

## A Review based Study of Education in India with Special Reference to Tribal Women Population

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### Abstract

In tribal culture, people have a considerable distance to go in relation to education and socio-economic standing, which ensures that they are absorbed into what is considered "the male-dominated world of today." The vast majority of indigenous communities in these regions remain underdeveloped due to the impact of colonization and the most vulnerable class' lack of exposure to educational technologies. The tribes live in a self-contained, closed-in community, with only slight intermingling with others. While, when we look at the statistics of tribe populations in the field of education, the national average for tribe education is 29 percent, which means that in Gujarat (with a 48 percent male literacy rate and a 24 percent female literacy rate), there is a 36 percent literacy rate among tribal citizens, while in Rajasthan, the literacy rate is just 19.44 percent for the tribes (with female rate 4.22 percent and male rate 33.29 percent ). At the present, there is a plan for a new dimension that has been outlined in the role of education in the country's developmental activities. In accurately delimiting the economic relationship and aspirations of formal education to metropolitan communities, economic co-relation and expectations from formal education have been properly classified. Universal literacy and formal education are to be required to continue to be expanded to rural areas as such penetration as to ensure universal literacy and formal education is preserved. The Paper is presented for the Education of tribes in India, especially the Tribal Women. It also presents the educational programmes and plans for tribals by Govt of India, problems of Tribals, consideration of Tribal education and promotion of tribal Education.

**Keywords:** Tribe, Education, Technologies, Development, Programmes etc

### Introduction

The world's second most populous nation has 6.77 crore tribal inhabitants. Much of the tribal people are weak, illiterate, and inhibited. Some parts of the population outpace them in any area of existence. In India, numerous projects have been introduced to further education and tribal welfare. Despite these measures, the literacy rate has not been increased. It is very difficult to survive and for women it is unlikely. A literate culture benefits all

parts of the world. the present study was conducted to recognize the problems involved in supporting tribal women, as well as to establish successful strategies This Paper Presents the Tribes' Literacy Situation, Analysis of Similar Research, Priorities, and Methods. The analysis. The Socio-economic and Cultural History of the Tribes is defined in the report, while the Cultural Background of the Tribes is portrayed. Programmes introduced for the tribal population of India constitute the

summary and tactics for fostering literacy among tribal women.

### Review of literature

**Bhukya (2014)** evaluated Education was one of the most important strategies of empowering tribal women in modern times, in Andhra Pradesh on the subject of the empowerment of tribal women through education. According to the findings of the study, providing educational opportunities to indigenous women in order to empower them was a hard issue. According to the findings of the study, in order to close the significant education gap that exists between women from tribal communities and other women in general, specialised educational programmes for tribal women should be developed and carried out with the collaboration of both government and nongovernment organisations.

**Ravichandran (2014)** conducted research on the potential and obstacles of tribal women education in India. He reported that due to poverty and other related issues, tribal women were unable to achieve remarkable success in their educational pursuits. According to the findings of the study, a lack of social mobilisation and economic resources contributed to a setback in the process of educating and empowering tribal women in India. According to the findings of the study, there is a need for the state, civil society, progressive organisations, and other agencies to collaborate in order to educate, organise, liberate, and empower tribal women living in modern society on the basis of social responsibility.

**Ghoosh (2013)** conducted research on the tribal development programmes in the Birbhum District of Orissa. During this research, he discovered that the Santhal people had their own traditional institution, which allowed them to become familiar with their cultural history. According to the findings of the study, it was Christian missionaries who were responsible for introducing them to contemporary education. After the country gained its independence, the central and state governments began enacting the reservation policy and a variety of other developmental programmes, both of which had the effect of elevating their social and economic standing. According to the findings of the study, government agencies should be in charge of implementing tribal development programmes. These programmes should be based on the principle of providing beneficiaries with meaningful consultation and encouraging their active participation in the process of development.

**Haseena (2013)** conducted research on the history of tribal women in Kerala and came to the conclusion that these women were not included in the mainstream of national life. According to the findings of the study, the lack of active participation on the side of tribal women led to their exclusion from educational possibilities, social participation, and access to their own land. Based on the findings of the study, it was indicated that in modern times, the attitude of the mainstream population towards the tribes should alter. The research also suggested that government programmes have to be made more well-known among the tribes in order to engage their active participation in

the process of tribal development. This was one of the study's further recommendations.

**According to Barma (2012)**, who conducted research on the educational empowerment of Odisha's tribal women, the State Government of Odisha views the education of tribal women as an activity that is of significant importance. According to the findings of the study, the education of tribal women led to improvements in employability, space, self-confidence, and self-esteem for the tribal women who lived in the area under investigation. According to the findings of the study, the process of educating and empowering tribal women in Odisha should include aspects such as tribal education, tribal orientation, and the development of tribal proficiency.

**Fayaz Ahmad Bhat, Fouzia Khurshid and Nazmul Hussain Islam (2011)** conducted a study entitled Gender and Education: A Jammu and Kashmir case study to examine the development of women's education in general and Muslim women's education in particular by examining the past and present status and role of government and NGOs in promoting women's education. The poor performance of Muslims in educational achievement is also observed in all districts of the state. The gender discrepancy in enrollment was also noted in 2004-05, and enrollment in special education reveals that female enrollment was substantially encouraging from 1968-69 to 1989-90, but never higher than male enrollment as was the case in general and professional education. Muslim women's education studies in Jammu and Kashmir

are very negligible. Women in traditional Kashmiri society have generally been subjected to discrimination, inequality, and oppression. They were under patriarchal authority, their role was confined to local range and they were also debarred from getting educated.

Women regarded themselves as comparatively subordinate people, embracing obedience and reliance on men, thereby prohibiting them from getting opportunities to develop as independent individuals. Both government and non-profit organisations are making significant efforts to bring about progress in women's education in general and Muslim women in particular in Jammu and Kashmir, but more serious efforts need to be made not only by government, but also by NGOs and other voluntary agencies to increase the speed of development in women's education in general and Muslim women. Despite government claims and efforts and relatively little Educational NGOs, a significant segment of women's population in the state of Jammu and Kashmir, are analphabets. Unfortunately, the findings weren't according to goals. Literacy rates also have gender differences. The issue condition of education in the research region must be discussed in the required forum and context. Thus, if the central government is truly concerned about educating the state, it must strive and participate in the essential work of expanding the "Right to Education Act" to Jammu and Kashmir.

**Fayaz Ahmad Bhat, Fouzia Khurshid & Nazmul Hussain (2011)** published a report entitled Gender Inequality and Inclusion Policies: a case study on women's education in Jammu and Kashmir

to map the educational backwardness of women in J&K in their historical background as well as their current educational status, examine gender inequalities in literacy rates by sex and residency in the state, and high levels of education. The research is entirely focused on secondary data from the 2011 census on variables such as literacy rate, enrolment rate, dropout rate, number of teachers available, number of institutions and pupil-teacher ratio, etc. Each standard is calculated by measuring the gender parity index. However, in the case of literacy rates, difference in male-female literacy rates is used to measure the degree of educational inequality. Data research indicates that rural literacy is smaller than urban areas. After the 1981 census, the literacy rate in rural areas has increased by 36.9% relative to 25.96% in urban areas, and between 1981 and 2008 the literacy rate among males has increased by 33.73% and 23.28% respectively in rural and urban areas. There is a gender gap in literacy in general and in rural and urban areas in particular. With almost half the population an alphabet, poor female enrolment in colleges, and strong dropout rates, addressing gender inequality in schooling appears to be a challenging job. It was found that the gender gap in number of institutions, enrolment, students, and teacher-student ratio has not steadily changed at all educational levels since the F/M ratio has risen or decreased in several years. The government's attempts by legislative, constitutional, and judicial initiatives have not entirely succeeded in meeting the beloved desires and ambitions of women in the state because there is a scarcity of teachers, infrastructure shortages, and many homes also lack

schools altogether. Recruiting trained female teachers, strong physical infrastructure of learning institution, low-cost schooling, and fair student teacher ratio are required.

### Objective of the Study:

- (i) To Study about population of scheduled Tribes.
- (ii) To Study the life of Scheduled Tribe Women and their Education, socio-economic status.
- (iii) To identify the various educational programs adopted for the development of education of Scheduled Tribe girls.

**Methodology:** Various reports of national and international agencies on Tribal education are searched to collect data for current study. Secondary Sources data collected from different authentic websites, journals and e-contents relating Education of Schedule tribe, especially Tribal Women in India.

Brief description about tribal education in India:

Education is the most important elements in the development of any community. Literacy rate is one of the most significant determinants to measure the percentage of literate among the people.

Table 1: Decade wise literacy rate of Scheduled Tribe in India

Year	Literacy rate of Scheduled Tribe (%)	Literacy rate in India (%)	Gap (%)
1961	8.5	28.3	19.8

1971  
11.3  
34.5  
18.2  
1981  
16.4  
43.6  
19.9  
1991  
29.6  
52.2  
21.6  
2001  
47.1  
65.4  
18.3  
2011  
59.0  
74.0  
14.0

Sources: Census of India, 2011

From the above table it is clear that the total literacy rate of India has been increased smoothly after independence, whereas, tribal literacy rates have been increased comparatively at a slow rate. That's why there is a remarkable gap has been occurred between these two literacy rates during this time period. It is observed that in 1991 the gap between overall literacy of India and Scheduled Tribe literacy is very high. But after industrial liberalisation on 1991 and different types of initiatives for development of tribal community by government, student enrolment among tribal has increased.

After the period of liberalization the literacy gap has decrease continuously which is a positive side for the tribal Education

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1981	16.4	43.6	19.9
1991	29.6	52.2	21.6
2001	47.1	65.4	18.3
2011	59.0	74.0	14.0

Sources: Census of India, 2011

According to the data presented in the table above, the overall literacy rate in India has improved steadily since the country's independence, however the literacy rates among the country's tribal populations have developed at a relatively slower rate. Because of this, a significant disparity has emerged between the literacy rates of these two groups over the course of this period of time. In the year 1991, it was found that there was a significant discrepancy between the total literacy rate in India and the literacy rate among Scheduled Tribes. However, after industrial liberalisation was implemented in 1991 and various sorts of government programmes for the development of tribal communities, there has been an increase in the number of students enrolling from tribal communities. Following the period

of liberalisation, there has been a constant decline in the literacy gap, which is a favourable side effect for the education provided to indigenous students.

**Table 2: State-wise and sex-wise literacy rate of Scheduled Tribes in India (Census 2011)**

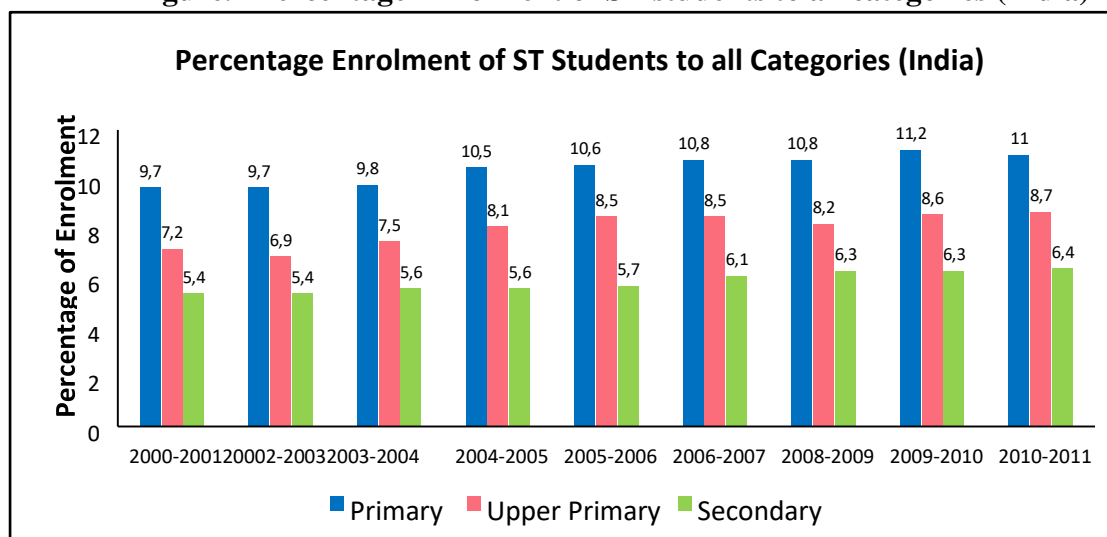
Sl. No.	State/UTs	Total	Male	Female
1	Andhra Pradesh	49.2	58.5	40.1
2	Arunachal Pradesh	64.6	71.5	58.0
3	Assam	72.1	79.0	65.1
4	Bihar	51.4	61.3	40.4
5	Chhattisgarh	59.1	69.7	48.8
6	Goa	79.1	87.2	71.5
7	Gujarat	62.5	71.7	53.2
8	Himachal Pradesh	73.6	83.2	64.2
9	Jammu & Kashmir	50.6	60.6	39.7
10	Jharkhand	57.1	68.2	46.2
11	Karnataka	67.1	71.1	53.0
12	Kerala	75.8	80.8	71.1
13	Madhya Pradesh	50.6	59.6	41.5
14	Maharashtra	65.7	74.3	57.0
15	Manipur	77.4	82.1	72.7
16	Meghalaya	74.5	75.5	73.5
17	Mizoram	91.5	93.6	89.5
18	Nagaland	80.0	83.1	76.9
19	Orissa	52.2	63.7	41.2
20	Rajasthan	52.8	67.6	37.3
21	Sikkim	79.7	85.0	74.3
22	Tamil Nadu	54.3	61.8	46.8
23	Tripura	79.1	86.4	71.6
24	Uttar Pradesh	55.7	67.1	43.7
25	Uttarakhand	73.9	83.6	63.9
26	West Bengal	57.9	68.2	47.7
27	A&N Islands	75.6	80.9	69.9
28	Dadra & Nagar Haveli	61.9	73.6	50.3
29	Daman & Diu	78.8	88.2	71.2
30	Lakshadweep	97.7	95.7	87.8

Sources: Census of India, 2011

The literacy percentages of the tribal group, broken down by state, are presented in table 2 and make for very interesting reading. Andhra Pradesh has the lowest literacy rate of any state in India at 49.2%, while Mizoram has the highest literacy rate in India at 91.5%. The state of Mizoram has the highest literacy rate. On the other

hand, total compared to the literacy rates of other union territories, Lakshadweep Scheduled Tribe population has relatively high literacy rate (91.7%). According to the findings, there is no evidence of literacy among tribal populations in Delhi, Punjab, Haryana, Chandigarh, or Pondicherry in India. These are the states and union territories in question. Goa, Kerala, Manipur, Meghalaya, Mizoram, Sikkim, Tripura, Andaman and Nicobar, Daman & Diu, and Lakshadweep are some of the states in India with literacy rates that are higher than the national average. Other states with literacy rates that are higher than the national average include Sikkim and Tripura. The table 2 also display that, Andhra Pradesh, Bihar, Jammu & Kashmir, Madhya Pradesh, Orissa, Rajasthan, Tamilnadu, Uttar Pradesh and West Bengal's literacy rates among the Scheduled Tribes are below the average literacy rate in 2011. Among all states male and female literacy occurred highest in Mizoram, but lowest male literacy is found in Andhra Pradesh and lowest female literacy found in the state of Jammu & Kashmir. The tribal literacy rate of West Bengal is 57.9%, where male literacy rate is 68.2% and female literacy rate is 47.7%. 95.7

**Figure.1 Percentage Enrolment of ST students to all categories (India)**



**Source:** Selected Educational Statistical, M/HRD, 2010-2011

As can be shown in Fig - 1, student enrollment among Scheduled Tribes was extremely low between the years 2000 and 2011. Primary school enrollment is extremely high, upper primary enrollment is moderate, and secondary school enrollment is quite low. The percentage of ST children in primary school decreased from 2009–10 to 2010–11, but enrollment in both upper primary and secondary school increased. The data show that while more pupils enrol in elementary school, fewer enrol in secondary school as a result of dropout for a variety of reasons.

### Schemes for Promotion of Education

Several centrally-sponsored schemes exist for this purpose:

- 1) Entire education from primary school to university level is free for SC children.
- 2) The Elementary stage entitles the children to free text books and instructional resources.
- 3) Scheme I includes children from grade 1 to grade 5, while Scheme II is from grade 6 to grade 8.
- 4) Free Uniforms: Belonging to SC, the elementary schools earn two sets of free uniforms.
- 5) SC children are entitled to stipends, at different rates, during their schooling.

### Policies and programmes

Owing to being vulnerable and oppressed, many health and growth programs have been set in motion for STs. specifically, there are merits to the tribal sub-plan approach, which came into being as the predominant strategy from the Fifth Five-Year Plan. elementary education has been put as a priority in the tribal sub-Plan strategy tribal cultures, elementary

education is considered necessary, as it leads to all community progress, including personal growth. Improve the tribe's self-confidence by enhancing their people's skills. As a result, a large system for education was developed, putting equal emphasis on quantitative and qualitative dimensions of education. Several critical changes in education strategies for tribal peoples occurred with the recommendations of the National Policy on Education (NPE) in 1986, including:

- ❖ Primary schools in tribal areas would be given preference.
- ❖ Regional languages need to be incorporated with curricula and educational content in tribal language.
- ❖ Promising ST youths would be inspired to teach in tribal areas.
- ❖ Tribal areas will be overwhelmed with ashram schools and boarding schools.
- ❖ Incentive programs can be structured to meet the desires and lifestyle of the STs.

The policy's main aspect is the appreciation of tribal diversity. The new strategy placed a strong focus on improving connectivity in tribal lands. To stress the regional development of textbooks in local dialects, the strategy has acknowledged the value of instructional methods that use the mother tongue. In view of these reasons, school norms were relaxed to help students in tribal areas obtain access to education. For instance, Andhra Pradesh has gone as far as establishing schools in habitations where there are twenty school-aged children; Madhya Pradesh has gradually decreased population size norms in order to open schools in habitations with populations under 200. Even so, many tribal localities

also lack a school even though their rules have been relaxed.

### **Problems of Tribal Education**

Tribal populations continue to fall behind the general public of education, along with constitutionally guaranteed protections and committed efforts. There are named "external," "internal," and "socio-economic and psychological" influences. External restrictions are correlated with strategy, preparation, execution, and management matters. Internal limitations are correlated with the school environment, content, curriculum, instructional medium, pedagogy, and supervision. Thirdly, we would concentrate on educational, economic, and cultural contexts and first-generation learners' psychological issues.

### **External Constraints**

Tribal societies' curriculum growth struggles to properly meet the numerous obstacles that tribal peoples face. In comparison, the government's population and distance norms have not helped reservations because of their sparse population and remote locations Rural life. It is also necessary to consider the various aspects of tribal life and tribal aspirations of the system, and this has never been done by either the tribal welfare department or the education department. As a result, no good.

Tribal education policy has been set. Tribal education preparation standard is constricted by needing to incorporate a dual method of administration. Tribal welfare administers development at the local level, including education. However, the tribal welfare department lacks experience in educational planning and administration, particularly in academic



supervision and monitoring. The state education department is the only one with control over educational development. The paper outlines all of the aforementioned techniques. This agency creates uniform policy for the whole state. School breaks and holidays usually tend to the interests of traditional education in a non-tribal sense, with no respect for local needs and activities. This inability to recognize the concerns of their students and in recruiting and hiring teachers in tribal areas has contributed to low performance and teacher absenteeism in tribal schools. If growth and education have a role to play that is especially important.



*The Scenario Girls Education in India*

### **Tribal education considerations**

**Opinion of Other Students:** Other students' mind-set is vital to tribal students' academic advancement; in other words, the atmosphere plays a major role. This can be seen in the major city university and education centres, primarily.

**social factors:** Opening schools and dedicating money don't provide adequate schooling for the tribes. Training has not been mandatory for tribal cultures to meet their social responsibilities. So that to and the challenges of superstition and discrimination, education should be provided to them in a transparent manner. tribal participants lose reverence for their traditions and values. Boyish insolence and rebellion alienates the boys from the rest of society go off the modern Some of their well-educated boys, who had broken relations with their families and communities, feel isolated and left behind. Tribal groups strongly oppose the spread of education in their region. Some of their superstitions and myths even help them. According to certain tribal groups, sending their children to school in non-tribal cultures would disrupt their gods.

**economic considerations:** Other economic considerations are also responsible for the tribes' disinterest in schooling. Although many tribal people are mired in poverty, most of them can't afford to send their children to school.

**Lack of Interest in Formal Education:** Many states' tribal children are educated using the same books as non-tribal children from rural and urban parts of the rest of the province. These books do not cater to the diverse cultural communities of aboriginal children. Orthodox tribal child rearing contributes to self-reliance. He knows his world completely, and knows how to build his first home, farm, weave his fabric, or lead a peaceful life within the boundaries of his society. Comprehension achieved in an unnecessarily formal school can't be compared to this. He must be taken back to his environment, nude. So, a program

should be developed to help tribal citizens. Thus, enabling the free exercising of various tribal practices such as agriculture, dancing, hunting, tribal sports, and archery is important to maintaining tribal traditions and modes of organization intact in school. It is expected that a scheme will be devised to link the kindergarten, teachers, and parents with the tribal activities. As a social change agent, the school must spread basic technological know-how that goes beyond literacy and writing skills. Education is intended to empower the ordinary person with the capacity to comprehend the social, political, technological, and other structures and powers that affect their lives.

**Suitable Teachers:** Lack of appropriate instructors is one of the big problems of tribal schooling. Tribal teachers, working mainly to impart education to tribal children, lack respect for tribal culture and value system. Treating indigenous people as "savage and uncivilized" prohibits them from maintaining good rapport with their students. The Scheduled Areas and Scheduled Tribes Commission (SASCTC) notes that tribal schooling must provide knowledge of tribal history and customs. He must speak the tribal language. For him to have these places, he could just be so. The gulf between teachers and students is better bridged by locating teachers from the region and naming a different cadre of teachers for tribal areas with certain benefits.

**Lack of Facilities:** Another big concern of tribal schooling is the shortage of infrastructure. Many of the indigenous languages and dialects are in their early stages, and virtually no literature remains. Tribal and non-tribal children receive education in the local language and hence

the education is monotonous and often affects tribal feelings.

**Nature of Habitat:** The tribal settlements are broadly spread. We'll have to make long trips to school. Schools need not be built in their home villages or at locations which have been accepted by the locals. Schools help to foster the development of education among tribal peoples. Owing to mismanagement, bungling, and financial restrictions, the building is scarcely appropriate to administer an educational institution.

**Number of Teachers:** There are also a few single-teacher-run primary schools in the tribal areas. A child's schooling relies on the timing of school hours during the year. It should not interrupt their socio-economic pursuits. Education in tribal areas is regarded by many as a challenge of wasting potential. The amount of wastage and stagnation is much greater in tribal populations. the problem

**Absenteeism is common in tribal areas.** Although there are a substantial number of students on the rolls, participation is extremely poor, and much lower at the end of the test. In order to ensure students gain adequate interest in their studies, the biggest challenge is economic stability. To empower the economically vulnerable, education is the most powerful tool, and so all attempts should be made to boost the educational status of women and children. In reality, the intellectual backwardness prevalent amongst these people necessitates an added effort to increase their educational standards as it will yield both social and economic empowerment.

**Environment of Family:** One of the most important variables for the growth of an individual is the atmosphere that surrounds or environments him. Most tribal parents

are farm workers, with a few artisans and laborers as well. That made them narrow-minded. More than 90% of tribal fathers became alcoholics, causing issues in the emotionally and socially deprived students' academics.

**Communication:** contact key in tribal education growth Due to tribe separation, tribes have difficulties using common and regional languages. In the case of culture, it's particularly difficult to comprehend tribal language. Having trouble communicating about their doubt with teachers This indicates their suspicion did not stop and they remained in the last place.

**Cooperation from Stake Holders:** When it comes to educating tribal students, cooperation from stakeholders is important. It is a huge sum of money that will finally hit students' mouths. When delays exist, officials are responsible for immediately distributing the appropriate funds. And eventually, but not least, the success of tribal schooling requires support and aid from their classmates.

### Conclusion

Conclusion For the past four decades, educational opportunity has become more unequal. Minimizing tribal illiteracy is necessary in order to root out ignorance. sufficient support for schooling for indigenous citizens Opportunities for basic and adult education with preparation leading to better jobs should be provided for the tribal members. Tribal students deserve better hostel services. Tribal welfare department will create and introduce new job opportunity projects. The Director of Work and Preparation can

be of assistance to tribal students in making a self-assessment of their skills, aptitudes, and job planning. Ensuring outstanding schooling for tribal students. Pre-primary and residential education will be reinforced. Tribal students will be catered to using the current tuition system. Dropout and enrolment assistance services will be established. Houseless families will be equipped with houses in stages. Scholarships are changed regularly. Pre-metric hostels must be finished, and their services upgraded and mess charges updated. Organized awareness and literacy programs in tribal areas would bring great results.

### suggestion

Educating equals reducing disparity of opportunity; with this in mind, the government has been expanding special educational facilities and reserving seats in educational institutions of education. However, for tribals, the growth of education is an important issue. For that question, I can give suggestions.

1. A well-organized advertising campaign is needed to encourage education awareness and value.
2. Educated tribal youth should be hired as teachers and posted in tribal areas.
3. The parents' attitude toward education should be changed by counselling and advice.
4. We need outstanding teachers who are willing to continue to expand the tribe.
5. The vocational institutions for tribal students should be created.
6. Efforts need to be organized so that students can take use of all the opportunities.
7. Selected authorities (7 or more) should regularly review schools' roles such as

operating hours, days of the school, and enrollment registers.

8. Separate residential schools for each district and to the PG level.
9. Teachers and other staffs should be provided with all-inclusive accommodation.
10. Merit Scholarship, Attendance Scholarship, Rewards, Funds for Uniform, Reading, Instructional Materials, Noon Meals, Athletic Equipment.

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