

Accessing Education by Scheduled Tribes in Central India: The Case of Maharashtra and Chhattisgarh

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Abstract

Accessing to education is essential for the development of the society. However, marginalised groups like the scheduled tribes have often been limited by social constructs of the ‘verna system’ which is prevalent in Central India. The influence of cultural practices is reflected by the poor access to both literacy and education in the area as compared to the scheduled tribes of North East India which enjoys a more flexible culture and had been exposed to the activities of Christian missionaries during the colonial period. The prevalence of patriarchy in Central India has too seen its influence to a wider gender disparity in the area. The paper discusses the disparity in literacy and educational attainment of scheduled tribes in Central India, with special reference to Maharashtra and Chhattisgarh.

Key words: Scheduled tribe, Central India, education, literacy and disparity.

Introduction

Access to education is a key determinant to development and empowerment of the society. The process of acquiring knowledge leading to social development which ultimately contributes towards economic development by equipping the individual to utilise every possible opportunity to the fullest is a necessity for human well being. Literacy acts as a positive catalyst in the process of social mobility by helping any social group to acquire higher social status. Thus, both become important parameters to measure the degree of development. Often socially marginalized sections like the scheduled castes lack the access to education and hence have a poor development growth. Scheduled tribes comprises of 8.6% of the total population of India, which is more than 10.2 crore (Census of India, 2011) population. These marginalized groups of people are mostly distributed in forested and hilly areas across the country and constitute an important segment of the Indian social fabric. Living at the disparate levels of socio-economic development, they are spread along the entire spectrum of social evolution in India- ranging from the Palaeolithic hunters and gatherers of forest produce to the industrial workers.”(Raza and Ahmad, 1990). The impact of social exclusion has deprived them of accessing education and further economic inclusion. For social development,

equitable and balanced progress of all sections of society becomes necessary and integrating the marginalised schedule tribes by acquiring education secures the socio-economic & political enlightenment of the nation as a whole. However, if we look at the spatial pattern an inter-state variation can easily be observed. According to Shah and Bara (2020), tribal population of North East India has done exceedingly well in terms of higher literacy rate rather than the Mid-Indian tribal belt which is inhabited by larger number of tribal population than in Northeast India. States like Kerala, Karnataka and Tamil Nadu have done better in literacy rate of general population but they lag behind in the tribal literacy. However, literacy among scheduled tribes in Central India is poorer than these states. The study thus looks into the inter-state educational disparity with reference to the schedule caste dominated Central Indian Region. It also observes the case of Maharashtra and Chhattisgarh for assessing the district level disparities in accessing literacy and educational attainment in the society.

Literature Review

Most of the research work done on tribes has taken a historical, social, demographical or anthropological approach. Most geographical studies have taken an empirical orientation leading to mere interpretation of data. There are few studies on inter-regional variations are to understand the spatial causes for variations in accessing education by scheduled castes in different parts of the country.

Kamat (1981) has emphasised the impact of colonial capitalist economy in terms of slow transformation of their pre agriculturalist economy towards a settled one and the influence of non-tribals forcing them to retreat further into forests and hills. He has related the economic development of tribes with education which is the result of government programmes and tribal development schemes. He has also emphasises the role of Christian missionaries in his study.

Sahu (2014) has raised several issues like dropouts, low enrolment ratio or low literacy among scheduled tribes. However, the study has been conducted on India level which doesn't project the grass root problems.

Sujatha(2002) has focussed on the government policies for tribal education and also emphasised on inter regional variations such that tribal concentrated belt of MP, Orissa and Andhra Pradesh is lagging behind the North eastern region in terms of literacy level and the internal, external & socio-cultural constraints has been qualitatively analysed but again the spatial variations are being neglected.

Toppo (1979) has analysed the Oraon tribes' education and the role of Christian missionaries as well as traditional organisations.

Kumar (1983) has been critical of the Indian curriculum and text materials which are represented by the visions and meanings of the dominant groups in the society. The visions and meanings held by the oppressed groups are cited as examples of backwardness and obstacles to

progress. In the structures of knowledge underlying the distribution of the syllabus into subjects, no place is given to the data generated by the encounters of the oppressed with their existential and social reality. He argues for proportionate representation of different groups in the curricular knowledge and symbols to bring a change in the society that education offers to all children.

Panda (2009) has analysed the tribal education policies and challenges and the role of ashram schools in development of the child. Alienation from the society, lack of adequate infrastructure like schools, hostels and teachers, abject poverty and apathy towards irrelevant curriculum have stood in the way of Scheduled Tribes in getting formal education.

Vidyarathi (1972) has presented an ongoing struggle between the tribal problems and administrative solutions. Whether it is the case of land alienation, industrialisation, forest and education of tribes; a qualitative analysis of working and success of various government policies and scheme has been done and at the same time the fallacies of such schemes and policies have also been pointed.

Mehendale (2002) has looked at the historical deprivation of tribes in terms of land alienation, displacement and encroachment of tribal rights. Education has been seen as overall deprivation of community. Inter-regional tribal literacy rate differences between North-east and Mid- Indian tribal regions has been analysed, where the former being better off due to influence of Christianity. She further criticizes the government schemes on ground of lack of financial resources, poor maintenance of Ashram schools and lack of state support for helping first generation learners to cope up with studies.

Raza and Ahmad (1990) in the 'An Atlas of Tribal India' shows a spatial pattern of literacy rate of both tribal and non-tribals which has been explained at district level showing the gap between the two and also the disparities has been well marked by contrasting the literacy rates by sex and residence.

In all most all the literature the emphasis was put on negation of education due to time taking procedure for reaping the benefits which becomes less alluring in front of using child as a labour and using them in family occupation. Though the government policies have been discussed but analysis of spatial variations were absent. The large population of scheduled tribes in Central India and the historical deprivation as seen from the literature makes the study of this area relevant.

Methodology

Concentration index is used for scheduled tribe population and literates, while Sopher's Disparity Index is used to check disparity in literacy and education. Further, maps and bar graphs are appropriately used to illustrate such disparities and distributions.

Concentration Index = $\frac{\text{Population of STs in the district}}{\text{Total population of the district}} \times 100$

Population of STs in the country

Sopher's Disparity Index (Ds) = $\log (X2/X1) + \log ((200-X1) / (200-X2))$

Where, X2 = Non Scheduled literacy rates / tribal male literacy/ tribal urban literacy

X1= ST literacy rate/ female literacy/rural literacy

Such that, $X2 \geq X1$.

Spatial Distribution of Tribal Population

As per census 2011, schedule caste population constitutes 8.6% of total population of India. The population of Scheduled tribes has been on increase since 1961 and now attaining a growth rate of 23.66% (2001-11). Under article 342, around 700 scheduled tribes have been notified. Many tribes are present in more than one state. The largest number of scheduled tribes is in the states of Orissa. They are distributed over all states and union territories, except Punjab, Haryana, Delhi and Chandigarh. Around 80% of tribal population of India is concentrated in Central India. As per Census 2011, proportion of the scheduled tribes to the total population of the states/ union territories is highest in Mizoram (94.5%) and Lakshadweep (94.5%), followed by Nagaland (89.1%) and Meghalaya (85.9%). Within the major states Chhattisgarh (31.8%) has the highest percentage of Scheduled Tribes population followed by Jharkhand (26.3%) and Orissa (22.1%). These proportions are in the lowest in Uttar Pradesh (0.1 %), Bihar (0.9 %), Tamil Nadu (1.0 %) and Kerala (1.1%). Madhya Pradesh accounts for the highest percentage of Scheduled Tribes population to total STs population of the country (14.5 per cent) followed by Maharashtra (10.2 per cent), Orissa (9.7 per cent), Gujarat (8.9 per cent), Rajasthan (8.4 per cent), Jharkhand (8.4 per cent) and Chhattisgarh (7.8 per cent).

Status of Tribal Education in India with special reference to Central India

The literacy rate of tribal population has increased from 29.6% in 1991 to 58.95% in 2011, which shows an increasing trend initiated by the 'National Literacy Mission' of the Government of India. During the colonial period, the Christian missions were allowed to enter the Indian territories only under the 'Charter of 1813' (Annamalai, 2004). Their activities picked up at the end of 19th century under the financial assistance by British government meant for only educational and welfare activities but the underlying intentions of the missionaries led to conversions of many tribals leading to diverse social and political consequences. According to Bara (1997), "the magnitude of the Christian impact as a motive force to modernization has varied between these tribal regions". On the whole, small sections of tribal groups have benefited while majority remain impoverished.

In 1991, the ST literacy rate Mizoram was as high as 82.7% and the lowest 17.2% being in Andhra Pradesh. Mizoram continues to be in the first rank in terms of literacy among scheduled tribes with 89.34% in 2001 and 91.51% in 2011. In case of Central India, Andhra Pradesh has remained a

poor performer while Maharashtra has done exceedingly well acquiring a literacy rate of 65.73% in 2011 from 36.8% in 1991. Gujarat, Chhattisgarh, West Bengal, Jharkhand, Orissa, Rajasthan, Bihar and Madhya Pradesh placed in a decreasing order in the growth of literacy rate over three decades- 1991, 2001 and 2011. In terms of inter-regional variation these states lag behind the North Eastern states. The low level of literacy may be attributed to less influence from the educational activities of the Christian missionaries and more influence of the 'verna system' followed here which marginalises lower caste groups and limits the benefits of social transformations from them.

The condition of tribal female literacy is less than males' in all states of the country due to the influence of a patriarchal society in the region. The gendered division of labour forces women to be engaged in traditional works like daily household activities, looking after their children and other family members etc which doesn't require any sort of formal education. As a result, most dropout or not admission among females is common as observed by the poor literacy rates among them. The only exception being the North Eastern states which are mostly inhabited by Christian tribal population where the situation of female literacy is higher than rest of the country but still being lower than male literacy here. However, this is not so in the case of Assam and Arunachal Pradesh which has a low Christian population. Social prejudices against female mobility, long distance travelling for education, absence of women teachers, sanitation facilities in schools are some of the constraints which restrict their steps towards education. Within Central India, Maharashtra registers the highest female literacy while Rajasthan accounts for the lowest female literacy among scheduled tribes.

Scheduled tribes have often faced the capitalist onslaught in the society, which forced them under the stake of economic deprivation. Their struggles are more retained to access of forests and natural resources keeping education at backstage. They are trapped in an intergenerational vicious cycle of poverty, illiteracy and deprivation. Table 1 reveals the disparity in literacy rate between the STs and Non ST/SCs (General Population excluding STs and SCs).

Table 1: Disparity Index of Literacy Rates between Scheduled Tribes and Non Scheduled Tribe- Scheduled Castes in India.

DISPARITY INDEX OF LITERACY RATES BETWEEN ST AND NON ST-SCs	
0.2-0.3	Orissa, Madhya Pradesh, Andhra Pradesh, West Bengal, Tamil Nadu
0.1-0.2	Rajasthan, Gujarat, Maharashtra, Goa, Chhattisgarh, Jharkhand, Bihar, Uttar Pradesh, Himachal Pradesh, Jammu and Kashmir, Karnataka, Kerala
0-0.1	Uttarakhand, Sikkim, Arunachal Pradesh, Assam, Manipur, Tripura
<0	Meghalaya, Mizoram, Nagaland

Table 1 displays a larger disparity index between STs and Non ST/SCs in the states of Madhya Pradesh, West Bengal, Orissa, Andhra Pradesh, Tamil Nadu. While a low disparity is seen among the North-eastern states. The literacy rate of scheduled tribes and non- Scheduled Tribe- Scheduled

Castes is so close that Mizoram and Nagaland have registered negative disparity as the scheduled tribes have higher literacy rates compared to the non-scheduled population in the state. However, the disparity in Central India has remained in considerable moderate to high. Orissa being the state of highest disparity is followed by Madhya Pradesh, Andhra Pradesh and West Bengal. Bihar has accounted for low disparity which is probably due to less number of scheduled tribe populations and at the same time literacy is equally low among non-scheduled population. Though it is very clear that the inter-regional variation prevails so much so that scheduled tribes in Central India has always lagged behind than those in the North-eastern region. Now the intra-regional variation must be looked at for an in depth analysis at district level, with the case studies of the two states of Maharashtra and Chhattisgarh.

As per census 2011, Maharashtra accounts for 10.05% of total tribal population of India while Chhattisgarh accounts for 7.48%. And the literacy level of scheduled tribes is at 65.73% in the former while 59.09% in the later. The study further looks at the concentration of tribal population and tribal literates in order to demarcate the areas of correspondence and discordance to conclude whether there is an equal accessibility to education.

Table 2: Concentration Index of Scheduled Tribe population in Maharashtra.

CONCENTRATION INDEX OF STs IN MAHARASHTRA	
1.2-1.81	Thane, Nashik
0.61-1.21	Dhule, Nandurbar
0.01-0.61	Rest of the districts, including Nagpur and Yavatmal

Table 3: Concentration Index of Scheduled Tribe Literates in Maharashtra.

CONCENTRATION INDEX OF ST LITERATES IN MAHARASHTRA	
1.2-1.81	Thane, Nashik
0.61-1.21	Dhule, Nandurbar, Nagpur, Yavatmal
0.01-0.61	Rest of the districts

On comparing the concentration indices, an overlap can be observed and there is a tendency of correspondence between scheduled tribe literates and scheduled tribe population. In the districts of Nasik and Thane the concentration of scheduled tribe literates is high as to the scheduled tribe population. The exception Yavatmal and Nagpur which has came up as another area of discordance marking positive change with low concentration of tribal population but high concentration of tribal literates.

Table 4: Concentration Index of Scheduled Tribes population in Chhattisgarh.

CONCENTRATION INDEX OF ST POPULATION IN CHHATTISGARH	
0.86-1.26	Surguja, Bastar
0.46-0.86	Jashpur, Rajgarh, Korba, Bilaspur, Raipur
0.6-0.46	Janjgir champa, Koriya, Mahasamund, Dharmtari, Durg, Kabeerdham, Rajnandgaon, Uttar Bastar Kanker, Narayanpur, Bijapur, Dakshin Bastar Dantewara, Mumbai

Table 5: Concentration Index of Scheduled Tribe Literates in Chhattisgarh.

CONCENTRATION INDEX OF ST LITERATES IN CHHATTISGARH	
0.86-1.26	Surguja
0.46-0.86	Bastar, Jashpur, Rajgarh, Korba, Bilaspur, Raipur, Dharamtari, Durg, Rajnandgaon
0.6-0.46	Janjgir champa, Koriya, Mahasamund, Kabeerdham, Uttar Bastar Kanker, Narayanpur, Bijapur, Dakshin Bastar Dantewara, Mumbai

The areas of discordance comprise of the districts of Dharamtari, Rajnandgaon and Durg, but they display positive discordance as the scheduled tribe population is low here but the concentration of literates is high. On the other hand Bastar, where the concentration of scheduled tribe population is high, the concentration of scheduled tribe literates is low. The concentration index provides a relationship between the tribal scheduled tribe population and scheduled tribe literates. However, it is necessary to measure the disparity in literacy rate between scheduled tribe population and Non-scheduled tribe and scheduled castes population too.

Table 6: Disparity Index of Literacy Rate between Scheduled Tribes and Non Scheduled Tribes and Castes in Maharashtra.

DISPARITY INDEX OF LITERACY RATE BETWEEN STs AND Non- ST-SCs	
0.24-0.34	Nandurbar, Dhule, Palaghar, Thane, Rajgarh
0.14-0.24	Nashik, Jalgaon, Aurangabad, Ahmednagar, Buldhana, Amaravati, Ratnagiri
0.04-0.14	Mumbai, Pune, Satara, Kolhapur, Sindhudurg, Sangli, Solapur, Usmanbad, Beed, Latur, Jalna, Parbhani, Hingoli, Aloka, Washim, Yavatmal, Wardha, Nagpur, Chandrapur, Bhandara, Gondia, Gadchiroli

Table 7: Disparity Index of Literacy Rate between Scheduled Tribes Males and Females in Maharashtra.

DISPARITY INDEX OF LITERACY RATE BETWEEN ST MALES AND FEMALES	
0.19-0.24	Dhule, Jalgaon, Aurangabad, Ahmednagar, Solapur, Palghar, Ratnagiri, Buldhana, Jalna, Parbhani, Hingoli, Nanded
0.14-0.19	Nandurbar, Nashik, Aloka, Amravati, Washim, Yavatmal, Chandrapur, Bhandara, Gondia, Gadchiroli, Beed, Usmanbad, Latur, Pune, Rajgad
0.09-0.14	Mumbai, Nagpur, Wardha, Satara, Sangli, Kolhapur, Sindhudurg

Although, literacy among scheduled tribes in Central India ranks first in but district level analysis shows disparity within the states itself. Nandurbar, Dhule, Palagarh, Thane and Raigarh are the districts of higher disparity; especially Thane, Nandurbar, because here the concentration of scheduled tribe literates and scheduled tribe population is high, but still they behind the non-scheduled population in terms of literacy rate. Jalgaon, Amravati, Aurangabad, Nasik, Buldhana Ahmadnagar and Ratnagiri experience moderate disparity. Rest of the districts have low disparity in comparison of non-scheduled population. Male-female disparity of literacy within the scheduled tribe population is seen highest in the districts of Jalna, Aurangabad, Thane and the lowest being in Mumbai, Nagpur. In both the disparities the districts with more urban areas are witnessing less disparity in both the cases.

Table 8: Disparity Index of Literacy Rate between Scheduled Tribes and Non Scheduled Tribes and Castes in Chhattisgarh.

DISPARITY INDEX OF LITERACY RATE BETWEEN STs AND NON ST-SCs	
0.33-0.48	Bijapur, Dakshin Bastar Dantewara
0.18-0.33	Bastar, Narayanpur
0.03-0.18	Rest of the districts

Table 9: Disparity Index of Literacy Rate between Scheduled Tribes Males and Females in Chhattisgarh.

DISPARITY INDEX OF LITERACY RATE BETWEEN ST MALES AND FEMALES	
0.25-0.3	Kabirdham, Bilaspur, Janjgir- Champa, Bastar, Bijapur, Dakshin Bastar Datewada
0.21-0.25	Koriya, Korba, Rajgarh, Raipur, Mahasamund, Dhamtari
0.17-0.21	Rajnandgaon, Durg, Uttar Bastar Kanker, Narayanpur, Surguja, Jashpur

In Chhattisgarh, disparity in literacy rates between scheduled tribes and non-scheduled population follows a pattern where it increases from north to south. However the male-female disparity within

the scheduled tribes includes highest in Bastar, Dakshin Bastar Dantewada and Bijapur in south and Kabeerdham, Bilaspur, Janjgir- Champa in the north-west. The lowest is being in Surguja, Jashpur, Durg, Uttar Bastar Kanker and Narayanpur. The capital district falls in the moderate category.

The state of Maharashtra has government managed residential ashram schools as well as aided residential ashram schools under the Tribal Development Department for scheduled tribe children. In 2007-08, there were 449 government managed Ashram schools and 507 Ashram schools under the government aid category. The total strength of the government managed schools was 1, 62,702 students and the aided ashram schools had 1, 69,000 students. The aided schools receive 100 % grant on account of the salary of the teaching and other staff, grant at Rs.500 per child per month for hostel, food and other provisions as well as contingency and annual building maintenance grant. In addition to these two categories of Ashram schools, the Zilla Parishad also provides schools in the tribal habitations. There are 8445 zilla parishad managed primary schools, 864 secondary schools and 151 higher secondary schools. Out of the 449 existing government ashram schools, 328 schools had been upgraded to ashram secondary schools with a provision of higher classes. The state has 144 kendriya ashram schools (central), which have additional facilities in order to provide support to the neighbouring schools and function as leading schools. In Maharashtra, in spite of government incentives of providing exemption in fee to the tribal children and provision for scholarship they are lagging behind the probable reasons being language of instruction (being Marathi), management of Ashram schools by voluntary agencies, incompatibility of syllabus with tribal cultural environment, single teacher running schools for scheduled tribes.

In case of Chhattisgarh, though the scheduled tribe literacy rate is less in comparison of leading states like Maharashtra and Gujarat, but as per the disparity index is seen that gap is less between the scheduled and non-scheduled tribes mostly in the northern part with more infrastructural development and more under the state education policies. However the southern part exhibits higher disparity mainly due to less development and political unrest also. The ashram schools of Chhattisgarh have residence and schools together. In 2006-07, there were 389 ashram schools for tribal boys and 247 for tribal girls and 251 co-educational ashram schools at primary and middle levels with strength of 51,785 students. The state has taken great initiative in improving the facilities of the old schools and has tried to create good physical facilities for the schools. The Sarva Shiksha Abhiyan intervention has been prominent in terms of providing funds and teaching learning material to these ashram schools. However, there are no institutional arrangements for providing training to these teachers in the state. There are teacher vacancies, which needs to be filled on urgent basis. The schools serving in the interior and particularly the backward scheduled tribe groups that need more attention and special programmes for their development, such as the Hill Korbas whose population is under threat.

In terms of education attainment of primary education the share of scheduled tribes and non-scheduled population is more or less same. In some districts like Pune, Thane, Solapur, Amravati,

Nagpur, Akola etc, the percentage share of primary level educated to total literates of the scheduled tribe population is relatively higher than the non-scheduled population which is a positive response of scheduled tribe population towards education which may be due to incentives provided by the government in the tribal educational policies and schemes. Also till primary parents do not find much problem, but the situation worsen as one goes for higher education. The education attainment of middle among scheduled tribes shows a wider disparity from the non-scheduled population. Exceptions are observed in the districts of Pune, Nagpur, Latur and Mumbai. However, in most districts the large percentage of non-scheduled population attained middle education, which indicates that scheduled tribes still have to be motivated for higher education.

In Chhattisgarh the percentage share of scheduled tribes attaining primary education is similar to that of non-scheduled tribe population. The districts like Koriya, Korba, Bilaspur, Durg, Raipur and Dhamtari have more scheduled tribes attaining primary education in comparison to non-scheduled tribes population. In Chhattisgarh, the percentage share of scheduled tribes attaining middle education is lower than non-scheduled population. However, a difference can be seen in Jashpur and Durg where the case is reverse. But a wider picture of the state reveals significant disparity in attainment of middle education between scheduled tribes and non-scheduled population.

Although in attaining primary level education the number of districts is more and even the percentage share of primary education attained to total literates among scheduled tribes is higher than that among the percentage share of non-scheduled literates but as the education level increases to attainment of middle education the percentage share among the literates of scheduled tribes decreases also the number of districts decline sharply.

Problems in Tribal Education

There have been several limitations faced by scheduled tribe population in accessing education in the country. One on the major drawbacks arises from the poor economic condition and subsistence economy. Hence, survival becomes important than the education which results in children being treated as an economic asset to contribute to the family income. Also, education is being seen as unaffordable luxury as the concept of opportunity cost comes first and parents prefer to indulge their children in economic activities. Due to involvement in the household economy, the problem of absenteeism and drop outs are common among enrolled scheduled tribe children. These children undergo a cycle of exclusion in getting support from home, family, peers and siblings for proper education. Superstitions, blind faiths and prejudices too play a negative role in imparting education in tribal areas.

Lack of infrastructural facilities is another major challenge to accessing proper education. This can be seen by lack of sleeping space in Ashram schools or the lack of trained teachers in schools especially in tribal areas. Tribal people living in non-tribal areas have easy access to education, opportunities and resources in comparison of the tribal hamlets living in the remote areas. However, the inherent fear of tribal children toward their teachers leads to improper

communication between the two. A structured curriculum further alienates the tribal children as they cannot associate themselves to the curriculum which is different from their cultural environment. Education policies often lack an inclusive nature in practice. The dual administration of the tribal welfare department and the education department leads to lack of coordination and compromise between the two. Such that the education plans of education department is uniform for the state whether it is syllabus or school calendar which do not correlate with the perspectives of the scheduled tribe population. In recent years however, the government has put in much effort to build an inclusive environment for all with its implementation plans of the National Education Policy 2020.

Conclusion

Spatial distribution pattern of literacy of scheduled tribes has observed a wide variation in both inter and intra state. The disparity between the scheduled tribes and non-scheduled population at state level reveals that North Eastern region is better off than the Central Indian region. This is mainly because of exposure to Christian missionaries, while the latter being influenced by the intrusions of non-tribal population which marginalised them socially and economically. They have not only been forced to move into the interior and remote areas but also excluded from the development process. However if we look at the district level data of the states of Maharashtra and Chhattisgarh, then districts having large share of urban areas have done considerably well in education of scheduled tribe population. Factors like poverty, apathy of parents and children, lack of suitable children, superstitions and prejudices, alien language, inadequate facilities in educational institutions, wastage and stagnation act as hindrance in spreading of tribal education. The government policies are many times emphasize on quantity rather than quality. There is a need for the incorporation of tribal culture in school education for tribal areas rather than following a uniform pattern followed at state or national level. Community awareness and mobilization must be given attention. The schemes or incentives which are provided to draw people towards education rather make them indifferent to it because in spite of the value of education more emphasis is put over the incentives. The education process must incorporate the process of creativity and occupation as per the need of tribal community which can help them to reap the future benefits. A much inclusive step has been taken towards inclusive educational growth in the New Education Policy of 2020.

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