

A REVIEW ON EDUCATION OF PUPILS LIVING IN TRIBAL AREAS OF INDIA: ISSUES AND CHALLENGES

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Abstract

This article provides a conceptual framework and knowledge of the context surrounding “tribal education” in India, according to research using both “primary” and “secondary” sources of information. Critical analysis is used to project the current structure of society and its diversity within India's caste system. Theory and practice of development are integrated, with a focus on the requirements and future policy directions of “tribal education” in India. The essay also use statement formats to analyses first-person stories from a range of social reformers, educators, and viewpoints from the researcher. The ideas and “need-based education” provisions in Indian constitutions are periodically drawn to strengthen the “need-based education” system specific to India's “tribal education” system. Finally, recommendations are made for improving India's system of “tribal education”. Yet, it is clear that there has to be greater philanthropic investment beyond the classroom based on the examination of the causes contributing to non-enrolment and/or dropout and descriptions of case studies. This would offer a firm foundation that makes the most of these resources and strengthens each person's potential to overcome the obstacles that tribal members currently face.

Keywords: tribal education; education policy; need-based education.



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Introduction:

Education may bring humanity together on a single platform where each person's potential and ability define the value of their life, from “elementary” school to “technical” college. India's growth and the challenging obstacles of the “globalization” race are met by the development foundation. In most of our countries, violations of human rights are considered "normal." Many people have been killed, mutilated, and tortured. Force is used by the police to break up peaceful demonstrations. There is a wealth of obvious evidence in the majority of

countries. The majority of the judicial systems in our countries lack the required independence and impartiality. Judges who don't agree with the ruling regime's "whims and fancies" are either sacked or unceremoniously slain. Several unfortunate people are imprisoned even without being indicted, and the majority of criminals receive unfair trials in court. This "human rights" violation typically targets political adversaries. In our part of the world, most governments have influence over the state press and electronic media, as well as the choice of which news stories will be printed or broadcast. Politically diametrically opposed groups are frequently prohibited from accessing these facilities without censorship. They are never seen as prospective future regimes, always as political opponents. Due to the inflated cost of education, poverty, and a lack of resources and (school) structures, our cities are teeming with street children who end their days sleeping on verandahs and kiosks without knowing where their next meal will come from.

"Sustainable development" is impossible if the "global education" problem is not resolved because it prevents almost a billion people from having access to the information they need to make decisions that will affect their lives, their families, and their societies. The World Summit on Sustainable Development's Plan of Implementation affirms current international commitments to the Education for All goals and methods agreed upon in Jorntien in 1990 and again in Dakar in 2000, including the goal of achieving universal primary education by 2025. Yet, the international leaders in "Johannesburg" need to go beyond reiterating previous commitments. 125 million children are still out of school two years after Dakar, and education aid is still at pitifully inadequate levels (UNESCO report 2002, Bangkok). Governments present at the summit must act decisively to fulfill their commitments in order to guarantee that all girls and boys can finish a full course of study. With members in more than 150 countries, the "Global Campaign for Education", an extensive coalition of child rights advocates, NGOs, and public sector and teachers' unions, asks that at the World Conference in Johannesburg (14-18 April 2002)

"Environment of Tribal Education":

The Constitution's Fifth Schedule primarily outlines provisions for the management and control of scheduled lands and scheduled tribes, including: "Executive power of a State in Scheduled Areas"; "Role of Governor in the administration of Scheduled Areas"; "Constitution and function of Tribes Advisory Council"; "Law applicable to Scheduled Areas"; and "Amendment of the Schedule". "The Sixth Schedule of the constitution, under Articles 244(2) and 275(1) of the constitution mainly states the "Provisions as to the

Administration of Tribal Areas in the States of Assam, Meghalaya, Tripura and Mizoram”, inter alia, with reference to: Autonomous districts and autonomous regions; constitution of District Councils and Regional Councils; Powers of the District Councils and Regional Councils to make laws; Administration of justice in autonomous districts and autonomous regions; Powers of the District Council to establish primary schools, etc.; Powers to assess and collect land revenue and to impose taxes; suspension of acts and resolutions of District and Regional Councils; Dissolution of a District or a Regional Council.”

“Education of Scheduled Tribe Children”:

According to the current planning model, scheduled tribes are a distinct target group because they are the legally weaker segment of society. The “Gross Enrolment Ratio” (GER) of ST children at the “elementary” levels of education has increased significantly as a result of the government's determined efforts at the central and state levels, even more than that of their “non-tribal” counterparts. For example, the GER of ST children at the primary stage is 137 as opposed to 116 of their non-tribal counterparts. The corresponding values for primary level are 119.7 as opposed to 104.3 and for Upper Primary stage are 88.9 as opposed to 85.5. (Statistics for School Education 2010-2011). As a result, these kids' involvement in the primary school level is now almost proportional to their population share. The dropout rate for ST students in elementary school is 35.6%, compared to 27% for their non-tribal counterparts, even if it has been falling over time.

“Educational Issues and Concerns”

Children from “tribal” communities are educated differently than “non-tribal” youngsters because of the quality of education in general. Being tribal, of course, entails that they are typically “poor” and “reside” in regions with low educational opportunities. So, the predicament is due to a number of interconnected problems rather than just the fact that they are tribal people. According to “empirical research”, “tribal” children have the fundamental “cognitive skills” and “psychological traits” necessary for successful involvement in school, and their low “academic performance” is linked to school-related factors just like it would be for “non-tribal” students (Gautam, 2003; Reported in Bagai and Nundy, 2009, p.11). Interrelated factors, which can be roughly divided into (i) “internal factors” and (ii) “external” ones, are what cause tribal pupils to do poorly in school and the subpar state of basic education in tribal communities.

Internal Factors:

Internal issues, such as “content and methodology”, teacher “absenteeism” and “attitude”, “language of instruction”, “incentives”, and limited community ownership of education, are inherent to the structure of the educational system and can be changed by suitable initiatives.

1. “Language of Instruction”

Native language usage “predominates” in “indigenous” communities, with limited exposure to the official language among young people. According to reports, “tribal” children in Odisha struggle to understand and communicate with others in Regional language, which is their second language, including their classmates, inmates, and teachers, during their first two years of school (classes I and II) (Pradhan and Pattanaik, 2011). Government schools use the state language for instruction and communication at the pre-primary and elementary levels, which is frequently foreign to a tribal child. As a result, they are unable to fully understand classes and classroom activities, read in the official language, or decipher literature.

It is possible to increase a child's potential in mainstream educational institutions by gradually introducing the state language. The usage of the tribal language in the early years can help the tribal youngster feel more secure. It must be taught as a way to learn about tribal culture, ethnicity, literature, and the arts. It must also be the first language.

The local tongue cannot be the only educational medium due to practical constraints. But that is where it must start. Native American children did not exhibit a desire to pursue formal education in their native language, according to Pradhan and Pattanaik's (2011) study (s). They believed that having a formal education in their tribal languages would prevent them from expanding their knowledge. Most importantly, interactions in the classroom must be considerate of the students' “social background”, “language”, and “identity”.

2. “Curriculum Content - Adaptation of Methods and Materials Locally”:

The "relevant" culture of the community should be reflected in the educational curriculum. A young kid learns concepts more effectively when they are placed in relevant contexts, which are circumstances that are local and familiar, according to research in child development and pedagogy. The majority of the time, the terminology, terminologies, messages, and topics included in the curricula and textbooks are foreign to indigenous people. Yet, the new “National Curriculum Framework” suggests a variety of texts designed to develop a theoretical framework for regional distinctiveness. Workbooks are becoming more popular as a way to enrich education across the curriculum and motivate students to complete homework outside of the classroom (e.g. at home conduct science experiments with local resources).

Puppets, model-making, singing, and acting are additional instructional strategies that make learning more entertaining and creative.

3. “Multi-grade Multi-level (MGML) Curriculum”:

“80 percent” or so of rural schools have many grades. Regardless of their talents, children who are enrolled in a class frequently display varying levels of learning, which need to be addressed through effective teaching strategies. An excellent illustration of MGML curriculum is the one used by the “Rishi Valley Institute for Educational Resources (RIVER)”.

4. “Teacher Training and Pedagogy”:

There is no guarantee that teachers in scheduled or tribal areas will be tribal members. Because these teachers have a deeper grasp of and respect for the culture, the presence of tribal instructors, especially those from the same community, has demonstrated and strengthened the school participation of tribal youngsters. Assuming that indigenous instructors would be a better fit, many states have chosen community teachers or paraprofessionals. Even if the instructor has a tribal heritage, they still need additional training in the subject matter and proper conduct around pupils from a tribal background.

- a. “Tribal children are docile”.
- b. “Non-tribal children are good in Mathematics”.
- c. “Tribal language is not powerful”.
- d. “Tribal language is not spoken or used by others”.
- e. “Some people do not speak or utilize tribal language.”
- f. “Speaking is only done in the local dialect”.
- g. “Tribal languages are less effective than local languages.”
- h. “Compared to boys, tribal girls have slower comprehension skills.”

To maintain instructors' motivation, it is necessary to consistently engage in training and capacity building. Research indicates that teacher motivation, as opposed to teacher competency, has a greater impact on the teaching-learning process. For optimal effect, teacher training must be a continuous process rather than a one-time undertaking. Along with training, it's important to enhance teachers' pedagogical and intellectual competency. The following are the main components of pedagogy and teacher preparation.

“Training on Material Use”

- “Orientation on local tribal dialects and use of local material for TLM”;
- “Development of resource training manuals to assist in classroom teaching”

“Tribal primers can be supported by picture dictionary, teacher’s handbook, conversational chart and self-learning materials for teachers”

“Training in the use of interactive, child-centric and gender- sensitive methods of teaching in multi-grade classrooms”

“Changes in Perception of Teachers about Tribal Children”

“Sensitization to cultural, cognitive and behavioral strengths of tribal children”

“Emphasis on attitudinal training of teachers”

“Increase motivation levels of teachers can generate interest among tribal children towards education”

“Participatory Method of Teaching”

“Encourage students to ask questions, learn through projects/ tours, involve students to complete activities prescribed in the syllabus”.

“Adopt a process of continuous evaluation”

“Emphasize holistic education developing social, moral and spiritual values”

Without proper instruction in the use of the materials, developing an effective curriculum is a fruitless endeavor. According to research, it's crucial to teach teachers how to use dictionaries, flash cards, and other cutting-edge teaching aids.

“Community Participation and Ownership”:

“Youth tribal educators” and “tribal instructors” from the community can function as change agents to involve the community in the educational process. They can cooperate both within and outside of the classroom and act as role models. In addition, the nearby tribal population needs to feel truly invested in the project and empowered as partners. Constantly evolving methods of involving communities and/or eliciting their participation must be investigated while keeping in mind the community's shifting requirements. The following are essential components for successful community involvement:

Acquire the support of local stakeholders through earning their trust, teaching them about the project, and empowering the community's leaders and young tribe members.

Ensure Community Participation: Through incentive, the local community can engage in a variety of activities, such as planning exercises, school construction, the documentation of local folklore, history, and traditional medicine, and interaction between and among the participants..

Instill a Feeling of Responsibility and Ownership in Children and Parents: The neighborhood should make financial, in-kind, and labour investments in the education of its

children. Also, they should be in charge of all school duties, such as building upkeep, oversight of the midday food programme, TLM creation, enrollment marketing, and monitoring and supervision of the school.

□ Empower Communities: By a multifaceted approach, communities should be given the capacity to demand from the government suitable and high-quality education services.

Conclusion:

The most crucial tool for helping people and society increase their potential, remove obstacles, and increase possibilities for their well-being is education. Finding a balance between maintaining tribal cultural identity and mainstreaming ST youngsters in the educational setting appears essential. It entails developing “educational” initiatives that guarantee an indigenous child's success in regular educational settings. It is clear that the dominant group is the primary target audience for the existing educational system. As a result, funding must be allocated to developing support systems that complement the inclusion of tribal children in the mainstream educational system. Throughout the educational system, there may be support for:

1. During the pre-primary and primary levels, using both indigenous and state languages
2. Making supplemental, culturally appropriate learning materials
3. Establishing financial and non-financial rewards for teachers in indigenous territories
4. Resolving the dietary and health needs of native children
5. Increasing community involvement through the education of indigenous adolescents and teachers
6. Establishing transitional schools that priorities integrating tribal youngsters
7. Establishing temporary shelters and “residential schools” for kids of migrant workers

A few of the difficulties faced in the classroom by indigenous kids are addressed through the support systems indicated above. Yet, it is evident that there has to be more philanthropic support outside of the classroom based on the analysis of the factors contributing to dropout and/or non-enrollment as well as case study descriptions. This would provide a solid foundation that maximizes these resources and increases each person's capacity to get past the obstacles that tribal members currently encounter.

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