

CHAPTER II

REVIEW OF RELATED LITERATURE

2.0 INTRODUCTION

A Researcher, when engrosses himself/herself in the literature, forgets where to stop. So, when the literature review is to be done, a researcher needs to be aware of what to read and from which resources. The skills associated with reading for research, including what to read, how to read, and what to extract from your reading, are significant concerns and hinder the relatively inexperienced researcher. It is an art that a Researcher becomes proficient in by re-reading the literature and deriving its meaning. When the researcher gets involved in reading, even those not well-versed in their area of research get well-versed and get an edge over others.

An essential skill for the researcher is his/her ability to pen down a thoughtful literature review. It helps to place the researchers' work in the context of what has already been done, allowing comparisons to be made and providing a framework for further research. Spending some time reading the literature relevant to the research topic may prevent the researcher from repeating previous errors or redoing work that has already been done, as well as give him or her insight into the aspects of the topic which might be worthy of detailed exploration (Blaxter, Hughes & Tight).

Nevertheless, it is possible to approach the literature review in various ways and with a range of different purposes in mind. Stevans (1993) stated that a literature review is essential for the following reasons,

1. To provide reasons for the importance of the topic to be researched...
2. To provide a conceptual and theoretical context for the topic of research...
3. To provide the reader with a brief, up-to-date account and discussion of the literature on the issues relevant to the topic.
4. To discuss relevant research being done on the same or similar topics.

This chapter is concerned with the review of studies related to significant aspects of the investigation. The reviews mentioned below strengthen the researcher's study and give the researcher the platform to move ahead. For the present study, the researcher reviewed related literature studies conducted in India and abroad from various sources (Government

In the last 50 years, India failed to restrict the discrepancy between tribal and non-tribal, highlighting the controlling connection and strengthening the dissimilarities

between superior and subordinate. Such variation is influenced by the socio-economic habits of the group of people. Compared to non-tribal students, the attendance ratio of students aged between 5-14 years is low. During the time of change in the economy (1988-94), the attendance rate was comparatively reasonable that the advanced stage (1994-2000).

Here in the present study researcher has done extensive work from studies conducted in India and abroad. A total of 53 studies have been reviewed, out of which 47 have been carried out in India, and six have been carried out at the international level. The scenario of review of related literature carried out in Ashram School, residential school, tribal schools, and the different tribal communities was presented.

2.1 STUDIES CONDUCTED IN INDIA

Pandey (1981) In a study of the social outlook of achievement in academic and aspirations of scheduled tribe children, the preferable and negative interaction between non-tribal and tribal students and teacher's indifference towards tribal students in regular schools to their low achievement. Within this frame of reference, several commissions and organizations have suggested various measures for enabling the tribes to fight against their disadvantages. University Education Commission (1949), Secondary Education Commission (1952-53), and the Kothari Commission (1964-66) are included in education commissions. They are remarkable to benefit the educational opportunities properly due to their sociocultural backwardness.

Wetzlaugk (1984) examined the apparent internal coherence of an agricultural development program in India and the distortions and contradictions arising out of its practical implementation. Specifically, to examine official policy about tribal residential schools in India, known as Ashram Shala, which represents innovation, were described as different from the general type of day primary schools seen in rural India. These schools are expected to impart elementary education in remote and sparsely populated areas and where, on account of the geographical spread of the numerous hamlets, single-teacher schools cannot be established. Hence, tribal pupils are provided accessible boarding facilities and free school uniforms, textbooks, and other learning materials. This study is aimed to understand the official policy in the context of ashram schools with case studies and to provide an arena for bringing to focus the fundamental contradictions played out in areas of the school situation, specifically regarding the school organizational structure, teaching practice, student

dropout rate, school-community relations, and area development. The formal rules of the school's organizational structure prescribe, for example, the official size of classrooms, the number of days scholars, the nature of their selection, the ratio of boys and girls, the selection of villages to be served by the school, etc. these rules ideally serve to ensure the proper functioning of ashram schools for policymakers. However, in actual practice, formal rules and regulations are bypassed to encourage more tribal pupils to attend schools to address high dropout rates, and the underutilization of places in schools forces teachers and principals to adopt formal rules to local circumstances and constraints. Hence, more day scholars are recruited than the official policy allows; over-recruiting in classes one and two, primarily, is practiced so that the official site of the school is retained for average grants to be obtained from the government. The rules and their bureaucratic forms give the program an apparent logic and coherence that prevent officials from implementing the program, addressing the problems of underutilization and dropout in terms of their determining causes.

Teachers in ashram schools join due to the lack of jobs in urban areas and leave these remote villages for better and more prestigious jobs in cities, so they tend to be less concerned about teaching innovative ideas and more about teaching survival behaviors. One of the factors identified to influence teachers' orientations and attitudes in the context of a hierarchy of commands, where teaching time is spent doing clerical work, such as reporting on the visits by the education officer. Here the idea of an ashram school is misunderstood, with more significant concern for adequate provisions for buildings and other facilities than teaching, learning, and content. The situation of students is described with considerable difficulties in understanding the teachers, with the experience of discontinuities between their traditional way of life and the ways of the dominant culture imparted through schools and textbooks. This is due to the introduction of two tribal villages under conditions of severe cultural stress. Suggestions like the social demands of tribal people to be addressed by schools, policymakers to consider the barriers and incentives for change that are found in the prevailing belief structures, and to be aware of the relationship of these structures as reflected and embodied in patterns of action, practices, and existing social relations embedded in their material bases.

Nambissan (1994) discussed some critical issues about the medium of instruction at the primary stage and reviewed the policy and practice relating to mother tongue

education for tribal children in India. The home language is integral to tribal children's sense of identity, culture, and self-worth, which is harmed by the school's medium of schooling and rejection of the child's native language. Suggestion to accept and encourage the child's first language to promote achievement in the second language was noted. Ensuring relatable content as presented in the textbooks was recommended, with the involvement of tribal communities to understand linguistic and cultural resources. Quality education in the mother tongue is suggested for schools to enrich the experience of education for these children.

Sujatha (1994) Amartya Sen, a well-known Indian Economist, reported that one of the essential guidelines for growth in inclusion is education in the economy of India. On that account for Schedule Tribes, education turnouts are the central and essential element for broadening the economic and social conditions. In Andhra, a study by Sujatha done on tribes disagrees that the viewpoint adopted for the development in education for tribal communities goes wrong to direct to specific disadvantages presenting the tribal community adequately. Sujatha investigated that one of the essential and foremost limitations in education for tribal at the level of planning is the adaptation of a dual system of administration. In her study, she also declared that for scheduled tribes' the education element was not a pass-remarkable demand against the government, and their policy narrowed down on education as a chief course through which they can amalgamate them into the orthodox community.

Sujatha (1994) suggested a long-term view for planning strategies with a meaningful policy framework for the education of tribal. Emphasis on quality and equity rather than quantity was recommended, focusing on providing quality education that makes tribal communities economically effective and independent. Preparation of school schedule as per local requirements rather than following a directive from the State for tribal was viewed as essential with vacations and holidays planned considering local contexts. Provision of locally relevant material to tribal students was highlighted, with locally relevant materials to facilitate faster learning and help children develop a sense of affiliation to school. Building partnership between the community and the government is seen as necessary to make education effective and sustainable. Results from pilot projects in Andhra Pradesh supported the idea of community partnership to augment state expenditure on education and guaranteed supervision and monitoring, thus addressing an intractable problem for the State. In educational development among tribal communities, environment building is viewed to be of immense

importance. The core elements like community awareness and community mobilization were suggested to get adequate importance and attention. Considering the geographical terrain and communication problems in tribal areas is crucial to restructure the educational management system with the decentralization of education management. Sustained educational development with adequate skill development, competency building, and teacher motivation was suggested, especially the teacher motivation to be the center of educational transformation.

Singh (1995) examined the dropout problem from primary schools among Ho tribal children in Parampancho, West Singhbhum, India. Dropout rates from primary schools were higher for tribal children than for children from most other social and economic groups in India. The concept of POLARITY between the home and the school was employed to analyze the problem of dropouts. The sub-culture of learning and teaching in the school differs from that in the home; although this gap exists in most cultures, the difference is enormous in communities where modern schooling is of recent origin and has not developed from indigenous learning systems. When seen in terms of two historical and cultural contexts, the concept of polarity between the home and the school applies to the Indian tribal communities. An outcome of such home and school polarity is the very high incidence of dropout from primary school among tribal children in India. A qualitative case study approach was employed in this research to study the problem holistically within a village as a single social unit. A school dropout survey was conducted among households to ascertain the nature and extent of dropouts from primary school. Subsequent selection of twenty Ho children was made in terms of schooling profile (dropouts and stay-ins) and household occupation (tusar farming and non-tear farming) for an intensive study. The polarity between home and school in the village was examined by comparing the two learning and teaching situations: domestic learning and teaching of Ho tribal knowledge and skills concerning silkworms (tusar) rearing and school learning and teaching of 'Social Studies'. The analysis indicated that the polarity exists between the primary school and the Ho home in terms of content, motivation, method, and language medium, but the polarity's perception varied from child to child and from parent to parent where the polarity was perceived to a greater extent by the dropout children and their parents and experienced learning difficulties of a higher degree than the children who stayed in the school.

Thakur (1995) A report by Planning Commission's Evaluation note on amalgamated tribal development projects in 1997 commented that the respected programs for the tribal population were not up to mark and effective. It was also observed that the primary section schools were running without any obstacles, but again and again, in other schools, teaching staff were lacking. For further planning, it was suggested that it was required to assign proportion to the percentage of tribal population in a state from State Plan funds to Tribal Sub Plan (TSP). Context to this: It was noticed that Orissa and Bihar states were assigning funds to TSP more than its limit, although it was found much less to Tribal Sub-Plan in other states. As recommended by the Working Group of the Eighth Plan, states were typically not complying with the allocation principle. According to the report, training programs for ITDP officers were organized regularly. After independence, the effect of tribal education policy was neither running in a sufficient phase nor can it be in an unacceptable form. As the tribal community is the most backward community in India, the shortcoming of the tribal education policy is lacking.

Bhatty (1998), in his report published in states, that in his study he found that direct cost of schooling, which imposes a substantial economic burden on families and subsequently results in demotivating parents, & low quality of schooling facilities, which reduces the child's interest in education, as the primary factors of educational deprivation. In addition to the reasons mentioned above, he also lists economic constraints as a significant factor that influences education deprivation at household levels &, in turn, affects the overall picture of educational deprivation at national levels. The author states that the State has a crucial role in improving the quality of schooling facilities & reducing the direct cost of education.

Gautam (2004) article investigated an increase in the dropout ratio among tribal children. He investigated that the high dropout ratio in tribal schools is due to the wrong medium of instruction; in tribal areas, there was an appointment of non-tribal teachers and a communication gap between the teachers and tribal children. Maharatna (2005) reported that the significant and specific challenge does not bother how tribes can be inculcated within the folds of mainstream society and culture, but how a more voluntary and mutual interaction between tribes and mainstream society can be developed. Lal (2005) established that the Adivasis and Dalits form are the most prominent groups among all school dropouts, adding to it the most significant group amongst them is girls. Hence, education for the weaker sections of society

needs to become the nostrum and an inclusive growth strategy for their economic development and social exhalation. Education has extraordinary implications for SCs and STs, who face new challenges and conditions in the development process. Nair, P. (2007) focuses on non-formal education in tribal areas, especially to contact the hardest-to-reach group of children in remote areas. Due to these reasons, Non-Financial Entities target children who are dropouts of the formal system of education. These unconstrained methods provide room for innovations and introduce flexibility to a rigid system in terms of organization, teaching method, content, learners' target group, and evaluation procedures. Sedwal & Kamat (2008) determined challenges related to Scheduled Castes and Scheduled Tribes – groups recognized for affirmative action within the Constitution of India. Abdulrahim (2011) pointed out that education is an essential framework for inclusive growth in an economy, and the policies must focus on inclusive rather than divisive growth strategies.

Hooja (2004). According to Buffer zone guidelines, local people have not been allowed in the forest since 1974, though they are to the actual community included in the place, and currently, it is sad that they are not part of the forest. However, according to the guideline of MTR, the Korku community people do not have permission to approach the primary resources for survival. In 1975, strict wildlife regulations were into the act; hunting was adjourning, an essential and prime livelihood for the Korku community. The study stated that the Korku community is egalitarian as they never went hunting alone; they are always in a mass group for hunting in the forest.

Kumar (2004), With the help of the school and household survey, carried out in an Integrated Tribal Development Project Area, attempted to investigate issues related to access, enrollment, retention, and quality of education in Gujarat tribal areas. The findings of the school survey indicate that villages, mainly tribal, have greater access to the classroom. The average number of schools works out to 1:62 per village. School functioning is low due to teacher absence and poor attendance. Many schools still lack basic amenities like drinking water, toilets, a library, etc. Multi-grade teaching is a typical feature, and a low level of learner accomplishments says a lot about teaching efficiency in these schools. Ashram schools, envisaged as an ideal alternative for sparsely populated tribal dwellings, failed to deliver the goods. In terms of overall enrolment, the scope of Ashram schools is minimal, and the standard of teaching at these schools is not very different from those of formal schools. The

household survey reveals that many tribal children are still out of school for economic and social reasons, despite the massive expansion of primary schools. In addition, the implementation of various educational incentive schemes was also poor, both in terms of coverage and the quality of the benefit received by the tribal children. More and better schools were required to attain universal elementary education and increase tribal literacy rates. Better outcomes can be obtained by the successful implementation of reward programs and community involvement in the governance of the primary education system.

Pathania et al. (2005) The study was conducted in the three tribal districts of HP — Kinnaur (Kinnaura community), Lahaul and Spiti (Bhot community), and Chamba (Gaddi community), to assess the problems faced by tribal adolescents in getting an education. A self-structured schedule was administered to the respondents - 300 adolescents (150 males and 150 females) in the age group of 15-20 years and the data was analyzed with Duncan's test of multiple ranges, beside frequency, and percentages. The findings showed that home constraints were perceived as medium-level constraints, whereas physical facilities in the classroom, non-availability of books, and stress and fears experienced at school were reported to be the high-level constraints. This study also presented that the Bhot respondents perceived home, school, personal, and community constraints significantly more than the Gaddi and Kinnaur respondents. The differences in perception of constraints among high, medium, and low-income group respondents were not significant, except in the teacher's behavior, stress, and fear experienced at school and in community constraints where high-income group respondents perceived these constraints more than the respondents belonging to low and medium-income groups.

Ghosh (2007) investigated the gender gap in literacy and education among the Scheduled Tribes in Jharkhand and West Bengal as measured by the gender disparity index surveyed by the Council for Social Development on the profile of SCs and STs in Jharkhand and West Bengal. The findings indicated low female literacy rates among the Ho and Mahali in Jharkhand and the Lodha in West Bengal, with high gender disparity compared with other tribes. Also, the gender disparities among most tribes tend to increase at the higher level of school education. The factors influencing the demand for education are (a) the motivational level of the parents to send their daughters to school, (b) more significant gender equity concerning decision-making within the family and community, and (c) the nature of occupations pursued by the

parents may lead to the demand of the girls to do exhausting household duties and economic activities, (d) the financial status of the parents, and (e) the attitude towards the girl child. The factors that influence the supply of education are (a) content and quality of education provided, (b) accessibility to school, including distance between residence and school, (c) availability of female teachers, and (d) separate toilets and other facilities specific to girls. Initiatives on the supply and demand sides of education that affect enrolment of girl children and their retention in school education were suggested to achieve gender equity in education. NGOs can play an influential role in promoting their education through innovative interventions. Creation of a better learning environment through improved teaching methods, a curriculum suited to the needs of tribal girls, more women teachers, eco-friendly school buildings and classrooms, separate toilets for girls, and other childcare centers to increase the motivational level of parents to send their daughters to school. Other measures to ensure increased school enrolment of girls include a decrease in the direct and indirect costs of girl's education, improving access to schools by reducing the distance to travel, developing a flexible school calendar and mode of teaching around girls' domestic chores, promoting literacy training of parents, and using multiple delivery systems – formal, non-formal and another alternative – suited to the tribal areas.

The Planning Commission (2007) carried out a study focusing on concerns related to Tribal Sub-Plan execution in India. Obviously, from region to region, demands and challenges for tribes vary, hence proper planning and monitoring for need-based programs for them on physical/geographical/human/assets resources survey of STs habitations needed.

Vikas Adhyayan Kendra (2007) According to a study, the average literacy rate of the Scheduled Tribe community is far behind that of the national average. At a little more than half of the national average (52.21 percent), the average literacy rate of ST stands at 26.10 percent. With more than three-quarters being illiterate, another matter of concern is the low literacy rate of tribal women. Data shows the literacy rate among tribal women to be below 10 percent in 77 districts, while in 14 districts, it is below 3 percent. If we look at the data from Factsheet, it indicates that the Gross Enrollment Ratio has shrunk in class 1-5 but that in Class 1-8 enhanced. Although the Gross Enrollment Ratio of the female has increased for the same set, half of the females of scheduled tribes have not been enrolled.

Kumar (2008) attempted to investigate and understand the low level of literacy and education among the Jharkhand tribal children. Also explored is the role of government, agencies, services, and educational-development linkages. It was found that programs and schemes were initiated, but very few reached and benefited the tribal children. Many of the programs did not benefit the tribal community because the programs, considering regional, geographical, and physical differences and barriers, were not contextualized and localized. Other reasons for failing to attain the tribal benefits of the programs are lack of political will, corruption, and less commitment to tribal growth. The history and background of the education system in Jharkhand are greatly needed to address the issue of providing tribal fair access to education. Historically the State's tribal peoples have been denied access to services and opportunities. The government's current efforts to bring these kids into formal schools are failing on two levels. Firstly, it cannot enroll all tribal children and have functional schools of good quality. Second, even though tribal children are enrolled in classrooms, the education system does not change the school atmosphere to handle these first-generation learners with respect and integrity and give out other opportunities. Recognition of the need to focus on literacy and basic education programs, not just as a matter of social justice but also to promote economic development, social well-being, and social stability, was recommended.

Sedwal & Kamat (2008) examined the issues relating to school access and equity for Scheduled Caste and Scheduled Tribe communities and highlighted their unique challenges, which may require divergent policy responses. Most of the Scheduled Castes and Scheduled Tribes in India are working in rural-sector agricultural and non-agricultural labor. The primary education content was suggested to be tailored to this reality and incorporate related examples and life situations, whether in math, science, social science, or language teaching. Instrumental alignment of the curriculum to rural and agrarian realities was discouraged. Instead, it was suggested to be carried out to develop the cognitive, social, and cultural capabilities of SC and ST students. The approach to capabilities defined the intent of education as empowering individuals to perform multiple functions necessary for an empowered life in their interpersonal, social, political, and economic lives. The approach required education to be meaningful and relevant to these communities' aspirations and livelihoods. This view of education lacks access for minority groups and eventually contributes to these populations being excluded from meaningful involvement in education. The lack of a

systematic study program prevents evidence-based policy formulation that might significantly change Scheduled Castes and Scheduled Tribes' educational futures. A comparison of administrative structures and their impacts on Scheduled Caste and Scheduled Tribe education was suggested, along with the analysis of progressive policy initiatives to recognize their efficacy and help establish a set of best practices. The other suggestions include teacher professionalism and qualitative and ethnographic research on a school culture of Scheduled Caste and Scheduled Tribe.

Chattopadhyay & Durdhawale (2009) A study is focusing on primary schooling in the tribal district of Maharashtra, authored by Aparajita Chattopadhyay and Vijaya Durdhawale concludes that increasing sources of income is the only way to encourage willing participation in primary education as economic uncertainty and financial hardships are the chief contributor to the age-old disinterest in education among the tribes. The study also states that the educational need and aspirations of poor people should be considered, which might positively affect the situation of primary education. The study also stresses infrastructural improvements, provision of personnel for clerical works, and proper maintenance of accounts that reflect the reality of primary schooling, and strongly favors the introduction of tribal languages for primary education.

Authors Rastogi & Pagar (2009) highlighted the need to customize the educational programs according to the requirement of the tribal communities. Authors also mentioned that the Open and Distance learning system offers various programs (technical & vocational courses on personality development) and suggested that increasing awareness about such need-based education programs appealing to the choice of tribal communities might improve the dropout ratio among them and that Panchayat, Zilla Parishad and NGOs should provide proper assistance & support for such awareness programs like personality programs, vocational courses for building confidence in them.

UNESCO (2010) In the middle of the nineteenth century, the tribal communities were sufficiently well managed by the local people in the community with their survivals. Earlier, the rights on every natural resource were distributed equally with very minimal risk claimed to fulfill the basic need. In the year 1973, it was announced and noted by the Government of India that certain tribes are considered in the Primitive Tribe Group, whereas Korku was not comprehended in the Primitive Tribe Group though the tribe was eligible. In 1871 British had done an initial census showing that

Korku's population is the smallest compared to Sahariya and Baiga tribes. At the same time, both the tribes had been considered in the Primitive Tribe Group. It was also acclaimed in the 1931 census that in the Korku community had only three males were literate and not a single female had taken advantage of educational opportunity while in 1961 it was recorded in the census that the ratio of literacy heightens by 61 males and only five females, which was comparatively less for females covering Central India. According to the census of 2001, out of the population of Korku tribes 5,74,481 people say that one owns to speak the Korku language, and in the list of 196 endangered languages of India, UNESCO included the Korku language also.

Malyadri (2012) According to the primary parameter of tribal society, community life is expressed through various cultural festivals and celebrations. If teachers can engage in these occasions by paying attention to tribal culture, they can create an intense village educational center. The instructor would be a learner in the tribal community, more precisely a 'seeker' of local information from the tribal culture, which will eventually become global knowledge. The oral tradition of teaching must be an effective tool for shaping a tribal child's identity from its cultural context, rather than creating an artificially distorted identity dissociated with the home and school setting. Bridging the difference between the sociocultural environment with that of studying rich tribal folklore in the school curriculum can help promote tribal education. Such recommendations should be applied in a war-based manner, and all concerned parents, teachers, to district heads must strive wholeheartedly to achieve a percentage of education for all children from 6 to 14 years of age within a short period and bring about a sea change in their community to bring the tribal into the mainstream.

Malyadri (2012) The Indian Constitution grants the Scheduled Tribes (STs) a special status. Traditionally referred to as Adivasis, van basis, tribes, or tribes, STs make up about 8 percent of the population of India. Approximately 573 Scheduled Tribes live in various parts of the country, with their languages various from the one spoken mainly in the State they live in. Nine states – Madhya Pradesh, Chattisgarh, Orissa, Jharkhand, Maharashtra, Gujarat, Rajasthan, Andhra Pradesh, and West Bengal; together constitute over four-fifths of India's tribal population. The term tribe or tribal is not defined anywhere in the Constitution, although Article 342 provides that ST represents the tribal or tribal communities notified by the President. Tribes are not a part of the traditional system of Hindu castes. STs in India are more similar to other parts of the world to the "Indigenous" or "Native people." Realizing that Scheduled

Tribes are one of the most deprived and marginalized educational groups, many programs and measures were initiated during the Independence period. The paper attempted to examine Tribal Child Education issues and suggest steps for advancing education among the Tribals in the Andhra Pradesh state of Khammam District in India. The study shows that in remote areas people are superstitious and addicted to blind belief systems. Moreover, they do not appreciate the educational value.

NUEPA (2012), an analytical report, was published on elementary education in rural India, showing guidelines from more than 644 districts for schools located in rural areas. The report majorly highlighted facilities in schools, enrollment-related indicators, and teacher-related indicators. It was seen that in Maharashtra, the tribal development depart holds 1.04 percent of schools.

TATA Consultancy Services (2012) documented A Community Health Initiative process, which presented a detailed insight into the process requiring introducing and administrating of the Community Health Initiative Program. State Government Head of the Health Department, all over India and other developing countries, participated as an audience. It was mentioned that the CHI process has four stages – establishing the need for stakeholders, preparation of survey, execution of programs, and program sustainability, which was explained in detail in the document.

Andrabi (2013) focused on the status of education among the Jammu and Kashmir Scheduled Tribes and compared it with the national tribal level. The data used in this is taken from the Indian census and Indian National Survey on Human Development. At the national level, the Scheduled Tribes of Jammu and Kashmir's literacy rate and education are much lower than the tribal's. Poverty and lack of adequate infrastructural facilities tend to be significant barriers to educational attainment. The training services and growth projects do not seem to have helped boost tribal status. Significant efforts from government and non-profit organizations and other agencies were recommended to increase the growth rate in Scheduled Tribes education.

Chowdhury & Banerjee (2013) explored the State of education and the awareness of the disadvantaged groups towards the right to education as a fundamental human right concerning the Right to Education Act, 2010. The study analyzed secondary data from the history of the educational policies and acts in India. Published authors' work, documents of government policies, reports from the Ministry of Human Resource Development, United Nations, UNESCO, and Census of India comprised the secondary data. The awareness of the Scheduled Tribe population is deficient, and the

tribal families are mostly unaware of their right to education and thus fail to acquire their rights. Moreover, most of the children are first-generation learners, and consequently, they are not adequately guided by their parents and for them going to school means getting enough food through the mid-day meal program. Another essential fact that emerged is that the scheduled tribes have not been brought into the mainstream society to the extent to which the scheduled castes have already entered. The awareness among the scheduled caste population was found to be high as compared to the tribal population. An influencing factor in aggravating the situation was noted as the lack of awareness of the teaching staff. The opening of residential schools and more access to government jobs are on the rise. However, certain minorities feel deprived of such advantages and lag in all aspects of life compared to the majority group of Scheduled Tribe and Scheduled Caste in India and have far more limited access to educational and employment resources. The qualitative gap between the educational availability is noted to be widening alarmingly over the last two decades with poor educational achievement of the indigenous group. Scheduled tribes in India have far more limited access to educational and employment resources with the hardships of living in a 'low-income developing nation. The Government of India has formulated various policies and programs to develop the disadvantaged group since its independence. The effort is to safeguard conditions in which the minorities are assured of their constitutional and legal rights, and they are at par with the national mainstream in terms of education and economic status.

Jojo (2013) documented the functioning of Ashram Schools with quality assessment of education received by the ST children in central and eastern India. They considered the infrastructure, staffing, amenities, and the quality of curricular, co-curricular, and extra-curricular activities. In its methodology, the article followed an explanatory research design, survey, and evaluative design to access the functioning of Ashram Schools. The data collected from 13 Ashram Schools indicated malfunctioning schools and hostel facilities. Findings suggested the connection between lack of quality in education and obstructions in the road to tribal development. General condition and lack of upkeep and maintenance of classrooms, confusion about the use of the medium of instruction for tribal children, faulty methods of teaching, and unqualified and inexperienced teaching were found to influence children's learning, especially in subjects like Mathematics, Science, and English. Lack of curricular aid and limited scope of curricular and extra-curricular activities impact their cognitive

development and negatively impact their academic and non-academic development. The constant disparagement of their culture and customs affected their pride in their identity and sense of dignity. Urgent policy intervention is required to address many problems ranging from congested residential spaces, crowded hostel rooms/dorms, multi-grade classes in a single room, etc. Financial assistance was suggested for Ashram Schools for infrastructural development and the requirement of better infrastructural facilities, more teachers, and curricular aids with the enhanced scope of co-curricular and extra-curricular division for cognitive and motor development of children in Ashram Schools. A renewed focus on preserving tribal culture was recommended, accompanied by efforts for curriculum development and promoting vocational skills among the students.

Kelkar (2013) In one of the studies, the Kelkar committee highlighted that the TSP budget should be devoted to the development of tribal people as a principle of additionally that is over and above the regular funds for the developmental programs and non-plan budget to the TSP areas as to other non-TSP areas. Development in the existing TSP fund granted was still another remarkable proposal by the Kelkar committee. It was pointed out that following the spirit of the Panchayat Extension to Scheduled Areas (PESA) Act, at least half of the funds of the Tribal Sub-Plan should be designated for Grama Sabha, which should be allowed to establish the priorities and programs.

Menon (2013) study aims to map basic education requirements and describe the issues related to tribal education for single-teacher schools in tribal areas of Kerala, India. Kerala's government started single-teacher schools under the Department of Scheduled Tribe Growth. Peripatetic schools for primitive tribes, single schools, and Balavijnhana kendras worked mainly in three types of schools. Mother tongue inhibition is the major problem faced by tribal children. The medium of these schools is their tribal language to reduce the language problem and dropout rate. For this, the teachers are chosen with a minimum standard of education from the tribal group, and they are well versed in their tribal language. Studying through their language helped increase the rate of enrolment and reduce the dropout rate among them. Kerala's tribal education faces many other challenging issues, too. The new schools opened in tribal areas to minimize issues, providing schools with facilities, tribal teachers' status and academic ability, advanced curriculum and methods and teaching-learning material, enrollment and dropout information, an evaluation system, and community

engagement. These Single Teacher Schools started with many creative and revolutionary ideas in an isolated tribal area. Kerala's tribal research institute created a new approach and curriculum for these school children, in which each student should be regarded as an individual and teacher as a tool for encouraging and encouraging the child to grow his skills, interest, and attitude.

Menon (2013) According to education is the only way for people and can boost endowment for society. It is also helping them develop capacity and confidence. Currently, the education system in India is designed for the dominant groups, so there is a need to develop an alternative support mechanism for tribal education. This will help the tribal kids enter the formal education system. Some of the support mechanisms suggested are using community dialect or language as the medium of instruction and developing a trilingual approach. The introduction of a multi-grade and multilevel student-oriented curriculum with the development of dictionaries, primers, textbooks, and encyclopedias in tribal language was suggested. Developing a context-specific thematic approach and context-specific teaching-learning material was recommended. Introduction of incentives for the tribal students and teachers, empowering the parents to develop a positive attitude regarding tribal life and culture to improve community participation was recommended.

Antony & David (2014) authored a work, which discusses the elementary education & system of education in India, explaining different steps taken by govt. in improving the quality of education & its impact on enrollment, infrastructure, teaching & learning level of children at the elementary level of education. The effects of In-school community building in increasing academic motivation & engagement and academic achievement have been observed by Eric Schaps in his study published in 2005. He observed that community building is beneficial to students and society as it promotes social, emotional, and ethical growth & prevents problem behaviors.

Biswal (2014) described that in tribal areas that belong to scheduled tribes, work going on ashram schools, and the committee working there reported that the food provided in the schools and hostels was second-rated, affecting the schools health and hostels the tribal children. Also, the committee draws attention to the number of deaths in ashram schools in Maharashtra from 2001-02 to 2012-13 due to minor illnesses and insect bites. By ending, it was mentioned in the report that the effect of an increase in dropout ratio between tribal children from Ashram shala. The drop-out ratio was large amount where 55% at the elementary level and 71% at the secondary

level. According to the national average, it is 22% higher. Biswal's report highlighted the dereliction of duty towards tribal children's health, which had adverse consequences on their lives.

Kabita (2014) reported on the challenges of Tribal Education in the study. She cited the evidence that the medium of language is a significant concern for those holdback tribal children to acquire primary education. Another challenge that the tribal children were facing was the location of the schools for them to attend which was away from their villages. Due to the poor economic condition of the tribal people, they do not allow their children to spare their power in sending them to school for education; in fact, they desire to join hands in labor work for survival. As they are not aware of the power of education, tribal reported that there is no instant or immediate outcome, so tribal parents are not ready to send their children to schools and engage them in expanding their economic status. Though due to remote areas, even teachers' absenteeism affects the children's quality of education, and it was a significant problem. Ultimately, she reported on the poor survey and strategy between the Tribal Welfare Department and School Education Department, which influence the overall development of Tribal children.

Sahu (2014) analyzed the status of tribal education in the Mayurbhanj district and the Similipal forest area. Specifically, the study is based on primary data collected from tribes in 13 villages inside the Similipal forest area of the Mayurbhanj district of Odisha. Odisha is a state with acute problems to be addressed in tribal education, where there are 62 tribes in Odisha with 22.21 % of the State's total population. Mayurbhanj is one of the tribal-dominated districts of Odisha, which has been declared as the fully Scheduled district of the State. The study revealed that education status in the Similipal area is much less, i.e., 12.62 %, out of which female literacy percentage is 5.00 %, whereas the literacy rates of Mayurbhanj district, Odisha, and India are 51.91 %, 63.08 %, and 64.8 %, respectively. The gender-wise comparison of literacy rate in the study area stated that the literacy rate of males is 80 % and that of females is 20 % out of the total literate in the studied villages. As per the survey, the overall literacy rate of surveyed villages is 12.62 %, with 20.20 % male literacy and 5.0 % female literacy, which is much below the national average. The literacy rate is a maximum of 40.87 % in Kabatghai village, whereas the lowest literacy rate, 3.75 %, is observed in village Bakura. Various critical issues in the study area were found to be the physical location of the village, economic condition, attitude of the parents,

village education committee, and teacher-related problems. The suggestions for improvement in tribal education included relevant study materials in local languages, the appointment of local teachers, changes in perceptions and outlooks of teachers, tribe-specific learning arrangements, and the establishment of more residential schools. Tribal children have deficient levels of participation and success in school education programs. Thereby, a clear policy for local language use in schools was stated as a necessary element for inclusive growth. Development of primers in the tribal dialect involving content from the local context to ensure children's active participation in the learning process in schools was suggested.

Suri (2014) The Poonch and Rajouri twin border districts in Jammu province in the Jammu and Kashmir Himalayan state have a large population of Scheduled Tribes. Poonch district has scheduled tribes of 36.9 percent of Gujjar and Bakkarwal, both of whom are nomadic. Most of the Poonch district's Scheduled Tribe population migrate to higher elevations in the summer to seek better pastures for their herds because their children are deprived of education. Each year, as part of their annual seasonal migration activities, over 20,000 people migrate to the summer pastures, from the twin border districts of Poonch and Rajouri to the Pir Panjal ranges and beyond. The paper seeks to understand the challenges of primary education among Poonch district scheduled tribes. It also explored the initiatives taken by the government for the education of STs in Poonch and suggested some measures for improving the educational levels of the tribes in Poonch. There is a lack of awareness among the communities in Gujjar Bakkarwal regarding their children's education. Strategies need to be implemented through different awareness campaigns to take their children to school and participate in educational management and teaching-learning processes themselves. There is a lack of awareness among the communities in Gujjar Bakkarwal regarding their children's education. Campaigns of awareness within the ST population about the value of elementary education were suggested to be pursued aggressively in all areas where such a population is putting up for the admission of all ST children out of school. The bulk of this belt's population is poor and thus engages their children in household jobs. The parents consider the schooling to waste of time, leading to dropouts that hamper tribal education progress. Teacher absenteeism is responsible for low government teacher performance compared to private schools that require strict action. Remedial teaching is yet another focus field for improving ST

student achievement rates, and the seasonal school camps with midday meals and other benefits such as scholarships were recommended.

Swangla & Kuldeep (2014) Tribal areas in Himachal Pradesh include districts of Kinnaur and Lahaul-Spiti in their entirety, along with two tehsils and one Chamba sub-tehsil. Literacy rates among Himachal Pradesh's tribal population were observed to have risen significantly over the decades, with a significant difference in the male and female literacy rates. The relatively backward tribal women population, as in other fields, cannot take equal advantage of the development initiatives sponsored by the State. The paper aimed to investigate various issues girl students face in pursuing their education and seek students' views and opinions on dropout among girls in tribal areas. The study results showed that the main reasons for sporadic attendance are ill health, household workload, distant school, and lack of physical facilities. Girls face difficulties in co-education, including bullying even; hesitant to share their opinions openly, and feeling awkward sitting in a classroom with students. Unfriendly treatments like abusive language against family, making fun of weakness in studies, insults, etc., at school add to their difficulties. Failure in education, household workload, deprivation, lack of interest in studies, and insecurity on the way to school is the presumed key factors behind dropouts.

Behera's (2015) paper discusses the primary education of the Mayurbhanj district tribal people, Odisha's most tribally populated and most significant (in the area) district, considering the status of primary education and the government's efforts to universalize primary education. It also involves District-level educational parameters being addressed and evaluated to draw the attention of researchers, policymakers, administrators, and educators to achieve the Sarva Shiksha Axiyan target in the State. Data for this paper are collected from various sources, including the 7th All India School Education Survey 2002, NCERT survey, and NUEPA, Delhi State Report Cards, available at OPEPA, Tribal Welfare Department, Odisha.

Geddam (2015) evaluated the Eklavya Model Residential School (EMRS) intending to understand the design of the program to meet the stated objectives, do these address the felt needs of the community, whether these schemes are augmenting the education among STs, bottlenecks if any in the proper implementation of the scheme and support to increase the literacy rate of STs. Moreover, understanding the impact of these schemes in decreasing the dropout rates of STs and analysis of EMR school data revealed that the EMR School is not managed as per the guidelines. Although the

arrangement of the blackboards in the classrooms is appropriate, the maintenance of the boards is poor, the number of toilets is lesser than the required number, considering the strength of the students and maintenance was found to be not up to the mark. The field observations and analysis of the situation of Ekalavya Model schools suggested that the guidelines in terms of the organizational structure, Manpower, and educational expertise for the Tribal Welfare Residential educational institutions societies need to be followed on par with the Navodaya Vidyalaya Model pattern. A separate budget plan for both infrastructures, recurring, and non-recurring expenditure every year for EMRS, was recommended, specified in the annual work plan and budget. Recommendations like regular appointments and high teacher and staff selection standards, provision of attractive salaries, internal transfers of teachers, and opportunities for exchange visit programs were mentioned.

Kanchan (2015) contended that despite spending more than 1200 crore rupees yearly on Ashram School, government assignments could not function fruitfully, and work for schools was also not up to the mark. It was noted that the condition of the school was not excellent and the tribal development department for their growth they were sending the tribal kids to private schools in large amount, so a result department had appealed to associated houses to embrace the ashram schools into Corporate Social Responsibility and to ensure that every tribal kid got their Right to Education. The requirement of the government was not limited to financial support, but also, asked for managerial skilled people to run the school effectively and point out the loopholes and the needs to fill the gaps

Brahmanandam & Babu (2016) A research paper primarily based on secondary data from various research studies including census data, committee reports on tribes, annual reports of tribal welfare ministry, report on Selected Educational Statistics, and NSS reports. To study the complex factors responsible for the lower level of education among tribes, review the effectiveness of various educational programs and their impact on tribes, assess the educational gaps, and suggest appropriate remedial measures to improve education. To boost confidence among the tribal children, local culture, folklore, and history were included in the curriculum. Since music and dance are the essential aspects of their cultural life, the approach may help in increasing their enrolment and retention at school. Likewise, the promotion of sports like archery, football, and other popular local sports was recommended for decreasing dropouts. The documentation, research, and promotion of tribal literature and

ethnology were suggested that constitute invaluable indigenous knowledge. To better understand the tribal cultures and their promotion, an adequate number of cultural research and educational centers in tribal regions are recommended and teach tribal history and culture at schools to tribal and non-tribal children. Specifically for nomadic tribes, the establishment of residential schools was suggested along with some essential criteria like: (a) location of the school at places where the weather is least harsh; (b) exceptional security for the children, especially for females for whom there should be women wardens; (c) parent engagement with the school by keeping them well informed of the curriculum and activities of their children; (d) Outreach with proactive efforts by Tribal Affairs Officials to approach every family and to help them make an informed choice to send their children to the schools; (e) children should be allowed to go back home during breaks and live with their parents; (f) student engagement at social gatherings, like village fair, wedding, etc.

CBPS (2017) A comprehensive report on reviewing the status of education in tribal areas in Maharashtra (CBPS, June 2017) stated that in India, the significant challenges experienced by the Indian education system over the last so many decades are that it has been extended with no alternative assurance of integrity specifically in the educational possibility or quality in education. The prime objective of the study was to evaluate the policies and programs linked to the education of tribal children in Maharashtra and to know the status and factors that act as a barrier to attaining the quality of education of tribal children. Report consisting of nine chapters. Chapter 1 includes the introduction and layout of the study. Chapter 2 shows the primary fieldwork conducted through the survey in a stage-wise manner considering the management type. The type of schools was included: publicly funded/supported school management types: schools run by the DoE through the Zilla Parishad (ZP), schools run by the TDD, and schools that are run by private managements but receive aid from either the DoE or the TDD (private-aided schools). The chapter highlighted that the Tribal Development Department budget was trifurcated: budgets for ST schemes, SC schemes, and non-ST students in tribal areas. It was also pointed out that despite various schemes and provisions for the education of tribal children; these budgets are limited to incentives, scholarships and fees, school infrastructure, hostels, and its facilities; however, the consideration is low. It was noted in chapter 3 the secondary data analysis and secondary literature to investigate the reasons for less enrolment in schools among tribal children. On the other side, it was noted that in

Maharashtra, the overall literacy rate is on a larger scale than the national average, but it shows that still, in comparison, within-state Maharashtra is lagging. Also, it was shown that region factors play an important role, where half of the rural tribal population are literate while the urban tribal population was in higher quantity. Between 2010-11 and 2013-14, there was an increase in private schools and a reduction in private-aided schools and government schools. Another finding was that Maharashtra was spending the highest expenditure on education due to the lack of enough free government schools to raise ST students in education. Another reason for poor participation in schools for tribal children in poverty and not having enough income in the family. Chapter 4 surveyed primary and secondary data on the school infrastructure and noted that schools had pukka buildings where one teacher was found in some schools per classroom. Ventilation in the classrooms was not appropriate for the students, and it was shown that in many Ashram schools, living space and classrooms were for the same usage. In tribal schools, sanitation and toilets are there, but the same cleanliness was a primary concern. Drinking provision was available, but for mid-day meals, there was no separate space. It was investigated that no proper boundary walls are built for safety and security purposes in ashram schools, including wastage of water through a different medium, health concerns, and insufficient space for teachers to live. Chapter 5 discussed the details regarding the school management concerns. Heads of the schools and teachers recorded that they faced several concerns in teaching tribal students. There are various barriers that students were facing like understanding of Marathi language, migration of tribal people, the difference in culture, and disconfirming home environments with their financial rollercoaster, and basic survival needs. The students were first-generation learning in their families. Hence the tribal parents did not understand the worth of education.

Chapter 6 described the inspection in classrooms initiated in limited schools from the perspective of curricular modules. Despite focusing on progression in a child-friendly perspective to education by SCF (2012) and NCF (2005), in-classroom there were no excellent teaching-learning materials provided and were not taught beyond the textbook contents in the classrooms and did not reinforce the tribal languages and identities in the classroom. Chapter 7 showed the tools used for the primary learning survey and a summary of the approach. Chapter 8 focused on the survey's central finding, which presented that all the children evaluated were half of the score. Lastly,

the final chapter presents the report's conclusion constructed from various data sources gathered in the study. It highlighted and argued various concerns for the tribal population's education and its outcomes. It was shown that there is a need for innovative methods and planning in teaching, increasing the resources for the same, and integrating inter-departmental coordination in pedagogic support systems for more sensitive and contextualized education.

Dapira (2017) studied to investigate the conditions of tribal education, and the government took a step to encourage education among the tribal community and the problems faced by the tribal to achieve education, and it was discussed in the study the literacy rate of tribal people and analyze the gap between all social groups also. In the study, Dapira mentioned that various programs and schemes were introduced for the development of the tribal population, and they were. Tribal panchsheel, which Jawaharlal Nehru initiated, Post-Matric Scholarship for Scheduled Tribe students' schemes helps in supporting financially in their professional and non-professional courses RGNF, Ashram School in Tribal Sub-Plan Area, tribal research institute, free coaching for ST children. Despite having various schemes and programs for tribal development, there are various obstacles to achieving the literacy rate of the tribal population, and the gap between them is always high. Challenges like economic conditions, the disinclination of parents towards education, infrastructural challenges, tribal languages, and irregularity of teachers. There was a recommendation on the challenges faced by tribal population to governments- awareness camps, street drama, counseling, etc. for awareness on the importance of education, teacher training institutes need to open in tribal sub-plan areas, constant inspection on the infrastructure of ashram schools and other schools too in tribal areas, career counseling programs need to arrange for higher secondary level and also provide scholarships, establish more residential schools for higher education. Diaspora concluded that although the government is initiating the development of tribal education, practical plans and programs need to establish to reduce the challenges faced by the tribal community.

Dar & Najar (2017) This study was conducted in Khanshaib tribal areas, a hilly region of Kashmir valley district Budgam. Gujjar and Bakkarwal constitute the largest, primarily sedentarized proportion of the area's total population. Tribal Education is seen as one of contemporary India's most emerging policy issues. Teachers teaching tribal children face a unique collection of challenges that arise

mainly from the complex tribal cultural patterns. Teacher interview was conducted to get valuable data to understand the research problem. Data were subjected to extensive content analysis to unveil the key trends and patterns in the data from the interview. The study found that the problem with teaching tribal children is their failure to adapt to conditions of non-tribal schooling. A disparity between school culture and children's family culture has developed a cultural mismatch, resulting in disciplinary problems, management problems, and low sensitivity of tribal children to academic activities.

Narwane (2017) had studied problems faced by Korku tribes in the Melghat region regarding their socio-economic condition in a Chilati village, the performance of Ashram Shala – the facilities, infrastructure, education, and sanitation and to understand in depth the condition of the tribal area and estimated the causes for applications or failure of schemes which the government provides in such regions for the community. In the study, around 188 villages of the Melghat region, including Chilati village, were selected. Forty respondents from the village and two Ashram Shalas, including teachers, students, local leaders in the community, parents, and other supporting staff. They must be from work tribes and populated in the same native place that incorporated age group between 20 to 50 years. The techniques used in the study were random sampling and purposive sampling, respectively, for Chilati village and Ashram Shala to gain information precisely and comparative ideas from the origin of the study area. The data was collected by the Qualitative and Quantitative methods for a broad and acute understanding of the problem. For Qualitative study, the ethnography method, i.e., scheduled interview, FJD (Focus Group Discussion), and observation techniques were used, and for Quantitative study, collection of data, its analysis, and interpretation were used. Findings had shown that Chilati village is primarily based on occupation in agriculture with the barriers and hurdles in selling their farm products in the market. Engagement in labor work or forest products was seen as minimal.

Due to the deficient availability of backup sources of livelihood, people from the tribe migrated to other places for their survival. Guidelines on buffer zone areas showed that prohibition on the development of industries, construction of dams, and roads should not be considered as work tribes have least to gain in the buffer zone, and it also affects the community's livelihood. The study also revealed that due to a lack of mode of transportation in the region, there is a rise in unemployment, and education is

also one of the significant challenges work tribes were facing, having one for students till the fifth standard. Another finding showed that in the Melghat region, Ashram shala contains an atmosphere suitable for the students, but the infrastructure including the location and space of the rooms, toilet facilities for boys and girls, and classrooms condition were the central and crucial problems teachers and students were facing. Apart from that the facilities of water and electricity which the schools provide were also not sufficient for the students as it was semi-government schools, where it was hard to manage by schools giving other facilities like meals for 3 times, milk, fruits egg, and other vegetables as the resources are far away from Ashram Shala. The major challenge the students are facing is the quality of education they are getting. With the availability of teachers in sufficient numbers, the quality of teaching was reported by the Panchayat members, alumina, and other village members. It was reported that most of the teachers were not from the tribal culture; there was a lack of sensitivity, absenteeism, knowledge of tribal culture, and a language barrier in the teaching-learning process. The study's questions raised were with the trending literacy ratio for tribal communities increases, but at the same time, the dropout ratio was also supporting to increase in the challenges for the tribes. The communication gap, quality of education, medium of instruction and livelihood, and frequent migration affected work children and their development.

Devara &Deshmukh (2017) Tackling under-nutrition is the single most significant risk factor influencing disease estimates at the global level. The government of Maharashtra undertook Annapurna Project to provide nutritious meals to Ashram/residential tribal school students. It is a centralized kitchen where to achieve optimal growth and development and thereby prevent morbidity. The primary objective determines the impact of these meals through centralized kitchens on underweight and stunted children—a cluster trial with parallel intervention and control arms. The state government selected tribal dominant Nashik and Palghar districts in Maharashtra to implement the centralized kitchen plan. The underweight children in the intervention and control groups were 36.9% and 31.9%, respectively. In the intervention and control groups, the percentage of stunting was 30.0% and 38.2%, respectively. 21.9% and 26.3% of the children were underweight at the end of the trial. As compared to the baseline, both groups showed an improvement. However, there was no significant difference in reduction between the intervention and the control group. Similarly, the intervention and control groups also reduced

stunting to 12.9% and 14.6%, respectively. The centralized and local kitchens in government tribal residential schools of Maharashtra are influential and essential in tackling undernutrition in Tribal children through regular nutritious meals.

Dicholkar (2018), in her study, contributed to the development of tribal children of Ashram-Shalas for their safety and secure educational environment. The study also emphasized the role of timely infrastructural services through medical and proper hygiene and health facilities and protection from abuses. The author focused on understanding the explanation for existing schemes for Ashram-Shala, and stakeholders facing the challenges and hurdles in implementing the existing schemes for Ashram-Shala Primary and secondary. Source data was used to collect and analyze the data. There was a use of the Socio-ecological model for a better understanding of the way any system was organized. For Secondary Data, reports, study visits, articles, visit reports, and other ways were used, and for Primary Data, telephonic interviews of State and non-state actors of Ashram-Shala. The duration of calls was 45 to 60 minutes. Qualitative data was collected for street-level bureaucrats. In total, 22 respondents were taken, 12 academic staff and ten from Administration staff. The interview was taken from two representatives also where they were working with child rights and child protection and one member of a nutrition project for Ashram-Shala working with an NGO. The study reveals the inconsistency that despite having schemes, proper infrastructure, and various programs for tribal children, the legal framework presented that policymaker and the sad reality were the alarming stages of deprivation. It was also investigated that street-level bureaucrats are administering it according to their comfort and beliefs due to the establishment of schools in remote areas. This makes children from tribal more vulnerable to their safety and security physically and mentally.

Dicholkar (2018) addressed the underlying causes of the deaths of tribal children in 'Adivasi Ashram shala' by questioning the administration of Maharashtra on the protection of children. Based on the central policy, Maharashtra has designed schemes to ensure infrastructural facilities in the residential school set-up. The primary cause for death, from the analysis of the death report, reveals is infrastructural mismanagement. Therefore, this study mainly addressed the paradox that the children's status reveals an alarming situation of deprivation despite many schemes, programs, and legal frameworks introduced by policymakers at the central and state level to ensure the protection of children. This study focused on understanding the

paradox in stakeholders' perspectives and interpretations of the policy and the circle of implementation. According to the findings, the central government has put the entire responsibility on the State to implement the scheme as per the region's needs. In the absence of guidelines from the central government to run and monitor the scheme, the State has made it more bureaucratic. Due to the school's remote establishments, street-level bureaucrats implement the scheme according to their solace and beliefs. This study revealed that this interrelated circle is making children more vulnerable to their physical safety and security.

2.2 STUDIES CONDUCTED OUT SIDE INDIA

Folds (1987) Knowledge about Australia's broad base of the social relationships between real Aboriginal families and communities and the schools that serve them is limited. Aboriginal people are well aware that education has helped to perpetuate the dominant society's ideology and values. What needs to be clarified is why efforts to Aboriginalise community schooling by education departments have usually failed. The answer suggested here is that education, and Aboriginalisation in particular, is not just a technical process as the anthropologists conceived it; it is highly social and political. At the same time, Aboriginal and white fellow businesses are considered wildly different realms in the city, the forced integration of indigenous language and culture into a white regulated school environment. In other words, little concern has been expressed about the social and cultural circumstances in which bicultural services are implemented. Examining the deeper forms in which reproductive processes are rooted in social interactions constitutes a radical shift in Australia from Aboriginal education. It is essential, however, because current viewpoints have proven inadequate. The rapid growth of independent homeland communities, particularly some of which adopt very different but equally radical approaches to schooling, is evidence of mechanistic approaches' failure to incorporate Aboriginal culture and language into the curriculum. These initiatives also reinforce the danger to Aboriginal inequality from over-generalizations and magic solutions. Of course, no preconceived model of education is likely to offer a magic cure. Community-controlled education provides the best potential future, and Indigenous teacher training and Indigenous migration into smaller homeland communities are likely to be crucial factors in achieving this

Wells (1991)The American Indian Education survey was conducted among 511 Native American tribal members, among whom 227 responded. The study found that 92% of Indian children attend public schools in the State. Less than 10% of Indian children attend Indian Affairs Schools Bureau or tribally run schools. Only 52% of Indian students are high school graduates. According to 62% of respondents, of those, 25% or less enroll in two- or four-year schools. Approximately 64% of tribal leaders indicated that 10% of their tribal members who enrolled in college received a degree. There are no Indian teachers in 46% of all schools. Indians attend. Over half (55%) have Indians listed on their school boards.

Head Off, Title 5 (Indian Education Act), and Johnson O'Malley are Indian-Open Federal initiatives. Native languages are not taught in 70% of the schools that Indian students attend. Slightly below half (48%) offer Indian history and culture courses. Priority educational needs were identified as educational literacy, vocational education, and tribal educator securing. The main obstacles include lack of funding and facilities, no incentives, and lack of support for the family. The study concludes that federal funding for Indian education is being increased, that prevention of dropouts and literacy education are becoming priorities, and that colleges and universities are developing Indian student academic support programs. Indian teacher instruction, tribal contributions to educational reform, native language teaching, history, and culture were also highlighted.

Hermes (2000) analyzed the assumptions people make about culture and curriculum. In the search of what prevents the idea of a culture-based curriculum in Native American schooling. The segregation of "culture" from the "academic" curriculum was attributed to the internalization of colonial structures. The "culture-based" (Native American) curriculum was superimposed on a curriculum that was already based on culture (Western- European). Some of the ways a static notion of culture is played out at one tribal school and the implications of these hegemonic practices were discussed. Moreover, some classroom practices that refuse an essentialist definition of "Ojibwe" culture were discussed as a basis for curriculum and instead acted to engage students in the process of making meaning in their classroom. To move beyond a destructive dichotomy that associates intellectual rigor with white Colour, thinking of culture as creating relationships and meaning was suggested. ST children's education is considered significant, not only because of the constitutional obligation but also as a vital contribution to the overall development of tribal communities.

Guice & McCoy (2001) This research explored digital resource use at two separate Native American tribal colleges, one in the southwest and one in the northwest. Ethnographic approaches were used to investigate the cultural problems involved in the tribal schools' use of computers. Site inspections of the two schools were performed. Reservation and school findings offered a description of the booking life and current device use. Extensive interviews with school administrators and teachers revealed information about the deeper cultural issues that underlie the reasons for the computer-related tribal choices. Findings indicated that the most critical issue affecting the use of technology at these two tribal schools was the attitudes of the tribes towards education. The most significant difference between the two tribes was identified as being the administrators' dedication and the educational interest of each tribe. Administrators at the Southwest reservation tribal high school were committed to improving the school and bringing it more resources. The same observation was not made at the Northwest reservation except for the one Technology Instructor. The author argues that the digital divide is caused by a lack of funds and resources by cultural values discrepancy.

Crawford et al. (2008) this study aimed to evaluate the differential effects of perceived discrimination on positive school adjustment among Indigenous children during late elementary and early middle school years by the form of school. The study uses 654 Indigenous children from four Northern Midwest reservations and four First Nation reserves in Canada. Within a structural equation framework, multiple group linear growth modeling is employed to investigate the moderating effects of the school type on the relationship between discrimination and positive school adjustment. Results show that students score relatively high on positive school adjustment at time one in all school types (ages 10-12). Unlike students in tribal schools for whom successful school adjustment remains stable, children attending public schools and those moving between styles of school display a decrease in school adjustment over time.

Additionally, for those attending public schools and those moving between schools, the adverse effects of discrimination on positive school adjustment are more significant. Possible reasons for this finding are addressed, as possible theories of why tribal schools can protect from the harmful effects of discrimination. Findings suggest that there is something that administrators in public schools serving Indigenous children may learn from their counterparts in tribal schools to improve academic

achievement. It is essential to become conscious of contradictory cultural beliefs that can manifest in classroom attitudes and interactions.

Crawford et al., (2008)Communal educational activities, conversations that take into account a cultural reticence to progress or disagree (e.g. a speaking circle strategy where everyone gets a turn), principles of shared interest and sharing, and most of all (and a lot of) positive cultural material can make the learning experience more enjoyable for Aboriginal children. Second, reducing experiences of discrimination by teachers, staff, and fellow students is critical to indigenous students ' academic comfort, especially for those moving from the relative comfort of tribal schools where they were the majority to becoming a small minority within the public school system. Discrimination should have real consequences and a good, safe process for reporting it. Third, it is essential to train and hire indigenous teachers and staff to know compassionate adults in authority positions who understand and value their culture. Fourthly, teaching and modeling cultural understanding, language, values, and traditions using cultural experts such as elders. Growing most significant in this context is that Aboriginal history is not the history of the American majority. It should be known, and there should be truthful instruction on cultural heritage.

2.3 IMPLICATIONS OF THE REVIEW OF RELATED STUDIES FOR PRESENT RESEARCH

The studies conducted on ashram schools for the status of different areas of India by researchers in their doctoral work and it's helped to give a better understanding of the current status of the ashram school in India. scheduled Tribes deployed in India. It gives a comprehensive view of the various assistance schemes currently underway and the problems they are facing. Various studies were reviewed to explore the problems and challenges faced by STs in ashram schools and to understand their needs. The studies have, to some extent, contributed to the systematic management of resources and needs. Studies related to the education of scheduled tribes pointed out that the medium of instruction, the poor economic condition of parents, teaching and learning methods related problems, locality of village and schools, teacher-related problems, and lack of proper monitoring are the major issues related to the tribal education. Scheduled tribe students have an only average level of career/vocational aspiration and they have lower career aspirations than general students.

Ashram schools have the main purpose to discourage the students away from an atmosphere that is not conducive to learning and the development of their personality and approach. Also, Malyadri (2012) found that According to the basic parameter of tribal society is community life that is expressed through the various cultural festivals and celebrations. If teachers can engage in these occasions by paying due attention to tribal culture, then they can create a strong village educational center. They are inter-village schools, they are established in areas, where normal schools cannot be established, and in most cases, backward tribal groups need to be covered.

Besides the impartment of formal education, emphasis is put upon physical activities, sports, games, dance, music, artworks, and handicrafts. These activities stimulate the mindsets of the students and they become more motivated toward learning. For the success of the schools, besides academic concepts, it is essential to organize cultural activities, so that schools are not just viewed as learning places but also as cultural centers. In these schools, there is a close interaction between the teachers and the students, they work in coordination with each other. Menon (2013) studied that The new schools opened in tribal areas to minimize issues, providing schools with facilities, tribal teachers' status and educational ability, the status of advanced curriculum and methods and teaching-learning material, enrollment and dropout information, evaluation system, and community engagement. These Single Teacher Schools started with many creative and revolutionary ideas in an isolated tribal area. Dicholkar's (2018) study reveals the inconsistency that despite having schemes, proper infrastructure, and various programs for tribal children, the legal framework presented that policymakers and the sad reality were an alarming stage of deprivation.

However, many aspects have been identified by reviewing the literature, which helps develop awareness about the various aspects of tribal education in general and residential schools in specific. Although several studies have been conducted on different aspects of Ashram Schools, a researcher has not come across a study on Ashram Schools for Scheduled Tribes of Gujarat. Hence the researcher felt to undertake a study in this area.

Here in the present study, the researcher has gone through 53 studies, out of which 47 have been carried out at National Level, while 06 studies have been carried out abroad. Out of these 50 reviews, six are based on projects carried out by National

level institutions like The Planning Commission, Vikas Adhyayan Kendra, UNESCO, TATA Consultancy Services, Center for Budget and Policy Studies (CBPS) NUEPA. Scheduled tribes deployed in India and Kerala. Various studies were reviewed to explore the problems and challenges faced by STs and to understand their needs. The review of related literature helped give a better understanding of the status of the ashram school in India and Gujarat State. It gives a comprehensive view of the various assistance schemes currently underway and their problems. The review of related literature and study has, to some extent, contributed to the systematic implementation of the present study. Studies related to the education of the scheduled tribe pointed out that the medium of instruction, poor parents' economic condition, indifferent attitude toward education, locality of village and schools, teacher-related problems, and lack of proper monitoring are the major issues related to the tribal education. Studies related to the educational, and developmental programs showed that many programs were implemented to develop STs. Scheduled tribe students have an average career/vocational aspiration level and lower career aspirations than general students.

Similarly, the adjustment of scheduled tribal students is average. Studies also showed that academic achievement motivation, mental health, personality, social competence, self-esteem, and creativity of scheduled tribes are comparatively lower. Studies related to tribal residential schools showed that the functions and facilities of schools vary in different places. The conclusions of the studies pointed out the shortcomings of tribal residential schools and highlighted their advantages. The review of all these studies helps a great deal to narrow down the pathway for the present study.

The studies directly focusing on the Ashram School have substantially focused on two components viz. Students' problems and facilities available in Ashram Schools. Besides, a very hazy picture of Ashram Schools emerges out of them as less uniformity is found in the findings as well as these studies are done mainly in the regions out of Gujarat. Very few studies have been done on the tribal schools in Gujarat.

The researcher feels the need for research that can put forth a comprehensive picture of Ashram schools for Scheduled Tribes in Gujarat in terms of their functioning, available facilities, rate of dropouts, rate of retention, objectives, and their latest numbers and finally, their growth, as it has been missing at present.