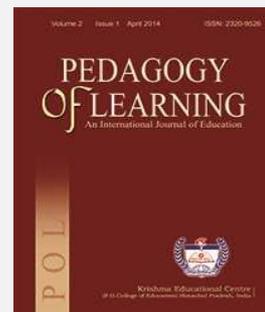


PEDAGOGY OF LEARNING (POL)

International Refereed/ Peer Reviewed
Journal of Education

E-ISSN: 2395-7344, P-ISSN: 2320-9526

Abstracted and indexed in: Google Scholar,
Research Bib, International Scientific Indexing
(ISI), Scientific Indexing Services (SIS),
WorldCat, Cite Factor,
Impact Factor: 0.787(GIF)
Website: <http://pedagogyoflearning.com>



Education for Sustainable Development of Tribes in India

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Article History:

Received: 15 July 2019, Received in revised form: 22 August 2019

Accepted: 10 October 2019, Published online: 10 October 2019

Abstract

The tribal community for a long time has not been able to realize their potentials due to low level of education and development. The UNESCO has declared tribal community as one of the focused groups. Further, development and education of deprived groups including tribes have been placed in Education for Sustainable Development goals. Education has positive impact among tribes in the context of their quality of social life and participation in political activities, demographic transition and economic development. It has been observed that development of rural villages has positively influenced school participation of children. It has been brought to light that education facilitates various aspects of tribal development: economic and social, perseverance of culture and eradication of prejudices, demographic transition and exercising freedom through democratic activities. Besides, it has been revealed that education of tribes is adversely affected by poverty, illiteracy, ignorance, social dogmas and prejudices. This paper focuses on developmental practices with reference to different level of education among tribes. The study peeps in to the nature of engagement of the tribals with formal schooling and extent of development reflected through formal schooling. The studies revealed that nature of engagement with reference to schooling among tribes with and

without elementary education are engaged in agricultural activities, wage labour, collection of forest produces and household works. Tribal adults having secondary and higher secondary education are engaged more in agriculture and business than other in above activities and the adults having higher education almost all engaged in service sectors. In terms of impact of education on household development, it has been observed that the tribal households having secondary, higher secondary and higher education had more earning than that of no schooling and primary education category tribal households. Most of the tribal households having higher education found engaged in service sectors and earned more than one lakh per annum. Major problems and constraints in getting education and development found are lack of educational institutions near to their habitats, poor access to schools for getting higher education.

Keywords: Education, Sustainable Development, Tribals

INTRODUCTION

Development is widely viewed as outcomes in terms of increasing per-capita income and the quality of life. Development as process can be defined as maximization of human potentials. Education regarded as an essential tool for achieving sustainable development¹. The tribal community for a long time has not been able to realize their potentials due to low level of education. Education is therefore, essential for tribal development. This fact gains ground through the experiment of different approaches to tribal development. This recognition leads us to see enormous possibilities of enhancing the quality of tribal life through primary education. Reducing their dreadful poverty by raising household income, bringing down the status of fertility and mortality; making them aware of health and nutrition, enabling them to have awareness and capitalize various schemes operated for their upliftment, discouraging child marriage and delaying the age of marriage of girls, exercising their freedom and overcoming cheating and exploitation by non-tribals: landlords, traders, contractors, political leaders, forest guards, government officials and others; participating in political activities and exercising their democratic freedom and gaining the social equality and participation in development programs significantly contribute towards transformation in tribal life.

Ethno-genesis

The largest ethnic groups in modern times comprise hundreds of millions of individuals (Han Chinese being the largest), while the smallest are limited to a few dozen individuals (numerous indigenous peoples worldwide). Larger ethnic groups might have divided into smaller groups and recognised as tribes, which over a period of time might have become distinct ethnic groups due to geographical isolation and endogamy from their parental ethnic group. Conversely, formerly separate ethnicities can merge to form a pan-ethnicity, and may eventually merge into one single ethnicity. Whether through division or amalgamation, the formation of a separate ethnic identity is called as ethno-genesis.

Ethnic concentration in Asia

About two-thirds of the approximate 370 million self-identified indigenous peoples are in Asia, enriching the region's enormous cultural and linguistic diversity. They have strong cultural attachment to and livelihood dependence on land and forests, and the natural

resources therein. There are different names, that governments and others use to refer to indigenous peoples collectively – like “ethnic minorities”, “hill tribes”, “tribal people”, “highland people”, “aboriginal people”, “native people”. Some of these terms are not appreciated by many indigenous peoples, since they often imply notions of cultural inferiority, “primitiveness” or “backwardness”.

Tribes in India

The most substantial populations of world’s indigenous people are in India, which constitutionally recognized as ‘Scheduled Tribes’ within its territorial boundaries. These various peoples (collectively referred to as Adivasis and tribal peoples) number about 200 million. The indigenous people in India have been residing in the hilly terrains of Northern and North-Eastern regions of India like the Meenas, Ladakhi, Lepcha, Bhutia (of Sikkim), Naga (of Nagaland), indigenous Assamese communities, Munda people of Chota Nagpur Plateau, Santali people of Chota Nagpur Plateau, Jharkhand, Bihar, Odisha, West Bengal, Assam, Nepal, Bhutan and Bangladesh Mizo (of Mizoram), Kodava (of Kodagu), Toda, Kurumba, Kota (of the Nilgiris), Irulas and others. The Jats are indigenous people of ancient India, and can be tracked down to 4th century BC.

Focus on Education for Sustainable Development

The UNESCO focuses on Education for Sustainable Development indicating education for the future which may build a better and fairer world for the 21st century. Specially, tribal community has been declared as one of the focused groups for development education. In the context of main streaming the tribals, the tribes need preparation for sharing common heritage in the main stream society and simultaneously dealing with their diverse sub-cultures (Panigrahi, 2002). Strategies have been undertaken to integrate ESD components into the education of tribes for their sustainable development. Strengthening the evidence base regarding ESD’s contribution to quality education and to achieve sustainable development objectives, education policies, plans and curricula have to be relooked and redesign. Education for Sustainable Development equips with the knowledge, skills and values to address social, environmental and economic challenges of different identified focused groups including tribes.

RESEARCH EVIDENCES OF TRIBAL EDUCATION FOR SUSTAINABLE DEVELOPMENT

Tribals are the relic of the past and that it is only a matter of time until they are integrated with the main stream¹. Tribal community like any other community has aspirations for enhancing the quality of life. But these aspirations are barely on the surface and depth of dreadful poverty in which they continue to languish and live. Overcoming these gaps between the quality of life and dearth of basic human amenities appeals the central part of the exercise of the development². In the 1970s and 1980s, a host of anthropological and socio-educational researches on tribal development in India came out highlighting the better living condition (Srivastava, 1970); positive relationship of education with economic development (Sachidanand, 1967); land and educational gap pre-placed with poverty and ignorance and lack of educational facilities (Khurana, 1978). A group of studies also brought to light the facts like: enrolment of children from the higher income level was found to be more than the

middle- and lower-income groups (Raj Gopalan, 1974) and economic hardship affected adversely the education of tribal children (Srivastava, 1981). Other studies found the facts related to the dreadful poverty of the tribals such as: about 95 per cent of tribal households were small farmers and landless labourers (Joshi, 1980) and majority of the tribal parents belonged to agricultural class having family size varying from five to eight in a large number of cases (Singh, 1981). The fact of social inequality such as the tribal community are considered as low in the social hierarchy and are being looked down by the neighbouring upper caste groups (Das, 1979); Christian mission schools have brought western traits to the tribal students and changes are found in both material and ideational aspect of culture (Ambashat, 1970) and education brought three fold benefits to tribes such as emancipation from forced labour, got their lands back and gained self-respect (Lakra, 1976). Education had positive impact among Naga tribe in the context of their quality of social life and participation in political activities, demographic transition and economic development (Sarkar, 1979). Another study related to policy analysis revealed that since the British time down the successive five-year plans, the policies have largely been based on micro prospective which doesn't reflect the tribal society's reality that is characterized by heterogeneity and intra and inter-group disparities (Sujatha, 1988). It has been observed that development of rural villages has positively influenced school participation of children (Govinda and Verghese, 1993, Das, 2006, Sahoo and Das, 2006, Das, 2009, Das, 2012).

Development is based on enlarging and optimization of human potentials which is possible through education as it's the gateway of access to knowledge. Education has been recognized as means of socio-political mobility and has a long-term impact on various aspects of society (Patel, 2016). Therefore, education has been identified as a basic human right and the base on which peace and development can be sustained and reach at par (UNESCO, 2017). It is education that not only creates awareness but also develop skill of learners thereby enlarging the choices of the tribal people. For traditional society like tribal community the fundamental features are always in favour of the maintenance of their socio-cultural tradition (Hina, 2010). Like others they also needed money (in cash) for their livelihood but it could not be at the cost of their socio-cultural tradition. It is easier to lose traditional values to acquire economic development. Day-by-day due to the impact of globalization, people are tending towards new economic order which might ultimately fade away their traditional values (Dash and Behera, 2010). Tribal development becomes a big challenge to the policy makers, administrators and social workers. Due to the inaccessibility to the hilly tribal areas and remote areas as also extreme variations in the climatic conditions, the tribals have not been able to share the gains of development equally with the non-tribals and as a result they have remained backward and poor. The Government has been trying to bring the tribals at par with the non-tribals by launching various developmental schemes such as the Integrated Tribal Development Programme (ITDP) and by allocating separate funds for their upliftment, but still there existed vast variation in the levels of their living standards. The rural credit institutions have emerged as catalytic agents in providing credit for the economic betterment of tribals, but the level of utilization of rural credit by the tribal communities was poor and uneven in most of the tribal belts. Operational performance of credit institutions, the borrowing pattern and repaying capacity of tribals and impact of rural credit on their socio-economic development, are all different from one tribal region to another

and even within the same region due to age-old, social, economic and cultural handicaps coupled with environmental factors. Indebtedness has been considered as one of the most vicious causes of the exploitation of tribals in the country. In fact, the tribal economy is essentially non-monetary with little cash surplus being generated. Once debt has been incurred, it was very difficult to be repaid by the poor tribals, even over generations due to exorbitant interest rates and lack of knowledge of repayment terms and rates of interest rates; and at times, absence of documents. This was because of the usurious rates of interest being charged by non-institutional agencies in the tribal areas in spite of various Acts passed by State Government (Rathnam, 2005). In the context of administration of tribal development, it is observed that delay in forwarding the application of beneficiaries; cumbersome rules and regulations; negative attitude of the bank officials in giving consent letter and sanction of the amount to purchase the scheme; delay in sanctioning the scheme by the financing agencies; illiteracy of the beneficiaries and their ignorance of office procedures; losing wages while visiting pillar to post in getting the schemes were the major problems they encountered in availing the schemes (Rao *et.al*, 2011). With the massive land alienation to large scale industries by the investor in the name of development, tribals have been under pressure to look after their families and to work in the field. Most of the tribals had lost their traditional livelihood (Nath, 2010). In the course of time Tribes had become aware of the importance and power of money; they have also known the ways in which they have been systematically deprived of control over their resources; they aware about unity and leadership which help them fight against inequality and unjust systems (Srivastava, 2010). Even they have been faced feudal colonial domination, caste prejudices, illiteracy, poverty and isolation. The status of tribal society in the wider national context has been perceived as segment and autonomous. The tribes are little linkages whatsoever with the happenings of the mainstream civilization as general portrayed as discrete categories (Chaudhuri, 2004). Regarding health care, the tribals are inclined to use modern medicines for any critical ailment. They are aware of the good effect of family planning and many of them adopted it. The use of modern appliances like radio, televisions and other modern sophisticated gadgets shows that the tribals have developed a passion to change their style of life, living and livelihood in tune with the changing times (SCSTRTI, 2015). Tribals spent the lion share of income for food item and beverages. Most of the families have low income and no saving habit at all. They suffer from problem like unemployment, underemployment, and low productivity in agriculture which causes for poverty among tribals (Samal and Patra, 2015). Most of the people had traditional houses having the roof of straw or tin sheets and semi pukka houses with two or three rooms. Household having working member in tertiary sector have pukka house constituted are very negligible. However, all most all households have electricity connection. In the course of time, they have started to go to government hospital for medicine and treatment. Most of the households have been availing irrigational facility properly (Ramya, 2014). In terms of possession of land, most of the people have no land at all, where almost households depend on agriculture for their earning. Even most of the households have less than 10000 rupees per annum as their total family income. The quality of living among tribals with regard to their access to healthy housing, sanitation, drinking water and other essential household amenities, to assess the education and health status of tribals living in these village, to assess the socioeconomic condition of tribals there is no sanitation facility in the houses of tribals, as cent percent of people still resorting to open defecation, not having

even a pit toilet. As far as, access to safe drinking water is concerned, tribals collect drinking water from open-well. Very negligible households possess radio sets and television, it because of lack of electricity facilities in the tribal habitations (Dung and Pattanaik, 2013). People from this segment recognized as economically weak, educationally backward and no major participation in service sector (Pandita, 2015). Their living condition has been affected by a number of problems such as poverty, hunger and malnutrition, unhygienic practices, lack of education, and poor economic background but the access to education can reduce the poverty by raising individuals income (Fox and Sohnesen, 2012), bringing down the status of fertility and mortality, making them aware about health and nutrition (Sabates, 2013), enabling them to be aware for their upliftment, discouraging child marriage and early birth (EFA, 2013), exercising their freedom and overcoming cheating and exploitation by other people, participating in political activities and exercising their democratic freedom and gaining the social equality and participation in development programmes. Even after the several developmental interventions, still tribal communities stand behind social inequalities (Sivanand, 2001). Government recognized these communities as marginalized section in the country. Surveys undertaken by government revealed low level of educational achievement of tribal communities in various regions. Some regions like north- east states have achieved remarkable literacy among schedule tribe and the resign of central India are still lagging behind this. Financial difficulties and landlessness which force the tribals to work as wage labourer and as marginal farmer (Rout, 2015), engagement of children in household, agricultural activities and seasonal migration have been affected adversely the education of tribal children (PEO, 2010; Sujatha, 2016). The fact of social and gender inequality (Koujianou-Goldberg and Pavcnik, 2007; Aslam, 2013) prevailing due to lack of education and it considered the tribal community as low in the social hierarchy (Das, 1979). Besides, it has found that family having higher level income have more positive perception towards education and high enrolment of children in school than that of the lower income level family (Raj Gopalan, 1974; Puhan, 2016) which shows the positive relationship of education with economic development (Yang, 2004). Changes have occurred in tribal communities as a result of several developmental initiatives undertaken by Govt. and NGOs (Mishra, 2008; Mishra, Sinha and Berry, 1996). Introduction of formal education in tribal areas as a part of social change and national development programmes has changed their life in all respects (Mishra and Joshi, 2015). Exposure to changing world, social relation with outsiders, interaction with other culture and education have brought changes with positive impact among tribals in the context of their conditions of social life and participation in political activities, demographic transition and economic development (Sarkar, 1979; Sinha and Behera, 2009; SCSTRTI, 2015) but there is inter variation among the tribal communities even in same geographical location. Education facilitates various aspects of tribal development: economic and social, perseverance of culture and eradication of prejudices, demographic transition and exercising freedom through democratic activities. At the same time, the education of tribals is adversely affected by poverty, ignorance, social dogmas and prejudices. Having rediscovered these facts the studies suggested education and economic development have to run simultaneously with well-fitting to their culture. The need is therefore, to study how do the education contribute towards living condition of tribals at a time when more enlightened safeguards, approaches and intervention strategies are operating through various government and non-government agencies.

All these studies brought to light that education facilitates various aspects of tribal development: economic and social, perseverance of culture and eradication of prejudices, demographic transition and exercising freedom through democratic activities. At the same time these studies revealed that education of tribes is adversely affected by poverty, illiteracy, ignorance, social dogmas and prejudices. Having rediscovered these facts the studies suggested education and economic development should go hand in hand well fitting to their enriched culture.

The present paper therefore, zeroes in on to study how do the education, development and participation of tribal children contribute towards quality of tribal education at a point of time when more enlightened safeguards, approaches and intervention strategies are operating through various government and non-government agencies.

Research Experience (Majhi and Das, 2018)

The present study zeroes in on developmental practices with reference to educational attainment. The study peeps in to the nature of engagement of the tribals with formal schooling and extent of development reflected through formal schooling. Further, the investigation tried to bring out the problems and constraints forcing the tribals to live a life of vulnerability.

OBJECTIVES AND METHODOLOGY

1. To explore the nature of engagement with reference to education.
2. To explore the impact of education on household development.
3. To explore the problems and constraints as perceived by households in getting education and development.

The present study was specified on education and development among *Gond* tribe. The villages having *Gond* tribe concentration was considered for inclusion in the sample spreading in the Odisha state. Although this study was confined to explore the impact of education on the magnitude of development of a particular tribe like *Gond* tribe, the findings may be utilized for the education process operating for improving the development of other scheduled tribes.

This present study was meant to reveal the data on education and other dimensions of development indicates its explorative nature. Hence, Intensive field study design was adopted in conducting the study. The households from Gond tribe were the population for the study. The Gond tribals mostly concentrated in five district of Odisha such as Nabarangpur, Nuapada, Balangir, Sundargarh and Sambalpur. For the present study Balangir district was taken into account. To draw the sample for the study two Gond concentrated villages were considered. The sample for the present study was drawn adopting purposive sampling procedure. As per the availability of households, seventy-three households were taken as sample. The selected tribal households from Gond concentrated villages were the units of the study. All the relevant tools were developed by the researcher. As the study is explorative in nature, it was necessary to collect qualitative and quantitative data. In order to gather relevant data, the following tools were used in the study. The investigator personally visited the field i.e. selected Gond tribal concentrated villages for data collection. In order to get data from the

respondent, the researcher first contacted them and established cordial relation. The data related to educational status and nature of engagement was collected by using household information cum observation schedule. The data related to perception of the respondents on impact of education on development and problems and constraints in getting education and development was collected by using semi structure interview schedule. Besides, the researcher also used the techniques like collecting anecdotes and field notes. Qualitative data analysis techniques were employed for analysis of data. Percentage, graphical presentation, content analysis and other relevant techniques were used in the process of data analysis.

MAJOR FINDINGS AND CONCLUSIONS

- i. Nature of engagement with reference to schooling revealed that among persons attended elementary education and with no schooling have no big difference, they all are engaged in agricultural activities, wage labour, collection of forest produces and household works. Adults having secondary and higher secondary education are engaged more in agriculture and business than other above activities and the adults having higher education almost all engaged in service sectors. However, there is least any household of no schooling category considered business as a source of income.
- ii. In terms of impact of education on household development, it has been observed that the household having secondary, higher secondary and higher education had more earning than that of no schooling and primary education category households. Most of the households having higher education found engaged in service sectors and earned more than one lakh per annum. In case of participation in socio-cultural practices no such difference were found except the seasonal migrant families who could not celebrate some of the festivals like *Chait jatra*, *Boil jatra* and *Charu puja*. Casting vote and participation in Gram Sabha revealed the fact that every household involved in the electoral process except households those seasonally migrated to the brick construction sites. But the persons having higher education not casted vote because of engagement in service sector. The households having higher education not interested in participating in *Gram Sabha* meeting by saying that they have no work and the matter discussed in the meeting not to work for them. In terms of drinking water, most of the households availed tube well as the main drinking water source. Highly educated people preferred to afford bore well as the source of drinking water. All household having no schooling; almost households having primary education, secondary education, higher secondary education and negligible (33.33%) households having higher education never built toilet and it was expressed by them that they have been practicing open defecation since time immemorial and hesitate to use toilet within house premises. In contrast, negligible households having primary education (4.55%), secondary education (10.34%), and higher education (33.33%) had toilet. But it was used by female members, sick persons and during odd (night) time and only 3.45% household having secondary education using toilet by all members as they felt shame to defecate in open place. Only 25% households having secondary education and 50% having higher education had bathroom facilities and used by everybody of the family whereas other people of the community used to bath in pond and river. It was found that the people of the Gond community mostly suffered from the diseases like fever, diarrhea, eye related problem, joint pain. Fever and diarrhoea

were common diseases in the community. In this line, all category of households were suffered from fever in last one year. Every household when any member suffered in any health problem, first consulted to *Kabiraj* and took medicine as instructed. The disease not cured by the medicine of *Kabiraj* then people visited hospital. For the disease like fever and diarrhoea no body visited hospital; only used the medicine given by *Kabiraj*. Consultation with *Gunia* for treatment of diseases was found very less. In case of failure in treatment by *Kabiraj* especially for children below three years and the patients not cured in medical at nearer town; they were taken to *Gunia*. This was practising by every household ranging from no schooling to higher education. Living in *Khapar* house by the Gond tribals is found among half of the household belonging to no schooling category (50%) it has been decreased with increasing the level of education. On other side, households living in pukka houses with no schooling and primary education, constructed under government housing scheme where as some of the households having secondary education, higher secondary education and higher education, constructed under government scheme and others constructed by their own money. In terms of using electricity, negligible number (9.90%) of households of no schooling category availed the source. On other side, this source availed by most of the households having primary education (58.62%), elementary education (66.67%), secondary education (75%) and higher education (83.33%). Possession of assets among the Gond tribals revealed that around every household of all category possessed mobile phone. Very few households possessed television and fan of households having no schooling and households having elementary education category whereas almost households having secondary education, higher secondary education and higher education possessed TV and fan. Possession of motor cycle was found in the every category of household. Four-wheeler van was possessed by on household having higher education (16.67%). Tractor was possessed for use in agricultural activity and carrying goods by household having secondary education (16.67%) and household having higher education (16.67%).

- iii. Problems and constraints in getting education and development of Gond tribal revealed that in getting education, lack of educational institutions near to their habitats, poor access to schools for getting higher education. To provide economic support, every student from primary to higher were engaged in cattle grazing and work as helping hand in agricultural activities, collections of forest produces, and household activities. Apart from this, it was found among the students of elementary and secondary that they felt difficulty in study as irregularity in classes, found no time for study due to engaged in household work, and lack of interest in study. On the parents side, they expressed have interest to educate their children. But they felt spending for education of the child is extra burden on household economy and do not see any immediate benefit by educating the children. In addition to this, practice of seasonal migration occurred as big hurdle in the way of giving educational facilities to the children by their parents. In case of economic wellbeing of household, the problems and constraints were low level of income among Gond tribals; the nature of engagement of the people in agriculture is seasonal. As there is lack of irrigation

facilities, cultivation depended on rain water. After the harvesting of grains, they sold in low market price to the middle man instead of RMC. Irregularity in rain add the pain for the farmer by create drought situation. Along with, limited sources of income like agriculture, wage labour and collection of forest produce lagging the Gonds in economic deprivation. Seasonal engagement in agriculture reduces other job opportunity at the region. Constraints of participation in economic empowerment activities such as lack of participation in SHGs, lack of saving habit and bringing loan from money lender brings again burden on the household. In socio-cultural participation, economic pressure on household increases in organising ceremonies and rituals as the organiser household has to give meat feast to the community member and invited person. As it has been an integral part of ceremony and rituals in the society, the household having low income could not able to do all such things with own earned money, bring loan from *Mahajan*. Non-participation in traditional festivals is due to the seasonal migration. Problems and constraints in participation in democracy revealed that practise of seasonal migration brings hassles to the households having practice of seasonal migration could not participate in casting vote, participation in *Gram Sabha* meeting and other such practices and lack of participation of persons having higher education in democratic practices has been a phenomenon. The person having higher education and engaged in service sector could not participate in electoral process and attend meeting like *Gram Sabha*. Even other household members of the households having higher education not had interest in these activities. In healthcare practices, almost all the households expressed have no interest in using toilet within the premises of house. The cause expressed by them that they have been practising open defecation practices from time immemorial and have no felt any problem in such practice. The households having education have interest to build toilet, but as the neighbour houses are attached to the house, they could not build the toilet. Even there is no place to build toilet nearer to house. Lack of healthcare facilities at a walking distance brought problems to tribal health care. They depended on the private health practitioner for treatment of ailment. Even they have lost/forgotten traditional ethno medicinal practices and have no such supporting economic background to utilize the hospital facility in the town which situated far from habitation. In communication and mobility, Gond tribals of the region use regional language i.e. Sambalpuri in conversation among community member and with others. Even almost have no knowledge about own language *Gondi*. Almost all households possess mobile phone for voice communication purpose. Most of the households having no schooling and primary education seasonally migrated to brick construction sites wage labourer. It was found that possession of transportation means by households determined their level of income and nature of engagement. In getting household facilities, provision of getting pukka house, and other facilities are now not a distant dream. Still the tribes face difficulties and exploitations in availing these benefits. Most of the households have been getting houses under government housing scheme every year. But the process of releasing fund to the households is delayed, for which the households suffered to bring loan from money lender to complete the construction of house. In terms of connection of electricity, almost households having primary to higher education availed the facilities except some family of seasonal

migrants. But in case of households having no schooling, most of them migrated as labourer to outside for long time and lagging behind economic hardship could not get the facility. The facility of getting gas as fuel for cooking, no single household availed because of unavailability of filling station nearer to their habitations. On the other availability of wood at hand made them usual to primitive practice of preparing food. In terms of possession of technological equipment for agriculture, entertainment and comfortability of life, the households having low income level, could not possess of which they felt not need to keep. Problems and constraints in lifestyle practices revealed as the consumption pattern for food among the Gond tribals vary from household to household. The variation in food consumption more refers to level of income and nature of engagement than of level of education. However, households engaged in service sector having education and households having education of any level engaged in agriculture and business consume nutritious food comparatively to the households having no schooling and engaged in labour force. Consumption of intoxicant and taking beverages found more in households engaged in labour force than of households engaged in other sectors.

IMPLICATIONS OF THE STUDY

The study has many seminal implications for the persons and agencies who are involved in the process of development and education among tribals. The findings of the study trigger off some categorical implications for the policy makers, government and non-government educational planners, school administrators, parents and community members and also for the NGOs who have a significant role in improving education of tribal people along with development. Findings of the present study may be utilized by these stake holders in their working fields.

Making Education reaching in Tribal villages

- As the people of the Gond tribe has started considering education as necessary and sending their children to schools, the information on various developmental initiatives might be disseminated to the tribal communities through education.
- The policy makers and education planners must do policy exercise for tribal villages and regions. Specific provisions and incentives be identified and used for education of tribal children and community.
- The administrators, programme implementers and monitoring authorities must give attention on proper implementations of various schemes and incentives in education of tribal population.
- The NGOs must consider the tribal groups and areas for their interventions and care in providing support in educating the tribes.
- The education functionaries and teachers have to take a major role and they must show their will and attitude in accepting, educating and enabling the tribal community and their children in getting education.
- The tribal community need to participate in promoting the education agenda of their own community. They must raise the issue of quality education in their gramasabha,

SHGs and School Management Committee. They must interact with the teachers and education functionaries regarding their schools and education of their children.

Creating Awareness about Tribal Development

- Steps should be taken to make the people aware about various development schemes and programmes as it is not so difficult to create awareness, as almost of them have attended formal schooling and through this successful implementation of schemes and programmes, the tribal community can be led to enhance their quality of life.
- The policy makers and administrators should adopt need specific developmental programmes with reference to tribes and region for tribal development.
- The programme implementers and monitoring authorities should give attention on proper implementations of initiatives for tribal development with respect to tribal culture.
- The NGOs should give attention on development of quality life by creating awareness about the different initiatives undertaken for tribal development. Besides, they should take steps to encourage for participating in education which helps in creating awareness.
- The education functionaries and teachers might help in creating awareness about various schemes and programmes undertaken for development of tribals.
- The tribal community members need to participate in awareness programmes of their development. They should urge for organising interaction meeting with developmental field functionaries and teachers to know about the development programmes taken for them.

Enriching Knowledge-based Agro-Economy

- The practice of seasonal migration occurred due to unavailability of income generating opportunities; seasonal nature of engagement in agriculture can be made all season engagement by provision of lift irrigation system, provision of market in the region for selling of agriculture and forest produces. For improving the economic condition of people govt. should establish agro-based small scale industry to engage the people on the basis of their education and ability.
- The policy makers and administrators should considered to establish skills based training institutions such as making equipment from wood, food processing and should provide the region with road connectivity for transportation.
- The programme implementers and monitoring authorities should considered the initiatives as most necessary and make effort to implementation without delay.
- The NGOs should initiate to provide vocational training on making pressed leaf-plate, fragrant sticks and pickle of variety fruits etc. by utilizing forest produces. The tribal community need to participate in skills based training programmes and cooperate the government agencies and non-governmental organisation in agro based small industry in the region.

Preparing Tribal Buds for Future

- The implications of the study focuses on making school environment resource-rich, improving children's participation in schooling process and making curriculum and teaching-learning activity learners friendly. The present curriculum at primary level needs to be redesigned incorporating the emerging transformations in socio-economic life such as the concept and utilization of Aadhar, concept of Swachha Bharat and its practices at school and village level, *jandhan yojana*, demonetization led cashless payments and purchases, skilled vocations, understanding goods and services tax system, digital activities, use of smart phones and various educative and utility driven software applications in day-to-day life. This wide range of activities will reshape the education of tribal children and consequently the community will be educated by these children nurturing thereby sustainable development in different tribal regions of the country.

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Recommended citation of this article:

Das, B.C. and Majhi, C. (2019). Education for sustainable development of tribes in India. *Pedagogy of Learning*, 5(4), 01-16. Available at: <http://pedagogyoflearning.com>.