



Numerous Studies Concerning Indian Tribes

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Abstract:

Tribes are the guardians of the environment. 92% of the tribal people in India live in desert, forested, or hilly terrain. Agriculture and small-scale forest products are their main financial supports (MFP). In India, the central area, the middle belt, and the north-eastern regions are home to the majority of the country's tribal populations. India's tribal arts are steeped in tradition and have developed their own methods and traits. Diverse Tribe arts are being recognised as independent art forms with distinctive aesthetic value. All the aesthetic components that give a work of art its own identity, including composition, line, colour, texture, and rhythm. This study examines numerous papers that deal with Indian tribes.

Keywords: Tribes, Tribus, Community, Scheduled Tribes, Tribal natives.

Introduction:

The Latin term "Tribus," which meaning "one third," is the source of the English word "tribe." When Rome's three geographical groupings joined, the word initially referred to one of them. India is renowned for being a blending pot of races and tribes. India has the second-highest concentration of tribal people in the world, after Africa. Typically, a "tribe" would be a collection of people who acknowledged a chief's authority and typically thought they shared a common progenitor while they were in a primitive or barbaric stage of development. The population of tribes differs from other races in some distinct ways. They are uncomplicated individuals with certain habits, rituals, and behaviours. They led a life in isolation from their surroundings. Indian tribal groups have existed in jungles and hilly terrain for a thousand years without ever communicating with other centres of civilisation. Tribes must now be respected as legitimate members of society and integrated into the mainstream.

Under Article 366 of the Indian Constitution, the Tribal Community in India is referred to as Scheduled Tribes, or ST. There are 212 tribes in 14 States in India. According to Article 342, the President of India

has designated any tribe or tribal community from any location as a "Scheduled Tribe" (i). The following describe the traits of Indian tribes:

- They are confined to a specific geographic and social region.
- Resides in a forested or hilly area.
- An integrated social structure that is based mostly on blood ties.
- The primary attribute of tribal communities is cultural homogeneity.
- They speak a similar dialect and have a similar folklore.
- There is no hierarchy among men or groups.
- Kinship is a tool for creating social ties amongst tribes.
- Lack of a robust, intricate, formal organisation.
- Community-based land ownership.
- Seminary morals.
- There is little value in further accumulation, capital utilisation, and market trading.
- Lack of differentiation between the essence and forms of religion
- A unique psychological perspective on taking pleasure in life

The correct delivery of social justice to members of the scheduled tribes through improving their socioeconomic conditions has been the Government of India's biggest issue since independence. From an ecological, economic, and educational standpoint, Scheduled Tribes, Scheduled Castes, and denitrified tribes make up the smallest portion of India's population. They make up the foundation of India's poverty. Even though the tribes are descendants of the same soil and nationals of the same state, they are born and develop as creatures of the natural world. According to history, they have experienced the worst kind of exploitation. Since so many centuries, they have basically been cut off from contemporary conveniences and a civilised way of life.

Annamalai (1999) conducted research on the literacy issues affecting Port Blair's native tribal population. According to her theory, tribal society is far ahead in terms of development. They received free clothing, food, and housing. English was included as a second language of teaching for the CBSE (Central Board of Secondary Education). The government realised in 1986 that using English to incorporate the indigenous populations into society was inappropriate. Then Hindi was included as a language of instruction. Andamane was finally adopted as the language of teaching by the Central Institute of Language in 1996 after realising its failure. In this instance, Indian development strategies reduced tribal dependence on the Indian Government rather than enhancing it, destroying their potential. The tribal people had everything they needed to survive, so they didn't have to go hunting for food. They nearly lost their knowledge of archery, boat building, and sea fishing as a result. They no longer possess the ability to make boats, therefore if they wish to travel to Port Blair they will have to wait for the ferry to arrive on the island.

Similar to this, if the government-provided electricity generator breaks down, they will have to wait for a technician to travel from Port Blair to fix it because none in the group is qualified to do so.

Verma (2001) found that the lack of educational possibilities affected tribal populations that are remote and live in primitive environments. In India, tribes typically live in hills, woods, along the sea, and on islands. They lead a very different lifestyle than non-tribal people. This demonstrates that while the government is working to improve tribal education, there is still a need for longer-term planning and more opportunities to give indigenous students a high-quality education. water to drink and separate restrooms for boys and females. Many native females have been discouraged from enrolling beyond the fifth grade due to the shared restroom facility. Consequently, native girls have a higher dropout rate. The absence of their own vernacular dialect in the instruction medium is another factor in dropout rates.

According to **Preeti (2002)**, tribal communities are not static, but rather, social development occurs there at a very slow rate. Government initiatives to develop them have been made because of their material and economic backwardness. Tribal tribes face several difficulties every day. To survive, they must overcome many obstacles. The indigenous people have occasionally been forced to perform circumscribed labour. The upper caste family in Uttar Pradesh are still served by the domes and colta tribe communities nowadays. The Sagri system in Rajasthan, the Vetti system in Andhra, the Gothi system in Orissa, the Jetha system in Karnataka, and the Naukrinaama system in Chhattisgarh are examples of confined traditions. They borrowed money from money lenders but were unable to repay it, so they were forced to continue working until they could pay back the loan. The tribes' general state of health is likewise poor. Indian tribal people are largely illiterate. They depend on regional herbal medicines and trust in faith, healing, and traditional methods. The government is now giving the tribes' educational development great attention, although the results are not satisfying.

Nithya (2002) In India, education is essential for tribal development. However, there is a low degree of educational participation among native youngsters. Despite the fact that India is seeing some tribal development, it is happening slowly. If the government does not treat this issue seriously, tribal education will suffer and become hopeless. As a result, it is vital for thinkers, planners, and decision-makers to work to address the issue and provide more money to the federal and state budgets for tribal education.

Ramus (2004) talks about the state of primary education in Gujarat's Dang tribal district. The study comes to the conclusion that while most schools have physical structures, they struggle to draw in female students because they lack other necessary amenities like restrooms. The study looked at issues tribal students had in ashram schools. The survey approach was used to carry out the investigation. Five ashram schools were chosen from the Surat area using a random lottery selection procedure, and 45 children from each school made up the sample for the study's total of 225 participants. Both a percentage analysis and a content analysis method were used to analyse the data. The study's findings showed that pupils had complained about a lack of physical amenities in ashram schools, including a lack of a lab, computer lab, projector,

seating benches in the classroom, and a lack of a facility for drying clothes during the rainy season. The majority of students admitted that reading, writing, and recalling mathematical tables were challenging for them. They have trouble speaking Gujarati, have trouble with English, aren't given computer training, don't have access to enough equipment and materials to conduct science experiments, aren't given the chance to learn computers, and frequently have the knowledge to answer questions but lack the confidence to do so in class.

According to **Pradhan (2006)**, tribal people still lag behind non-tribal people despite special programmes including ashram schools, the introduction of the local dialect at the elementary level, and local dialect instruction. Government officials and decision-makers ought to make every effort to raise their educational status in such situations.

Haseena (2007) concentrated on dropout factors and tribal education. Tribal literacy is lacking due to their social mores, lack of knowledge about education, cultural ethos, and separation between home and school, among other factors. Thus, the long-term approach that should improve the educational quality of tribal children must be the focus of policymakers. The findings show that there is a significant disparity in the educational development of STs amongst the various states. The Government of India has launched an unique programme to promote education among Scheduled Tribes, namely the building of Ashram schools, in recognition of their poverty and marginalisation in Indian society. As a result, the current study on ashram schools will shed additional light on the current state of ashram schools and the challenges experienced by tribal kids there. In all of India's scheduled areas, the Third Plan introduced the idea of ashram schools. It attempts to provide tailored education promotion to the underserved. There were also hostels built for tribal kids to board and stay in addition to ashram schools.

Aniruddh (2008) focused on the dimensional issue affecting Indian tribal pupils, particularly in the state of Kerala. He discovered that tribal dads are dependent on alcohol and other beverages, which causes issues both mentally and financially and ultimately causes students to do poorly on exams.

In their 2008 study, **Kumari, Devi, and Rani** examined the effects of the mid-day meal programme in the tribal communities of Andhra Pradesh's Godavari district. They discovered that the programme significantly increased student academic performance, attendance at school, and eating habits.

Using data from eastern Indian states, **Mohanty and Biswal (2010)** conducted a study on primary education in tribal India. They discovered that scheduled tribe students attend government and non-government schools at considerably lower rates than unscheduled tribe pupils. 55.86% of teachers in government schools in the Sundergarh district, compared to 64.29 % of those in the Raigarh district, believe that the quality of the lunches served to the children is subpar.

Students with lower socioeconomic statuses have a higher likelihood of dropping out of school than students from higher socioeconomic statuses, according to **Russell and Lim's (2010)** research. Additionally, they discovered that dropout risk is higher for students who work more than 20 hours each

week. The type of teachers that are readily available in tribal regions are, for the most part, not the same as those that are needed there. Most of them are from nearby non-tribal communities and lack the necessary credentials. Only a small percentage of them are sufficiently eloquent, and some of them have only passed middle school exams. As a result, they hardly ever manage to teach at the primary level. They scarcely understand the tribal way of life, which is necessary for them to thrive in a tribal environment. Teachers' inadequate training does little to aid students in understanding tribal culture. Therefore, it may be taken into account whether the teachers are appropriately qualified and familiar with the tribal way of life. If so, what could be done to entice teachers with the necessary qualifications and inform them about the tribal way of life?

When Scheduled Tribe (ST) pupils in Gujarat's primary schools were subjected to a midday food programme, **Mohanbhai (2011)** discovered that enrollment and average attendance of ST students increased while the dropout rate in primary schools fell. Some of these include the dearth of tribal language-speaking professors and appropriate textbooks. The folklore and folktales of the tribes could serve as ample content for textbooks. A tribal child, like any other child, should be taught about his society and culture, and for this, tribal language instruction as a subject is required. It is possible to think about if and how it can be done with popular tribal education paradigms.

Mishra (2012) did research on tribal education intervention strategies. He discovered that teachers working in tribal areas had not received any specific training on tribal languages, cultures, or current issues, and that kids were providing hard labour to boost the family's income. The majority of schools in tribal regions only have one teacher. This may be due to the fact that there are never enough students for more than one teacher. The same instructor rotates across each lesson. He might not be able to give each lesson the attention it deserves. The school must be closed whenever one of these teachers is absent or has to take time off. Due to the difficulty of the terrain and the dispersed nature of the schools in tribal areas, it is impossible for children from far villages to attend school. The absence of a school in the village or in the area where many of the already enrolled children live may prevent them from receiving an education. The opening of many new schools could raise peoples' levels of literacy and education in general. The lack of a school in a village's immediate vicinity, the size of the community, communication, the enthusiasm and initiative of the tribal people, and other variables may all play a role in the founding of new schools.

Vasalampi and others (2012) For indigenous children, school adjustment is a wide concept that encompasses a variety of elements, including academic success, school contentment, school participation, and prosocial behaviour. Low academic achievement, behavioural issues, conflicting educational objectives, and even school dropout are all consequences of poor school adjustment. People are rapidly realising how important participation in school issues is. Participation may include choosing the location for the school, making decisions regarding its construction and upkeep, and playing an active role in its administration. The seminar may include topics such as whether additional schools should be built, whether

more than one teacher should be employed at each location, and whether allowing for public involvement in school operations would be advantageous.

According to **Margetts (2013)**, tribal students may find it challenging to acclimate to school because they are required to attend facilities staffed by eminently foreign-looking teachers who have little in common with their way of life, culture, or curriculum. The goal of the project is to identify and investigate the social, emotional, and educational adjustment issues that tribal students face at school. Education fosters a positive attitude, values, and culture inside the individual, and for this reason a suitable learning environment in the classroom is crucial. Additionally, the student's attitude and interest are crucial. As a result, the findings will be useful in determining the actual issues that these students are facing and can be taken into account when formulating policies and programmes for the classroom.

Conclusion:

Without knowing the specifics of their cultural and traditional existence after independence, policymakers have set goals. As a result, the new legislation intended to safeguard the tribal people actually encouraged further abuse. The social and economic standing of marginalised communities in society can be improved via education. The improvement of educational level is crucial for backward communities like SCs and STs. Even with the Sarva Siksha Abhiyan in place, only 88.46% of ST families within a 1 km radius are served by elementary schools. There is a fall in the number of out-of-school children and school dropouts among the tribes, but to further cut down on this number, the curriculum needs to be written in their native tongue. There may be lunchtime meals, night classes, adult education facilities, etc. Additionally, if possible, the government must appoint certain tribal members as teachers. This will bolster their self-esteem and inspire them to enrol in the school and continue their studies. Along with this, additional Ashram schools ought to be established in their localities, and government regulations ought to be loosened to allow for the enrollment of an increasing number of kids in the educational system. In view of all these conditions, priority must be given to the sector wise plans and its implementations for the betterment of the tribal children. Another obstacle to accomplishing the goal of education in tribal communities is the lack of suitable schools and qualified teachers to carry out educational objectives. Special efforts must be made to prepare the teachers so that a greater number of competent instructors can enter the educational system in order to overcome the current shortage of competent teachers in tribal areas. Most educational initiatives/missions don't truly help people improve themselves and haven't had much of an influence. This scenario is largely the result of the state's educational system. The state education agency should be held properly accountable for mobilising tribes to primary education and skill development. It is important to highlight that skill development is quite important in addition to primary education.

Since music and dance are vital components of their cultural life, incorporating local culture, folklore, and history into the curriculum helps boost the confidence of tribal children. This strategy may also help to increase their enrollment and retention in school. The priceless indigenous knowledge is comprised of tribal literature and ethnology. It ought to be investigated, promoted, and documented. There should be a

sufficient number of cultural research and educational centres in tribal areas for fostering a deeper understanding of tribal traditions and their promotion. Teaching tribal history and culture to both tribal and non-tribal students in schools is a crucial step in this direction. Indirectly, it would assist in addressing the lack of teachers in tribal communities. This will eventually result in significant and desired improvements.

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