

Educational Development among Tribals in Uttar Pradesh

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ABSTRACT

Indian society has been subjected to a variety of socioeconomic changes brought about by numerous legislative and constitutional efforts. The social fabric and economic structure of Indian society have been altered by the constitutional requirements of a democratic government and the policy of affirmative discrimination. However, Indian society is extremely stratified, with many obvious discrepancies across socioeconomic groups. As a result of this stratification, obvious inequities have emerged among various social groupings. This age-old social stratification is the outcome of the existing caste system, which has isolated SCs, STs, and OBCs from the rest of society to the point where they have been denied even fundamental human necessities and rights that are essential to ensure one's bare existence in the past. Indian society is complex in a way that no other of the world's great civilizations can match. Indian culture has a greater ethnic and linguistic diversity than any other nation. Tribal development has been at the centre stage of the government since independence. There have been challenges in achieving the desired pace of development among tribal people. Education is a driving force, and no civilization could flourish without educating its people. Since the attainment of independence, the government has taken several initiatives, schemes and programmes and allotted funds to different plans to spread education among the tribals. No doubt all these efforts are significant and highly appreciable, but despite all these efforts, the growth rate of education among the tribals and particularly among the tribal girls is very sluggish. Representation of tribal girls in higher education does not meet

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its expected level. The present attempts to examine the status of education among tribal and find out gaps in their educational development in Uttar Pradesh.

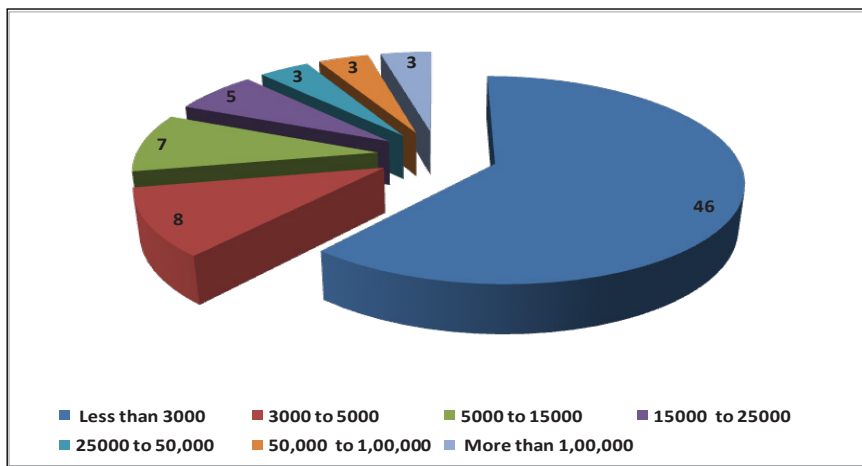
Keywords: *Educational Development, Tribals, Socioeconomic*

INTRODUCTION

Indian society has been subjected to a variety of socioeconomic changes brought about by numerous legislative and constitutional efforts. The social fabric and economic structure of Indian society have been altered by the constitutional requirements of a democratic government and the policy of affirmative discrimination. However, Indian society is extremely stratified, with many obvious discrepancies across socioeconomic groups. As a result of this stratification, obvious inequities have emerged among various social groupings. This age-old social stratification is the outcome of the existing caste system, which has isolated SCs, STs, and OBCs from the rest of society to the point where they have been denied even fundamental human necessities and rights that are essential to ensure one's bare existence in the past. Indian civilization is a major civilization that delved deep into the origins of its ancient culture and history, tracing its roots back to the Indus Valley Civilization circa 3,500 years B.C. Indian society is complex in a way that no other of the world's great civilizations can match. Indian culture has a greater ethnic and linguistic diversity than any other nation.

Tribal and ethnic groups are recognised as Scheduled Tribes in 30 states/union territories, with 705 tribal groups notified as Scheduled Tribes. According to the 2011 census, the country's tribal population is 10.43 crore, accounting for 8.6 per cent of the overall population. About 89.97 per cent of them live in rural areas and 10.03 per cent in urban areas. The decadal population growth of the tribal's from Census 2001 to 2011 has been 23.66 per cent against 17.69 per cent of the entire population. Broadly the Scheduled Tribes inhabit two distinct geographical areas – Central India and the North-Eastern Area. More than half of the Scheduled Tribe population is concentrated in Central India, i.e., Madhya Pradesh (14.69 per cent), Chhattisgarh (7.5 per cent), Jharkhand (8.29 per cent), Andhra Pradesh (5.7 per cent), Maharashtra (10.08 per cent), Orissa (9.2 per cent), Gujarat (8.55 per cent) and Rajasthan (8.86 per cent). The other distinct area is the North East (Assam, Nagaland, Mizoram, Manipur, Meghalaya, Tripura, Sikkim and Arunachal Pradesh). Among states,

Mizoram has the highest proportion of Scheduled Tribes (94.43 per cent), and Uttar Pradesh has the lowest proportion of Scheduled Tribes (0.57 per cent). About 17 states and 2 Union Territories have a higher percentage of Scheduled Tribes population than the country’s average of 8.6 per cent. As per Census 2011, 49 districts in the country have more than 75 per cent of the Scheduled Tribes population. At the district level, the 2011 Census reveals that there are 90 districts where the Scheduled Tribes population is 50 per cent or more. As per Census 2001, this number was 75 districts. Out of these 90 districts, 48 districts are in 8 North Eastern States. All the districts in Mizoram, Meghalaya and Nagaland have more than 60 per cent of the Scheduled Tribes population. Among States, Mizoram (94.43 per cent) has the highest proportion of Scheduled Tribes, and Uttar Pradesh has the lowest (0.57 per cent). Among Union Territories, Lakshadweep, with 94.8 per cent of the Scheduled Tribes Population, ranks first and Daman & Diu has the lowest proportion of Scheduled Tribes (6.32 per cent).



Source: Census Report, 2011.a

Fig. 1: Number of Major Districts with ST Population in State of Uttar Pradesh (As per Census 2011)

The Scheduled Tribe (ST) population of Uttar Pradesh was recorded at 107,963 in the 2001 census, constituting a meagre 0.1 per cent of the total population of the state. The population of Scheduled Tribes in the state was reported at 11,34,273 in 2011. There are 15 Scheduled Tribes in the state as per the re-scheduled list of tribes. The recognised Scheduled Tribes of the state are Bhotia, Bhksa, Jaunsari, Raji, Tharu, Gond, Dhuria, Nayak, Ojha,

Rajgond (Mahrajganj, Sidharthnagar, Basti, Gorakhpur, Deoria, Mau, Azamgarh, Jaunpur, Balia, Ghazipur, Varanasi, Mirzapur, and Sonbhadra), Kharwar (Deoria, Balia, Ghazipur, Varanasi, and Sonbhadra), Saharia (Lalitpur), Paharia (Sonbhadra), Baiga (Sonbhadra), Panika (Sonbhadra), Agaria (Sonbhadra), Patari (Sonbhadra), Cheo (Sonbhadra and Varanasi), and Bhuiya (Sonbhadra). Tribal population is found to be concentrated in a few districts such as Sonbhadra, Ballia, Lakhimpur, Khere, Lalitpur, Deoria, Kushi Nagar, and Balrampur, while it was recorded very low in many districts of the state. It is to be noted that Jaunsari, Bhotia, and Raji tribes are saturated to Uttarakhand state, and these are not found in any districts of Uttar Pradesh even though Census data 2011 refers to these tribes (Fig. 1).

LITERATURE REVIEW

There is a significant amount of literature available on the state of tribal education in India. A quick review is necessary to highlight what has already been accomplished in the field. Sujatha (1994) claims in a research on Andhra Pradesh tribes that the educational development perspective adopted for tribal populations fails to appropriately address the specific difficulties that characterise the tribal community. The indigenous people's educational level, according to Rai (2017), is quite low. Tribes are becoming more involved in the education of their youngsters. They placed a high value on education. Because of their limited resources, tribes face the greatest difficulty in acquiring a college diploma. According to Gautam (2013), illiteracy is at the root of our country's STs' backwardness. The government has undertaken a number of programmes and schemes in order to improve the educational standards of its population. Malyadri (2012) set out to investigate and provide solutions for the advancement of education among the Tribals in Andhra Pradesh's Khammam District. Gaurang Rami looked at elementary school education. Arun Kumar Ghosh (2012) researched tribal education in Jharkhand and West Bengal extensively. Education is widely seen as a vehicle for both social and economic advancement. According to some research, an extra year of schooling pays for itself in larger economic returns than the cost of education (Haddad et al., 1990). In India's backward communities, literacy and educational attainment are strong measures of social and economic advancement. The tribes currently trail behind both the general population and the Scheduled Caste community in terms of literacy and educational

attainment (Sahu, 2014). Many scheduled tribe students avoid technical education because of a sense of inferiority (Savatikar, 2014). Furthermore, the inadequate quality of education provided to ST children does not prepare them to succeed in higher education or the job market, depressing young people. Dropouts are caused by poor treatment at school and a loss of self-esteem (Sedwal & Kamat, 2008). Behura (1982), Basu (1993), Patel (1984), Thomson (1962), Pratap, Raju and Rao (1971), Jha (1985), and Saxena (1988) are only a few of the studies that have looked at the Ashram Schools' functioning and efficiency, including (a) internal restrictions and (b) external constraints. The educational scope and restrictions, as well as the strategy for tribal development, are highlighted by Ambasht (1970, 1994) and Bhanage (1993). In their research, they define the roles of commissions and committees. In research by Dash (2004), Dasgupta (1963) and Panda (1988), highlighted the challenges in tribal education, particularly the education problems of the Santhali tribe, Tribal residential schools, according to Balakrishnan and Sudarshan (2020), play a vital part in the education of Tribes in Tiruvannamalai. The supply of free study materials, uniforms, housing, and food is the primary cause of the tribe's educational empowerment. Ashram Schools were founded with the long-term goal of improving the educational opportunities for children from India's Scheduled Tribes. However, the goal is still a long way off, and a lack of infrastructure and teaching capacity in many Ashram Schools is impeding the advancement of tribal students (Jojo, 2013).

OBJECTIVES AND RESEARCH METHODS

The Present paper aims to examine the educational development among tribals in Uttar Pradesh and also to review the policy perspective, and highlight the gaps in educational development. Besides, the paper provides policy measures for educational development among tribals in India and particularly in Uttar Pradesh. The paper is based mainly on secondary data and pertinent literature.

EDUCATIONAL DEVELOPMENT

Education is widely acknowledged as a tool for both social and economic progress. Several studies show that an extra year of schooling pays for itself in the form of higher economic returns than the expense of education (Haddad et al., 1990). The gap between the rich and the disadvantaged

may be narrowed via education. When everyone has the same opportunity to succeed based on their abilities, it creates an egalitarian society. STs face a variety of obstacles, and education is of particular significance to them. They are better able to adapt to a changing society and prosper economically, politically, and socially as a result of their education. They are more equipped to deal with the obstacles of daily life because of their education. They are backwards in every aspect of life, for the STs, before independence, they were ostracised and oppressed and are now being separated from the rest of the nation. In part, this unfairness is due to their lack of education.

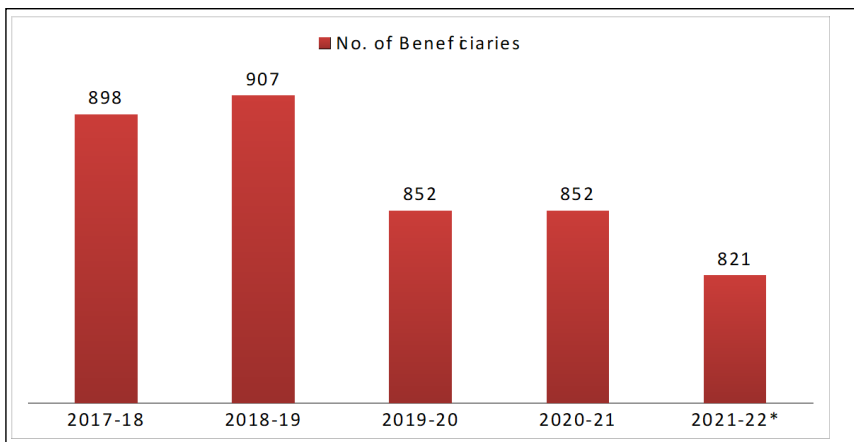
EDUCATIONAL SCHEMES

Literacy of Scheduled Tribe Girls in a Low Literacy District: Tribal girls are the target audience for this programme. For tribal and non-tribal females to achieve parity in education, the initiative aims to close the education attainment gap and guarantee that all tribal girls attend schools in the designated districts or zones, particularly in Naxal-affected regions and territories controlled by primitive tribal groups (PTG). Non-governmental organizations (NGOs) and state and federal government agencies are responsible for implementing the programme.

Free Coaching: Candidates for the Scheduled Tribe get free, high-quality coaching to help them overcome this disadvantage. Training for competitive exams such as the UPSE CDS, NDA and other UPSE exams, as well as professional courses such as medical school, engineering school, and business administration / banking / Staff selection commissions / railway recruitment boards / insurance businesses are all part of the programme. Changes have been made to the scheme's financial regulations in 2007 and 2008.

Pre-Examination Training Centres: Government of Uttar Pradesh has set up seven Pre- Examination training Centres for Scheduled Castes and Scheduled Tribes candidates preparing for state services. These centres are (1) Shri Chhatrapati Shahu Ji Maharaj Reserach and Training Institute, Bhagidari Bhawan, Lucknow with capacity of 300 trainees; (2) Idial Pre Examination Training Centre (Girls), Aliganj, Lucknow with the capacity of 150 trainees; (3) Judicial Services training Centre, Prayagraj with the capacity of 50 candidates; (4) Sant Ravidas IAS, PCS Pre Examination Training Centre, Varanasi with the capacity of 100 candidates; (5) Dr. B. R. Ambedkar IAS, PCS Pre Examination Training Centre, Agra with

the capacity of 200 candidates; (6) Dr. B. R. Ambedkar IAS, PCS Pre Examination Training Centre, Aligarh with the capacity of 200 candidates; and (7) IAS, PCS Coaching Centre, Nizampur, Hapur with the capacity of 200 candidates. During the period of 2017-18 to 2021-22 (up to 31 August, 2021), 4330 candidates were trainee while Rs. 21119.84 lakh were spent on the scheme (Fig. 2).



Source: Department of Social Welfare, Government of Uttar Pradesh.

Fig. 2: Beneficiaries under Pre-Examination Training Centres in Uttar Pradesh

Pre-Matric Scholarship: The State Government of Uttar Pradesh is providing Pre Matric scholarships to tribal students pursuing classes 1 to 8. The income ceiling for the tribal parents has been fixed at Rs. 250,000 per annum for classes 9-10. Rs. 134.82 lakhs for 6-8 classes and Rs. 83.77 lakhs for 1-5 classes were allocated during 2020-21 in the state. During 2019-20 Rs. 195.00 lakhs were budgeted, while Rs. 110.00 lakh were spent under the scheme.

Post Matric Scholarship: Tribal students are offered financial assistance to continue their studies after matriculation under the programme. Distance learning, professional and non-professional courses, and technical and non-technical courses are all part of the plan. It is executed by the state and UT governments, which get 100% federal aid in addition to their own financial commitments. The tribal students pursuing various courses after matriculation are supported by the government. The state government is providing Post Matric Scholarships to tribal students whose parents' annual income is less than Rs. 250,000. The amount of Scholarship varies across residential and non-residential as well as various classes.

Merit Up Gradation: Tribal students in grades IX and XII are given specialised and remedial tutoring in order to improve their academic standing. Removing poor topics and preparing students to participate in various competitive examinations is the primary goal of the programme. The federal government gives all of its resources to the states and territories. The centre provides Rs. 15,000/- for every student per year. The Government of Uttar Pradesh sanctioned Merit Upgradation Scheme for tribal students pursuing classes 9-12 in 2007- 08. During 2019-20, Rs. 2.34 lakh was budgeted, while the budget for 2020-21 was Rs. 5.00 lakh. The scheme of Book Bank was launched in 2004-05 in the state. There is a provision of free textbooks to tribal girls. The budget of Rs. 5.00 lakh was earmarked under the scheme for 2019-20.

Scheduled Tribal Girls' Hostels: Girl hostels were established with the goal of providing living facilities for indigenous girls who were pursuing an education. Tribal females' educational achievement is far lower than that of non-tribal girls; thus, the government began building dormitories for them. The cost of construction is split 50/50 between the state and federal governments. The States/UTs received financing for the development of 29 girls hostels in 1999-2000 and 11 in 2000-2001. School-age females from the tribe are eligible for the hostels. Hostels have been stabled for providing free accommodation to tribal students at Balrampur, Mahrajganj, Gorakhpur, Lakhimpur Kheri, Ballia, and Chandauli in the state. Rs. 666.01 lakhs were spent against the budgeted amount of Rs. 718.37 lakhs during 2019-20 under the scheme. Rs. 720.14 lakhs have been budgeted for the operation and construction of hostels during 2020-21.

Tribal Boys' Hostel: The Boy's Hostels were established in the same manner as the Girl's Hostels in 1989-90. 15 boy's hostels were to be built in 2000-2001, thanks to monies provided during that time period. The purpose of building a boys' hostel is to aid in the spread of tribal boys' education. The same rules apply to this programme as they do to the girl's hostel.

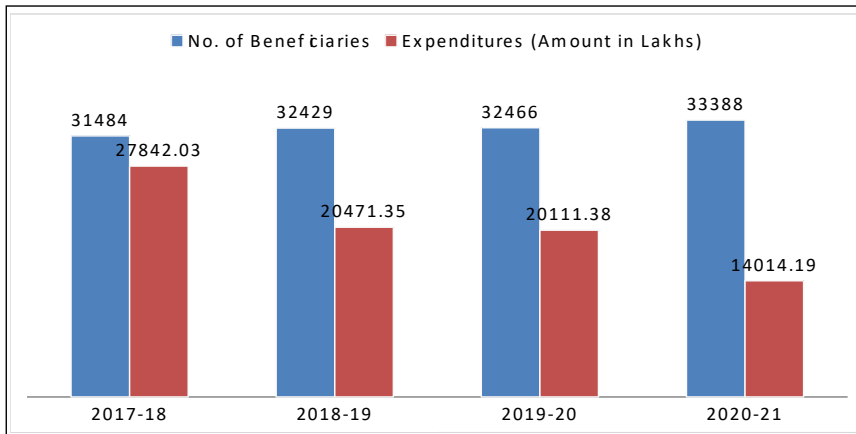
Rajiv Gandhi National Fellowship: Students from native communities might get financial aid as part of this programme to help them continue their studies. The fellowship is only available for five years at a time. Anyone who has completed post-secondary education is eligible for this fellowship. In the years 2005-2006, this plan was first implemented. Students from indigenous communities may apply for 667 fellowships each year. For the Ministry of Tribal Affairs, the University Grant Commission (UGC) is administering the programme. Students who have

completed their post-graduate studies at a UGC-recognized institution are eligible for the programme.

Top Class Education: The Ministry of Tribal Affairs, Government of India, has launched a new scholarship programme for tribal students beginning in the 2007-08 academic year. Each university has been given five wards, with a total of 635 scholarships available each year for students. The annual family income of indigenous students shall not exceed Rs. 2.00 lakh from all sources combined. Scholarships for indigenous students will cover the entire cost of tuition and other non-refundable fees at government-funded schools. As a result, there will be a cap on the amount of money that may be spent on Commercial Pilot Training at private sector universities and private sector flying clubs. The Ministry of Indigenous Affairs has created a new scholarship programme for tribal students. The program's primary goal is to encourage deserving tribal students to continue their education after high school by funding their attendance at accredited colleges and universities. To meet the needs of students in a wide range of disciplines, 127 institutions of higher education have been recognised.

Ashram Type School: Beginning with the academic year 1990-1991, the Ashram School Program was implemented across the United States. The Ashram Schools programme was developed by the government to offer residential facilities for tribal children in order to boost their enrolment and general literacy rate. Despite the fact that the State and Central Governments contribute 50/50, Union Territories get 100 per cent financial aid. Eklavya Model Residential Schools for tribal children may be seen as part of the growing trend of establishing high-quality residential schools in all areas and habitations of the nation to improve education for all pupils. The Ashram Schools programme was developed by the government to offer residential facilities for tribal children in order to boost their enrolment and general literacy rate. Despite the fact that the State and Central Governments contribute 50/50, Union Territories get 100% financial aid. The Government of Uttar Pradesh, under the Department of Social Welfare / Tribal Development, is running Ashram Type Residential Schools for poor and talented students from Scheduled Castes and Scheduled Tribes. In these schools, free education, free hostel facility, mess facility, textbooks, uniforms, meals etc., are being provided. Separate schools for boys and girls have been established. There is a

provision of 60 per cent seats for Scheduled Castes, 25 per cent seats for Scheduled Tribes and 15 per cent seats for OBCs, reserved and 15 per cent for admission. Presently Department of Social Welfare is running 94 such residential schools, out of which 45 schools are affiliated with the CBSE Board and the remaining schools are affiliated with Secondary Education Board, Uttar Pradesh, Prayagraj. Construction of transit hostels is under progress in 45 such residential schools. Besides, 20 new Government Ashram Type Schools are under construction. There has been remarkable progress in the physical and financial performance of the scheme over the period of 2017-18 to 2020-21 (Fig. 3).



Source: Department of Social Welfare, Government of Uttar Pradesh.

Fig. 3: Beneficiaries and Expenditures on the Functioning of Ashram Types Schools

The Government of Uttar Pradesh is running 9 Government Ashram type Residential Schools for tribal boys and girls in the state. The government decided to run Government Ashram Type Schools on the pattern of Navodaya Schools in October 2015, and since 2016-17, these schools have been providing education to students of 6-12 classes. The State Government provides free education, meal, uniform, accommodation, stationery, medicine etc., to the students. Presently, each school has a capacity of 490 students; however, actual number of enrolled students is quite less. There are 4410 students in these schools. Rs. 2250 per student per month for food, Rs. 1800 per student per year for two sets of cotton clothes, towels etc. and Rs. 2200 per student per three years

for woollen clothes, Rs. 765 per student per year textbooks for class 1-8, Rs. 1500 per student per year for class 9-10 and Rs. 3000 per student per year for class 11-12 are being allocated in the state as per Government order of 2015. During 2019-20 to 2021-22, Rs. 8189.26 lakh were allocated, while Rs. 2519.01 was spent during the period. During 2019-20, 1774 tribal students benefitted under the scheme. During the year 2020-21, Rs. 1657.56 lakhs were allocated for the operation of schools, and Rs. 1000 lakhs were allocated for the construction of a building during 2021-22.

Overseas Scholarship Program for Scheduled Tribes: Financial assistance is provided to tribal students pursuing advanced degrees in engineering, technology, and science at the master's, doctoral, and post-doctoral levels outside of India. Selected applicants get financial aid to cover the costs of attending the foreign institution, including tuition, books, supplies, and other fees, as well as living expenses and other awards. There are also scholarships for tribe members who have been awarded merit scholarships by a foreign government or organisation for postgraduate studies, research or training abroad (excluding seminars, workshops, and conferences) or under any other programme in which the cost of travel is not covered. In 2007-08, the National Overseas Scholarship Plan was amended. The tribal kids would be eligible for up to 15 prizes each year. All educational costs, including transportation and living expenses, are covered for indigenous students.

Eklavya Model Residential Schools: Eklavya Model Residential Schools for tribal children may be seen as part of the growing trend of establishing high-quality residential schools in all areas and habitations of the nation to improve education for all pupils. As part of the Indian Constitution's Article 275(1), funds from the central government are used to build and operate Eklavya Model Residential Schools. The mission of the scheme is to provide tribal kids in remote locations with high-quality middle and high school education, as well as to guarantee that tribal students have access to educational opportunities on par with non-tribals. Eklavya Model Residential Schools (EMRSs) were introduced in the year 1997-98 to provide quality upper primary, secondary and senior secondary level education to Scheduled Tribes (ST) students (Class 6th to 12th) in remote areas to enable them to access the best opportunities in education and to bring them at par with the general population. Realising the importance of the Model School, the Government of India, in its Budget of 2018-19, announced that "the Government is committed to providing the best quality education to the tribal children in their own

environment. To realise this mission, it has been decided that by the year 2022, every block with more than 50 per cent Scheduled Tribes population and at least 20,000 tribal persons will have an Eklavya Model Residential School. Eklavya schools will be on par with Navodaya Vidyalayas and will have special facilities for preserving local art and culture besides providing training in sports and skill development.” Eklavya schools will be on par with Navodaya Vidyalaya and will have special facilities for preserving local art and culture besides providing training in sports and skill development. Across the country, as per census 2011 figures, there are 564 such sub-districts, out of which there is an Eklavya Model School in 102 sub-districts. Thus, 462 new schools have to be opened by the year 2022. The State Government of Uttar Pradesh has sent a proposal to the Centre to build Eklavya Model Residential Schools in Lucknow, Sonbhadra, Bijnor and Shravasti districts in the state. Eklavya schools are currently running in Bahraich, and Lakhimpur in the state, as well as one, is under construction in the Lalitpur district. The state government has been continuously working to provide better education facilities to underprivileged children belonging to tribal and remote regions. The state government has already allocated a sum of Rs 48 crore to build an Eklavya School in the Sonbhadra district.

Free Uniforms and Cycles for Tribal Girls: The State Government introduced the scheme of free school uniforms and cycles for tribal girls pursuing classes 6, 9 and 11 who are not registered in Government run Ashram Type Schools or other residential schools. The scheme has been implemented since 2003-04. Rs. 3300 for cycle and Rs. 700 for uniform per girl student is being provided. During 2019-20, Rs. 33.67 lakhs were spent against the budgeted amount of Rs. 100 lakhs.

Status of Tribal Education: There has been a significant increase in the number of enrolments at different levels of education among girls during the period of 2006-07 to 2015-16. However, enrolment of girls students at the primary level has significantly declined during the corresponding period. The enrolment of tribal girls in higher education has increased by 2.67 times during the period of 2006-07 to 2015-16. There has been a significant increase in the gross enrolment ratio among Scheduled Tribes girls at different levels of education except primary level during the period of 2011-12 to 2015-16. Gross enrolment among Scheduled Tribe girls was recorded as higher than the gross enrolment ratio among girls from all categories at primary and upper primary levels. However, there has been a significant gap in the gross enrolment ratio among Scheduled Tribes girls in comparison to girls from all categories at secondary, senior

secondary and higher education levels. The Gross enrolment ratio among Scheduled Tribes girls in higher education was recorded at 16.5 per cent at the national level. However, it was recorded high in Uttarakhand, followed by Himachal Pradesh, Sikkim, Uttar Pradesh and Arunachal Pradesh. However, the gross enrolment of Scheduled Tribe girls was recorded as low against the gross enrolment ratio among girls from all social categories during the year 2018-19.

Out of the total enrolment of Scheduled Tribe girls in the 12 tribal population concentrated districts of Uttar Pradesh at different levels of education, more than half of students were from primary level while slightly more than 1/4th students were from upper primary levels and about 13 per cent students were from high school level. Thus, about 7 per cent of students were enrolled at the intermediate level. Out of the total enrolled Scheduled Tribe girls in Agra, about 30 per cent of girls were enrolled at the intermediate level. However, about 2/3rd girls in Lalitpur, Balrampur and Kushi Nagar were found enrolled at the primary level (Table 1).

Table 1: District and School Level-Wise Enrolment of Scheduled Tribes Girls

<i>Sr. No.</i>	<i>Districts</i>	<i>Primary Level</i>	<i>UPS Level</i>	<i>High School Level</i>	<i>Intermediate Level</i>	<i>Total</i>
1.	Agra	205 (22.19)	167 (18.07)	275 (29.76)	277 (29.98)	924 (100)
2.	Ballia	12607 (45.95)	6729 (20.21)	5331 (9.02)	2772 (5.47)	27439 (100)
3.	Balrampur	2149 (65.30)	665 (20.21)	297 (9.02)	180 (5.47)	3291 (100)
4.	Bijnor	499 (46.20)	315 (29.17)	211 (19.54)	55 (5.09)	1080 (100)
5.	Deoria	13074 (48.64)	6951 (25.86)	4096 (15.24)	2758 (10.26)	26879 (100)
6.	Gorakhpur	1356 (39.46)	1027 (29.89)	569 (16.56)	484 (14.09)	3436 (100)
7.	Kushinagar	157 (62.80)	62 (24.80)	22 (8.80)	9 (3.60)	250 (100)

<i>Sr. No.</i>	<i>Districts</i>	<i>Primary Level</i>	<i>UPS Level</i>	<i>High School Level</i>	<i>Intermediate Level</i>	<i>Total</i>
8.	Lakhimpur Kheri	3702 (48.85)	2396 (31.62)	1063 (14.03)	417 (5.50)	7578 (100)
9.	Lalitpur	5972 (67.40)	2453 (27.68)	302 (3.41)	134 (1.51)	8861 (100)
10.	Mahrajganj	1065 (50.33)	563 (26.61)	381 (18.01)	107 (5.06)	2116 (100)
11.	Sonbhadra	32704 (60.41)	15368 (28.39)	4120 (7.61)	1941 (3.59)	54133 (100)
12.	Varanasi	1675 (37.88)	1071 (24.22)	918 (20.76)	758 (17.14)	4422 (100)
All Districts		75165 (53.53)	37767 (26.90)	17585 (12.52)	9892 (7.05)	140409 (100)

Source: Unified District Information System Education Plus (UDISE+), Report -2019-20, Department of School Education & Literacy, Ministry of Education, Govt. of India.

About 55 per cent of tribal girls were found enrolled at the primary level as against 56.71 per cent of girls from OBCs, and 55.49 per cent of Scheduled Caste girls enrolled at the primary level. A higher proportion of girls enrolled at the intermediate level was recorded among girls from General Caste. However, it was found to be low among girls from OBCs, Scheduled Caste as compared to the proportion of girls from Scheduled Tribes enrolled at the intermediate level (Table 2).

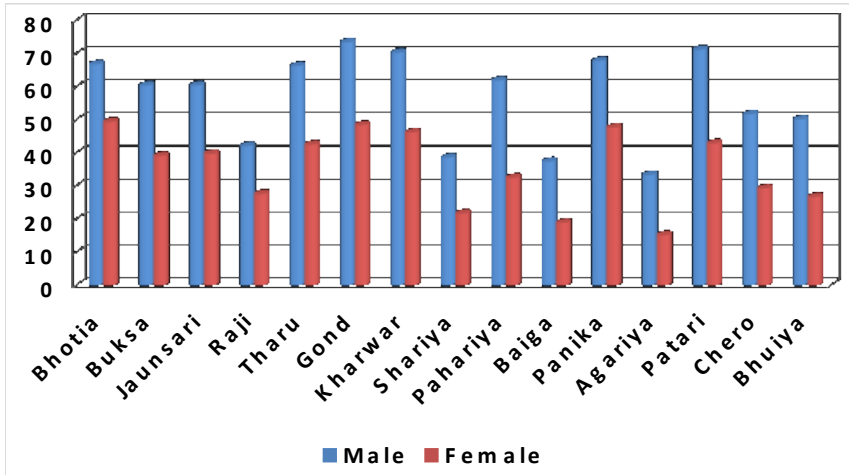
Table 2: Social Category and Gender-Wise Enrolment at School Level in All Selected Districts

<i>Sr. No.</i>	<i>Social Category</i>	<i>Gender</i>	<i>Primary Level</i>	<i>UPS Level</i>	<i>High School Level</i>	<i>Intermediate Level</i>	<i>Total</i>
1.	General	Girls	314993 (46.50)	164016 (24.21)	109237 (16.12)	89209 (13.17)	4544466 (100)
		Boys	360086 (45.69)	185173 (23.49)	135186 (17.15)	107735 (13.63)	4544466 (100)

<i>Sr. No.</i>	<i>Social Category</i>	<i>Gender</i>	<i>Primary Level</i>	<i>UPS Level</i>	<i>High School Level</i>	<i>Intermediate Level</i>	<i>Total</i>
2.	OBC	Girls	1501722 (56.71)	573585 (21.66)	330276 (12.47)	242355 (9.15)	4544466 (100)
		Boys	1315523 (51.69)	580339 (22.80)	377666 (14.84)	271668 (10.67)	4544466 (100)
3.	SC	Girls	558097 (55.49)	250406 (24.90)	117860 (11.72)	79312 (7.89)	4544466 (100)
		Boys	582724 (54.66)	254676 (23.89)	136009 (12.76)	92630 (8.69)	4544466 (100)
4.	ST	Girls	75165 (53.53)	37767 (26.90)	17585 (12.52)	9892 (7.05)	140409 (100)
		Boys	78057 (53.81)	37674 (25.97)	18597 (12.82)	10723 (7.39)	145051 (100)
Total		Girls	2449977 (54.79)	1025774 (22.94)	574958 (12.86)	420768 (9.41)	4471477 (100)
		Boys	2336390 (51.41)	1057862 (23.28)	667458 (14.69)	482756 (10.62)	4544466 (100)

Source: Unified District Information System Education Plus (UDISE+), Report -2019-20, Department of School Education & Literacy, Ministry of Education, Govt. of India.

As per the census of 2011, the literacy rate among the tribal population was recorded at 55.7 per cent among persons and 67.1 per cent among males and 43.7 per cent among females. The literacy rate among tribal communities was recorded as high among Gond, followed by Bhotia, Kharwar Patari and Panika. However, the lowest literacy rate was recorded among Agaria, followed by Baiga. The literacy rate among tribal women was recorded significantly low as compared to tribal men. The female literacy rate was recorded as low as 15.14 per cent among Agaria and 18.9 per cent among the Baiga community. However, it was recorded high among Bhotia, followed by Gond and Khawar (Fig. 4).



Source: Census Report 2011.

Fig. 4: Tribe-Wise Literacy Rate among Tribal Population in Uttar Pradesh

PROBLEMS OF EDUCATION

A major obstacle to the educational performance of indigenous children is poverty, which is compounded by a subsistence economy. Food security is a problem for almost every tribe, regardless of whether they are hunter-gatherers, fishermen, shifting cultivators, or farmers. They can't afford to send their children to school, so they treat them more like a financial asset and have them work alongside their parents and other family members to help the family make ends meet. For the indigenous family, education is a luxury since it is a requirement of existence. Many indigenous parents do not send their children to school so that they may take advantage of the free educational options that are available to their children. There are various reasons why parents aren't interested in their children's education. As a result of the illiteracy and lack of interest in education that many of the parents have in their children's education, as well as the lack of support from their community, many of these children are unable to achieve their full potential in school. Concerns about the sincerity of non-tribal instructors, a lack of tribe teachers, and family resistance to sending their

daughters to a co-educational school are all present. In many areas, non-tribal children's education is based on the same texts that are used to teach tribal youngsters. A tribal youngster who lives in a remote and undeveloped region is unlikely to be interested in learning about Indian culture, history, politics, geography, economics, or technical advancements as compared to a child who lives in a more developed area. Consequently, the substance of the teaching curriculum, rather than delighting the pupils, generates apathy among the tribal kids (Pradhan, 2011). Educating in tribal regions and tribal schools is hampered by superstition, irrational beliefs, and prejudice. When it comes to education in certain tribal societies, there is an underlying belief that it causes youngsters to become outspoken rebels who isolate them from the rest of the population. Because of this, a substantial number of tribal communities are opposed to the spread of knowledge (Pradhan, 2011). In order for kids to become interested in education, instructors must be knowledgeable and enthusiastic about the subject. These 'civilised' instructors see themselves as 'uncivilised' and 'savage,' whereas tribal teachers see themselves as 'civilised' (Duary, 2010). Teachers and students do not have a healthy working connection. Teachers may employ indigenous pupils for their own projects from time to time. When it comes to the community, even the most powerful members of a tribe are feared by their fellow villagers. Tribal parents have been discouraged from sending their children to school because of tribal instructors' inflated egos and self-serving motivations. Teachers, on the other hand, choose to live in adjacent towns rather than in tribal regions. When instructors meet with parents and discuss their children's education, there is an issue of insincerity and non-commitment. Communication and education are hampered when instructors and students lack familiarity with indigenous dialects. When pupils communicate in their native language, they face mockery, shame, and reprimands. They are also penalised for failing to speak the regional and national languages that are expected of them. However, it is not a bad idea to teach children in their native language, since this will help them establish an interest in school, which in turn will help them acquire the linguistic and social skills necessary for formal education. Tribal dialects are needed in the curriculum and teaching-learning process, yet there is a lack of tribal dialect literature and textbooks. Due to their many spoken languages, tribal children have a difficult issue in developing script and vocabulary, as well as generating teaching and learning materials, due to the fact that their elementary forms are too primitive to be employed in the school language. Schools in tribal

regions lack basic infrastructure. Thatched roofs, decaying walls, and non-pastoral flooring characterise the majority of the schools. Children cannot sleep at Ashram schools since they are residential in character (Panda, 1996). It's not only the state of the school and the classrooms that instructors and pupils have to contend with, but also the absence of suitable teaching resources like blackboards and chalk.

CONCLUSION

Education is essential for overall human growth. The educational growth of a nation's citizens determines its economic, social, and cultural progress. India is a pluralistic country with a vast range of cultures, faiths, and languages represented by diverse ethnic groups. However, there is a significant gap in the socio-economic aspects of different groups / communities in the country. Some groups, particularly the Scheduled Tribes, have long been neglected and economically backward in comparison to the rest of the country's population. Educational development is the most effective tool for their empowerment and enhancing the capacity of the poor and marginalised, as well as mainstreaming them with the rest of the population. In India, tribal education provides a diverse and complicated picture, with unique interrelationships with social and economic challenges. In view of the lack of infrastructure in tribal areas, providing adequate infrastructure, such as classrooms, teachers, and teaching aids, as well as basic facilities such as electricity, water, boundary walls, and toilets, is critical for the proper functioning of these schools besides security and safety of children is important. In view of the challenges of transitioning to a new cultural setting, teachers for tribal schools should be recruited locally. The administrative employees dealing with tribal education, like the teaching staff, should attend regular orientation courses to learn about tribal culture and way of life. To make such training more accessible, training facilities should be built in tribal communities. A separate cadre of teaching and administrative professionals should be established to serve in the tribal schools in the long run. In order to solve the problem of tribals having a poor representation in higher education, extra coaching in primary and secondary schools is required. The vocational education policy at the secondary and senior secondary levels has to be better integrated and strengthened. Regional Resource Centres in States with considerable tribal populations should be developed to provide training, academic and other technical support for the development of pedagogic methods and education materials catering to multilingual situations.

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