingle with various groups, in which Paniya the most single biggest tribe in Kerala and are staying in the Wayanad district. The Paniya also was known as Paniya are an ethnic group of Indian. However, they previously lived in Wayanad, Kozhikode, and Malappuram district. Furthermore, the Paniya people boast the Paniya language, which is originally from the Dravidian family.

However, the Paniya community in Wayanad is a landless community. In the past, they were under the slavery of the Zamindars and up to date, there is no significant watershed in their life. When comparing them with other communities they are backward socially and economically. The Paniya people have no good housing facilities only through the Tribal Panchayat's system government provided some of the houses to the Paniya Community. The program was not fully implemented due to the exploitation of middlemen. However, free distribution of the land introduced by the government in their community, but there are middlemen who have the role in exploiting these groups. Especially five tribal communities who have their origin in Wayanad and the Paniya tribe is numerically the biggest amid them. And the Paniya are the majority of scheduled tribes of Kerala. They are inhabitants of Wayanad and in addition, some of them are living in Malappuram, Kozhikode and Palakkad districts. However, the majority of the Paniya tribal population 71.95% percent are

living in Wayanad District. However, despite Paniya is the largest tribal community in Wayanad, they are the most backward in many aspects. Moreover, educational facilities available in Wayanad are insufficient and inadequate to provide the needs of the population compared to the general education level of education in the nature of their habitation. However, most of the schools have the facilities and low teachers turn out, children from far areas, especially the tribal children from the far area, drop their education at every stage because of the dearth of facilities for education. Furthermore, the historically tribal community is an isolated group live in the forest or to other remote regions far away from the mainstream population. Additionally, at later stages of development, the Paniya have turned to the mainstream culture. However, due their educational backwardness led to economic exploitation which culminated in poverty. Paniya is a downtrodden group having very limited land and little amenities of life (Rejitha, 2015) <sup>[4]</sup>.

However, Indian Constitution stipulates privileged status to the depressed groups such as scheduled tribes and scheduled castes. The status has been given due to some historical reasons. The orientation of tribal people education has to be brought up according to the social conditioning in which the tribal life. However, one of the conditions of the tribal in the country has been their pattern of people habitation. And the tribe is a pre-Dravidian, pre-Aryan group of people inhabiting this country since the dawn of the civilization. The tribal are the original settlers of India. For the tribal people are first settlers in India and they lived in forests and hills. And due to that tribal is called the hill dwellers and forest dwellers (Deshmukh, 2004) <sup>[1]</sup>. The historical backwardness of the tribal has a link with isolation and subsistence economy which kept these groups in backwaters for centuries. As such the non-tribal and the rulers used the opportunity to exploit the tribal group. However, the tribal who helped the Rajput during the medieval period to fight against the Mughals. And the Marathas in the later period during the ascendancy of the Rajput rule oppressed the tribal. The Tribal were persecuted treated as beasts. However, the Rajput rulers hung them upside down the trees, batten them publicly, in addition to that tribal still victim of the high-handedness of the non-tribal, mainly the high caste-Hindus. Moreover, the tribal economy faces challenges of continuation of downward mobility due to its dependence on forest products for that some of them migrated to plains. However, it was the historical chance for the tribal to encounter social stratification. Moreover, the Tribal education to be considered in terms of the social situation of the people in the past (Deshmukh, 2004) <sup>[1]</sup>.

However, after the independence of South Sudan in 2011, the government had enough fund with the highest public spending per a capital. About 5% of the budget was allocated to educational institutions. The Ministry of Education successfully used the opportunity and adopt the system of an education that could resolve challenges in the country. Due to the importance of educational institutions, the urgent issue was the provision of salaries for teachers and to meet the needs such as textbooks teaching and the training of the teachers (Malith, 2017) <sup>[8]</sup>. When the civil broached in Upper Nile in 2013 which made precarious situation putting all achievements which have been at risk. The war permeated

Equatoria and Bahr al-Ghazal. However, the Peace Agreement was signed between the government and the rebel, but still, the war is continuing. The economic crisis began with inflation which has diminished the value of the national currency and made the government unable to defray the wages of the teachers (Malith, 2017) [8].

## 2. Methodology

The article was written on the basis of primary and secondary sources and it is a qualitative and argumentative in nature and which was conducted in the two areas of the study. This is in addition to peripheral literature, in-depth interviews with key informants in the field and direct observation.

## 3. The problem of Tribal education

Formal education did not make a significant flip-flop on tribal life. However, before 1950, the government, of India could not have a clear program for the tribal education after the adopting the Constitution, the improvement of tribal education become a liability of the central government and also the governments of the states. However, the promotion of formal education amid the tribal populations in India could be evaluated from the census data, of 1931 which revealed that about 0.7% of the tribal people were literate. Moreover, this percentage augmented to about 11% in 1981 against, 36% for all India. However, the literacy rate amid the tribal women is clearly smaller, due to the spread of education amid some tribal who vigorously, benefited from the larger connection of Christian education through educational institutions (Deshmukh, 2004) [1]. However, education is the sufficient tool for achieving equality of life, the tribal people remain backward and underdeveloped because of lack of education, due to the following reasons

### Social-Factors

The allocation of funds and the opening of schools are very significant in providing education to the tribal people and also Social issues have an utmost role in this regard. However formal education has been a prerequisite for the members of tribal societies to resolve their social problem. Furthermore, education could be provided to them in a way that clear the barriers of superstitions and prejudices. Moreover, in the most tribal communities, it is still a common feeling amid the tribal that education makes their children defiant and separated them from their society. Due to that some of their educated youths sever their relations with their families and villages in such a way the tribal staunchly oppose the smear of education in their villages (Deshmukh, 2004) [1].

### Economic Factors

The tribal people are living in quagmire poverty under the traditional economy, which is very difficult for them to send their children to schools due to losing a healthy life, lands in their grapple for survival. However, the poor economic condition of the tribal societies is a major obstacle for a good education. Also, all the tribes whether food, hunters, fishermen shifting cultivators as settled farmers do not have enough food to meet the need of the family for a year. Furthermore, education is very expensive to them which they could not afford, every child in a tribal family is economically

imperative in supporting the family income. When the child is removed from the normal work to go to school, the family is denied of the little income, which he contributes instead, the parents are obliged to feed the child out of their earning income which diminishes the economic resource of the family.

### Lack of interest in Formal Education

The middle class-oriented educational system is imposed on the whole nation such as in its structure and content, in various states, tribal children are taught the same books which are part of the curriculum of non-tribal children in the urban and rural areas of India. However, the content books are irrelevant to the tribal children who are from various cultural heritages. However, the scientific research, of modern India, history, and geography of India make an utmost part of the national curriculum, however, the current situation needs that tribal education could begin with their own region, their social environment and their state. Additionally, national consciousness could not be a top-down approach from the top, rather they should be made aware of their own systematic manner.

### Lack of Teachers

Lack of teachers is one of the main catalysts for negating the growth of tribal education in many areas. However, most of the teachers who are employed for providing education to tribal children have no understanding and knowledge about the background of the tribal culture. Furthermore, the approach to the tribal people with the notion of superiority and persecution of considering them primitive, savage and as uncivilized led to the failure of not availing significant succor for their with their students. It was reported in different studies that a teacher in the tribal schools is mandated to have a strenuous knowledge about the tribal and culture. Consequently, he /she must speak the tribal language, then he can be able to approach tribal a friend and teach and guide tribal children.

### Lack of facilities

The language or medium of instruction is the major challenge for the tribal children and dialects in a preliminary stage and there is no written literature. As such the medium of instruction became a critical hurdle for tribal education. Moreover, most of the state which are providing educational services to tribal and non-tribal children in unison through the medium of the regional language, this approach makes education despicable unacceptable to various tribal children (Deshmukh, 2004) [1]. However, the habitat conditional of the tribal is discoverable the improvement of tribal education and tribal villages are scattered and very far which necessitates commuting every day to the schools. And this precipitates building the school at adjacent to their villages should be acceptable for the local people, indifferent, it has significant impact import in the development of tribal education amid the tribal people. Additionally due to negligence, ignorance and financial conundrum the building is may not be a well-established building managing an educational institution. Moreover, sufficient teachers is a snag in primary schools in tribal villages as a teacher, managed whose the school is more than ones and the overload huge burden on a teacher is

another Achilles heel affecting tribal education.

#### Absenteeism or Drop out

The absenteeism is a gruesome woe one in tribal villages. A larger number of students may be on rolls but the actual attendance is very negligible, the group of students graduating and the final examination is a pittance and modest. However, the issue of how to establish socioeconomic conditions that could be acceptable to the students who are having a vehement willing interest in their studies.

**Inadequate Infrastructure:** In most of the tribal area, the general infrastructure such as roads, bridges, and transport are incredible insufficient which makes movement within and outside tribal areas more challenging, arduous and perilous especially in the leeway of the monsoon. However, India educational surveys have given conspicuous views about the different infrastructures which have a negative impact on the educational development of the tribal area. And due to the fourth educational survey, it was found that only 83% of the tribal people were covered by primary schools within 1km of the tribal area. And the remaining 17% have no school within 1.5km and 8.3% did have also a school within 2kms (Deshmukh, 2004) <sup>[1]</sup>.

#### 4. Education Literacy for tribal

The literacy rate of Scheduled Tribes in Kerala is worked out at 74.44% percent, which is smaller than the state average literacy of 93.91% percent in 2011 census. However, the highest literacy rate in Kerala was registered is in Kottayam District which reaches 94.31% percent succeeded by Thiruvananthapuram with 89.85% and Pathanamthitta with 88.50% Districts. The literacy rate of Scheduled Tribes in Palakkad is noted as 57.63% percent which is the smallest amid the districts in the State. Thrissur District reported 67.88% percent dogged by Wayanad District with 71.36% percent (Scheduled Tribes, 2013).

#### 5. Illiterates and Literacy Rates

The literacy rate of Cholanaiakan, a community in PTVG, is 39.63% percent which is the smallest among the Scheduled Tribe communities. However, the literacy rate of other communities in the PVTG is below the State average, it is 56.36% percent for Kurumbar, 58.74% percent for Kadar and 59.37% percent for Kattunayakan. Moreover, among the smaller groups, the lowest literacy rate is noted for Maha Malasar as 43.55% succeeded by Aranadan with 49.28% and Malaipandaram with 51.73%. However, for the Paniya, the literacy rate is 65.19% percent. And Irualar with 60.1% percent literacy. Moreover, the literacy rate of Malayalam is reported as 63.01% percent dogged by Mudugar with 64.15% percent. Furthermore, the Literacy rate of males amid the Scheduled Tribes is reported as 78.90% percent. And the Cholanaiakan community registered with the lowest literacy rate of 36.90% percent. Meanwhile, the literacy rate of males

among to Kadar and Kattunayakan communities is smaller than the State average. Additionally, the male literacy rate of Paniya is 70.83 percent. The literacy rate of Scheduled Tribes up to age 29 years is higher than the State literacy rate. The literacy rate of Scheduled Tribes above 30 years age is a downtrend. For the people above 75 years, the literacy rate is 20.74% percent which is the lowest (Scheduled Tribes, 2013). The details of the distribution of literacy among age groups are given in the table below.

#### Age Distribution of Literates among age groups

Table 1

S.No	Age Classification	Population (Above 5 years)	Literates	Literacy Rate
(1)	(2)	(3)	(4)	(5)
	06-14	71848	69302	96.45
	15-17	18065	17563	97.22
	18-21	31237	29445	94.26
	22-29	72373	63922	88.32
	30-44	97687	68305	69.92
	45-59	58810	28208	47.96
	60-65	16867	5376	31.87
	66-74	10460	2888	27.60
	75-99	7631	1583	20.74
	Total	384978	286592	74.44

**Source:** Scheduled Tribes of Kerala: Report on the Socio-Economic Status 2013

Illiteracies among Scheduled Tribes are 98, 386. And among them, 39349 with 39.99% percent are in Wayanad District succeeded by 17, 743 illiterates with 18.03% in Palakkad District and 11,745 illiterates with 11.94% percent in Kasaragod District. However, In Idukki District, there is 8410 illiterates with 8.55% percent and in Kannur, their number is 7791 with 7.92%. The five districts, subsume, Wayanad, Palakkad, Kasaragod, Idukki, and Kannur have 87% percent of the illiterates among Scheduled Tribes whereas the population in these district stands as 79% percent of the total. For that, any program meant for promotion of literacy of Scheduled Tribes should be prioritized for the above five districts. Meanwhile, the age distribution of illiterates reflected 2546 between the age 06-14 illiterates. And they represent 2.59% percent of the total illiterates. Furthermore, 502 children in the age group 15.17 are also illiterates with 0.51% percent. This divulges the negative results of the efforts to provide preliminary education to all children belonging to weaker sections of the study. The illiterates between the age group 30-59 are 59,984 registering 60.41% percent of the total. And the illiterates above 60 years are 24,711, which forms 25.53% percent of the total. Therefore the literacy program priorities for Scheduled Tribes Should considered the age group (Scheduled Tribes, 2013). The details on the age distribution of illiterates are given in the table:

## Age Distribution of Illiterates

Table 2

S.No	Age Classification	Population	Illiterates	%
(1)	(2)	(3)	(4)	(5)
	06-14	71848	2546	2.59
	15-17	18065	502	0.51
	18-21	31237	1792	1.82
	22-29	72373	8451	8.59
	30-44	97687	29382	29.86
	45-59	58810	30602	31.10
	60-65	16867	11491	11.68
	66-74	10460	7572	7.70
	75-99	7631	6048	6.15
	Total	384978	98386	100

**Source:** Scheduled Tribes of Kerala: Report on the Socio-Economic Status 2013

Illiterates amid the PVTG is 9127 members, they formed 9.28% percent of the total illiterates. However, the illiterate amid Paniya is 28521 members, Irulai is 9583 members, Mavilan with 6415 members, Muthuvan with 5327 members and all PVTG is 64759 members, and they formed 65.82% percent of the total illiterates. However, community-based program for literacy, with a focus on the PVTG, is needed for eliminating the illiteracy amid the Scheduled Tribes. However, The Paniyan community constitutes 21.77% percent of the total scheduled Tribes. And the illiterates among the Paniyan community constitute 28.99% percent of the total illiterates. Furthermore, the percentage of illiterates amid the Paniyan community to their population is 34.81% percent. And in the case of PVTG, their proportion t the total population is 5.93% percent and the illiterates among them are 9.28% percent and the population of illiterates among them is 39.99% percent of their population. Meanwhile, Irualar forms 6.23% percent of the total population which is 39.99% percent. However, all these support the idea for a community-based approach for a total literacy program for Scheduled Tribes (Sheduled Tribes, 2013).

### 6. The Status of Education attainments.

Scheduled Tribes population in formal education is estimated as 2, 72,034. And about, 1, 27,344 with 46.81% percent of them are at a primary level and 92, 349 with 33.95% percent have the education below SSLC. However, there are 30,342 SSLC holders with 11.15% percent and 16374, Plus Two Certificate holder's% 6.02 percent. And the graduates are 4475 with 1.64% percent and the postgraduates are 822 with 0.30% percent. Also, there are 328 persons with 0.12% percent with other qualifications. Most of the details on the general educational status of Scheduled Tribes are given in the below tables.

## Education Attainments

Table 3

SI. No.	Course	Number of persons
(1)	(2)	(3)
	Primary Education	127344
	Below SSLC	92349
	SSLC	30342
	PDC/+2	16374
	Graduates	4475
	Post Graduates	822
	Others	328
	Total	272034

**Source:** Scheduled Tribes of Kerala: Report on the Socio-Economic Status 2013

However, amid the Scheduled Tribes literates are 2, 19,694 persons and have the education below SSLC. Furthermore, they subsume persons with primary education and also those who flunked the SSLC examination. Moreover, amid the PVTG, the persons with primary education and also those who flunked the SSLC are smaller than their proportion of total population. However, the share of PVTG is only 5.93% percent of the total Scheduled Tribes. And the persons with the education qualification below SSLC is only 5.22% percent of the total. However, in the case of Mavilan, the population stands at 7.49% percent whereas the persons with the qualification below SSLC is 6.99% percent. And Irualar is another community which is backward in attaining the preliminary stage.

Moreover, the number of SSLC and plus 2 certificates are 46716 members. Inclusively they constitute 12.13% percent of the total population above 5 years. And many communities have not attained the level of education at the state average. However, Paniyan is a community which has not attained the secondary and higher secondary education at the desired level. AS such they represent 2.81% percent of the population of Paniya community has SSLC. And Adiyam with 5.93% present, Eravallan with 5.23% percent, Malai Pandaram with 4.39% percent, Malayan with 8.88% present, Mannan with 7.45% percent Muthuvan with 4.76% percent, Malavettuvan with 7.03 percent and Vettakuruman with 7.26% percent are the communities which have not gained adequate representation in acquiring SSLC plus 2 certificates.

Meanwhile, there are 4475 graduates and 822 postgraduates among Scheduled Tribes. Moreover, the status has not been fairly reflected among the communities according to the proportion of their population. The PVTG represents 5.93% percent of the tribal population, their percentage amid the graduates is 0.86% percent and the Paniya community is the most backward in attaining higher education and they constitute 21. 77% percent of the Scheduled Tribe population and has lowers, 1.65% percent of graduates. However, Paniya has no postgraduates and the Malavettuvan community

has the percentage of 4.62% percent of the population. Additionally, the graduates amid them formed only 1.47% percent. And no one is a postgraduate from Malavettuvan community. And those Malalyam, Mannan, Mudugar, Muthuvan, Irular are the communities which did not produce an adequate number of graduates and postgraduates in proportion to their population. However, the professionally/ technically qualified Tribes forms of 3686 diploma/ certificate holders, 95 engineering graduates 65 medical graduates and 1764 others (Sheduled Tribes, 2013).

### 7. Education Situation in South Sudan

In South Sudan, the majority of children and youth have not received any formal education. Formal education in the South was very limited even before the civil war; British colonists had not established a good education system in the south. Many formal schools built during that era were Christian missionary schools. The colonial administration had differing educational policies in the north and south that exacerbated the schism between the two regions. Children in northern schools were instructed in Arabic with an Islamic-based formal national curriculum, while those in the south were instructed in English with a non-uniform curriculum that emphasized Christian religious instruction. This policy has affected Southern Sudan in terms of a lack of good school instruction, high drop-out rates due to the unavailability of a good formal education and ignorance about the role of education in the community.

However, the Government of South Sudan has come up with the foundation of an education system that will improve access to and equality of schooling. The Ministry of Education, Science, and Technology (MoEST) is functioning at the federal and the state level and has been proactive in setting priorities and taking initiatives. The main priorities areas of focus in recent years have included recruiting, training, supporting teachers; developing curriculum; procuring books; building learning spaces and coordinating with donor agencies and (MoEST) is in the process of establishing a unified primary and secondary curriculum to replace the varying curriculum being used in South Sudan. This curriculum has already been finalized for primary school (grades one through four) and the curriculum for grades five through eight is developed. However, the (MoEST) and partner organizations have developed a broad curriculum for adults and youth who are not currently in school. The Accelerated Learning Program condenses eight years of primary school into four years and allows graduates to sit for exams to continue onto secondary school. With the support of the (MoEST) branch, Ministry officials at the state level have begun to establish employment and payroll rosters of teachers. The government is planning to establish local education centers to train teachers. The priorities (MoEST) has set and the initiatives that have been undertaken are cognitive of the real steps that are required to build an effective education system. Moreover, the priority areas also reflect the reality that a quality education system needs time to be built.

In South Sudan, the level of educational subsumes the formal level which includes eight years of primary education starting at six years of age, followed by four years of secondary education and this in addition to four years of tertiary

education (Malith, 2017) <sup>[8]</sup>. These levels include provision for three years of pre-primary and this option has not been implemented. Substantially, eight years of primary education are condensed into four years of instruction, for students of old ages who have had very little access to schooling (Malith, 2017) <sup>[8]</sup>. Moreover, English is the language of instruction in South Sudanese education system, also indigenous South Sudanese languages are taught in the primary education and it has not been implemented due to some assiduous hurdle such as a dearth of teachers and lack of teaching materials, and most of the teachers were teaching in Arabic as a medium of instruction and now the medium of instruction became the English language in South Sudan (Thomas, 2016). However, the conflict began in 2013 forced the displacement of two million in the country and in the neighboring countries. And around 80,000 are taking refuge at the UN bases in South Sudan. However, about 80% of IDPs are women and children in Juba. And many refugees in Uganda, Kenya, Ethiopia, and Sudan. About 993,300 children and adolescents are in need of educational services, in the three states of Upper Nile, Juba and Lake state. The civil wrought ginormous impacts on education in the general and enormous subversion of educational facilities which culminated with the majority of children without access to education (Malith, 2017) <sup>[8]</sup>.

### 8. Conclusion

The main challenges of education in both, Wayanad, Kerala, India and Wau town in Western Bahr el Ghazal State include, lack of facilities, the language of instruction is the challenge for the tribal children. This in addition to social factors, economic factors, lack of interest in formal education, drop out and inadequate infrastructure such as roads, bridges, is very arduous in the rainy seasons. However, education in South Sudan has encountered significant challenges such as limited government budgets. Inadequate infrastructure, lack of enough teachers, lack of fund, the problem of medium instruction. Moreover, education has been a responsibility for the South Sudanese in different periods of conflict. Schools provide social cohesion and harmony.

Furthermore, the education in the two area faces akin challenges with slight differences as in South Sudan there is the conflict which wreaked havoc and forced the children out of the schools and affected the government funding for education while in a tribal area in Wayanad there is no insecurity but owing to the many challenges tribal are encountering such as lack of land, lack permanent livelihoods, lack of conducive environment for tribal children at home which encourage children to drop out other and challenges floundering by tribal education in general.

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