

EDUCATION OF INDIAN TRIBAL - A POST INDEPENDENCE NARRATION

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Abstract

For the development of a society there is need for equitable and balanced progress of all sections of human communities and for this perspective, it is imperative to bring the weaker, deprived and discriminated sections such as scheduled tribes in India to the forefront of educational revolution and mainstream of national development. This paper is an attempt to focus mainly on the tribal development in the field of education in India since independence. It puts stress on the constitutional safeguards, several committees and commissions, schemes and programmes and the five fundamental principles of Pandit Jawaharlal Nehru (The Tribal Panchsheel) related to tribal development. In the final section of the paper, the problems associated with the tribal education have been analyzed with an eye to proposing future perspectives.

Key Words: Tribal, Education, Development, Constitution and Marginalisation

Introduction

India has the largest concentration of tribal people anywhere in the world except perhaps in Africa. The history of the marginalization of the tribal people goes long back. On the whole, tribal people are segregated in the society from the general people in various respects. Education is precondition for removing the barriers of backwardness and marginalization of any society. From this perspective, it is imperative to bring the weaker, deprived and marginalised sections such as Scheduled Tribes (STs) in India to the forefront of educational revolution and mainstream of national development. Education imparts knowledge, and knowledge of self-identity will infuse a sense of confidence, courage and ability among the weaker sections of the society to know and overcome their problems associated with exploitation and deprivation, so as to avail socio-economic, political and educational opportunities extended to them. According to the 2001 Census Report, the population of STs in the country is 84.3 million consisting about 8.19% of the total Indian population. Indigenous communities of India are commonly referred to as tribal or *adivasi* communities and are recognised as Scheduled Tribes under the Constitution of India. Although the Constitution does not define Scheduled Tribes as such, it designates these communities as those which are scheduled in accordance with Article 342 of the Constitution. According to Article 342 of the Constitution, the Scheduled Tribes are the tribes or tribal communities or part of groups within these tribes and tribal communities which have been declared as such by the President through a public notification. The criteria followed for specification of a

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community, as scheduled tribe are indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and backwardness. At present, 533 tribes in India have been notified under the Article 342 of the Constitution with the largest number of 62 tribes belonging to the State of Orissa.

Five Fundamental Principles of Tribal Development

Since the inception of independence and adoption of the Constitution of free India, the British policy of isolation and non-interference was replaced by a policy of integration through development. This approach for development of scheduled castes was first laid down by our first prime minister of India late Pandit Jawaharlal Nehru in his '**Tribal Panchsheel**' which was later ratified by Dhebar Commission and Shilu Ao Committee. This 'Panchsheel' is contained in his preface to the book entitled 'A Philosophy for North Eastern Frontier Area (NEFA)' written by the renowned anthropologist Verrier Elwin whom Nehru greatly admire and respected. The five fundamental principles of tribal development are:

1. People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.
2. Tribal rights in land and forests should be respected.
3. We should try to train and build up a team of their own people to do work of administration and development. Some technical personnel from outside will, no doubt be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
4. We should not over-administer these areas or over-whelm them with multiplicity of schemes. We should rather work through, and not in rivalry to, their own social and cultural institutions.
5. We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved. [Source: The Foreword to the Second Edition of the book 'A Philosophy for NEFA' by Verrier Elwin]

These ideas are in consonance with the Article 244 of the Indian Constitution which mandates the preservation of the tradition and culture of the Scheduled Tribes and the autonomy of the scheduled areas.

Safeguards for Scheduled Tribes in Constitution

The Constitution of India has provided many safeguards for the welfare and development of the tribal people. The relevant articles can be classified under four major heads: **(a) Protective Provisions** (Arts. 15, 16, 19, 46, 146, 342 etc.); **(b) Developmental Provisions** (Arts. 46, 275 etc.); **(c) Administrative Provisions** (Arts. 244 & 275) and **(d) Reservation Provisions** (Arts. 330, 332, 334, 335, 340 etc.). The Protective Provisions safeguard tribal people from social injustices and all forms of exploitation, while the Developmental Provisions promote with special care of educational and economic interests of the weaker sections like the Scheduled Tribes and Scheduled Castes. The Administrative Provisions under the Fifth and Sixth Schedules give special powers to the States for the protection and governance

of tribal areas and the Reservation Provisions ensure due representation of the Scheduled tribes and Scheduled castes in legislative bodies and government jobs. The salient provisions of different articles are:

Box – I: Constitutional Safeguards for the Scheduled Tribes in India

Article	Provision
244(1)	Administration and Control of Scheduled Areas and Scheduled Tribes.
244(2)	Administration of Tribal Areas.
339	Control of the Union over the administration of Scheduled Areas and the welfare of the Scheduled Tribes.
275(1)	Payment of grant-in-aid to enable the States to meet the cost of such schemes of development as may be undertaken by the States with the approval of the Government of India for the purpose of promoting the welfare of the Scheduled Tribes in that State or raising the level of administration of the Scheduled Areas there into that of the administration of the rest of the areas of that State.
342	Specifying the tribes or tribal communities as Scheduled Tribes.
330	Reservation of seats for the Scheduled Tribes in the House of the People.
332	Reservation of seats for the Scheduled Tribes in the State Legislative Assemblies.
334	Reservation of seats and special representation to cease after sixty years.
164(1)	In the States of Bihar, Madhya Pradesh and Orissa, there shall be a Minister-in-charge of tribal welfare who may in addition be in-charge of the welfare of the Scheduled Castes and Backward Classes or any other work (Now applicable to Chhattisgarh, Jharkhand, Madhya Pradesh and Orissa).
338	There shall be a National Commission for the Scheduled Tribes and Scheduled Castes to be appointed by the Honourable President of India (Since bifurcated into two, one for Scheduled Tribes and the other for Scheduled Castes).
335	Claims of Scheduled Tribes to services and posts.
46	Promotion of educational and economic interests of the Scheduled tribes, Scheduled castes and other weaker sections.
371A	Special provision with reference to Nagaland.
Fifth Schedule	Provisions as to the Administration and control of Scheduled Areas.
Sixth Schedule	Provisions as to the Administration of Tribal Areas.

Source: Constitution of India, GOI.

Committees and Commissions for Tribal Development

In addition to the constitutional provisions mentioned above, the government appoints committees, commissions and study teams from time to time to look into the way in which the target groups are making use of the constitutional provisions, the problems faced by them and to suggest measures for further improvement. The important committees, commissions and study teams appointed so far are:

Box- II : COMMITTEES, COMMISSIONS & STUDY TEAMS FOR TRIBAL DEVELOPMENT

- Backward Classes Commission (1953 – 55), headed by Kaka Kalelkar;
- The Study Team of Social Welfare and Welfare of Backward Classes (1958 – 59), headed by Renukar Ray;
- Committee on Special Multipurpose Tribal Blocks (1959-60), headed by Verrier Elwin;
- The Scheduled Areas and Scheduled Tribes Commissions (1960 – 61), headed by U. N. Dhebar;
- Study Group on Welfare of Weaker Sections of the Village Communities (1960-61), headed by Jay Prakash Narayan;
- The Special Working Group on Cooperatives for Backward Classes – 1961, headed by M. D. Bhargava;
- Advisory Committee on Revision of List of STs & SCs – 1965, headed by B.N. Lokur;
- Study Team of Tribal Development Programmes (1966-69) , headed by P. Shilu Ao;
- The Committee on Tribal Economy in Forest Areas – 1967, headed by Hari Singh;
- The Task Force on Development of Tribal Areas – 1971;
- Tribal Sub-Plan Strategy Expert Committee-1972, headed by S.C. Dube;
- The 2nd Backward Classes Commission (1976 – 80), headed by B. P. Mandal;
- The Study Team on Co-operative Structure in Tribal Development Project Areas – 1976, headed by K.S.Bawa;
- The Study Group on Relief of Indebtedness Land, Alienation and Restoration in Development Agency Area – 1973, headed by Shri P. S. Appu ;
- The Study Team of Marketing, Credit and Co-operation in Tribal Areas, 1978, headed by P.R .Dubhashi and
- The Working Group on Development of Scheduled Tribes during the 7th Five Year Plans (1985 – 90).

Not only the Central and the State Governments have undertaken various steps in this regard, but also various voluntary organizations have evinced interest in this task. Organizations such as the Bharatiya Adim Jati Sevak Sangh, the Bhil Seva Mandal, the Kasturba Gandhi National Memorial Trust, the Indian Red Cross Society, the Vishwa Hindu Parishad, the Ramakrishna Mission, the Rashtreeya Swayam Sevak Sangh, etc., carry on welfare activities among the tribal.

Literacy & Education of the STs – A Profile

Realizing the need to improve the overall status of tribal, their education has emerged at the forefront of recent development efforts. Education of ST children is considered important, not only because of the constitutional obligation but also as a crucial input for total development of tribal communities. The National Policy on Education (NPE), 1986 is one of them, which specified the following:

- Priority will be accorded to opening primary schools in tribal areas.
- There is need to develop curricula and devise instructional material in tribal language at the initial stages with arrangements for switch over to regional languages.
- ST youths will be encouraged to take up teaching in tribal areas.
- Ashram schools / residential schools will be established on a large scale in tribal areas.
- Incentive schemes will be formulated for the STs, keeping in view their special needs and life style (para 4.4).

NPE, 1986 and Programme of Action (POA), 1992 recognized the heterogeneity and diversity of the tribal areas, besides underlining the importance of instruction through the mother tongue and the need for preparing teaching / learning material in the tribal languages. The National Programme of Sarva Shiksha Abhiyan (SSA), which aims to achieve Universal Elementary Education (UEE), has a special focus on education of the tribal children. Tribal children are an important constituent of the Special Focus Groups (SFG) under SSA; other focus groups include girls, SCs working children, urban deprived children, children with special needs, children below poverty line and migrating children. The enactment of the Right to Education Act, 2009 (RTE Act) is also a pragmatic step for expanding and promoting elementary education, especially among the tribal and marginalized sections of our society.

Although there is a significant increase in the literacy of population of all categories in India, the tribal are far behind from the national increase. The literacy rate for the total population in India has increased from 52.21% to 64.84% during the period from 1991 to 2001 whereas the literacy rate among the Scheduled Tribes has increased from 29.60% to 47.10%. Among ST males literacy increased from 40.65% to 59.17% and among ST female literacy increased from 18.19% to 34.76% during the same period. The ST female literacy is lower by approximately 21 percentage point as compared to the overall female literacy of the general population. However, the increase in total as well as female literacy among STs is significant. Literacy rate has increased from 8.53 percent in 1961 to 47.0 percent in 2001 for STs while the corresponding increase for total population was from 28.30 percent in 1961 to 64.84 percent in 2001. The details are given in Table –I:

Table – 1: Literacy among STs and All Social Groups (in Percentage)

Year	STs			All Social Groups		
	Male	Female	Total	Male	Female	Total
1961	13.83	3.16	8.53	40.40	15.35	28.30
1971	17.63	4.85	11.30	45.96	21.97	34.45
1981	24.52	8.04	16.35	56.38	29.76	43.57
1991	40.65	18.19	29.60	64.13	39.29	52.21
2001	59.17	34.76	47.10	75.26	53.67	64.84

Source: Ministry of Tribal Affairs, GOI.

Currently, as per the Report No. 543 of NSS 66th Round, 2009 – 10, the literacy rate for the total population in India has increased from 64.84% to 72.8 during the period from 1991 – (2009–10) whereas the literacy rate among the STs has increased from 47.10% to 63.1%.

Table – 2 : Literacy Rate among Persons of Age 5 Years & above (All India) in Percentage

Social Groups	Rural			Urban			Rural + Urban		
	Male	Female	Person	Male	Female	Person	Male	Female	Person
ST	70.1	52.6	61.5	88.0	72.0	80.4	71.7	54.4	63.1
All Social Groups	77.3	58.5	68.2	90.0	78.9	84.8	81.1	64.0	72.8

Source: Report No. 543 of NSS 66th Round, 2009 – 10.

The problem of educational development among tribal communities is quite complex. The existing literature have given thrust on inadequate provisions of educational institution among these communities for the slow progress of education and socio-economic characteristics as well as school related factors for drop out and stagnation. In addition, indifferent attitude and lack of motivation are noteworthy also. It is thus evident in the Table - III that the rates of wastage and stagnation among the STs are considerably higher than the other communities, at all the stages.

Table-3 : Drop Out Rate of Boys & Girls (All India) in Percentage

	Drop Out Rates (DOR) Boys		Drop Out Rates (DOR) Girls	
	ST	All Categories	ST	All Categories
Classes I – V	37.2	28.7	33.9	25.1
Classes I – VIII	54.7	40.3	55.4	41.0
Classes I – X	70.6	50.4	71.3	47.9

Source: Statistics of School Education 2010-2011, MHRD, GOI.

All India Survey on Higher Education (2010 –11) reports that merely 4.3% of the total students enrolled at higher level are from tribal community. Considering all these disparities between tribal and non-tribal students, the policies developed specially for the STs have focused on education.

Schemes and Programmes for Education of Scheduled Tribes

The greatest challenge that the Government of India has been facing since independence is the proper provisions of social justice to the scheduled tribe people, by ameliorating their socio-economic conditions. Scheduled tribes constitute the weakest section of India's population, from the ecological, economic and educational angles. They are practically deprived of many civic facilities and isolated from modern and civilized way of living since so many centuries. Education is precondition for removing the barriers of backwardness and marginalization of any society. Therefore, the education of Scheduled Tribes has been a priority for the Government of India. After independence, Indian Government has taken some programmes and schemes launched for the promotion of education among this disadvantaged section of society.

1. Scheme for the Establishment of Ashram Schools in Tribal Sub-Plan Areas - Promoting expansion of educational facilities for Scheduled Tribe students including Primitive Tribal Groups (PTGs). Ashram Schools provide education with residential facilities in an environment conducive to learning.

2. Scheme for Construction of Hostels for ST Girls and Boys – Promoting literacy among tribal students by providing hostel accommodation to such ST students who would otherwise have been unable to continue their education because of their poor economic condition, and the remote location of their villages.

3. The Post-Matric Scholarship Scheme (PMS) - Providing financial assistance to the Scheduled Tribe students studying at post-matriculation or post-secondary levels to enable them to complete their education.

4. Scheme of Top Class Education for ST Students - Encouraging meritorious ST students for pursuing studies at degree and post degree level in any of the selected list of institutes, in which the scholarship scheme would be operative.

5. Vocational Training in Tribal Areas (VTC) - Upgrading the skills of the tribal youth in various traditional / modern vocations depending upon their educational qualification, present economic trends and the market potential, which would enable them to gain suitable employment or enable them to become self-employed.

6. National Overseas Scholarship Scheme for Higher Studies Abroad - Providing financial assistance to selected ST students pursuing higher studies abroad (Masters, Doctoral and Post-Doctoral level) in certain specified fields of Engineering, Technology and Science only.

7. Rajiv Gandhi National Fellowship (RGNF) - Providing fellowships in the form of financial assistance to students belonging to the Scheduled Tribes to pursue higher Studies such as M. Phil. and Ph. D.

8. Book Bank - Reducing the dropout rate of ST students from professional institutes / universities, funds are provided for purchase of books under this scheme.

9. Pre-Matric Scholarship For Needy Scheduled Tribes Students Studying in Classes IX and X - (i) Supporting parents of ST students for education of their wards studying in Classes IX and X so that the incidence of dropout, especially in transition from the elementary to secondary and during secondary stage of education, is minimized and (ii) Improve participation of ST students in Classes IX and X of Pre-Matric stage, so that they perform well and have a better chance of progressing to Post-Matric stages of education.

10. Coaching for Scheduled Tribe Students - Giving ST candidate a better chance to succeed in competitive examinations for jobs/admission to professional courses. The scheme supports free coaching to ST candidates for various competitive examinations viz. Civil Services / State Civil Services / Other Exams conducted by UPSC like CDS, NDA, etc. / professional courses like Medical, Engineering, Business Administration / Banking / Staff Selection Commission / Railway Recruitment Boards / Insurance Companies etc.

11. Up-Gradation of Merit – Upgrading the merit of Scheduled Tribe including PGTs students in classes 11th and 12th by providing them with facilities for all round development through education in residential schools so that they can compete with other students for admission to higher education courses and senior administrative and technical positions.

Major Factors Impeding Tribal Education

All the factors impeding education among tribal can be categorized as Institutional and Non-Institutional Factors. The Institutional factors are related to quality of school provision, language of instruction, content and pedagogy, academic supervision, teacher-related problems, whereas Non-institutional factors include physical isolation and remoteness and geographical barriers, economic uncertainty, socio-cultural discontinuity and the difficulties at levels of policy, planning, implementation and administration all of which play significantly.

Box- III: Institutional Factors Impeding Education among STs.

<ul style="list-style-type: none"> • Quality of School Provision 	<ul style="list-style-type: none"> a) Majority of schools in tribal areas beyond basic infrastructural facilities; b) Schools do not have teaching-learning materials; c) Lack of minimum sanitary provisions; d) Irregular supply of mid-day meals; e) Lack of communication facility; f) Untimely supply of study materials.
<ul style="list-style-type: none"> • Language of Instruction 	<ul style="list-style-type: none"> a) Medium of teaching, i.e. English being a foreign language for tribal children; b) Unable to fully comprehend classroom teaching and activities or understand the texts properly;
<ul style="list-style-type: none"> • Content and Pedagogy 	<ul style="list-style-type: none"> a) Type of content in the text book not relevant to the tribal community;

	<ul style="list-style-type: none"> b) The rigid systems of formal schooling emphasizing discipline, routine norms, teacher-centred instruction, making tribal children wary of school; c) Against the culture of free interaction and absence of force as embedded in tribal ethos and culture at home;
<ul style="list-style-type: none"> • Teacher Related Problems 	<ul style="list-style-type: none"> a) Tribal children's inability to establish a communication link with the teacher results low attendance and high dropout rates; b) Teacher absenteeism; c) Non-tribal teachers having an attitude of indifference to tribal languages, traditions, cultures and life-styles fail to perceive the human values ingrained in tribal folk cultures; d) No special training on tribal languages; e) Quite thin Relationship between teachers, students and tribal villagers.

Key Problems Associated with Tribal Education

Poverty: Poor economic conditions accompanied by-subsistence economy is a great hindrance to successful education of the tribal children. Almost all the tribes whether food gatherers, hunters, fishermen, shifting cultivators or settled agriculturalists lack adequate food to maintain the family for the whole year. In this situation, they find it difficult to afford their children to go school; rather, they see children as an economic asset in the family and contribute to the family income by working along with the parents and with others. Naturally, education, the basic necessity of life, is a matter of luxury for the tribal family (Singh, 2005).

Apathy of Parents towards Education: A large section of tribal parents do not send their children to school to utilize the free education opportunities offered to them. There are many factors responsible for apathy of the parents towards education. These are:

1. Psychological and social factors like illiteracy of the parents and their indifference to education, lack of encouragement by the community, motivation and insecurity of future for being educated.
2. Low social interaction between students and teachers, and between teachers and parents.
3. Suspicion over the sincerity of the non-tribal teachers and shortage of tribal teachers.
4. Parental hesitation to send the girls to co-educational institutions.

Apathy of children towards Formal Education: In many states tribal education is taught through the same books, which form the curriculum of the non-tribal children. A tribal child who lives in an isolated and far flung places, untouched by civilization, can hardly get interest in any information about Indian society, history, polity, geography, economy and technological development of his country. So the contents of the teaching syllabus, instead of pleasing the learners, generate indifferences within the tribal students (Pradhan, 2011: 26-31).

Superstitions and Prejudices: Superstition, blind beliefs and prejudices play negative role in imparting education in the tribal areas and tribal schools. Among some tribal communities, there is widespread feeling that education makes their children defiant and insolent and alienates from the rest of their society. Consequently a large section of tribal groups oppose the spread of education (Pradhan 2011: 26-31).

Problem of Suitable Teacher: The competency and interest of the teachers is of prime importance in generating interest of the students towards education. The non-tribal teachers treat themselves 'civilized' and tribal as 'uncivilized' and 'savage' (Duary, 2010). There is no good relationship between children and the teachers. Sometimes the teachers use the tribal students for their personal work. Even tribal elite, often a proactive teacher, has a special power in the village setting for which tribal are afraid of him. The ego and selfish motive of such tribal teachers have been discouraging the tribal to send their children to the educational institutions. Moreover, in practice the teachers are reluctant to reside in tribal areas, rather they stay in nearby towns. So there comes the problem of insincerity and non-commitment of interaction of the teachers with the guardians and discussion with them over the education of their children.

Problem of Language: In the absence of knowledge on tribal dialect both students and teachers face the problem of communication and teaching-learning. It is found that tribal students are often ridiculed, humiliated and reprimanded for speaking in their own language, and are punished for failing to talk in their standard language i.e. regional and national. Educating children through the regional and national language is not wrong but the students should be familiar with her own language first to develop enthusiasm in education which in turn bring linguistic and social skills that prepare them for formal education in future. Although there is the need of introduction of tribal dialect in the curriculum and teaching-learning process yet there is the paucity of literature and text books in tribal dialects. Developing script and vocabulary and preparing teaching and learning materials for tribal children is a complex and problematic task because of a large number of spoken languages involved and their rudimentary forms which have not developed into a written form that can be used in school language.

Inadequate Facilities in Educational Institutions: School buildings in the tribal areas are without basic infrastructural facilities. The schools basically have thatched roofs, dilapidated walls and non-pastoral floors. In Ashram schools which are residential in nature, there is no space for the children to sleep (Panda, 1996). In addition to poor maintenance of the school and class rooms, inadequate teaching-learning materials such as blackboards and chalks cause problems for the teachers and students in teaching and understanding the content.

Wastage and Stagnation: Problem of education in the tribal areas is also the problem of wastage and stagnation. As per the 11 Five Year Plan Report, stagnation at the primary level was 67.3 percent whereas it was 49.3 percent at the Upper Primary level. School timing i.e. clash of class hour with the working hour particularly, during the harvesting period, formal education, poverty, lack of

academic atmosphere, unwillingness of the teachers to convince the parents and parental apathy towards education and lack of proper medical aid, balanced diet and suitable self-employment opportunities are the major factors for which there is wastage and stagnation.

Perspectives for the Future

Sujatha (2002) reiterated some pragmatic perspectives for the education among the Scheduled tribes -

1. Emphasis should be on quality and equity rather than quantity as has been the case in the past. The prime focus should be on provision of quality education that makes tribal communities economically effective and independent.
2. In the tribal context, it is essential that the school schedule be prepared as per local requirement rather than following a directive from the state. It has been found that vacations and holidays are planned without taking into consideration local contexts, and thereby, unnecessarily antagonize tribal communities and keep them out of school.
3. Though it has been highlighted time and again, no concrete step has been taken to provide locally relevant material to tribal students. Availability of locally relevant materials will not only facilitate faster learning but also help children develop a sense of affiliation to school.
4. In order to make education effective and sustainable, building partnership between the community and the government is important.
5. Communities. Community awareness and community mobilization, which are its core elements, should receive adequate importance and attention.
6. Decentralization of education management is another aspect that needs special consideration in the context of tribal areas. Adaptation of structures such as school complexes and VECs to tribal areas needs careful consideration.
7. Skill development, competency building, and teachers' motivation also need to be strengthened for sustaining educational development. The teacher should be made the centre of educational transformation, and therefore, must remain the primary facilitator.

The Government of India has repeatedly acknowledged the disadvantaged status of the tribal communities in education and recognized the need to address it. Following are some of the holistic social approaches to access and success that are more likely to succeed in bridging the gap between tribal and non-tribal children in India in the field of education.

- Constructing more primary schools and classrooms is an obvious priority. Where feasible, for instance, multi-grade classrooms and teaching pupils in shifts (e.g. one set of pupils in the morning, another set in the afternoon) can effectively expand the school system's capacity. The traditional time tables of school often clash with tribal children who are withdrawn temporarily from school in harvest times leading to more permanent removals. Therefore, shifting systems, evening classes and flexible interventions towards schooling may reduce drop-outs.

- Involving tribal parents in the processes, i.e. monitoring, accountability mechanisms and incentives through school governing bodies and increasing information flows to them are the prime need of the hour so that the parents recognize the importance of education.
- In the process of mainstreaming the tribal children in society, tribal dialect may be used as a medium for tribal children for the first few years and gradually introducing the state language as the child becomes comfortable in the school environment, can yield positive results.
- School curriculum must be culturally sensitive and provide children with economically viable options for life through vocational training so that the tribal need to be employable;
- The flexible approach to learning (Door-Step School, School-on-wheels) within the tribal habitation may give some positive result in educational environment.
- Introducing monetary and non-monetary incentives and allowances should be provided to the teachers in tribal areas;
- Improving community participation by training tribal teachers and youth as peer educators;
- Recruitment of more female teachers in school making school environment gender-friendly;
- The implementation of context, time and specific educational policy must be implemented so that much more tribal first generation learners are entrained within the policy framework.
- Ensuring almost full-proof universal elementary education under RTE-SSA programme and strengthening Mid Day Meal Scheme.

Despite special initiatives on education of the tribals by the Government and NGOs since independence, the achievement is far from satisfactory and the problem of tribal education is still a matter of concern. The problems associated with the education of the tribal in India are manifold, complex and inter-related. Tribal development even indicates serious challenges to policy makers, administrators and development activists. In this context, it is imperative to bring the tribal people in India to the forefront of educational revolution and mainstream of national development. Education will infuse a sense of awareness, courage and ability among the STs to know and overcome their problems associated with exploitation and deprivation, and avail socio-economic and political opportunities extended to them. The RTE Act, 2009 must be implemented in full swing in the tribal areas of the India on urgent basis. So, in the years to come, due attention is to be paid for the overall improvement of the tribal.

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The history of India's independence is the story of a prolonged struggle to gain independence from the British rule. Presenting a timeline of events elaborating several important movements that finally led to an independent India! Over the course of history, India has faced several invasions. While most of the invaders made their intentions clear right from the word go, the British managed to bring India under their control through a business venture. SUPPORT CALIFORNIA INDIAN EDUCATION " Click on our map of the Southern California tribes for direct links to their official tribal websites: How many unrecognized Native American tribes are there in the U.S.? WIKIPEDIA maintains a list of unrecognized tribes and groups that are (or claim to be) domestic Native American by ethnicity, but are not recognized by either the U.S. federal government (through the Bureau of Indian Affairs) or state governments in the United States. The Indian independence movement was a series of historic events with the ultimate aim of ending the British rule in India. The movement spanned from 1857 to 1947. The first nationalistic revolutionary movement for Indian independence emerged from Bengal. It later took root in the newly formed Indian National Congress with prominent moderate leaders seeking only their fundamental right to appear for Indian Civil Service examinations in British India, as well as more rights (economical in nature) for For education and research in engineering and technology of international standard, seven institutes have been established at Mumbai, Delhi, Kanpur, Chennai, Khargpur, Roorkee and Gauhati, Technical education is imparted here both for graduation and post-graduation and doctorate level. (b) National Institute of Technology (NIT) (c) Indian Institute of Management: These institutes impart education in business management and administration. These institutes are located at Ahmedabad, Bangalore, Kolkata, Lucknow, Indore and Kozhikode. Non-formal education centres have been set up in remote rural areas, hilly and tribal areas and in slums. These impart education to children of 6-14 age group. 7. Encouragement to Indian Language and Culture

India to them should signify not only a protecting force but a liberating one. JLN thought that Indian nationalism was capable of accommodating the uniqueness of the tribal people. Approach to tribal integration: There were two major approaches regarding the place to be accorded to tribals in Indian society. Lack of development of tribal languages- It led to slow spread of education among tribals. Weakness in the justice delivery mechanism & lack of awareness about legal system- It led to continued alienation of tribal land, indebtedness, bonded labour. Development of class differences among tribal societies & upper class tribals co-operating with non-tribals- This led to inter-tribal conflict and discontentment. This series is a part of How to crack the Tribal Issues for IAS Mains?. Tribal people in India are called adivasi. Adivasi is an umbrella term for a heterogeneous set of ethnic and tribal groups considered the aboriginal population of India. Although terms such as atavika, vanavasi ("forest dwellers"), or girijan ("hill people") are also used for the tribes of India, adivasi carries the specific meaning of being the original and autochthonous inhabitants of a given region and was specifically coined for that purpose in the 1930s. Central Indian states have the country's largest tribes, and, taken as a whole, roughly 75 percent of the total tribal population live there. Since independence, the Scheduled Castes and Scheduled Tribes were given Reservation status, guaranteeing political representation. Current Tribal Issues in India. Post Independence, India adopted the policy of integrating the tribals with respect to their personal development such as education, sanitation, health, women's upliftment. At the same time, it was never an agenda to integrate them in the mainstream which hampers or destroys their distinct culture. In this respect North East Frontier Agency (NEFA) was created. It clearly held: The protection of tribal land and language. Development of the tribals on their own genus. Participation of tribals in local administration.