Tribal Education In Search of Quality

Edited by
Dr. Surojit Sen Gupta

Tribal Research and Cultural Institute,
Govt. of Tripura, Agartala

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Foreword

There exist a substantial amount of literature on the condition of tribal education in India. The contends that the different perspective adopted for educational development of tribal communities fail to adequately address the specific disadvantage characterizing the tribal population and that one of the major constraints of tribal education at the planning level is the adoption of a dual system of administration. Along with this it is also observed that due to the language barrier the tribal children are unable to establish communication link with the teachers and thus leading to the termination of their education in some point or the other. Praitichi Committee Report (2002) identifies cost of schooling, lack of motivation of teachers, lack of inspection, and increasing dependence on private tutoring to be the main hurdles in the path of education for tribal children. In this background, a clear analysis of Quality Education with Special Reference to Tribal Education in this region of India was therefore urgently needed.
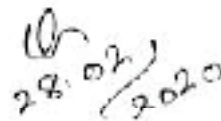
Keeping this view Dr. Surojit Sen Gupta, Assistant Professor, Department of Sociology, Maharaja Bir Bikram College, Agartala, Tripura, took the inititative to organize a National Level Seminar on **"Quality Education with Special Reference to Tribal Education"** in collaboration with the Tribal Research and Cultural Institute (TR & CI) Government of Tripura, Agartala and which was sponsored by the Ministry of Tribal Affairs, Government of India, New Delhi.

This book is a systematic collection and presentation of the papers presented at the National Seminar. I strongly believe that

the articles included in this book hint the need for serious plans and programmes relating to "Quality Education with Special Reference to Tribal Education".

I wish this book reaches the attention of the policy makers, planners and administrators which will be of immense help in this field. My congratulation to the editor of this book Dr. Surojit Sen Gupta, Assistant Professor, Department of Sociology, Maharaja Bir Bikram College, Agartala, Tripura, for his painstaking efforts and dynamism for editing this volume so brilliantly or else this venture might not have seen the light of the day.

28. 02/2020

(D Debbarma)
Director,
Tribal Research & Cultural Institute,
Government of Tripura

Dated, Agartala
28ᵗʰ February, 2020

Message

The quality of learning activites has traditionally been defined in terms of the inputs to a programme, institution or system preferably, measures of outputs (especially levels of learning achievement and graduation rates) used as substitutes for or at least complement the input measures. The definition and analysis of learning quality depends exclusively on input-output measures. It has also been succinctly put in the national policy on education as "access with success".

In the above context the Department of Sociology, took the initiative for exploring the issue on Quality Education with Special Reference to Tribal Education in North-East India in general and Tripura in particular which is the homeland of numerous tribal communities. And organizing this seminar seems to be highly significant in the present day context which provided an open academic platform for deliberation, discussion and debate on the theme of the seminar. I do hereby congratulate Dr. Surojit Sen Gupta, the Organizing Secretary and the Editor of this book and all those who made this seminar a grand success. I also expect to see similar and much more academic endeavours, like workshop, seminars, symposium, and conference in the college in the days to come.

Principal
(Dr. Sambhunath Rakshit)
Dated : 16th August, 2018   **Maharaja Bir Bikram College**
Place : Agartala   **Agartala, Tripura**

Preface

India is a home to large, variety of indigenous people. The tribal population represents one of the most economically impoverished and marginalized groups in India. With a population of more than 10.2 crores, India has the single largest tribal population in the world. This constitutes 8.6% of total population of the country (Census of India, 2011). Education is one of the primary agents of transformation towards development. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. It is an activity or a series of activities, or a process which may either improve the immediate living conditions or increase the potential for future living. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. Literacy and educational attainment are powerful indicators of socio-economic development among the tribal groups in India. Education, especially in its elementary form is considered of utmost importance to the tribal. It is crucial for total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsider on equal terms. Despite the sincere and concerted efforts by the Government for the overall development of the tribes, they are still far behind in almost all the standard parameters of development. They are not able to participate in the process of development, as they are not aware of most of the programmes and policies made for their upliftment. This is mainly due to high incidence of illiteracy and

very low level of education among the tribal people. Hence, the educational status of the scheduled tribes and role of governance in this direction are highly essential. It is well known that the educational background of tribes is discouraging compared to the rest of the population.

Education is an important avenue for upgrading the economic and social conditions of the tribes. The cognitive qualities of tribal children have to be viewed and evaluated taking into consideration their ecological and cultural contexts. A related and more important lesson is that tribal children are neither culturally inferior nor cognitively less competent than the children of other groups. A programme of schooling, which does not pay attention to the ecological, cultural and psychological characteristics of tribal children, is highly unlikely to make any significant impact. Linking school education with life, in general and the needs of the tribal communities in particular is a most important step that requires serious attention. Tribal children have very low levels of participation and success in school education programme. A clear policy for local language use in schools is necessary for inclusive growth. Development of primers in the tribal dialect involving content from the local context will go a long way in ensuring children's active participation in the learning process. If Government will not take some drastic steps for the development of tribal education, the status of education among tribes will be a story in distress, despair and death. Hence, time has come to think it seriously about tribal education and inclusive growth. Therefore, there is an urgent need for various government and non-government interventions to address this problem.

From this perspective, it has been felt necessary to address the issue of Quality Education with Special Reference to Tribal Education in India in general and Tripura in particular keeping

an eye on the fluidity of this north-eastern state and its various paradigms, and to find out the probable way-outs in this regard which is undoubtedly a great step forward in this direction. Keeping this view point the Department of Sociology, Maharaja Bir Bikram College, Agartala, Tripura, has organized a National Level Seminar on "Quality Education with Special Reference to Tribal Education" on 18th and 19th April, 2018 in collaboration with Tribal Research and Cultural Institute (TR & CI), Government of Tripura, Agartala, sponsored by the Ministry of Tribal Affairs, Government of India, New Delhi, which provided a platform to the academicians, researchers, and many others to analyze on the theme of the seminar.

The present volume is a collection of articles and research papers presented in the seminar and subsequently revised by the authors in the light of the discussions which followed the presentation. The various chapters in this book cover wide range of issues under its theme "Quality Education with Special Reference to Tribal Education". Contributors discuss, explore, examine and observe the nature of problems, challenges and prospects both in theoretical and empirical – pragmatism. Many critical issues and problems in the field of tribal education came in the forefront by the paper presenters like medium of language, location of the village, economic condition, attitude of the parents, teacher related problems, lack of proper monitoring to mention some with regard to quality education with special reference to tribal education. Some other deliberations highlighted that quality is the central point to education. It is important because it instills the soul and life to the education. Education without quality has no meaning because it cannot respond to the social demands. As quality depends on two basic things i.e., redesigning the system in terms of content teaching methods and providing the basic

values in curriculum, so quality education is indicative of the extent to which educational objectives are realized, and therefore, tribal education is also no exception to this. Thus, we are hopeful that all the deliberations made in this seminar touching from the best practices on promotion of quality education, the different challenges and opportunities on quality education to policy dimension for strengthening quality education with special reference to tribal education will be beneficial to the educationist, policy-makers and administrators to change their lens. We hope that this volume would make a modest contribution in the field of quality education with that of tribal education and serve as an inspiration for further research for shaping the future of tribal life for their holistic development.

The editor laid hand in editing task, yet neither the editor nor the college nor the publisher claims the responsibility of the papers. Views expressed in the papers are entirely of the authors concerned.

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Acknowledgement

Social Sciences, Guwahati, Assam, and to Dr. Sharmila Chattaray, Head, Department of Sociology, Tripura University, Agartala, Tripura, for their deep knowledge generously exposed at the disposal to the participants during the seminar as Resource Persons and also for charing the different technical sessions of the two days National Seminar. Thanks are also recorded to all the paper presenters and participants for their innovative thoughts and their deep concern related to the theme of the Seminar.

I would also like to extend a heartfelt thanks to all the faculty members of Maharaja Bir Bikram College, Agartala, Tripura for their active help and support during the Seminar. A special thanks goes to Dr. Surajit Sen, Head, Department of English, Dr. Mukesh Mitra, Head, Department of Physical Education, Sri. Indrajit Saha, Post Graduate Teacher, Department of Philosophy and the teaching fraternity of Sociology Department that is to Ms. Lalmalsawmi Sailo, Ms. Seuli Das and Ms. Tracy L. Darlong of Maharaja Bir Bikram College, Agartala, Tripura, for their stupendous support and ever abiding encouragement for making the Seminar a grand success in-spite of their hectic academic and other engagements.

Finally, I express my indebtedness to Tribal Research and Cultural Institute (TR & CI), Government of Tripura, Agartala, for taking all the pains for bringing out this volume with great precision and noteworthy elegance.

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Speech

Mevar Kumar Jamatia

I am very happy to be present in this National Seminar on "Quality Education with Special Reference to Tribal Education"(Primary, Secondary and Language Problem). I am really grateful to the organizing committee of the National Seminar for inviting me to this august seminar.

Education is the backbone of a nation. It plays a vital role in the life of every human being. It is very important in the development process of a society. Over and above, education is considered as one of the most important indicators of overall development of a country. In India, the importance of education is highlighted in the Constitution. According to the Constitution of India, it is the duty of the State to provide for free and compulsory education for all the children belonging to all sections of the society including Scheduled Tribes, Scheduled Caste and Other Backward Communities. Article 45 of the Constitution is under specific regarding obligation of the State. It directs the State to strive to provide free and compulsory education up to the age of 14 years. Article 46 of the Constitution directs to promote with special care the education and economic interest of the weaker sections of the society particularly the Scheduled Tribes and Scheduled Caste.

In order to fulfill this noble objective of the Constitution, both the Central Government and the State Government have been taking keen interest in increasing the literacy rate in the Country. The Government of India constituted several Education Commissions and Committees from time to time to suggest reforms in the educational system in the country. Right to Education Act is one of the initiatives introduced by the Government of India in the recent past.

Historical Background

Tripura is one of the smallest States in the North-East India. It was a Princely State ruled by 184 Kings of Tripura. It is a tribal inhabited State based on its primitive culture and tradition. The Princely Tripura State was merged with the Indian Union on 15th October, 1949. Thereafter, Tripura was administered by the Chief Commissioner appointed by the Government of India. The Tripura Territorial Council was constituted in 1956 with a total member of 32 out of which 2 were nominated members.

The State of Tripura was granted the status of full-fledged statehood on 21st January 1972. As per the Census 2011, the total population of the State is 36, 73, 917 out of which the population of the indigenous people is 11, 66, 813. There are two racial groups in Tripura namely **'Indo-Aryans'** represented by the Bengalees and the **'Indo-Mongoloids'** represented by the indigenous communities like Tripuri, Riangs, Jamatia, Noatia, Kuki, Halam, Chakma, Mog, Mizo etc.

Education is one of the pillars of modernization. Literacy growth rate is an indicator which through the educational growth can be measured partially. As Tripura was a Princely State prior to her merger with Indian Union with limited resources and infrastructures, the States was far away from the modern educational system. The process of modernization started from the last quarter of the 19th Century. However, the literacy rate was very poor in the State due to lack of proper educational infrastructures at that time.

As you know, majority of the indigenous tribes of Tripura like other tribes of India have no script of their own. Naturally, there is no question of importing any formal education through their own mother tongue. During the period of the Princely State, the Kings would not manage to set up sufficient number of School due to limited resources. However, the attitude of the Maharajas towards modern education is highly appreciable. During the last three quarters of the Maharajas rule, the literacy growth rate of the State increased considerably in general. However, the conditions of tribal literacy in Tripura were very poor. Even after merger with Indian Union, proper attention was not paid to

spread the light of education at various levels. The contribution of the Jano Siksha Andolan headed by the then tribal leaders is highly appreciable and praiseworthy in this regard. Steps were taken to safeguard the overall interest of the indigenous people of the State by creating the Tripura Tribal Areas Autonomous District Council, (TTAADC) comprising the areas where the tribals are in majority under the provisions of the 6th Schedule to the Constitution of India. The TTAADC authority has not taken the suitable steps for educational empowerment of the indigenous peoples of the State.

Modern Education Initiatives

In Tripura, educational Institutions are mainly run by the State Government and Non-Governmental Organizations (NGOs). The medium of instruction is mainly Bengali, English, Kokborok and other minority tribal languages Kokborok and other tribal languages are used as medium of instruction in some selected Schools in the tribal areas. After completing secondary level education students generally enroll for 2 years in Schools with a Higher Secondary facility. Students choose from one of the three streams namely- Arts, Science and Commerce. On completion of the required schooling period i.e., Class-XII examinations, student many enroll in general or professional degree programme.

The State Government of Tripura has introduced free and compulsory education policy to all the students who fall within the age group of 6 to 14 years of age. As a matter of fact, the various steps taken by the State Government over the years to check drop outs including free distribution of books and scholarship, mid-day meal, special coaching in core subjects, Madhyamik drop out coaching centres, merit award etc. have had an impact but still falls short.

Literacy Rate among the Indigenous People

The State Government has been taking several steps to spread the light of education among the Scheduled Tribes and to remove disparity between the Scheduled Tribes and Non-Scheduled Tribes. The literacy percentage among the Scheduled Tribes is poor and there is wide gap between Scheduled Tribes and Non-Scheduled Tribes in terms of literacy.

Dropout Problem

School dropout rate among the students going tribal students is very alarming. Dropout rates are very higher among the children of tribal communities. Retention in school is difficult at the primary, upper primary and secondary level. It is observed that the success rate of the Madhyamik Exams among the Tribal students is increasing over the years. But there is wide gap between the tribal students and over all students' performance.

Major Hurdles

Education of tribal children has always been a matter of serious concern. Lack of education always shows the negative impact on the development of all sections of the people.

The rural tribal children are facing considerable difficulties in their studies. It is a known fact that the teachers posted in tribal areas are not adequately equipped with methods of instructions. Most of the tribal students usually hesitate to approach their teachers for guidance and help. The tribal students are by and large are the first or second generation. It is also a fact that the teaching communities are not pro-active for helping the students. Majority of the school teachers have no special training skills for working in the rural backward areas. Further, sufficient numbers of teachers are not posted in the tribal areas which is also responsible for slow progress of tribal education. Education at primary, secondary and higher secondary level has been suffering due to lack of institutional facilities, unauthorized absence of school teachers, study materials, smart classes, lack of communication and other physical facilities. Medium of instruction is one of the major obstacles of tribal education in Tripura. The tribal children studying in Kokborok and other minority tribal languages are not generally able to follow the lessons given to them in the schools in the languages which are totally strange to them. The problem of medium of instruction continues to hamper the quality education of the tribal children. No satisfactory solution has been evolved till date to address this burning issue.

Over and above, recruitment of school teacher was done on the basis of dirty political consideration. Candidates, politically

sponsored and having no eligibility were appointed for teaching job. This is a gross violation of the Right to Education Act.

Apart from this, there was no transfer policy with regard to posting of School teachers. Needless to say, transfer and posting of school teachers was based on total political consideration. As such, there was no equal distribution of teachers in the primary, secondary and higher secondary level. There is a wide gap between rural and urban areas regarding posting of school teachers. Naturally, the tribal children studying in rural areas continue to be deprived of the benefits of quality education. Moreover, in the light of my experiences, I must say that school campus have become the hotbed of dirty politics. A major section of school teachers are more interested to be in politics than in teaching activities at the behest of the previous Government thereby polluting the academic environment of educational institutions throughout the State.

Welfare Initiatives

In order to improve educational status of the tribal children, various initiatives have been taken by the Central and State Government scheme like Boarding House Stipend, Pre and Post Matric Scholarship, Merit Scholarship, Madhyamik Dropout coaching centres, supply of free text books, special coaching in core subjects, Ekalavya Model Residential Schools, Ashram Schools etc., have been introduced. The benefits of such welfare schemes have had a considerable impact on the education of tribal children particularly for providing quality education among the tribal children. Recently, our Hon'ble Chief Minister, Sri Biplab Kumar Deb, announced that in addition to the existing 8 Nos. Eklavya Model Residential Schools, 24 Nos. new Ekalavya Model Residential Schools will be set up in Tripura which will contribute to improvement of quality education among the tribal children in Tripura.

With regard to quality education of the tribal children, I must say that the Non-Governmental Organizations (NGOs), particularly Christian Missionaries are playing a key role in providing quality education in the tribal areas. A good number of Schools are run by the Christian Missionaries throughout the

State. A large number of TCS/TPS/TFS officers, Doctors, Engineers as well as officers of various Government departments are products of Christian Missionary Schools. Contribution of Christian Missionaries to development of educational status of the tribal children is really commendable. Success rate of students in Secondary and Higher Secondary is almost 100% every year.

Conclusion

Our Government led by BJP and IPFT combine is firmly committed to improve the overall educational status of the students in the State. Suitable steps will be taken on priority to provide quality education to all students across caste, creed and religions.

All our efforts will be taken to ensure provisions of nexxesary infrastructures in all schools particularly in the remote tribal areas. Educational planners and policy makers may be advised to evolve innovative strategies for improving educational status of the tribal children.

With these few words, I conclude.
Thanking you all.

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Speech

Swami Hitakamananda

I had the privilege of working in educational institutions of Ramakrishna Mission in North Eastern States since 1976 in three stints (1976 to 1981 in Arunachal Pradesh, 2006-07 in Meghalaya and 6th March 2012 to date in Tripura). As such, my observation on the subject is based on my understanding of tribal students in our institutions and in other institutions as well both in residential and non-residential set up. I tried to understand their social, educational and cultural needs from various angles.

1.1 Policy Perspective

a) Educational policy should be framed predominantly by educationists taking into consideration the experiences and opinions of social scientists and not by politicians as has been the case unfortunately in India since independence.

b) Most experienced and compassionate teachers well-informed about Tribal Culture all over India should be involved in the policy formation by circulating draft policy to get their suggestions.

c) The policies has to be formulated in such a way that the regional culture gets prominence keeping national integration at the core and accommodating the culture of other Tribal Communities in India. At present an undesirable undercurrent of segregating the tribal communities from non-tribal population is present in North East Region that will do no good to either group. This disharmony or discord must be effectively countered through appropriate educational policy and curriculum design.

1.2 Gender Issues

a) Tribal societies are clearly matriarchal particularly in the North Eastern states. It has palpably influenced even large number of Bengali, Oriya and Hindi speaking communities also.

In other parts of India voice and influence of women are rather subdued by men but not in the North Eastern States.

b) Right now girls are coming up brilliantly faster than boys wherever scope for education and employment is accessible to women. So gender issues are not that big an impediment for quality education of Tribals. Women teachers are much more effective than males particularly in Elementary education.

1.3 Life Skill Education and Personality Development

a) The biggest lacuna in Indian education system has been burdening students with too many theories and very little activity for helping learners about how to use them to solve actual problems of life. No wonder that the Delier Commission set up by UNESCO recommended in its report entitled 21st Century Education, mentioned "**Learning to do** " as second pillar, the other three pillars of 21st Century Education being "Learning to know", "Learning to grow together" and "Learning to be". Hence, policy makers has to ensure training students at every stage of education (Primary, Secondary and Higher Secondary) to teach them how to put the acquired knowledge into practice through activity-based teaching learning curriculum. Production and use of locally available materials for making TLM should be emphasized.

b) The new policy must teach **Dignity of labour**, namely no work is small, and this has to be instilled in childhood and boyhood itself so that educated boys and girls do not hate manual labour, agriculture, menial jobs etc. and do not run after white collar jobs. Even tribal doctors, teachers,engineersavoid or hate posting in rural origin and aspire for urban living only. This fascination for white collar jobs and avoidance to physical hardships is the root cause of unemployed educated youth. We have painfully observed this dislike for physical labour in our tribal and non-tribal students equally. Since most of their parents do not understand Dignity of Labour, their children too develop this vice in them. Educators must include gardening, agriculture, sanitation and cleaning as compulsory subjects for all classes as is done in Japan where there is no cleaner or other worker in schools and colleges except cooks for midday meal.

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c) Formation of Good Habits through Repetitive Positive behaviour ensures character building and forms strong personality. Cosy and comfortable lifestyle at the educated and employed tribal families practically ruin their children's personality and self-confidence. This is a very serious flaw that most of the solvent tribal guardians do not understand or overlook casually. As an educator I have experienced this deficiency in our student always. The fault is with guardians and not the students. **Punctuality, value of time, physical exercise, prayer and concentration, respectful attitude towards everyone, serious study schedule, practice of fine arts and performing arts, service to the under-privileged, courage and sportsmanship should form integral part of educational practice alongside the theoretical and intellectual training.** Our present education policy takes care of students' intellect (head) only but without training of heart (emotion) and hand (skill). Hence, it is failing. There must be activity based programmes in schools to instil above values in students.

1.4 Ethnicity, Identity and Cultural Issues

The long history of Royal Tripura did not have any ethnic, cultural and identity crisis for the simple fact that their subjects were composed of multi-ethnic population from hills and plains. The worship of 14 deities from all communities in the same temple complex under royal patronage is the living proof of this. The large Manipuri population and the large Bengali population of Kumilla, Noakhali, Syllet and Chitagong in Tripura also formed a beautiful mosaic of multi-ethnic culture allowing every group maintain their identity yet staying peacefully by accommodating each other upholding the "Unity in Diversity" principle of Indian Culture. The ethnic problems and conflict arising thereof are the result of most destructive 'divide and rule' policy of British Rulers who injected this poison in all states of India through Missionary Educators using English language as the most effective tool. The great love of our first Prime Minister towards English Language and Culture has perpetuated this poisoning over decades among educated Indians even after independence and we are still suffering the evil consequence with cumulative negative fallout.

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But the hard fact is that Indians require good knowledge in English for competitive advantage internationally but they do not need English culture at all as they have a far superior culture already. If we can teach good English though efficient English teachers right from first standard and teach all others subjects in vernacular, our students will not face any difficulty in adapting English Medium teaching in Higher Education level. By adopting to English language from childhood our children are practically losing their cultural base of life, which will push them to an identity crisis when they grow up. Our tribal population is the worst sufferer of this English culture.

1.5 Issues on Tribal Language and Communication in the Context of Quality Education

a) The undisputable fact is, Mother's language is the natural and most comfortable medium for transfer of knowledge to the new born child from elders in society. For school education too it is the most effective and comfortable medium for the learner.

b) Yet when we plan to use the mother tongue as medium of instruction the common medium requires adequately rich vocabulary base for study of literature, science, arts, commerce, fine arts, etc. and a wide variety linguistic flexibility and capability to express all kinds of human emotions and scientific ideas.

c) In Tripura the Tribal population uses more than 20(twenty) dialects of which Kokborok is presently accepted as alternative medium of instruction but it does not represent adequately all tribal languages. It may be used as a common medium of communication in Tripura just as Hindi has been adopted as national language of India. But is Kokborok language and literature is rich enough to teach all subjects up to Higher Secondary level? It is a subject of study.

d) Moreover, my experience is that children brought up in cities, towns and suburbs are more comfortable with English, Hindi and Bengali than Kokborok. Even at Ambassa, Raishyabari and Gandachhara I have was requested by students and parents to provide Vivekananda's Life and teaching in Bengali instead of Kokborok. Many well-educated Tribal people speak in

Kokborok but prefer reading material either in Bengali or in English.

e) Hence, my experience is: until we are able to develop Kokborok, Chakma, Reang, Tripuri or any other dialects of Tripura to an adequately rich language and literature, Tribal education has to be in Bengali medium with stress on teaching good English from early childhood. The teachers may use any local dialect for explaining the subject to learners in early Primary level but the text books have to be in Bengali or Hindi rather than in English for practical compulsion. **We must not mix up promotion of indigenous dialects with a comprehensive medium of learning. Even for a well settled language like Bengali, good text books in all science subjects were not available till 1965 though Bengali was medium of instruction.**

1.6 Though I am interested to share my understanding on all the sub-topics empanelled in the brochure for this Seminar, I want to conclude this short write up with **Moral Education and Values Education with special reference to Quality Education for Tribals.** I shall discuss is on the basis of my six years' experience with Tribal Students of Tripura residing in our hostels for Tribal boys and what I have observed in the behaviour of tribal students of other institutions I have visited.

a) Morality is a set of codes of conduct that the youngsters learn from elders of the same community or society they grow up within. It principally imbibed from parents and elders of the family and secondarily from other members outside family but living in the same community. Religious beliefs and practices play a dominant role in deciding moral issues. It influences food habits, norms of socialisation, matrimonial relationship, social, cultural and entertainment activities also. Concept of morality varies from community to community, country to country and on the basis of geographical, topographical, climatic and religious differences.

b) Values are universal by nature and is uniformly applicable for human beings anywhere, in the world and at all time. TRUTH, PURITY, UNSELFISHNESS, NON-INJURY, CONTENTMENT,

COMPASSION, PURSIT OF KNOWLEDGE, FEARLESSNESS, FORGIVENESS, ABSENSE OF GREED, SELF-CONTROL, ETC. ARE VALUES THAT ARE ADORED UNIVERSALLY.

c) Values never contradict morality but morality sometimes may contradicts values. In latter case values shall be upheld for the greater good of the society and humanity. For example, environmental issues are more linked to values but moral belief of certain communities may not agree to it.

d) Most of the Tribal beliefs and practices are the result of nature worship and are mostly in conformity with environment. Modern education that is highly aligned with European beliefs and practices that have developed a disregard for traditional values both for Tribals and non-tribals. This will destroy and is destroying fundamentally unique value system of tribal societies in Tripura and even more in other north-eastern states. Educated tribals do not prefer to live in their native places. They prefer urban atmosphere. They only give moral support to true tribal population living in villages and preserving their traditions.

e) What we need in Tripura is liberal education that will be a blend of 'man-making and character building education of Swami Vivekananda, coupled with skill-education that will make each student self-reliant, self-respecting individual who will put forth national interest and dignity of labour at its core, attitude of service to all and practice of unselfishness and mutual respect to everyone, to become and citizen for peace and unity of the nation and not otherwise.

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Key Note Address

Dr. Kiran Hazarika

A good quality education is one that provides all learners with capabilities they require to be economically productive, develop sustainable livelihoods, contribute to peaceful and democratic societies and enhance individual well-being. The learning outcomes that are required vary according to context but at the end of the basic education cycle must include threshold levels of literacy and numeracy, basic scientific knowledge and life skills including awareness and prevention of diseases.

In terms of simplicity education leads to empowerment which is a process of strengthening individuals, organizations as such as communities.

The whole human communities developed when education system spread in the society. The concept of knowledge has to be required through education. Education as a media prevails in society, educational institution, open Learning system, online distances mood or any other media like Television, radio, print media, books and journals, computer or handy skills. Again means it empowers men, basically individuals.

For proper implementation of quality education we need to know six dimensions i.e. (1) Equity (2) Child Friendly Teaching and Learning (3) Sustainability (4) Balance Approaches (5) Contextualization and relevance (6) Learning Out comes.

In education these translate into personal or social circumstances such as gender, ethnic origin or family back ground, no obstacles in achieving education potential and all individuals must search at least a basic minimum.

Child Friendly Teaching

Teaching in classroom should be child friendly. Normally children want playing, gossiping jokes, talks etc. Therefore, to attract them or engage in class room one should cut some jokes play activism or fairy tales etc. names should be serious in class room.

Education perhaps becomes in real sense meaningfull when it has developed the sustainability among people who took education. Through education people leads to economic development for healthy growth of life style.

From the post independence period Government of India has taken lots of initiatives to enhance quality education in India by launching various education commissions.

Without mentioning the old commissions for Educational reforms I am directly touching the last five years education Plannings initiated by the Government of India.

Making Free Education to all children between age group 6-14 years a Time Bound manner project had been launched, 'Sarva Shiksha Abhijan', by the Central Government in 30th December, 2012. An estimated 205 million, children were covered in this scheme. The pioneer of this mission was former Prime Minister Shri Atal Bihari Vajpayee. This project has been accumulated and executed with a Fundamental Right to Education Policy.

Now question arises whether the 'Sarva Shiksha Abhiyan' can touch or develop the tribal population who inhabits in remote areas of the country.

The Sarva Shikshya Abhiyan (SSA) is the flagship program of Government of India, to achieve Universal Elementary Education (UEE) through a time bound integrate approval, in partnership with states. SSA provides useful and relevant education to all, children age group 6-14 age group by 2012. One all arching goal of SSA is to bridge social and gender gaps in all education outcomes. Although the high drop out rate gaps between over all and ST student is huge, only 13% remains issue concerned. Reduction of this gap remains a key focus area in SSA. Physical access to schooling, especially at the upper primary stage, is still an issue in some parts of the country in remote tribal areas. For

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final outcome of the projects centre arround creating more residential schools, hostels, good quality hygienic mid day meals, uniform, teaching qualities, approaching roads to the schools, electrification, up dated teaching methodology.

Prior to SSA, Central Government had also launched a child Education project namely District Primary Education Project (DPEP) where 272 Districts were covered, in 18 States. Nearly 50 million children were benefited by this project.

Another holistic Education Project has also been launched by the central Government i.e., Rashtriya Madhyamik Shiksha Abhiyan in 2013 for development of secondary education in India, followed by RUSA in Higher Education.

In India total 104 million of tribal population are inhabiting in remote village areas. The percentage of total tribal population is 8.6% in India. Only Five States are alone sharing majority population of 62.75 out of total Tribal Population in India. They are Madhya Pradesh (about 54 million), Maharashtra, Orissa, Bihar and Gujarat.

In North East India the tribal population percentage is different with the all India ratio although we don't have much population like in the above mentioned states. Though Mizoram 95%, Nagaland 89% Meghalaya and Arunachal Pradesh 80%, Tripura 31% and Assam has only 10% out of total tribal population. Demographically the north east states are enriched in tribal population.

But due to hilly and remote geographical location the Primary or Secondary Education project are not being implemented properly.

In India tribal people are living in different ways and community life. They are living in a definite geographical area. They have their own culture, customs, religious faiths etc. which give them different identity than other communities. The literacy scenario of the scheduled Tribes in general is below the literacy rate of the general population of the country. As per 2001 census the literacy rate among the tribal is 47.10% and it is found to be far below the over all literacy of the country, 64.84%. This paper

focuses on the education of tribal children and the hurdles they face.

The quality education can only be achieved when geographical equity, language problem, gender equity, proper utilization of funds, deep awareness, dedication of teachers in the teaching and learning process are addressed in the education system.

To solve the language problem English as well as Hindi should be learnt. For tribal students, some local folk tales, folk song, and their cultural ethos must be promoted.

Government officials, implementing agency should be more pro-active in supervising, positive feedback in measurement etc. Article 46 of the Indian constitution stresses to promote the scheduled tribes and scheduled caste people with special care in educational and economic establishments.

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4

Tribes and Quality Education : Issues, Concerns and Prospects

Dr. Jagannath Ambagudia

The state-society relationship has drawn many intriguing debatable issues in the contemporary period. One such important issue is the relationship between education and communities. This relationship becomes prominent because education seems to be the passport to determine the future of different communities due to its instrumental values. Education is one of the important means of facilitating the dignified and good life of individuals and/or communities. The relationship between education and communities occupies a significant position in the contemporary period due to the uneven educational attainment of different social groups. Such uneven educational advancement of different social groups are affected by various factors, sometimes related to their respective social fabrics and more often associated with the systematic arrangement that did not provide even opportunities in educational fronts. Against this backdrop, this chapter opens up the window for debating various issues and concerns related to the quality of education, especially in the context of tribal society.

Educational Situation of Tribal Communities in India

Table 1 shows the state-wise literacy rate of India. According to 2011 census, the ST literacy rate of India is 58.96 percent in comparison to the total literacy rate of 74.04 percent. According to the table, 16 states are having more than the national ST literacy rate of India and 10 states are having below the national average. Mizoram (91.51 percent) has the highest ST literacy rate in India, followed by Nagaland (80.04 percent). Andhra Pradesh (49.21 percent) has the lowest ST literacy rate in India, followed by Madhya Pradesh (50.55 percent). According to the available data, some of the Northeastern states have done well concerning tribal

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literacy rate in India. All the states, except Mizoram, Nagaland, Manipur and Meghalaya, have low literacy rate in comparison to the total literacy rates of respective states. These four states have little higher ST literacy than the overall literacy rate of these states. For instance, the difference between tribal and total literacy rates are 0.42, 0.1, 0.18 and 0.5 percent in Manipur, Meghalaya, Mizoram and Nagaland, respectively. Though Table 1 indicates some sort of relatively pleasing statistics in terms of tribal literacy, the credibility of tribal candidates at universities and institutions of higher education is always being questioned.

Table 1: State-wise Scheduled Tribe Literacy Rate (in %)

Sl. No.	State	ST	Total
1.	Andhra Pradesh	49.21	67.02
2.	Arunachal Pradesh	64.58	65.38
3.	Assam	72.06	72.19
4.	Bihar	51.08	61.80
5.	Chhattisgarh	59.09	70.28
6.	Goa	79.14	88.70
7.	Gujarat	62.48	78.03
8.	Himachal Pradesh	73.64	82.80
9.	Jammu and Kashmir	50.36	67.16
10.	Jharkhand	57.13	66.41
11.	Karnataka	62.08	75.36
12.	Kerala	75.81	94.00
13.	Madhya Pradesh	50.55	69.32
14.	Maharashtra	65.73	82.34
15.	Manipur	77.36	76.94
16.	Meghalaya	74.53	74.43
17.	Mizoram	91.51	91.33
18.	Nagaland	80.04	79.55

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19.	Odisha	52.24	72.87
20.	Rajasthan	52.8	66.11
21.	Sikkim	79.74	81.42
22.	Tamil Nadu	54.34	80.09
23.	Tripura	79.05	87.22
24.	Uttar Pradesh	55.68	67.68
25.	Uttarakhand	73.88	78.82
26.	West Bengal	57.93	76.26
	India	58.96	74.04

Source: Census of India, 2011

Why Quality Education?

The need to deliver quality education has been realised at different forums and at different levels. The World Education Forum (WEF) held at Dakar, Senegal in April 2000 put much emphasis on the quality of education. While focusing on the quality, relevance and effectiveness of education, it pointed out that "Education for all has to be about quality, not just filling in the classrooms" (quoted in Rao, 2000: 4181). However, the discussion on the quality of education leads to the debate on the nature of quality itself. Such debates revolve around the concerns that whether the contemporary academia defines the quality of education in 'relative' or 'absolute' terms. Griffit (2008) proposes to assess the quality of education in terms of 'relative achievement' and 'absolute achievement'. The relative term requires the careful examination of quality by taking various issues and concerns that are critical to respective societies. Since every society is unique in its own terms corresponding to its social, economic, political and cultural spheres, the relative quality of education will have larger implication to respective societies only and it appears to have no or less influence over other societies. There can be different shades of the relative quality of education (Mukhopadhyay, 2005). On the contrary, the quality of education in absolute term puts some standards of assessment which can be applied across different social groups irrespective

of their distinctiveness and diversities. However, these concepts are dynamic in nature. They change over the time. In spite of the lack of consensus on the quality of education, there are certain pertinent issues that address the question of why quality education?

As it has already mentioned earlier, education is one of the important means of facilitating good life. Quality education would create the skilled workforce in the world. It enhances the freedom of the individual and thereby enhancing the quality of life (Sen, 1999: 46). Quality of education will not only confined to the present generation but also will have spill-over effects over the future generation. This will help students to combat what Weisskopf (2004: 4344) considers as the "cultural capital" deprivation. Cultural capital here refers to the English language, which is the preferred medium of instruction in universities and institutions of higher education in India today. Such skills will enable the candidate to not only participate in discussions in a teaching-learning environment but also enhances the confidence of students.

The contemporary discourse on education and marginalised groups in India has also raised concerns on whether the state policies on education aim to have quality or quantity of education. The prima facia of various educational policies of the state seems to be more concerned towards the quantity of education rather than the quality of education in India. Different concerned ministries at the union and state levels publish reports on an annual basis showing the quantity in terms of figure related to enrolment over the period. However, they have failed to publish reports on the quality of education that has been disseminated to the children. Some of the policy frameworks and legislative measures supplement the approach of the state towards the quantitive achievement. The various provisions of the Right to Education Act (2009), the Universalisation of Primary Education, the practice of non-detention policy, etc. are some of the examples that can be demonstrated to highlight the compromise that the state makes in terms of providing quality of education to the marginalised groups such as the tribals in India.

Status of Quality Education

The discourse on the status of quality education in India shall be looked at from the larger perspective. Different actors are involved in assessing the quality of education across the globe. In a larger perspective, the position of different Indian universities and institutions of higher education reflects the quality of education that India disseminates to its students. However, the abysmal position of Indian universities and institutions of higher learning cannot be looked in isolation. They must be looked at from the vantage point of educational instructions that we give to the students. The quality of education shall begin from the base or from the very initial process where the children begin to learn alphabets. This is imperative because the quality of education that the children get at the base level will have a spill-over effect on the latter stage of education.

The provisional Annual Status of Education Report (2016) brought out by PRATHAM raises wider concerns over the quality of education in India. It emphasises that the quality of education provided to the children is decreasing over the period. It carried out the household survey in 589 rural districts to comprehend the quality of education disseminated to the children. According to the report, 47.8 percent of students of Class V can read Class II level text (PRATHAM, 2017). This has declined from last year's performance of 48.1 percent. The students also demonstrate very poor quality when it comes to comprehending arithmetic and English comprehension. The proportion of all Class VIII students in rural India who can divide a three-digit number by a single-digit one has dipped to 43.2 percent in 2016 from 44.2 percent in 2014. While 32 percent of children in Class III could read simple English words, in Class V, only one out of every four students could read an English sentence. Such scenario in educational sphere really opens up the window for debating the quality of education that we provide to our children.

Why for the Tribals?

Table 2 shows the drop-out rates among the STs and SCs from the primary to the secondary levels during the year 2011-2012 and 2013-2014. According to Table 2, during 2011-2012, the school

drop-out rate of the STs was 35.3, 57.2 and 65.9 percent at the primary, elementary and secondary levels, respectively. Similarly, during 2013-2014, the drop-out rate was decreased marginally to 31.3, 48.2 and 62.4 percent in primary, elementary and secondary levels, respectively. The inference that can be drawn from this table indicates that when the tribal students are moving to the higher level of education, the drop-out rate is also increased correspondingly.

Table 2: Educational Drop-Out among the STs and SCs (in %)

Size Groups	2011-2012		2013-2014	
	ST	SC	ST	SC
Primary (I-V)	35.3	23.5	31.3	16.6
Elementary (I-VIII)	57.2	40.2	48.2	38.8
Secondary (I-X)	65.9	53.3	62.4	50.1

Source: Rangacharyulu and Kanth (2017): 448.

Wiesskopf's (2004) study reveals that the performance of ST candidates is poor in technical institutions. Amartya Sen (2000) looks at this issue in the context of language of exclusion, and more specifically, what he considers as 'unfavourable inclusion' or what Nathan and Xaxa (2012) consider in their book as 'adverse inclusion'. The adverse inclusion or unfavourable inclusion can lead to passive exclusion (Sen, 2000: 14-15). The velocity and the degree of passive exclusion are more evident when it comes to addressing the relationship between the tribes and education. In relation to tribal education in India, the medium of instruction followed by the educational institutions can be demonstrated. The tribal communities who were left out for centuries from the ambit of educational opportunities are forced to learn in a language that the tribal children are not familiar with. The institutions structured via major regional languages are reluctant to adopt the tribal languages as the medium of instruction. T. K. Oommen considers such imposition of language dominance in educational institutions as teaching through an alien language

(quoted in Pathy, 1989: 25). Despite the existence of tribal languages, tribals are forced to learn the alphabets determined either by foreign language such as the English or the dominant regional languages. This has not only restricted the teaching-learning environment to become monotonous but also affected the performance of tribal students that has provided the much anticipated opportunity for the dominant sections of the society to question the quality of education that the tribal students bear or encourage the former to make the statement that they are less meritorious. However, merit is a relative term and its credibility is being questioned in the academic arena widely (Kumar, 2005).

However, the discussion on quality education in India raises some pertinent questions. Who defines quality? Do the criteria employed for assessing quality of education address the existing diversities of the society adequately? Can the quality of education be defined on behalf of others? Who sets the benchmark for assessing the performance of tribal students? Are issues and concerns of tribal society taken into consideration while defining the quality of education equally applicable to tribal students as well? These questions require wider debate and deliberation. This chapter may not address all these questions. However, it opens up the scope for future research on quality education to address these questions adequately. However, this chapter briefly discusses the questions of who defines quality and whether the tribal issues and concerns have any place in the larger understanding of the quality of education.

Various criteria have been employed to assess the quality of education and dominant actors are being engaged in the whole process. It appears that the actors involved in the process of defining the quality of education are always from the dominant sections of the society. These authorities also interpret and reinterpret the quality in their own way, sometimes objectively and most often subjectively. It has been alleged that, at least in the case of universities and institutions of higher education in India, the social identities of SCs and STs have taken into consideration to question the suitability of their candidatures. On the basis of their ethnic and social identities, these candidates

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have been discriminated and alleged that they are less meritorious and, if employed, will downgrade the quality of teaching-learning environment, though the reality indicates differently. To demonstrate such position, two examples related to ST and SC candidates can be drawn: one from the experiences of All India Institute of Medical Sciences (AIIMS), New Delhi and other from the Indian Institute of Technology (IIT), Kanpur.

While hiring the permanent faculty, AIIMS rejected the application of a tribal girl candidate under the ST category in 2014. However, it is important to mention that the referred tribal girl candidate received her post-graduate training from AIIMS, worked as a senior resident, research officer and a contractual Assistant Professor in the Department of Medicine in AIIMS. Despite having all qualification required for the post, she was rejected on the ground of lack of suitability. However, one of the senior doctors from the medicine department acknowledged that tribal candidate had work experiences and publications equal to many of the general candidates selected in the interview (Jha, 2014). In a more or less similar case, one faculty member of IIT Kanpur was traumatised by the caste-based harassment and discrimination in the name of merit/quality. Four faculty members were indulged in practising caste prejudices and one of them sent the emails to the senators of IIT Kanpur against the Dalit faculty stating that he is unfit for the IIT. In some occasions, they mentioned that the recruitment through the special drive would decrease the quality of education that the IIT Kanpur used to deliver. However, it is also important to mention that he had a CPI of 7.25 and IIT's own definition of first class CPI is 7.0. He obtained his Ph. D. degree from IIT Kanpur (Roy, 2018).

Quality of education, however, is measured not on the basis of tribes and their distinctiveness but by considering the issues and expectations of the larger community. It may not be feasible to facilitate the process of such an evaluation without taking the specific socio-economic and cultural diversities into consideration. Meanwhile, we also require to locate the tribals during the colonial period, where tribes have always been at the margin of accessing educational facilities created by the British.

Because the British were never interested in creating such facilities in highland areas in different parts of the country, where the tribal people lived. However, they created educational opportunities, including other infrastructural development, in those areas which were conducive for their commercial activities. So, they created such opportunities near coastal areas or urban areas which became the centre of their commercial activities (Bailey, 1959; Horowitz, 1985).

How to Improve the Quality of Education?

The above analysis suggests that the quality of education in India in general and tribal society, in particular, is disheartening. However, there is greater scope for the improvement of education delivered to the tribal communities. So, there is a need to initiate processes that would probably contribute to the quality of education. All the stakeholder should be responsible for the improving the quality of education. The concerns for the improving the quality of education is being raised at different levels and by various actors. Since one of the main responsibilities of the welfare state is to improve the educational attainment of the country in general and the marginalised communities in particular (Article 46 of the Indian Constitution), the welfare state has taken a number of initiatives not only to attract the tribal children to schools but also to ensure that they get a quality education. It has introduced the mid-day meal scheme, capacity building programmes, relaxation in terms of fees, distribution of books, cycles, scholarships, etc. The recently adopted legislative measures such as the Universalisation of Primary Education, Right to Education Act, etc. are some of the initiatives that aim to address the educational needs of the contemporary period. These legislative measures occupy a significant position in the context of tribal communities because tribals were systematically being excluded from the educational spheres and their access to educational opportunities was severely constrained.

To address such a dismal scenario in the educational sector, various corporate sectors have made education as one of the pertinent areas of their corporate social responsibility activities.

Since the quality of education cannot be provided in a vacuum, they have been generating human resources and providing infrastructural facilities to facilitate quality education in India. According to India CSR Outlook Report (2016-2017), corporate sectors have initiated a large number of educational projects through which they focus on the quality of education. The report indicated that about 32 percent of the corporate social responsibility funds were directed to the education sector. Corporate sectors have established their respective foundations through which they are taking initiatives to improve the quality of education. Corporate social responsibility projects mainly focus on skill development and promotion of education. Many of them have initiated scholarship programmes, support public and private schools and work with non-governmental organisations (NGOs) to reach out to the remote areas of India.

The environment required for delivering quality education cannot be created in a vacuum. Since a large number of social, economic and cultural factors come into play in the context of tribal society, unless we address those issues, there may be little scope to improve the quality of tribal education in India. The poverty scenario among the tribal communities is high in comparison to other social groups. The subsistence economic condition of tribal communities not only discourage the parents from sending their children to schools but also affect the performance of tribal students. Meanwhile, parents also use their potential school going children for household and economic activities to contribute to the income of the family.

Table 3 (*see next page*) shows that the poverty ratio among tribals is higher than the poverty ration of total population, indicating a high incidence of poverty among the tribals living in rural areas than those of the urban areas. During 2009-2010, the incidence of poverty among the tribals was 45.3 and 24.1 percent in comparison to 22.7 and 15.4 percent among the non-tribal and non-SC population in rural and urban areas, respectively. Unless economic measures are being taken to support the tribal communities, their educational attainment continues to languish at the margin of the society.

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Table 3: Poverty Ratio in Rural and Urban India (1983-84, 1993-94, 1999-2000, 2004-05, 2009-10 and 2011-12 (in %)

Year	SC		ST		Others		Total	
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban
1983-84	58.1	56.5	63.8	54.2	37.0	39.1	45.6	42.2
1993-94	48.1	49.9	52.2	42.4	31.3	30.6	37.1	33.7
1999-2000	36.2	38.6	45.9	34.8	21.6	20.6	27.1	23.7
2004-05 (Revised Estimates)	52.7	40.0	61.9	35.0	26.2	15.8	41.8	25.7
2009-10	43.5	33.0	47.1	28.8	21.1	11.9	33.8	20.9
2011-12	31.5	21.7	45.3	24.1	22.7	15.4	25.4	13.7

Source: Rangacharyulu and Kanth (2017): 455.

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Tribal communities have vibrant social and cultural fabric and they are very keen and proactive to protect, preserve and promote their social and cultural milieu. They are very sensitive to their cultural practices and traditions. However, the modern educational system is less concerned towards such pertinent issues. Unless the modern educational system is socially and culturally sensitive towards the tribal society, the tribals will continue to maintain cynicism towards the modern educational system and the drop-out rate will continue to remain at high.

Teacher training is also required to improve the quality of education. Since education is not a monotonous process rather based on the continuous interaction between teacher and students, the teachers are required to undergo thorough training in relation to the languages spoken by tribal students. Communicating with tribal children in tribal languages would undoubtedly boost the morale and self-confidence of tribal children, and would create the platform for more interactions between the teachers and students. However, at the same time, a teacher should be the bridge between the requirements of modern society that determines the criteria for assessing the quality of education and the tribal society, which is more prone to maintain its uniqueness. The teachers shall be the agencies of maintaining a balance between these two. Unless teachers take proactive measures to facilitate the tribal students, they will continue to remain at the margin of assessing quality education in India.

Teacher absenteeism is also being observed in schools that are located in tribal areas. Teacher absenteeism and non-functional of schools on a regular are more prominent in tribal areas that are inaccessible or lack of transportation facilities. There is a need to check such issues and ensure that schools located in tribal areas function on a regular basis. In addition, most of the tribal schools are also not equipped with infrastructural facilities and study materials required for facilitating the teaching-learning processes smoothly. These are some of the starling issues and concerns that significantly affect the environment required for delivering quality education in India. Systematic change and change in the orientation of teachers (especially from the non

tribal background) and the general public towards the tribal approach to education, generating will and commitment to deal with sensitivity of tribal issues would be probably an addition to contributing towards increasing the quality of tribal education.

Conclusion

Interaction and interface between different factors have been determining the level and quality of education. Hence, it is difficult to concede that a particular factor is entirely responsible for affecting the quality of tribal education in India. Meanwhile, it is also not easy to hierarchise the factors since multiple factors have their own way of affecting tribal education in India. Unless organised attempts and sensitive and more targeted policies are framed, tribal education will continue to languish at the margin of the society and continue to remain as one of the hot topics for debates, discussions and deliberations among the academic circle, social activists and policy-makers in contemporary India.

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Nuances of the Archetypal in Recent North-East Indian English Poetry

Dr. Surajit Sen

Abstract

'Mutatis mutandis' have been appropriated by myth critics and archetypal critics alike. Jung's 'primordial images' or 'archetypes' find expression in characteristic forms in tribal literature across the world. These go a long way to narrate constructions of widely different cultures. In the little canvas of North-east India, the home to indigenous tribes, poetry in English in the hands of poets like Temsula Ao, Mamang Dai, Thangjam Ibopishak, Robin S Ngangom, Chandrakanta Murasingh etc demonstrates the ' mythologems'. The present paper is an effort to unearth the modus operandi of using myths and legends in recent North-east Indian English poetry.

***Key Words** : mutatis mutandis, archetypes, constructions, north-east Indian English poetry*

Archetypal literary criticism is a type of critical theory that interprets a text by focusing on recurring myths and archetypes (from the Greek *archç*, "beginning", and *typos*, "imprint") in the narrative, symbols, images, and character types in literary work. As a form of literary criticism, it dates back to 1934 when Maud Bodkin published *Archetypal Patterns in Poetry*.

The anthropological origins of archetypal criticism can pre-date its analytical psychology origins by over 30 years. *The Golden Bough* (1890–1915), written by the Scottish anthropologist Sir James George Frazer, was the first influential text dealing with cultural mythologies. Frazer was part of a group of comparative anthropologists working out of Cambridge University who worked extensively on the topic. *The Golden Bough* was widely

accepted as the seminal text on myth that spawned numerous studies on the same subject. Eventually, the momentum of Frazer's work carried over into literary studies.

In *The Golden Bough* Frazer identifies practices and mythological beliefs shared among primitive religions and modern religions. Frazer argues that the death-rebirth myth is present in almost all cultural mythologies, and is acted out in terms of growing seasons and vegetation. The myth is symbolized by the death (i.e., final harvest) and rebirth (i.e., spring) of the god of vegetation. As an example, Frazer cites the Greek myth of Persephone, who was taken to the Underworld by Hades. Her mother Demeter, the goddess of the harvest, was so sad that she struck the world with fall and winter.

While Frazer's work deals with mythology and archetypes in material terms, the work of Carl Gustav Jung, the Swiss-born founder of analytical psychology, is, in contrast, immaterial in its focus. Jung's work theorizes about myths and archetypes in relation to the unconscious, an inaccessible part of the mind. From a Jungian perspective, myths are the "culturally elaborated representations of the contents of the deepest recess of the human psyche: the world of the archetypes" (Walker 4)

Jungian analytical psychology distinguishes between the personal and collective unconscious, the latter being particularly relevant to archetypal criticism. The collective unconscious, or the objective psyche as it is less frequently known, is a number of innate thoughts, feelings, instincts, and memories that reside in the unconsciousness of all people. Jung's definition of the term is inconsistent in his many writings. At one time he calls the collective unconscious the "a priori, inborn forms of intuition," (Lietch 998) while in another instance it is a series of "experience(s) that come upon us like fate" (998). Regardless of the many nuances between Jung's definitions, the collective unconsciousness is a shared part of the unconscious.

For literary criticism perhaps the most productive anti-euhemerist has been the psychologist and one-time disciple of Sigmund Freud, C. G. Jung. Although he is usually associated with archetypes (see Archetypal Theory and Criticism), the

distinction between archetype and myth has often been blurred, and Jung's theories have been appropriated, *mutatis mutandis,* by myth critics and archetypal critics alike. Jung's most influential idea is that of a "collective unconscious," a racial memory, consisting of "primordial images" or archetypes. These find expression in characteristic forms—the Earth Mother, the divine child, the wise old man, the sacrificial death—of the god, the mandala, the satyr or man-animal monster, the cross, the number 4—which provide the primordial elements in the myths and narrative constructions of widely different cultures. Although Jean Piaget and others have expressed skepticism about the universality or "racial" quality of Jung's archetypes, the archetypal vocabulary is now widespread in the discourse of those who might be called myth critics, including the most influential member of that group, Northrop Frye.

Frye and others are attracted to Jung's theories not only because of the richness of imagery and narrative elements (what Jung and his collaborator Carl Kerényi came to call "mythologems") but because these theories, like those of Cassirer and Lévi-Strauss, command for myth a central cultural position, unassailable by reductive intellectual methods or procedures. By entitling the third essay of *Anatomy of Criticism* "Archetypal Criticism: Theory of Myths," Frye suggests a conceptual means of drawing individual and apparently unrelated archetypal images—the fundaments of psyche and culture—into a coherent and ultimately hierarchical framework of "mythoi," one organizing not only individual literary works but the entire system of literary works, that is, literature. Thus, for example, works in the "realistic," or representational, mode (the ill-fated "modern" novel Lévi-Strauss speaks of) stand (nonpejoratively) at the opposite end of the spectrum from those in the "mythical mode," which, because they are about characters having the greatest possible powers and who act "near or at the conceivable limits of desire" (136), are the "most abstract and conventionalized" (134). The abstract and conventional qualities Frye attributes to the mythic mode in literature are ultimately reflective of the irreducible and inescapable place of myth itself;

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so conceived, Western literature, massively funded by the powerful myths of the Bible and classical culture, might be thought of as having a "grammar" or coherent structural principles basic to any critical organization or account of historical development. That Frye ultimately identifies the "quest-myth" in its various forms as the central myth (mono-myth) of literature and the source of literary genres is at once the logical conclusion of his approach to myth criticism and the source of ongoing debate.

Tribal folklores, myths and legends have also been explored that heightens the effect of ecomysticism in the poetic world of Mamang Dai. Many of the tribal communities of Arunachal Pradesh believe that human beings and tigers are born brothers, so the killing of a tiger is regarded as equivalent to that of killing a human being. This exhibits the age – old eco-consciousness among the tribal communities and this has been explored in one of Dai's poems, where there is an appeal to tiger to have mercy on its brother, i.e. human beings:

> My brother, Oh! My brother!
> I have mercy for our destiny.

This may well be treated as an appeal for mercy to the animal world on behalf of human race for the injustice done to them by human civilization having an anthropocentric world view. The use of this myth to express an ecological concern is also seen in Yumlam Tana (1976-), another important poet from Arunachal Pradesh.

In Tana's poem entitled "The men and the Tiger" this tribal myth again comes to life. (Tana 2003: 14-15).

Yumlam Tana's poetry is rooted in Arunachalee culture and tradition, particularly the traditional world of the Nyishi community — the tribal community he belongs to. His poetry explores Nyishi legends, folklores, rites and rituals and also the ecology of his native land in quest for identity and root.

There has been a myth among different tribal communities, including the Nyishis of Arunachal Pradesh that tigers and human beings are brothers. Although these two brothers have developed physical features different from each other, they are

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potentially same and united with one another. This myth is the manifestation of the philosophy, which in recent terminology, is known as Spiritual Ecology or Creation Spirituality. It inspires us to feel oneness with each and every object of creation. This sense of oneness would inspire the human world to honour the sacred in creation. This philosophy considers the human soul as a part of the *anima mundi*, the soul of the world. It advocates the restoration of the age-old values of honouring the ecosystem so that instead of domination of nature by human beings both of them coexist peacefully and with perfect harmony. The aforesaid Nyishi myth manifests this spirit, and also signifies the traditional attitude of the people of Arunachal Pradesh in particular, and Northeast India, in general, towards nature as well as their values and ideals of a peaceful coexistence with the world of nature. Tana, as a poet who is deeply rooted to his native tradition and culture, explores this myth in one of his poems and seems to re-invent a contemporary meaning in it. It shows his ecological concern as a writer. This re-creation of a world of his own exploring traditional myths and legends is also suggestive of his conscious use of ecology as a tool for obtaining a space for himself — a distinctive feature of contemporary writing from Northeast India. In that poem Tana, while exploring the myth also presents a picture of the ecology of his native land :

My brother, my mother nestled so fondly on her bosom
Singing lullabies in the night and
When away to the *jhum* fields in the mountains
We played various games around the house.
He was my playmate. He was my nurse.
And I was his soulmate in a world
Where my young mind could stretch
The length and breadth of imagination….

The poets have been exploring through the folk-tales, myths and legends of the Khasis, the indigenous people of Meghalaya. These myths and legends show that nature has traditionally been an integral part of culture of this tribal community. It also reflects their age-old ecological consciousness conceptualizing what presently known as Deep Ecology. In Kynpham Sing

Nongkynrih's poetry there seems to have a conscious use of these tribal myths and legends that reflects his ecological concern as well as becomes a means of asserting an identity. Nongkynrih's poem "Ren" is based on a Khasi folk story about a fisherman called Ren who is said to have fallen in love with a river nymph, and eventually, to have followed her into the river. And thus they are united both physically and spiritually. This folk tale celebrates the nature human relationship that bears an exomystical sense in it. That nature is a living entity with a deeply mystical aspect can be marked in the following lines of "Lucia", a poem by Almond D Syiem :

> Girl, who arrived from yawning valleys
> and hills where clouds perform rituals,
> show me the highway of your palms,
> let me take you to silent woods of mushroom
> and herbs, wet leaves, of wild berries, moist earth.

<div align="right">(Syiem 2003:173)</div>

But this beautiful, mystical world of nature is under threat at present. The Contemporary poets in English from Tripura have been greatly contributed to the large body of writing in English from India's Northeast. Bhaskar Roy Barman (1950-), Niranjan Chakma (1951-), Jogamaya Chakma (1960 -), Kalyanbrata Chakraborti (1940-), Krittibas Chakraborty, Sefali Debbarma (1957-), ChandraKanta Murasingh (1957-), Pijush Routh, Gombhini Sorokkhaibam (1971-) are the poets presently writing from Tripura. They too talk about ecology, myth and legends of their land. The ecology of the land comes to life in the following lines from Krittibas Chakraborty's poem entitled "Tripura" :

> One day they left beyond the dawn towards the woods
> The green corn of *jhum* and
> Terrain flowers greeted them
> They started living in the silent hills
> Across the cucumber and *futi* fields. (Chakraborty 2003:247)

Robin Ngangom, a Manipuri poet from Shillong, employs clean and fresh images that paint elegiac vignettes of scenes like the persevering poetry of Jayanta Mahapatra. In "This Stranger, My Daughter," "The Landscape of Return," "The Face" and "The

Faces" striking images float, highlighting a melancholic overview and his frantic search for identity. Both the poets steep their verse into tones that are now conversational, now dramatic, now lyrical, now prosaic, and simultaneously honest. Ngangom while commenting on the aesthetics of experience and not just aesthetics of style says living with the menace of the gun does not permit him to indulge in verbal wizardry or woolly aesthetics, but is a constant reminder that he must perforce master the art of witness. The hills of Manipur and Meghalaya haunt him passionately as he celebrates their ecological glory blending the traditional pattern of life with the modes of transition :

<div style="text-align:center">

Solitary light
on eastern hills,
tender rivulet,
evening bells,…
Hills with spires of churches
hills with rice-fields for siblings
hills with genial steps
where earth's tribes
intercourse"[viii]

</div>

Temsula Ao's poem, "Stone-people from Lungterok", comprehends all knowledge ('the poetic and the politic') that is transmitted orally and all crafts and techniques are learnt by imitation and example as well as the product of such crafts. In this process, folk poetry, craft, dance, rituals become forms of 'folk speech' holding significance of expression within folk literature. Folklore is an echo of the past (' Stone-people, savage and sage, who sprang out of Lungterok') but at the same time a vigorous voice of the present, so we are looking at the timelessness of such an understanding that is past and that have been facing tussles under forces of social stratification. Here, folks and myths provide a metamorphosis too, when communities seem to be losing their way in the midst of cultural colonisation, the traditional storytellers and shamans could be evoked to recall the lore of the tribe.

Another trend of contemporary cyber-poetry from the Northeast that has arisen over the past decade dwells on the

interactive nature and connectedness of the worldwide web with poetry that is integrated, feminist, interactive, committed, and conscious of itself. How do we classify this assemblage of cyber-poetry then, where the personal becomes the political, where verses subvert traditional tales of history and mythology, simultaneously detaching the poets and creating realms that they are very affectionate of ? Cyber-poetry could also be a way of challenging the print – elite culture which dominates the process of canon-building. As chroniclers of paradoxical realities, Northeast poetry could also be read through the "presence of myths and legends from a past that is still within touching distance of the present, as it were. These add a different dimension to these works. Indeed, we must also look at English translations of original works to get a full flavour of this rich legacy of legends and myths that still live even today". [xvii]

Northeast poetry is a symphony of narratives, songs, folklore, myths and nuanced storytelling that wishes to transcend its expiatory aspects. As has often been pointed out, oral poetry is a way people transmit their culture, law, tradition, ceremonies, generation after generation; the purpose of poetry is not so much representation as the earnest endeavour of producing an effect, which is at the same time aesthetic and emotional. In fact, it is important to question the 'wooly aesthetics' of the arm-chair poets and critics studied under the canon of Indian Poetry in English. Reading poetry from the Northeast is but a moment of confronting such paradoxes and yet focusing on the melody that is ever-present as conflict of the conscience pervades all great poetry of the world. The complexities of multiculturalism and cultural diversity, particularly in societies with both indigenous and immigrant communities (also illegal immigrants in the recent decades), require cultural policies to check any form of hegemony in the realm of literary expressions. A challenge to both the domiciled and the poet living outside the region lies in the fact that while lying at the heart of a community's identity and cultural heritage, they are representing phenomena that are constantly recreated and studied in retrospect, as poets and artists also bring innovative perspectives to their work. Therefore, traditional

creativity is marked by a dynamic interplay between collective and individual creativity and it is significant to locate this dynamic within the parameter of academics too. A genre of immense potential, the myth and folk visions of poetry from the Northeast are ever-changing, and will evolve its alternative vistas further, in the years to come.

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6

Empirical Study on Passion towards Sports among the Tribal Players of Tripura

Dr. Mukesh Mitra

Abstract

*The word passion is a feeling of intense enthusiasm towards get something in life and sports is one of the best way to establish career in this field. **Objective:** To study on passion towards sports among the tribal players of Tripura. **Subjects:** A total number of one hundred (100) state and national level tribal players of different sports disciplines were selected. **Research Tool:** Research tools were prepared with five point likert scale have been employed. The following code: Strongly agree (05), Agree (04), Uncertain (03), Disagree (02) and Strongly disagree (01). **Collection of Data:** Questionnaire was administrated in their respective sports centers. **Statistics:** For the purpose of this study percentile method were utilized. **Analysis of Data and Finding:** Result of the study reveals that 86 % of players have shown passion for their respective sports and 14 % of players normally agree it. None of the players has been found that to have no passion in sports. **Discussion of Finding:** Tribal players have sports passion but they do not reach to the desire level i.e. national or international level of performance due to the lake of guidance by the community and insufficient facilities around them.*

Key Words : Passion, Sports, Tribal, Players,

Introduction

Sports is a dynamic field in the sense of style of play and involvement of various sciences. Every sports have unique features and that's lead to develop different types of behaviour. When we talk about behaviour, it indicate that the way in which a person behaves in response to a particular situation. Some

individual may be react nicely and some are not. Those who are react nicely, they can manage behavioural aspects properly and those are vice-versa may be due to the lack of passionate-behaviour or passion attitude/emotional unbalanced. Passionate-behaviour is one of the key factor in sports where as passion is help to get the success in sports task anyhow. Most of the athlete's success is based on it and become Olympian or world champion. When the coaches are busy to groom their players as technically and tactically sound simultaneously try to visualize the dream to the players so that passion will create.

The word passion is a feeling of intense enthusiasm towards or compelling desire for something. Linstead & Brewis (2007), "passion is an intense, driving, or overmastering feeling or conviction". It is a very intense emotion and can be treated as positively or negatively. Passion is connected to the concept of passionate. In fact, they are inseparable. In order to continue engaging in sports passion is required. Recently there has been a model to explain the term passion that contribute to engaging in an activity. Accordingly to dualistic model (F.L.Phillipe, et. al., 2010), passion is a 'strong inclination or desire toward a self-defining activity that one likes, that one finds important and in which one invests time and energy.' Dualistic model is proposed that there are two types of passion. The first type of passion is harmonious passion and second type is obsessive passion. In harmonious passion, a strong desire to engage in the activity that remains under the person's control. This is mostly obtained when the person views their activity as part of their identity. Once an activity is part of the person's identity then the motivation to continue the activity is even stronger. In obsessive passion, a strong desire to engage in the activity, but it's not under the person's own control and forced to engage in the activity. This type of passion has a negative effect on a person where they could feel they need to engage in their activity to continue.

Passion influence the players to engage in harmonious training and practice sessions, resultant to focuses on improving one's skills and performance. In fact, one must love an activity dearly

and have the desire to keep on practicing if one is to engage in the activity for long hours over several years. Therefore, harmonious and obsessive passion lead the athletes to engage in deliberate practice over in hours, leads to improvement in performance. Research has shown that achievement goals serves as mediator in the relationship between both types of passion and performance. Specifically, people with a harmonious passion pursue mastery goals that lead to deliberate practice that, in turn, leads to performance. In contrast, people with an obsessive passion also pursue mastery goals (that lead to performance through deliberate practice), but they mostly pursue performance approach goals (i.e., a focus on the attainment of personal competence relative to others) and especially performance-avoidance goals (i.e., a focus on avoiding incompetence relative to others) that negatively and directly influences performance. With this stand point, researcher is interested to study on passion towards sports among the tribal players in different competitive sports of Tripura.

Objective of the Study

To study on passion towards sports among the tribal players in different competitive sports of Tripura.

Significance of the Study

❖ The study will help to the people of Tripura to know how much passion the tribal players have.

❖ The study will help to different tribal players to realizing their present existences in the field of sports.

❖ The study will help to the tribal players to understand the psychological barrier in their respective sports.

❖ The study will help to the all players to understand the passionate behaviour in sports.

Methodology

Selection of Subjects

For the purpose of the study, a total number of one hundred (100) state and national level tribal players of different sports disciplines were selected. These participants were selected by taking the consent of them and their coaches to participate in this study. The entire subjects were selected from the North-

Eastern state of Tripura only. Tribal players belonging to different age-categories were selected from different sports disciplines.

Sampling Technique of the Study

For understanding the various features of the study, the purposive sampling technique was employed in drawing the samples and selected samples were treated as the subjects of my study.

Research Tool

In order to justify the objectives of the study, research tools were prepared with five point likert scale have been employed. Whether you agree or disagree with each statement by ticking (?) where applicable using the following code: Strongly agree (05), Agree (04), Uncertain (03), Disagree (02) and Strongly disagree (01).

Collection of Data

The questionnaire was administrated in their respective sports centers. Instructions were given to subjects by the researcher that "read each statement and then tick (") the appropriate number.

Statistical Analysis of Data

A statistical analysis were used to address the purpose of this study. The data collected through questionnaire were computed and data were analyzed by percentile method.

Analysis of Data and Results of the Study

Analysis of Data

The statistical analysis of data of players of different sports using has been presented in this chapter. The data related to the players passion towards sports have been examined by percentile method.

Finding

Findings of the study on players' passion have been presented below in the tables – 1.

Result of the study reveals that in response to the questionnaire, 86 % of players have shown passion for their respective sports and 14 % of players normally agree it. None of the players has been found that to have no passion in sports.

Discussion of Finding

Based on findings, the present study concludes that the tribal players have sports passion but they do not reach to the desire

level i.e. national or international level of performance due to the lake of guidance by the community and insufficient facilities around them.

Table-1
Passion towards sports of Tribal Players

Contents	Weightage	Frequency	Percentage (%)
Strongly Agree	05	86	86
Agree	04	14	14
Uncertain	03	00	00
Disagree	02	00	00
Strongly Disagree	01	00	00
Total :		100	100

Source : Field survey

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7

Emotional Intelligence and Self Efficacy of the Tribal Higher Secondary School Students : Its Relation with Educational Attitude

Dr. Deepa Ghosh

Abstract

*Emotional intelligence and self-efficacy play a vital role in achieving success in one's life. The study aimed at determining the level of emotional intelligence and self efficacy of the tribal boys and girls higher secondary school students. Further this study aimed at determining botlii the group's attitude towardseducation. This study also aimed. to examine the gender effect on emotional intelligence, self efficacy and educational attitudes of tribal students. It is also planned to determine the relationship between emotional intelligence, self efficacy and educational attitude. The study" was conducted on a sample of 85 tribal higher secondary school students (Boys = 41; Girls= 44). The sample was randomly collected from three government higher secondary schools of Udaipur, Gomati district. Their age ranged from l4-18 years. Mode value of their age was 16. Three validated instruments viz., educational attitude scale (EAS) by C. Bhasin, General Shelf-efficacy scale by Schwarzer and Jerusalem and Emotional intelligencetest by Ekta Sharma were used for the collection of data. Findings of the study revealed that the boyspossess moderate level of positive attitude towards education whereas girls possess poor educational attitude. Gender effect had not been found on self efficacy and educational attitude, but significant difference *was found between boys and girls on emotional intelligence. Further, significant positive relation was found between self efficacy and emotional intelligence; self efficacy and educational attitude. Besides, descriptive statistics t-test was done through SPSS Version 23. The result of the study can be used retrospectively for ensuring psychological intervention to improve the emotional intelligence, self efficacy of the tribal students in Tripura.*

Introduction

The term emotional intelligence was first used by Peter Salovey and John Mayer. According to them (1990) emotional intelligence is the ability to monitor one's own and others feelings and emotions, to discriminate among them and to use this information to guide one's own thinking and action. It has been further defined as "the ability to monitor one's own and other people's emotions, to discriminate between different emotions and label them appropriately, and to use emotional information to guide thinking and behavior (Mayer & Salovey, 1997). It has the following common components or factors: perceiving, understanding, using, and managing emotions (Mayer & Salovey, 1997). It is made up of "intrapersonal" and "interpersonal" intelligences (Gardner, 2010). Intrapersonal intelligence indicates an awareness of one's own feelings, motivations, and abilities. On the other hand interpersonal intelligence indicates an alertness and understanding of other people and how to interact with them. Therefore, emotional intelligence requires abstract reasoning, including the ability to perceive and understand emotion, and the ability to understand how emotions facilitate and influence thought (Mayer & Cobb, 2000).

According to Goleman, (1995) emotional intelligence consists of five components i.e. knowing our emotions (self awareness), managing them, motivating ourselves, recognizing emotions in others (empathy), and handling relationships. Emotional intelligence skill can potentially be enhanced by training (Caruso & Wolfe, 2001). Indeed peoples with high levels of emotional intelligence can manage their emotions more effectively, can be more successful at solving emotional problems and managing stress, and can as a result be more productive and positive in their family and social relations (Matthews & Zeidner, 2000). Higher emotional intelligence leads people to use effective coping strategies for the solution of problems of their life. Indeed such skills can make us more flexible, adaptable and emotionally mature (Bananno, Papa, Lalande & Westphal, 2004). On the

contrary poor emotional skills can contribute to depression, eating disorders, unwanted pregnancy, aggression, violent crime, and poor academic performance (Parker, Summerfeldt, Hogan, & Majeski, 2004). On the contrary poor emotional skills can contribute to depression, eating disorders, unwanted pregnancy, aggression, violent crime, and poor academic performance (Parker, Summerfeldt, Hogan, & Majeski, 2004). Dulewicz, & Higgs (2000) found that in many life circumstances emotional intelligence is as important as intelligence quotient (IQ).Thus, it plays a vital role in achievement and success of the individual. It is generally agreed upon that EQ is an ability or competency, or set of abilities or competencies, and that individuals differ in terms of their level of emotional intelligence (Geher, 2004). Emotional intelligence is the ability or tendency to perceive, understand, regulate and harness emotions adaptively in self and in others (Schutte, et al., 1998).

Sometimes it is found that a person's emotional intelligence quotient (EQ) is more important than their IQ. Thus emotional intelligence is certainly a better predictor of success, quality of relationships, stress management and happiness. According to Singh (2003) some psychological dimensions such as emotional competency, emotional maturity and emotional sensitivity consisting of emotional intelligence motivate the individual to manage and lead others as well as empathize them.

Self efficacy is the one's capabilities to organize and execute the course of action required to manage prospective situation (Bandura, 1995). Self-efficacy beliefs have also received increasing attention in educational research, primarily in studies of academic motivation and of self-regulation (Pintrich & Schunk, 1995). Having high self-efficacy in a specific area or domain does not imply that a person will have high self-efficacy in a different domain (Bruning, Schraw, & Ronning, 1999). However self-efficacy beliefs have been found related to clinical problems such as phobias (Bandura, 1983), addiction (Marlatt, Baer, & Quigley, 1995), depression (Davis & Yates, 1982), social skills (Moe & Zeiss, 1982), assertiveness (Lee, 1983, 1984); to stress in a variety of contexts (Jerusalem & Mittag, 1995); to smoking behavior (Garcia,

Schmitz, & Doerfler, 1990); to pain control (Manning & Wright, 1983); to health (O'Leary, 1985); and to athletic performance (Barling & Abel, 1983; Lee, 1982). Self-efficacy can be developed by four sources: mastery experience, vicarious experience, verbal persuasion, and physiological state (Alderman, 1999; Bandura, 1986; Dweck & Leggett, 1988; Maehr & Pintrich, 1997).

Among these mastery experience is the most influential leading to two possible outcomes that influence self-efficacy: the perception of success or the perception of failure. Perception of success of one's performance brings about a greater sense of self-efficacy. The outcome believed to be a failure lowers it (Maehr & Pintrich, 1997). According to Bandura (1986, 1997) a person's attributions about his performance are related to his motivation to achieve. Thus highly efficacious students set higher goals, try harder to reach their goals, improve upon existing efficacy as they make progress, use critical thinking skills and strategies, and do not give up as easily (Bandura & Schunk, 1981; Bouffard-Bouchard, 1990; Lent, Brown, & Larkin, 1984; Pajares, 1996; Schunk & Hanson, 1985). Thus highly efficacious students are more likely to succeed. Researches point out that significant negative correlation exist between total self efficacy, academic self efficacy and depression and anxiety (Karainch, 2011) . Thus higher the total self efficacy or academic self efficacy, the lower will be the depression and anxiety. Regarding the relationship between self-efficacy and student satisfaction, Pajares and Schunk (2001) stated that a strong sense of efficacy enhances human well-being; for instance, self-efficacy beliefs influence the amount of stress and anxiety that people experience as they engage in an activity (Pajares and Miller, 1994), and probably when students engage in a course. Self-efficacy also predicts course satisfaction in traditional face-to face classrooms (Bandura, 1997). Although there is empirical evidence to support the positive effects of self-efficacy beliefs on students' well-being and course satisfaction (DeWitz and Walsh, 2002), Student satisfaction is related to improved academic performance and the decision to take additional classes (Booker and Rebman, 2005). Moreover, satisfaction at school is fundamental for the judgments that

students make of their own general well-being (Cummins and Tomyn, 2011).

Tripura is a state where two types of community i.e. the tribals and non-tribals reside together. Tribal constitute 8.6% of total population of India whereas in Tripura 31.78 % of state population is tribal. The STs in the state are predominantly rural (97.4 per cent). One third of the total ST population of the state is living in West Tripura district (39 per cent), followed by South Tripura (29.1 per cent), Dhalai (16.7 per cent), and North Tripura (15.1 per cent). Dhalai district, however, has recorded the highest proportion (54 per cent) of ST population (Census of India, 2011). In order to develop the state, both the communities should be developed. It is unanimously accepted that the standard of education, attitude towards education are the indicators for the development of a community. The Central government and the state government in Tripura have taken up several programmes for their overall development. But, unfortunately the attendance of the tribal students is comparatively lower than the non-tribals both in school and colleges. The literacy rate in the state is 87.22%, but the tribal literacy is 79.05% (Census, 2011). Statistics reveal that the enrolment among the tribals at the secondary level is 3.5% of the total enrolment which comes down to 1.1% at the Higher Secondary level and further reducing at the college level (http://tripuraschooleducation.in). The drop-out rate at the Secondary level is 70.9 out of which the boys dropout rate is 70.6 and the girls dropout rate 71.3 (www.tribal.nic.in).

In our society there exist separate expectations for male and female children on the basis of their biological sex. Gender socialization occur primarily through family, school, peer groups, neighbour and mass media, when children perform gender specific behavior conforming to the expectations of the society is reinforced by different groups.. Thus, each of the agent of socialization affect children' attitude, belief, interest, personality and overall behavior pattern. The status of women in the tribal societies is better in comparison to the women in general society — apparently so. Bhasin (2007) also writes that though tribes too have son preference, they do not discriminate against girls by

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female infanticide or sex determination tests. On the basis of the above background present researcher has taken initiative to understand the problem from the psychological perspectives. Thus the following objectives have been undertaken.

Objectives

1. To study the level emotional intelligence of tribal high school students

2. To find out the level self efficacy of the tribal high school students

3. To determine the nature of educational attitude of the tribal high school students

4. To study the affect of gender on emotional intelligence, self efficacy and educational attitude of the tribal students.

5. To study the relationship between emotional intelligence, self efficacy and educational attitude of tribal students.

Hypotheses

1. Emotional intelligence of tribal boys and girls high school students differs significantly.

2. Self efficacy of tribal boys and girls high school students differs significantly.

3. Educational attitude of tribal boys and girls high school students differs significantly.

4. There is a significant relationship between emotional intelligence, self efficacy and educational attitude of the tribal students

Sample- A sample for the study comprised of 85 high school students are selected randomly from 4 government schools of Udaipur, Gomati District. Among them 41 are tribal boys and 44 are tribal girls. Their age ranged from 13–16 years. Mode value of their age is 14.

Procedure- A prior permission was taken from the Headmaster/ Principal of the schools and attempt was made to apprise them about the motto of this study. After obtaining necessary permission, 100 nos. data were collected following a simple random sampling technique. Before commencement of the process of data collection, the objective of the study, and confidentiality of the response were frankly discussed with them.

Thus 100 data were collected. Out of these 85 data were finally taken because the response sheets of 15 data were found to be incomplete. The obtained data were prepared for statistical analysis. Besides descriptive statistics t-test was applied for verification of the Hypotheses.

Tools Used

a. Emotional Intelligence Test: This test was developed and validated by Dr. Ekta Sharma. It measures the five major dimensions or domains of emotional intelligence. The five domains are – self awareness, managing emotions, motivating oneself, empathy and handling relationship. This Inventory consists 60 items and takes 10 to 15 minutes to complete. Each item in this scale is rated on 5 point Likert scale ranging from always to never. The test has a good test-retest reliability and good construct and criterion related validity.

b. General Self-Efficacy Scale: This scale was developed and validated by Schwarzer & Jerusalem in 1995. It consists of 10 items with four possible responses, ranging from 1-(not at all true) to 4-(exactly true). It has internal consistencies between alpha 0.75 and 0.91. The test retest reliability coefficient is 0.55. The validity coefficients of the test when correlated with optimism are 0.49 and 0.45.

c. Educational Attitude Scale: This scale was developed by C.Bhasin. It consists of 40 items related to educational attitude of adolescents. Among them 20 are positive statements and 20 items are negative statements. It is a 2 point scale that follows a simple Yes/No format. Higher score indicates more positive attitude towards education. The reliability coefficient correlation by split-half method and test-retest method are 0.72 and 0.69 respectively. The validity coefficient of the test is 0.86.

The Table 1 (see next page) shows the emotional intelligence of tribal higher secondary boys and girls school students. For 'self awareness' the mean value of the tribal boys is 39.68(SD= 5.11) and the mean value of the tribal girls is 41.12(SD=4.51). Significant mean difference is not found between the two group indicating that both the group possess average level of self awareness. Self awareness makes the people confident in decision

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Result and Discussion

Table 1 Significance of the Mean difference between Boys and Girls scores in each sub-scale of the Emotional Intelligence Test.

Questionnaire Subscale	Gender	Mean	S.D.	t-value
Self Awareness	Boys	39.68	5.11	1.230^
	Girls	41.12	4.51	
Managing Emotions	Boys	19.97	5.80	1.553^
	Girls	20.56	2.72	
Motivating Oneself	Boys	53.24	6.58	2.027*
	Girls	50.64	7.24	
Empathy	Boys	32.31	3.18	3.021**
	Girls	30.09	4.48	
Handling Relationship	Boys	66.17	7.46	3.158**
	Girls	62.34	5.90	
Emotional Intelligence	Boys	211.43	17.17	2.480**
	Girls	204.75	15.46	

** $p < 0.01$; * $p < 0.05$; ^ Not significant

making, gives strength to face the adversities of life. The finding of the present study is supporting the previous research work where it is said that tribal higher secondary school students possess more negative self evaluation than nontribal students (Ghosh, 2014). Further, previous research shows that disadvantaged children possess negative self-image (Witty, 1967; Tannenbaum, 1969).

Further for the domain of 'managing emotions', the mean value of the tribal boys and girls students are 19.97(SD=5.80) and 20.56(SD=2.72) respectively. Both the mean values indicate that they possess average level of managing emotions. No significant difference is found between them. The result of the present study is supported by the report of the previous study where it is said that the tribal, irrespective of their gender, are more anxious and maladjusted (Singh, 2010).

However for 'motivating oneself' it is clearly evident that the mean value of the tribal girls is (Mean=50.63; S.D.=7.34) much lower than that of tribal boys (Mean=53.24; S.D. =6.58). Significant difference (t=2.027; p<0.05) is found between the two groups. Thus, the tribal girl students are less self motivated in comparison to tribal boy students. Previous studies show that tribal students possess low need for academic achievement irrespective of their gender (Ghosh, 2013). There are many studies which established that tribal are low in need achievement as compared to nontribal students (Gokulnathan and Mehta, 1972; Singh, 1997; Sujatha and Yasodhara, 1986; Fatima, 1986; Nayak, 1990; Taluja and Zainuddin, 1993; Narain, 1996; Bharsakle, 1997). Their academic results are also very poor in spite of huge facilities given by the government. Rather they are less bothered about their academic results. Their low attendance in schools is a precursor to the high rate of drop out (66.07%) at the Secondary (IX & X) level. Statistics further reveal that the enrolment of the tribal students' at the Secondary stage is 28,351. This comes down to 9,214 at the HS (+2) level. [*http://tripuraschooleducation.in*]. So this indicates that, they are not motivated at all. They need intrinsic motivation for continuing their academic pursuits. Because, there is a positive correlation between levels of intrinsic motivation and self actualization, self efficacy, academic performance and positive psychological effect (Barrera, 2010). Thus the dropout rate, percentage of presence in the classes indicates their poor motivation to take initative and strive to improve and to persevere in the face of setbacks and frustrations.

Further, for 'empathy' it is clearly evident that the mean value of the tribal girls is (Mean=30.09; S.D.=3.18) much lower than that of tribal boys (Mean=32.31; S.D. =3.18). High significant difference (t=3.021; p<0.01) is found between the two groups indicating that boys possess comparatively more agreeableness than girls. In other words they are more altruistic than girls.

Further for the domain of 'handling relationship' the mean value of the tribal girls student is (Mean=62.34; S.D.=5.90) much lower than that of tribal boys students (Mean=66.17; S.D.=7.46) indicating that tribal girls students are less efficient than tribal

boys students in handling relationship (t=3.158; p <0.01). They are inefficient in handling social situations, they cannot interact properly with the people of other community, they are unable to negotiate and settle disputes. In case of group activities their involvement and performances are generally poorer than tribal boys students. The reason may be because of their low capacity to handle relationships with others which is an important component of emotional intelligence.

However, when overall comparison has been done between the two group it is seen that the mean value of the tribal boys students is 211.43(S.D.=17.17) whereas the mean value of the tribal girls students is 204.75 (S.D. =15.46). Significant difference (t=2.480; p < .01) is found between the two group on their emotional intelligence indicating that boys students possess more emotional intelligence than girl students. **However, the first hypothesis i.e. Tribal boys and girls higher secondary school students differ on their emotional intelligence is partially accepted.** Only on some of the domain of emotional intelligence gender affect has been found on of the tribal school students. There are many studies where it is seen that no significant gender differences are obtained in emotional intelligence (Tyagi, 1996; Bar-On, 1997; Goleman, 1998; Aquino, 2003; Brackett and Mayer, 2003; Bansibihari and Pathan, 2004; Tiwari and Srivastava, 2004; Cakan and Altun, 2005; Browne and Schutte, 2006; Depape et al., 2006; and Shah and Thingugam, 2008). However, significant gender differences in emotional intelligence have been reported by another group of researchers (Brackett, 2001; Mandell and Pherwani, 2003; Day and Carroll, 2004; Goldenberg et al., 2006; Young, 2006; and Osborne, 2009). But in these studies females have been reported to have higher emotional intelligence than that of males (Bhosle, 1999; King, 1999; Sutarso, 1999; Wing and Love, 2001; Singh, 2002; Brackett et al., 2004; and Katyal and Awasthi, 2005). However there are few studies also where it is found that males are more emotionally intelligent than their female counterparts (Chu, 2002; and Petrides and Furnham, 2000). Moreover the result of the present study directly coincides with the previous studies where it is observed that tribal higher

secondary girl students possess comparatively poorer emotional attitude than tribal higher secondary boy students (Ghosh, 2015; Sandhu & Mehrotra (1999); Chu (2002) and Sanchez-Nunez et al., (2004).

Table 2: **Significance of the Mean difference between Tribal Boys and Girls scores on Self Efficacy.**

Category	N	Mean	StandardDeviation	t-score
Boys	41	29.92	5.00	0.354^
Girls	44	30.29	5.51	

 ** p < 0.01; * p< 0.05; ^ Not significant

From Table 2 it is observed that the Mean values of the tribal boys and girls students are 29.92 (SD=5.00) and 30.29 (SD=5.51) respectively. There is no significant difference between the two groups. Thus the **second hypotheis** is not supported by the statistical analysis. Indeed, both the mean scores indicate that the tribal students irrespective of their gender possess moderate level of self efficacy. According to Pajares (2002), the people with weaker level of self efficacy take the assignments harder than what they truly are which result in sickness, depression and a limited view on problem solving. Thus Self-efficacy is a considerable factor in academic achievement (Shahrzad, Kourosh et. al., 2011). Previous research establishes that there is a significant negative correlation between total self efficacy, academic self efficacy and depression and anxiety (Karainch, 2011) indicating that higher the total self efficacy or academic self efficacy, the lower will be the depression and anxiety and vice versa.. There are lot of studies which establishes that tribal students irrespective of their gender possess more anxiety and depression than non-tribal students (Srividhya, 2007). Further they possess comparatively poor self esteem than non-tribal students (Yadav & Patil, 2013). Therefore the result of the study may be an indicator about the reasons of comparatively high depression, anxiety and other mental health problems of the

students of tribal community. Further research on this aspect is needed to identify the actual reason.

Table 3 Significance of the Mean difference between Boys and Girls scores on Educational Attitude.

Gender	N	Mean	S.D.	t-values
Boys	41	25.63	4.06	0.439^
Girls	44	25.17	5.06	

^ **Not significant**

Table 3 shows the level of educational attitudes of the tribal boys and girls students. The mean value of the boys students is 25.63 (SD=4.06) indicating that they possess moderate level of educational attitude. On the other hand, the Mean value of the girl students is 25.17 (SD=5.06) indicating that they posses poor attitude towards education. There are many studies indicating that educational attitude play an important role for the academic achievement of the students. If the students' attitude is not favorable then it will definitely affect students' motivation, academic achievement need. Thus, dropout rate, personality problems, addiction problems will arise. The result of the present study is in consistent with the result of the previous study; where similar no significant difference is apparent between boys and girls students in attitude towards education (Das, Halder and Mishra, 2014). Indeed the reasons behind their moderate or poor educational attitude may be linked with the improper behavior of the teachers, language problem, location of the school, economic backwardness etc.

In general, the medium of instruction in more or less every state is imparted through the vernacular language. In Tripura since the population is dominated by Bengali speaking people, hence the classroom lectures are imparted in Bengali. But the tribal students speak and follow a separate dialect due to which they face immense problem in understanding the meaning of the lectures delivered by the teachers. Therefore, the tribal

students feel uncomfortable in the class. They prefer themselves to be silent in the class inspite of their zeal to know many things from the teachers. Thus loneliness, anxiety, depression develop in them compelling them to lag behind academically and socially from the students of non tribal community. Rani (2000) observed in her study that due to language barrier the tribal children are unable to establish communication link with the teacher and thus leading to termination of their education in some point or the other. Further, being the students of minority community they feel ashamed to mix up with the other students of the different community in the classroom. Thus they become introvert, less talkative with their peer groups. Under such circumstances, if the teachers' behavior is not positive or emphatic towards them then gradually they become alienated from the school.

In addition, family environment also plays an important role in the life of the children. Majority of the tribal people live in the villages where it is a common practice that children will help their parents in carrying out their livelihood activities such as cattle grazing, collection of wood or forest production, and bringing water from the remote areas, cooking etc. Without finishing all the household jobs they will not be permitted to attend the school. After returning from school, again they have to perform some household chores. Indeed in majority of tribal families parents do not possess positive attitude towards education (Mishra, 1997). These might be the reasons behind their lack of positive attitude towards education.

Table 4 (see next page) shows the inter correlation between the different variables of the study. Significant positive associations are found between the different domains of emotional intelligence and self efficacy and educational attitude except few domains. Further significant positive relationship ($r=0.388$, $p<0.01$) is obtained between the overall emotional intelligence scores and self efficacy scores which indicates that more the emotional intelligence of the students, higher the level of self efficacy of them and vice versa. Indeed, individuals low in emotional stability is more likely to encode and recall negative

Table 4: Inter Correlation between Emotional Intelligence, Self Efficacy and Educational Attitude

	1	2	3	4	5	6	7	8
EMOTIONAL INTELLIGENCE	1							
SELF AWARENESS	.585"	1						
MANAGING EMOTION	-0.102	-0.015	1					
MOTIVATING ONESLEF	.812"	.315"	-.347"	1				
EMPATHY	.541"	0.058	-0.205	.377"	1			
HANDLING RELATIONSHIP	.799"	.289"	-.223"	.588"	.285"	1		
SELF EFFICACY	.388"	.533"	-0.148	.214'	0.095	.314"	1	
EDUCATIONAL ATTITUDE	.260'	0.195	-0.139	0.157	0.180	.258'	.464"	

** . Correlation is significant at the 0.01 level

* . Correlation is significant at the 0.05 level

information (Watson and Clark, 1984; Weiss and Cropanzano, 1996) and they tend to have negative perceptions of themselves and their environment (Watson, Clark, Tellegen, 1988; Burke, Brief and George, 1993). According to Borse (2012), there is a clear relationship between emotional intelligence and self esteem. Further previous research also establishes that there is a significant negative correlation between total self efficacy, academic self efficacy and depression and anxiety indicating that higher the total self efficacy or academic self efficacy, the lower will be the depression and anxiety.

However significant positive relationship (r=0.260, p<0.05) is obtained between the overall emotional intelligence scores and educational attitude scores which indicates that more the emotional intelligence of the students, higher the level of educational attitude of them and vice versa. Researchers have found that self evaluation, self directing and self regulation are correlated with academic achievement (Shahrzad Elahi Motlagh, Kourosh et. al., 2011). Further significant positive relationship (r=0.464, p<0.01) is obtained between the self efficacy scores and educational attitude scores which indicates that more the self efficacy of the students, higher the level of educational attitude of them and vice versa. Previous study also found significant positive correlation between attitude towards education and academic achievement (Das, Halder and Mishra, 2014). There are many studies which showed that majority of the tribal students irrespective of their gender possess poor emotional intelligence (Joshi and Nandwana, 2017; Ghosh, 2012; Singh and Mishra, 1997) argue that tribal children can perform well in school if the intervention programmes directed at them can overcome their deprivation. **Thus the 5th hypothesis has also been accepted**.

Concluding Remarks

1. It is concluded that significant difference is found between the two group in emotional intelligence. Tribal girl higher secondary school school students possess poor emotional intelligence in comparison to their boys counterpart. Girls are comparatively less motivated, possess less empathy towards

the society. However both the group of students possesses similar ability to manage their emotions and similar amount of self awareness.

2. Gender differences are not found on self efficacy and educational attitude. Both the group possess moderate level of self efficacy. But in case of educational attitude girls possess poor attitude whereas boys posses moderate level of attitude towards education.

3. Further significant positive associations are found between the different domains of emotional intelligence, self efficacy and educational attitude except few domains. In addition, overall significant positive correlation is obtained between emotional intelligence and self efficacy which indicates that more the emotional intelligence of the students, higher the level of self efficacy of them and vice versa.

4. Beside these significant positive correlation is obtained between emotional intelligence and educational attitude which indicates that more the emotional intelligence of the students, higher the level of educational attitude of them and vice versa.

5. Further, significant positive relation is found between self efficacy and educational attitude which indicates that more the self efficacy of the students, higher the level of educational attitude of them and vice versa.

6. Therefore students who are the citizens of tomorrow are required to possess good emotional intelligence, positive educational attitude and self efficacy for achieving success along with popularity in their academic and social life.

7. Indeed only external amenities are not enough for motivating the tribal students towards studies. They need some life skill for the proper development of their personality and then only it will be possible to bring them in the mainstream of the society. Otherwise the human resource will be nipped in the bud.

Implications of the Study

1. This study instigates further research in emotional intelligence of the tribal girl students in order to investigate the reasons of low emotional intelligence of them.

2. This study also instigates further research on self efficacy of the tribal students in order to investigate the reasons of low self efficacy of them.

3. This study clearly reports that psychological intervention is urgently required for the proper development of the tribal students irrespective of their gender.

4. This study shows that only educational, economical amenities, reservation policies are not enough for the psycho-social upliftment of the tribal student because necessary life skills are required so that they could get amalgamated with the mainstream and hence contributing to national integration.

5. This study focuses the importance of professional school psychologist for the betterment of all tribal students particularly the female tribal students who are suffering more from emotional problems.

Suggestions

1. In addition to teaching competence, teachers' fanaticism towards the development of tribal students is essential. So in collaboration with written teaching aptitude test necessary psychological test for the measurement of interest, personality and others psychological states are essential in the recruitment process of the teachers. Thus dedicated and committed teachers should be specially appointed for the development of the tribal students.

2. In order to develop different life skill and eradicate emotional problems of the tribal students' one efficient school psychologist should be appointed in each school.

3. Elaborative research should be undertaken in order to disclose the actual reasons of their poor educational attitude.

4. For the development of self efficacy parents-teachers and coaches should set high standards and achievable goals for children and encourage them to learn from their mistakes and to persevere until they succeed.

5. Different arrangements should be made by the school authority for the presentation of the life of tribal skill personalities so that they may develop self efficacy. Always watching unsuccessful ones can undermine self efficacy.

Limitations

i) Sample size is not very large.

ii) Reasons of poor educational attitude are not identified by this study.

iii) Data is collected only from one district.

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8

The Present Scenario of Higher Education of Tribal Girls in Tripura : A Case Study

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Abstract

We all know, the future of India depends on Education. lt does not necessarily mean that industry and commerce are unimportant; but things are only possible in an educated environment. On the other way the unity of our country will be ineffective, if one class of the people is retained in distant matrics of main stream education. We have to build up the sacred duty of providing education to all sections of people.

The age old weakness of India rests on two main facets i.e. neglect of masses and neglect of women. The main goal of Women education is to manifest 'Mahasakti' disguised in simplicity. Not that, the India is not advancing. In 1900, literacy of women was only 1.5% of the country's total population whereas literacy of men was 9%. But now, women literacy is around 70% in contrast to male literacy of 80%.

For lack of education women remain superstitious during the long period of past. But now it is time to recognise Women as 'Sakti' the power.

Within the ambit of this paper, the impact of adoption of semester system from earlier

1 + 1 + 1 system in Higher Education has been searched. An attempt has been made to compare the two systems as per the data revealed in Women's College, Tripura. To cater the education among women,-how far the present system is effective, is also the focal point of the paper. Higher education is necessary since mere literacy does not serve the purpose of development. We must have higher education of women parallel to that of men. Our civilization remains backward if we fail to notify the policy-makers about the hindrances of ongoing system of Graduation. This paper is a modest endeavour to this end.

Key Words : 1+1+1 system, semester system, dropout, holistic measurement, value inculcation 'shakti'.

Introduction

Education is assigned with the task of unfolding the inner splendour of an individual. It helps the individual from lower plane to higher plane. Education is a tri-polar process which involves the interaction of the educator, the educant and the social process. It is very potential instrument, a powerful medium of bringing about changes in the society. Changes brought about by invasion, revolution or any other abrupt occasions do not have permanent impact. Education effects changes slowly but steadily. Changes brought about by education are permanent and transcendent in nature.

Modern world is changing very fast. With the help of new communication media, modern methodology and latest instructional material, education brings about changes in the society. The largest part of our education is state system. So naturally Government decides the policy for education which brings about changes in the society. Education appears new dimension and should invent new methods to be adopted in this new civilisation to evoke creative talents in the learners. So a holistic conception of education must be developed for producing a complete man. Education must be imparted in such a manner that an individual is able to think, feel and communicate his ideas with clarity and precision. The function of the educational institutions is to equip the individual with the most excellent technological proficiency so that he may function with clarity and efficiency in the modern technologically advanced world. Education should give the individual an opportunity to flower in goodness so that he is rightly related to people, things, ideas and to the whole of life. In the wider sense 'life is education and education is life'.

The future of India depends on education especially higher education. Economic upliftment necessitates higher education. Industry, commerce, technology absorption – all depends on higher education. In a similar way tribal development depends on higher education in broad spectrum and higher education in deeper spectrum. The unity of our country will be ineffective if one class of the people is retained in distant matrix of mainstream

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education. We have to build up the sacred duty of imparting education to all sections of people.

The age-old weakness of India rests on two main facets which are neglect of masses and neglect of women. The main goal of women education is to manifest 'mahashakti' disguised in simplicity. The focal point of masses of India is in Tribal population and in this sector the women set are more deprived. If we are to build modern India in post globalisation era we must lay emphasis on Tribal women.

The paper focuses on arena of women education in Tripura. The study is based on only one women's college of the state i.e. Women's College, Agartala.

In the tiny nature enshrined state of Tripura we noticed that the lack of education women remained superstitious during the long period of past but now it is time to recognise women as 'shakti' i.e. power.

For lack of time and resources the present study is based on something in restricted sense. A comparison is made between 1+1+1 system of graduation and ongoing semester system.

Table Showing comparative features of (1+1+1) System and Semester system (Based on data from Women's college Agartala)

Areas	(1+1+1) System	Semester System
Admission ST percentage on total admission	37%	38.5%
Passed out of admission	48%	51%
ST passed out of admission	47%	62%
ST passed out of total passed	37%	42%
Total admission in one session (Based on representative year)	1386	1698
Appeared in final year / semester	72%	56%
Drop out within session	28%	44%

Analysis

Statistical analysis shows S.T. women students are not at all far away from average score of total students – in terms of admission, university results and promotion in higher classes within graduation both in 1+1+1 system and semester system. The picture is really encouraging for academicians and policy making bodies. The data also reveals adoption of semester system improves the university results of students but it is very interesting that development of tribal female students is in better position in comparison to overall position.

The only shortcoming is dropout within the tenure of graduation. It ranges from 30-40% which is a great concern. The cause may be on others social factors- may be marriage, economic status of parents etc. The detail research may reveal the causal relationship.

Set a siding other quality factors show better position of graduating ST women with the semester system. We have seen that for adoption of semester system ST pass percentage out of admission of corresponding year raises from 47 to 62% where as in total students it raises from 40 to 51%.

Suggestion and Concluding Words

1. Detailed analysis of drop out is to carry on, which now exists around 40% during the ten year of graduation. The project may be undertaken by higher education institute or may be initiated by ST welfare group.

2. Employment incentive for ST women graduate may uplift the situation. Employment

Opportunity before graduation may be one causal factor of dropout.

3. Pressure of marriage, restricting in dwelling with in local area may be the factor of non graduation of tribal women. Social awareness in this regard is the need of the hour.

4. Education for employment as well as value inculcation may uplift the situation. To imbibe human values guidance from teachers or mentors, motivational workshop may be undertaken.

Ending Words: We should not segregate tribal students in all programmes. Holistic measurement comprising tribal and non-tribal is also invited. Any segregated efforts may be disasters.

We know the power of women. Spiritual foundation is a main cord of women's life. We must nurture and promote it in the midst of scientific education.

Thus, for the survival of future generation and to save the mankind the system of education has to be kept burning by infusing new values, attitudes, morals and ideals in the minds of the students.

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9

Measurement Aspect of Quality Education : Selection of Indicators and Index Building

Tapesh Ranjan Chakraborty
&
Krishna Shil

Abstract

The concept of quality education has come into forefront chiefly due to expansion of education in quantitative terms. Education often doesn't result in moral excellence and gainful employment. These propel to the key importance of quality education for employment and elevation of the level of education which reinforce social amity & bondage. Quality education is an illusive term and this concept always migrates to one area of notion to other.

Quality Education represents a comprehensive concept which facilitates to attain knowledge, moral values and employability along with some holistic characteristics. Quality Education is used by different schools of thoughts in different ways. In other sense quality education is some sort of effective education in all possible senses. The concept is very dynamic and has no end point as long as human civilization will survive and sustain.

*However measuring rod for quality education is of strategic importance to mentor & monitor quality education in a given economy. The concept of quality education is very comprehensive and there are some degrees of variation in the conceptualization process. Effective knowledge of the learners which is expected to generate moral values, remunerative employment and creativity. To focus on this area and to suggest a measure of level of education and index building recognizing different prevailing measures is perhaps one of the way to redress the problem. This index will facilitate to know the level of quality education in a given area, region or economy and to compare in between different castes, communities and genders. The built up index in this paper is titled as **Functional Index on Quality Education (FIQE)**. This index affords to amalgamate some*

principal & popular indicators / sub-indicators for arriving at an alternative measure.

Key Words : Quality Education, Indicator, Sub-Indicator, Dimension Index, Functional Index of Quality Education.

Education is that key feature of human beings that makes human beings altogether different from other living organisms. There are four key aspects of human beings: physical, psychological, intellectual and spiritual. Later three aspects are enriched by education. Education shapes a sound mind with optimum psychological reaction to any phenomenon. It leads to intellectual excellence and it is the key element in social perception and creativity. Somebody recognises education as a culminator of spiritual well being.

As the human beings are striving to gather more information and concentrate maximum possible efforts to economic development by means of advancement of science and technology to different dimensions of human livelihood. The concept of human education comes into being. Increase in the literacy rate and higher level of education to a significant segment of population in a given society the implication of quality education becomes self-evident. Stark growth of educated population adversely impacts upon the employability and some quarter of academia and moralists comment on the moral degradation across the successive generations. These have driven the literature around the concept of quality education. The fast pace of development of science and technology has bolstered this significantly. Thus the concept of quality education hovers around knowledge, ethics, creativity and gainful employability.

Quality education is a multidimensional concept. The academia, intelligentsia, politicians executives, scientist and others have first perceived and explained the concept of quality education from their own perspectives. No explanation is apparently wrong but coordination of different perceptions in the ideally mixed way can give a comprehensive and improved concept of quality education.

There have been different popular concepts on quality education. Sometimes quality is adjudged by the level of degrees

acquired by a person or the marks obtained by a person in a given system of education. Sometimes quality education is measured by the expenditure made for the attainment of a particular level of education or the level of economic success achieved by a person in his own stake. These are misnomers and misconceptions.

However quality education embodies at least four types of values:

❖ *Existence or Certificate Value,*
❖ *Knowledge or Academic Value,*
❖ *Moral or Ethical Value and*
❖ *Employment or Income Generation Value.*

Quality education is a relative term. If an educational system becomes structurally and functionally improved, arguably it is a pointer to the quality education. Quality education may become quite nonsense when it is used synonymously with expensive education in one way or the other. It is also true that without critical level of capitalisation of an educational institution it is very difficult to hatch quality education. There have been inter-temporal and interspatial variations in the concept of quality education. One thing cannot be vouchsafed that quality education is very limited and it can't encompass all the apparently educated human beings as the yardstick of quality education changes continuously. Quality education is conceptually pervasive. Quality education prevails across different professions and it is not necessary to consider all of the well educated persons to epitomise quality education.

Ways of Conceptualising Quality Education

By simple diagram in economics the quality education can be conceptualised. It should be kept in mind :

I. There are inputs and outputs of education at any level. Different factors or inputs are used in different proportion to attain quality education. To constitutive one input one output relationship it is convenient to represent the heterogeneous mix of educational inputs in terms of money. The output of educational process can be measured by the level of knowledge attained by a person.

II. Given the level of education it is possible diagrammatically to point out the zone of quality education. In this analysis the term

knowledge is used in stead of education to project at least some of the features of quality education.

III. Like other production function the knowledge function will also follow the law of diminishing productivity and at the absence of educational expenditure (money equivalent of input mix required for attainment of knowledge by Institutional education) the attainment of knowledge is assumed to be nothing.. Thus the knowledge production function starts from the origin and thereafter increases at a diminishing rate.

IV. The efforts of quality education bears sense if the present level of education and knowledge is conceived to be inadequate or below the threshold of quality education as conceptualized. So the present level of education is not quality less education rather it is pointed towards the quality education of higher degree. In other way the present level of quality education and knowledge is represented by the drawn knowledge production function.

In the diagram let E be the point representing the present level of input mix in money terms and knowledge output (OX & OY). If mix of inputs in money terms increase beyond OX level knowledge output also increases at a diminishing rate.

Diagram
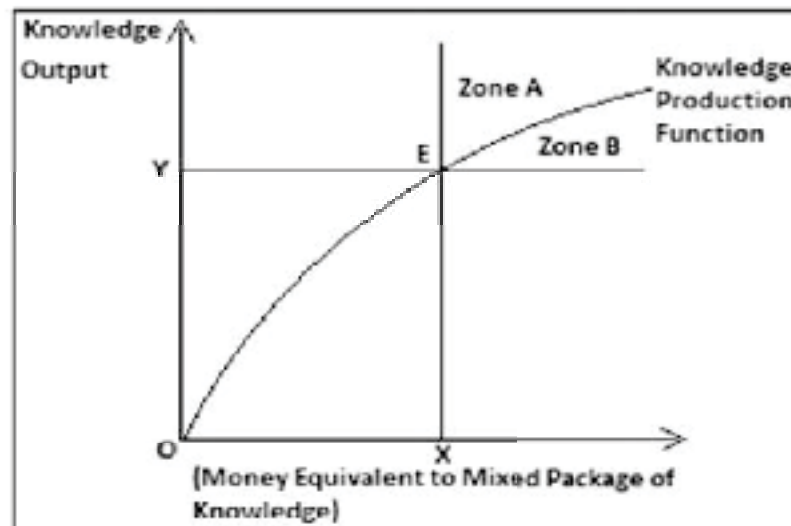
It is enhancement of knowledge output at a higher cost. But if there occurs a break through in terms of technical progress in teaching mechanism the knowledge output will increase at any point of zone A at previous level of educational cost. Sometimes higher input cost may result in downfall of knowledge output or quality education and it is a stark situation of distortion of quality education (zone B). Thus more expenditure on educational inputs at the critically minimum level is necessary but not sufficient to harbour quality education. A radical shift in teaching mechanism will be more effective for quality education as it will shift the knowledge production function in the upward direction notwithstanding suitable infrastructural build up.

Some Features of Index Construction

Index building is a common practice in social science to understand and compare the levels of a achievement of human beings in a given dimension.

An index must have at least the following key features

❖ Simplicity in selection of indicators and sub-indicators if any.

❖ Simplicity in the predictable range of values with complete knowledge on minimum and maximum values of the index.

❖ Simplicity in mathematical formulation so that it can be used by academic and researchers over a good range of situations.

❖ Adoption of weightage to some or all of the indicators/sub indicators depending on the necessity and justification.

❖ Other elements can also be focused depending on the nature of issue and objectives.

❖ Well behaved mathematical formula is desired to be adopted. It requires that even a small change of values of the indicators/ sub-indicators will affect the index in some way.

❖ Value judgement can be introduced in cases of indices built on some socio economic issues where numerical values of indicators/ sub indicators fail to produce morally desired outcomes.

❖ All the sequences of index construction should be well explained.

Need for Index Building

Index represents the single most and precise value of a particular phenomenon. A well built and comprehensive index

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on any issue/facet of human development can project both positive (observational) and normative (ethical) aspects depending on which existing policy can be verified and new policy can be adopted to fulfill one or more objectives focused. Education being the main focus of modern processes of development any sort of educational indices can facilitate the social scientists, executives, politicians and others to channelise the precious economic resources for some socially convincing objectives.

Objective of Functional Index on Quality Education (FIQE)

Some of the important objectives of FIQE can be innumerated as under :

◆ To assess the level of quality education on a particular level (elementary; secondary or tertiary levels).

◆ To optimise the utilisation of precious financial and real resources to attain highest possible level of quality education in a given area, zone or nation.

◆ To compare and contrast the values of different prevailing indices on quality education.

◆ To facilitate researchers to know and comprehend the level of quality education of a particular community or area in the scientific manner.

◆ To prescribe different guideposts or submit proposals to the government necessary for attainment of quality education.

◆ To facilitate the social scientists in employing new indicators and sub indicators of quality education apparently unknown to the academia.

Short Explanations on Indicators of FIQE

There are 3 broad indicators which can be marked for the construction of a functional index on quality education(FIQE) :

1) **In-Campus and Out-Campus Infrastructure (Input)/I_1**

2) **Teaching Mechanism (Process)/I_2**

3) **Students Excellence and Equity (Output)/I_3**

Any production of goods and services has to fulfill three successive sequences: input process and output. They are integral components of any system. Education represents the production of services and effectual education characterized by effectual knowledge having social and economic productivity of its own.

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Further it can improve the level of human resource or capital in presence of moral and ethical values in a significant way. Given the demand elasticity of employment effectual or quality education results in gainful employment at the tertiary level of education. The *input* of education has to broad components:

1) In-Campus Infrastructure and

2) Out-Campus Infrastructure.

In campus infrastructure represents the physical infrastructure or assets facilitating the educational process in an educational institution as a whole. It includes school building, school library, school ground, level of drinking water and sanitation facilities etc. Similarly road connectivity to schools, incidence of schools specially the English medium and pucca schools over a given area etc. represent the out campus infrastructure. Both the in campus and out campus infrastructure are in close complementarities to provide the access to education.

The *educational process* is comprehensive concept. It includes among others the curricula, frequency of examinations (internal and external), methodology and philosophy of evaluation, the number and quality of teachers, teaching methodology & appliances. Most of the components of teaching processes are not numerically measurable and conceptually clumsy lacking concreteness. This is why such sub indicators are very difficult to construct or suggest. Only some sub indicators those are comfortable to recognize and measure are incorporated into the process indicator.

Outputs or sometimes outcomes of education are numerous despite the fact that the process broadly representing teaching endowment including the nature of teaching personnel along with the methodology and tools of teaching are of key importance in determining the outcomes at the end of educational system. Nonetheless the learning skill of students cannot be altogether avoided and it is process determined to a significant extent though not completely. The representation of SC/ST pass out students among the respective enrollment or the representation of girls pass out students among the respective enrollment instead of examinees are to be looked at. It focuses on the level of equity

attained by the offsprings/children of the underprivileged section of the society. In fact the level of knowledge and creativity those are the key elements of quality education can not be properly examined without having specific test procedure. For a large number of population with heterogeneous attitudes and abilities it is almost next to impossible to administer a uniformly acceptable yardstick to this direction. The outcomes of quality education in terms of *students' excellence and equity* can be determined in some other proxy measures as delineated.

Its Implications

◆ The value of FIQE lies within the close interval of 0 & 1 (0 d" FIQE d"1),

◆ The higher the value of FIQE, the higher will be the level of quality education.

◆ FIQE can be adopted for measuring the extent of in the primary, secondary or tertiary levels over a given area, zone or economy as a whole.

◆ It is subject to incorporation of new sub indicators according to availability and importance.

Classification of Indicators and Sub-Indicators in Index Building

Sl. No	Indicators	Corresponding Sub Indicators
1	➢ In Campus and Out Campus Infrastructure (*Input*)/I₁	In Campus ◆ Number of Schools with Drinking Water Facilities to Total Schools, ◆ Number of Schools with Proper Sanitation to Total Schools, ◆ Number of Schools with Library Access to Total Schools,

		Out Campus ❖ Number of Schools per 1000 Children, ❖ Number of English Medium Schools to Total Schools, ❖ Number of Pucca Schools to Total Schools.
2	➢ Teaching Mechanism (*Process*) /I_2	❖ Average Students Teachers Ratio **(Teachers)**, ❖ Number of Professionally Trained Teachers to Total Teachers **(Teachers)**, ❖ Number of Schools with Smart Classroom to Total Schools **(Methodology)**, ❖ Average Percentage of Classes Attended by Teachers on a Working Day **(Methodology)**, ❖ Average Percentage of Home Works Submitted by Students on a Working Day **(Methodology)**.
3	➢Students Excellence and Equity (*Output*)/I_3	❖ Average Percentage of Marks Obtained by Students in Mathematics in the Last Annual Examination **(Quantitative Aptitude)**, ❖ Average Percentage of Marks Obtained by Students in English in the Last Annual Examination **(Linguistic Aptitude)**, ❖ Average Percentage of Students Who Increased their Overall

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		Percentage of Marks in the Current Year over the Last Year (**Academic Progress**), ◆ Average Percentage of Passed Out to Total SC/ST Students Enrolled in the Last Year (**Caste Equity**), ◆ Average Percentage of Passed Out to Total Girls Students Enrolled in the Last Year (**Gender Equity**).

Its Construction Procedure

The construction procedure is based on the following stages :

◆ The *indicators* are to be selected in such a way that it will focus on the higher degree of precision in a single value of index. All of the significantly influencing dimensions of an issue should be taken into consideration in the index building. Indicators are nothing but the broad spectrum of causes or determinants of an issue or phenomenon.

◆ Indicators are further determined by some other factors, those are called *sub indicators*. The number of sub indicators are numerous. All of the apparently identifiable and quantifiable sub indicators are not of recognisable influences on the values of indicators directly or index indirectly. Only a manageable number of sub indicators should be taken into account those are of significant influences on the values of indicators. The values of sub indicators may be positively or negatively correlated with the value of indicator. Either or both of the positive and negative sub indicators can be incorporated into index building.

◆ The values of sub indicators should be normalized by using the concept and formula of dimension index. Dimension index is represented by

Best Value- Observed Value/ Best Value - Worst Value.

Sometimes best value & worst value are alternatively known as maximum value & minimum value.

❖ Dimension index has the mathematical property of confining the value of a sub indicator within the close intervals of zero & unity.

❖ In the present context simple arithmetic mean of the values of sub indicators under an indicator is recommended. Though other types of mean like geometric or harmonic means and weightage to the values of sub indicators can be assigned in other areas.

❖ The simple arithmetic means calculated in each case of the three indicators are to be further used to determine the value of the FIQE by the following expression :

$FIQE = I_1 + I_2 + I_3 / 3$, where $I_1, I_2 \& I_3$ are the values of three indicators *(input, process & output or outcome of an educational system)* based on the simple arithmetic means calculated from the values of corresponding sub indicators.

its worth mentioning:

1. The element of value judgments is not introduced in this calculation.

2. Best & worst values in some of the cases of sub indicators are 100 and 0 respectively.

3. Best and worst values can be explained for a sub-index on the basis of a predefined area which are attained in the past.

Some Limitations of the Measure

The measure of quality education (FIQE) has some limitations of its own :

❖ No negative dimension or sub indicator is introduced in shaping the value of the indicator as such. It is attempted to make the measure conceptually easy. In reality negative dimension or sub indicator is very much present.

❖ Number of indicators are kept to the minimum of three (Input, Process and Output) which is scientific in classification.

❖ Subjective or non quantifiable Sub indicators are not introduced due to non measurability or non quantifiability features.

❖ The element of value judgment is absent in this index formulation. Value judgement is necessary for projecting the

perception of goodness and badness of an issue from the social perspective. It represents some sort of ethical and moral judgement on an issue.

◆ The weightage to sub indicators are also not issued. Proper is ideally very difficult to assign. Sometimes it happens that some indicators have precedence over others in terms of numerical impact on the index.

◆ The reliable best and worst values except when they are 100 p.c. and 0 p.c. are very difficult to find & apply due to lack of proper record keeping and research findings.. Objective, cost and time consideration may affect them.

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10

A Study on Present Status of Tribal Education in South Tripura District under the State of Tripura

Dipa Saha

Abstract

Education is a very important factor of human resource development. Not only it plays a vital role in the life of every human being but also occupies an important place in the development process of a country, its growth and welfare. It is one of the most important indicators of development in a country according to quality-of-life approach. In India the importance of education has been highlighted in the Constitution {Article 15(4), 29, 46, 350, 23, 24, 244, 275, 164(1), 330, 337, 334, 243, 371}, which provides various provisions for Scheduled Tribe.

The present study aimed to analyse the present status of tribal education in South Tripura District. The analysis is based on secondary data of U-DISE (Unified District Information System for Education) & House hold survey of last 5 years (2013-2017) to draw the comparison, collected from District Education Office.

There are 8 Blocks and 3 Sub-Divisions in South Tripura District. About 47.9% of the population in South Tripura District lives in TTAADC Areas. Major tribes in the district are- Tripuri, Jamatia, Reang, Chakma and Halam. Total no. of GPs/Villages, 160 (Non-ADC= 90 & ADC= 70). The study identifies some issues about the academic status among the tribal students. Data reveals that the number of enrolment of Tribal student is decreasing year by year in schools. It has been found that, students are to move a large distance to reach their schools. In most of the ADC areas, there are very few numbers of higher schools in comparison with the number of primary and upper primary schools. That's one of the reasons why the rate of drop out is found to be very high for the tribal students. The students are very obedient, diligent, physically sound and have many good habits but they perform very poor in academics.

Key Word : TTAADC, South Tripura District.

Introduction

Need of education is like watering a plant, one of the important nutrients. If we avoid watering our life, we'll grow but will lack in capabilities & fruits of life. Education is an important indicator to understand human development and socio economic status of the State as well as District. It is also an essential component for the well being of the mankind.

Education of the masses is one of the most crucial concerns of democratic, socialistic countries. It is so because of the Indispensable nature of education in modern society which is increasingly becoming more scientific and technological. Further education opens up to the individual the central experiences of a culture thus personal growth economic advancement and social effectiveness- all are appreciably enhanced by education which is indispensable for success in a competitive society.

Education is so far as it is basic to the full enjoyment of the right and responsibilities of an individual, rightly considered as the very embodiment of social justice. It is regarded not only as an end in itself but also as a means in the long range perspective of bringing about social equality and quality education.

The Indian constitution identifies for social consideration contains ethnic minority groups, traditionally referred to as tribes or tribal as Scheduled tribes (STs) who constitute around eight percent of the total population of the country. Most of the tribal communities have their own language different from the language spoken in the state where they are located. The tribal language in India belongs to all major language families and which the Dravidian, Tibeto-chinese and Indo-European families are the dominant ones. One of the distinguishing features of ST's is that the majority of them live in scattered habitations located in interior, remote and inaccessible hilly and forest areas of the District.

In South Tripura District there are 70 villages under TTAADC areas. There are 3 (three) no of ADC Blocks named- B.C. Manu, Ratanpur & Rupaichari. In South Tripura District there are 176 no of schools under these 3 Blocks.

Objectives of the Paper

1. To review the present status on quality education with special reference to Tribal Education in South Tripura District.

2. To find out some innovative interventions on promotion of quality education with reference to Tribal Education under South Tripura District.

3. To detect the challenges and scope on quality education with reference to Tribal population under South Tripura District.

4. To get about with policy dimension for strengthening quality of Tribal Education of South Tripura District.

Statement of the Problem

The statement of the present study can be formulated as, 'A study on - present status of Tribal Education in South Tripura District under the state of Tripura.'

Delimitation of the Study

Researcher, being a domicile of Tripura, selected South Tripura District as a study area in the State of Tripura. Data is of five years (2013-17).

Challenges and Opportunities in Primary and Secondary Education

(A) Policy perspective- i. Recommendation of Kothari Commission for Tribal Education.

ii. Tribal Education anddd NPE - 1986.

iii. POA – 1992.

iv. Sarva Shiksha Abhiyan (SSA) scheme for elementary level.

v. Rastriya Madhyamik Shiksha Abhiyan (RMSA) scheme for secondary level.

(B) Gender Issues- In South Tripura District it seems, many tribal communities, parents give minimal importance to girl's education due to economic and social limitations, send them to school only intermittently, or keep the girls sheltered from the outside world. Most frequently, girls, apart from taking part in agricultural activities and collection of forest products are engaged in sibling care. They are often forcibly pulled out from schools, and become child laborers, never to return to education.

(C) Life Skill Education- As a child's first exposure to education, there is debate around the language used for instruction and communication. Tribal children have limited contact with the

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state language, and tend to speak in their own local dialect. Government schools use the state language for teaching and communication, which is most often not familiar to a tribal child at the pre-primary and primary levels. They are thus unable to fully comprehend classroom teaching and activities, read in the state language or understand the texts properly.

(D) Skill and Personality Development- Studies suggest that teacher motivation contributes more to the teaching-learning process than teacher competence. There is a need to evolve a sensitive model of tribal education rooted in the psychological strengths of tribal children. For maximum effectiveness, teacher training has to be an ongoing process, and not a one-time effort. In addition to training, capacity building of teachers on academic competence and pedagogy is needed.

◆ Sensitization to cultural and behavioural strengths of tribal children.

◆ Emphasis on attitudinal training of teachers.

◆ Increase motivation levels so teachers can generate interest among tribal children towards education by attempting to link contents of curriculum with existing realities of tribal communities.

(E) Ethnicity, Identity and Multicultural Issues- The people of South Tripura District shows a diverse ethnicity. The Indo-Mongloids are represented by a few other communities like the Tripuris, the Reangs, the Jamatias, the Noatias, the Kukis, the Halams, the Chakma, the Mog and the Lushai. Apart from the above mentioned major tribes, there are also ten more tribes and these 19 (nineteen) tribes are collectively classified as 'Scheduled Tribes'.

The people of South Tripura District re-noted for a rich cultural heritage with a blend of music, fine arts, performing arts and handicrafts. The culture as a whole is a blend of various ethno-linguistic groups.

Issues on Tribal Language and Communication in Context of Quality Education

The tribal language medium has been viewed as a barrier to integration by select tribes. Despite the belief in the pedagogical soundness of educating in mother tongues at the primary level,

the situation in Tripura is in sharp contrast. Major tribes in this area have demanded that their children do not learn to read in their own language. Most of the schools has library books, activity materials and works around the State textbooks, but does not have any separate text books in their local language so that they can learn themselves. But Eklavya Residential Schools encourages multilingualism to enrich conceptualization and skills development.

In South Tripura District, to recover the language barrier in elementary schools in tribal locality there are assigned some kokborok teacher (KBTs) in every elementary Schools under ADC areas. The posting of teachers is also allocated for the need of students. Most of the ST teachers are posted in such schools where the number of tribal students are more than other students, to make teaching-learning fruitful.

Here is the present status of teacher under South Tripura District-

Designation	Social Category	Number of Teacher	Total No. of Teacher in the District
Kokborok Teacher (KBT)	ST	188	188
UGT	ST	706	2362
GT	ST	177	1603
PGT	ST	145	805

Moral Education and Value Education among the Tribes in Context of Quality Improvement

Emphasize holistic education developing social, moral and spiritual values (respect, honesty, discipline, cleanliness etc). Teacher can take the initiative to aware the student, as well as parents and society too. Morality & values can only transfer by spearing quality education that can improve the quality of life of an individual. To inculcate the values among the tribal students, that's why the teacher must have to learn all these himself/herself about the strength & limitations of every culture and also their cultural values.

Innovative Interventions and Best Practices Related to Quality Education Concerning the Tribes

The Sarva Shiksha Abhiyan is a historic stride towards achieving the long cherished goal of universalisation of Elementary Education in partnership with State. SSA, which promises to change the face of the elementary education sector of the country, aims to provide useful and quality elementary education to all children in the 6-14 age group.

The SSA is an effort to recognize the need for improving the performance of the school system and to provide community owned quality elementary education in mission mode. It also envisages bridging of gender and social gaps.

a. Twinning of School

In spite of having latent faculties, a great number of learners of comparatively remote, interior and rural areas do not get enough scope to improve their performance and even perform at all. Here the practice of Twinning becomes quite handy and may work wonders for initiation and kindling a ray to show the path to self-discovery to venture into the World of learning as this gives opportunity to bring such prospective to schools of comparatively advanced areas as well as urban areas and thereby enabling them access to a more enriched teaching learning environment. SSA aims at achieving quality education for each learner irrespective of Caste, creed and region. To achieve this more and more the practice of Twinning needs to be carried out at regular basis.

Outcomes of the Programme

(i) Exchange visits offer a bundle of benefits, well beyond just acquiring information. An intellectual and physical journey creates common understanding, relationships forged in the fun and hardships of shared experience, commitments to new approaches, and friendships as foundation for future networking.

(ii) Visits allow travelers and hosts to focus time and attention on a topic, learning deeply, sharing ideas, and assessing the relevance of new approaches.

(iii) Information comes alive, in dialog, detailed in response to specific queries, conversations enriched by the perspective of

distance and difference. The chance to look behind the scenes, to get acquainted with real people, understanding their problems and achievements, can create inspiration to keep working and launch new initiatives.

(iv) Under the exchange programme from rural schools may be brought to schools in urban areas for one week where two or more school may work together on particular project, exchanges of staff between school to improve skills, correlation and knowledge.One school with rich resources with high percentage will share their will be ideas with a less developed selected school for academic improvement, group discussion, quiz competition, debate competition may be organized.

b. UDDIPAN

UDDIPAN – an initiative of SSA Tripura for enhancing early-grades-learning in classes I & II in Educationally Backward Blocks (EBB) in Tripura. It is observed that if early grade students are lagging behind in 3RS it effects his/her letter learning. Formal method of teaching learning could not attract the early grade learners.

Features of UDDIPAN

1. Class rooms are decorated with attractive materials .like-chart, multiplication table, pictures of grate man and self drawn pictures by the students etc.

2. Learners able to learn in a joyful environment through individual care of the teacher who act as a facilitator.

3. Unlike previous system the teaching learning takes place through play way, peer guidance, self evaluation and multiple sensory stimulations in a friendly environment.

4. Replacing joint bench which is uncomfortable for this learners mattresses are provided which brings the teacher closer the learners.

5. Unlike traditional blackboard on the wall, a green board provided at the lower part of the wall.

Progress in the District

In South Tripura district in the year 2016-17 only Rupaichari block is selected for UDDIPAN programme. On the basis of reports collected from the monitoring members, reveals that

teaching learning scenario in class I & II in the block have changed dramatically. As per report from teachers, students have been enjoying the school hours, taking part in interaction and improvement in learning alphabets, reading, writing and arithmetic are more as comparative to the previous years. 156 No of teacher was trained for the successful implementation of the programme. Later in the year 2017-18, UDDIPAN was implemented in more 25 no of schools under B. C. Nagar Block. Now the programme is successfully running in 100 no of schools.

Success Story of UDDIPAN

During the year 2016-17, the South District of Tripura made efforts to fulfill the dream of Universalisation of Elementary Education through a project called UDDIPAN, which in course of time also helps to acquire the goal of Sarva Shiksha Abhiyan. Under the Project of Tripura District tries to give due importance to 3Rs for children of classes I & II. In this process the district has provided sitting mat, materials for ABL (Activity Based Learning), TLMs etc. The main intention behind the project was to build a joyful learning environment in the classroom which has been replicated practically in the schools under the district. The outcomes of the project is very profitable, children's now are able to identify the English & Bengali alphabets, they are also able to read and write whatever has been taught by their respected Teachers. The children of class I & II have become very much interested in doing simple mathematical problems like- addition & subtraction. In future, South District believes that, such type of project will definitely increase the interest of children & will able to provide Quality Education in true sense. Most of the schools are in tribal populated areas where UDDIPAN is being implemented.

c. Self Defense Training for Girls- Tripura is a geographically backward state of north east India. Maximum areas of Tripura are covered by hills and forest. For this reason, sometimes the girl of the hilly areas feels insecure to go to school and maximum time remains absent.

That's why self-defense training is very much required for them and SSA fulfilling that requirement for elementary school level tribal & non-tribal girls by giving Self Defense Training to the girls of some blocks where maximum hilly areas and areas

covered by forest. In South Tripura District, Rupaichari Block is one of the same type of block covered by hills and forest & mostly are tribal populated area where self-defense training was arranged.

SSA arranged Self Defense Training for all the students of class-VI to VIII in all S.B Schools of Rupaichari Block. By this initiative total number of 648 students (girls) of 28 Schools got Self Defense Training and they learned how to Defense self. Now they feel more secured. Thus their attendance in the school has been increased. RMSA arrange this training for girls of class IX-XII. This programme has an great effect on tribal girl children's education.

d. Residential School / Hostel for ST Girls- In Satchand Block, there is one residential School facility only for 50 ST girl students namely Dasharath Deb Memorial Residential (DDMR) School. The school was sanctioned in the year 2011-12 under SSA scheme. Till now the residential school is running smoothly with 50 no of ST girl student.

Achievement of Hostel Facility

i) In every month the hostel authority arrange for health checkup of the girls.

ii) The authority also provided notorious food to the students.

iii) Authority also provided coaching to the students.

iv) Self-defense training was conducted for the girl for their self security.

Another residential hostel is running in Rupaichari block under Rastriya Madhyamik Shiksha Abhiyan (RMSA) scheme. The hostel area is attached with the area of Manu Bankul H.S. School. The intake capacity of the hostel is 100. Till now this hostel also successfully running with 100 ST girls from secondary level. Govt. has taken all the initiatives related to the education of those girls.

e. Enrichment of Co-Curricular Activities- Besides all the academic matter, the tribal student of south Tripura District are very much enriched in cultural & co-curricular activities. They are good in sports, good in music, good in handicraft & also in dance. There are many popular dance teams in Sangrai, Hojagiri

etc. These are just because of the dedicated teachers, who spent their quality times to appreciate & take forward the strength of their students with their academic works.

On 26th January, 2018 for the first time, 150 tribal students selected from 25 schools of Tripura was performed the traditional 'Sangrai dance' in the ceremonious Republic Day parade in the Rajpath of Delhi. Most of the students are from Sabroom & Belonia Sub-division under South Tripura District.

f. In-service Teacher Training, both Elementary and Secondary Level

Growth and character development of children is the goal of school education. Thus training is very important and the course of obedience, discipline, creativity and talent development are the general said. There are provisions of training of in-service teachers under SSA (for elementary level teachers) & RMSA (for secondary level) to boost the duties & responsibilities towards their profession. The primary objectives of Training of Untrained in-service Teachers include:

1. Nurturing talent and helping students develop their creativity.
2. Forces physical education of students.
3. Develop basic skills in reading, writing, counting.
4. Training of health tips to follow in the family and community health issues.
5. Used to familiarize children and their families to live outside of the collective.
6. Prepare children for higher education.

Policy Perspectives on Quality Education for the Tribal
Tribal Education after Independence

Tribal children can learn as other children of their age but they can derive a little from the curriculum which is framed and designed by keeping the general population of urbanised and semi urbanised children in mind. They can derive little benefit from the programmes which are framed for the general mass. It was only after independence that greater thrust has been made towards educational development of the scheduled tribes. It was realised that reservation of seats and posts were not the only solution for their age-old apathy towards education. In 1948 49,

the Government of India started scholarships for them. In the first three, five year plans, importance was given to the expansion of facilities and provision of school and teacher even in remote areas. Thereafter in the Fourth Five Year Plan, the scheme of economic incentives was introduced:

❖ To provide reservation in admission;

❖ To provide facilities and concession to the tribal students to pursue their studies;

❖ To provide incentives to the parents to send their children to schools;

❖ To provide scholarships etc. to attract children for higher education.

Tribal Education-Recommendations of Kothari Commission

The following recommendations were then made by Kothari Commission for strengthening primary education of STs :

i. Intensive efforts will have to be made among the tribal people to provide five years effective education for all children by 1975-76.

ii. There will be an intensive programme of parental education.

iii. Special encouragement should be given to the education of girls.

iv. The teachers should be invariably conversant with the tribal languages. The medium of education in the first two years of the schools should be specially prepared in these languages for use at this stage. During this period, the children should be taught by oral instruction in the regional language and their familiarity and command over it should be improved.

v. By the third year, the regional language shall be the medium of education.

vi. It is necessary to improve the provision of educational facilities which are often very meagre.

vii. To attract children to school and to hold them, the working and programmes of the schools should be harmonized with the environment.

viii. Vacations and holidays should coincide with agricultural and forest operations and social festivities.

ix. The school hours should be fixed to suit the work, the children are required to do for their families.

x. The introduction of work-experience and emphasis on art education would attract the tribal children as would the teaching of folk songs, stories and riddles which are very popular with the tribal's. Tribal games and archery as well as tribal music and dances should be introduced as extra-curricular activities. And many more.

Tribal Education and National Policy on Education 1986

According to the National Policy on Education, 1986, the proportion of enrolment of ST children was found to be much less than the proportion of their population and the drop-out rate continued to be very high at all levels of education. The problem was more severe in case of girls. It called for systematic efforts directed towards the educational development of ST. It advocated the following policy, targets and implications for strategy-

i. The focus is on educational development of ST so as to achieve equalization with the non-ST population at all stages and levels of education.

ii. It aims at attaining cent percent enrolment of ST children in the age group 6-11 (Classes I-V) ensuring their retention in school leading to satisfactory completion of the primary stage of education or its equivalent through the non-formal stream by 1990.

iii. The operational strategy for achieving the above goals and targets for implementation.

Tribal Education and National Policy on Education Modified in 1992

A number of centrally sponsored schemes were continued in the 8th Five Year Plan (1992-97) for STs. They covered (i) Post-metric scholarship; (ii) Grant-in-aid to voluntary organisations (iii) Pre-metric scholarships for children of those engaged in scavenging occupations; (iv) Book banks; (v) Boys' and Girls' Hostel; (vi) Coaching and allied schemes (vii) Educational complex in low literacy tribal pockets for development of women's literacy. Taking into account the experience gained in the implementation of NPE, 1986 and Programme of Action (POA), 1986, the following strategies were proposed in POA, 1992.

1. Every scheduled tribe habitation will be provided with a primary school or other suitable institution before the end of 8th Five Year Plan in order to ensure universal enrolment and participation.

2. In tribal areas, educational plan will be implemented in an integrated manner. The integrated educational complex will be responsible for total education within its area serving all children in the age group 6-14 and adults in the group 15 and above.

3. It will be the responsibility of the teachers to organise drives at the beginning of every academic session to enrol all school-age children specially girls belonging to STs and others. For this purpose active assistance of voluntary agencies and local communities shall be taken. Traditional and folk media can be very effective in reaching parents and children in remote areas to motivate them.

4. Adequate incentives will be provided for the children of ST in the form of scholarships, uniforms, text books, stationery and mid-day meals.

5. All schools, Non Formal Education Centres and pre-school centres in ST habitations will be equipped with necessary and essential infrastructural facilities in accordance with the norms laid down for Operation Black Board (OBB) and for achieving Minimum Levels of Learning (MLL).

6. Operation Blackboard shall cover, within a period of two years, all schools in tribal areas.

7. The indigent families among ST will be given incentives to send their children, particularly girls, to schools.

8. Children from tribal communities will be taught the mother tongue in the earlier stages in primary school. Teaching / learning material in the tribal language will be prepared providing for a transition to the regional language by class III.

9. Standard teaching / learning material will be re-written to make them intelligible to ST children especially in areas where the standard language and the learners' dialect are different.

10. It will be ensured that MLL already set-up for primary schools will be achieved. Effective methodologies for measurement of MLL will be implemented. And many more.

Evaluation Methodology for Assessment of Quality Education and the Tribal Children

Students are required to participate in activity sessions or classroom discussion. Regular presence and active involvement are essential to the learning process. Exams are formal knowledge-based evaluation methodology. All exams are to be completed within a specified time.

Assessment methods are the strategies, techniques, tools and instruments for collecting information to determine the extent to which students demonstrate desired learning outcomes. Teacher can follow several guidelines to assess the students-

a. Collect information that will answer the program's questions.

b. Have to use multiple methods to assess each student learning outcome.

c. Include both indirect & direct assessment method.

d. Include both qualitative & quantitative methods.

e. Choose methods that allow the assessment of both strengths and weaknesses.

Curriculum and Text Books; Relevance and Quality for the Tribes

In primary grades, the children learn kokborok (which follows the Bengali Script) and English from class III onwards the children are introduced to Bengali, which is the official language of the state of Tripura. This unique situation while creates a lot of scope for interesting work on language development, also poses serious problems of transition of language from first to second to third. The fact that Bangla and kokborok have a common script but are different languages altogether is a different problem.

During the review of language resources available in the District, it is found very poor and limited written resources in Tribal languages. Under SSA scheme, for Universalization of Elementary Education, there is a provision of distribution of free text books for the students of elementary level. In south Tripura District some text books on some tribal language are distributed every year. Here is the report-

Language	Classes
Garo	Class I to V

Chakma	Class I to VIII
Mog	Class I to V
Kokborok	Class I to V

Wastage and Stagnation among the Tribal Students

Some reason of wastage and stagnation among the Tribal student's are-

i. Lack of awareness about educational policies & scope.
ii. Lack of support from family member.
iii. Less scholarship facility.
iv. Lack of study centres for secondary level students.
v. Students staying in remote areas.
vi. Financial problems of family.
vii. Lack of proper guidance.
viii. Accommodation problems.
ix. Lack of interest of parent's towards education.
x. Accessibility and Migration.

By conducting House-Hold survey all the drop-out & nevel enrolled students are identified in the District. Later, through Vidyalaya Chalo Abhiyan (SSA) & Vidyalaya Fire Chalo Abhiyan (RMSA), all the drop-out & never enrolled students are admitted in the age appropriate classes between 1st to 7th January, every year to erase the wastage.

Policy on Tribal Language and Quality Development

Language is a social phenomenon best learned through social interaction. Our language bears the mark of our culture and society. In Tripura, however language has proved to be more of an impediment to learning. Many children, with little exposure to Bengali have to start with a new language and it becomes an additional burden to them.

In kokborok medium schools, children do not get exposure to different kinds of reading materials because there is hardly anything available for young learners other than the Text- Books. As language is the basis of all learning, lack of proficiency in language leads to low achievements in other subject areas, particularly where the home language of children is different from the official medium of instruction.

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Tribal Culture and Education

The culture of the people of South Tripura is not complete without the music and dance of the Tribal people of the District. All the social and religious gatherings like weddings and other festivals are accompanied by music and dance pertaining to their own tribal community. Some of the main musical instruments used by the people are sarinda, chongpreng and sumui.

The people belonging to the Tripuri and Jamatia tribal community perform goria dance during the Goria puja and Jhum dance in the harvest season. Some of the other tribal dances performed by the people are lebang dance, mamita dance and mosak sulmani dance. The hojagiri dance performed by young children balancing on earthen pitchers is very famous pertaining to the Reang community. In Bokafa Ashram H.S. School located at Santir Bazar, South Tripura District, there is a popular team of tribal boys & girls, performs hojagiri at their level best. All the children are from respective school.

During the Bizhu festival the Chakmas perform the Bizhu dance. Other tribal dances of the Reang community are wangala dance of the Garo people, hai-hak dance of the Halam's, Sangrai dance and owa dance of the Mog tribe and others.

Tribal Girl Child Education

In Sarva Shiksha Abhiyan Scheme under Elementary Education, some important innovative Schemes have been introduced in the State for augmenting overall improvement of girls' education in the Educationally Backward Blocks and some other backward places having predominant population belonging to Scheduled Caste, Scheduled Tribe, Religious Minority and Other Backward Communities.

KGBV: The Government of India launched a scheme called Kasturba Gandhi Balika Vidyalaya (KGBV) in August 2004 to provide educational facilities for the dropout and never enrolled girl children between the age group 10-14 years belonging to SC/ST/OBC and Minority communities and families below the poverty line in educationally backward blocks. The objective of KGBV is to ensure access and quality education to the girls of disadvantaged groups of society by setting up

residential schools with boarding facilities at elementary level and merged with SSA programme. This very important programme is formulated for promoting status of girls' education at the upper primary stage for the girls belonging predominantly to SC, ST, OBC and Minority communities in the educationally backwards blocks.

National Programme for Education of Girls at Elementary Level (NPEGEL)

In SSA scheme there is another important programme for Girls' Education named 'National Programme for Education of Girls at Elementary Level' launched in the country in July, 2003 as a separate Gender distinct with a view to reaching out to the "Hardest to Reach" girls, particularly those who are never enrolled in school or dropped out of schooling system. Subsequently, the programme was amended in July 2007 to extend and expand the facility of education for the girls at risk / difficult circumstances in life. Now the focus aim of this programme is to provide additional support for both the 'in' and 'out' of school girls so that they can be retained in the schooling system till successful completion of elementary education. In South Tripura District, under Rupaichari Block, a model cluster school was set up under NPEGEL, named- Purba Sabroom High School, in the year 2006-07. The coverage of children in 2013 was 65 nos.

Residential School / Hostels for ST Girls: In Satchand Block, there is one residential School facility only for 50 ST girl students namely Dasharath Deb Memorial Residential (DDMR) School. The school was sanctioned in the year 2011-12 under SSA scheme. Till now the residential school is running smoothly with 50 no of ST girl student.

Another residential hostel is running in Rupaichari block under Rastriya Madhyamik Shiksha Abhiyan (RMSA) scheme. The hostel area is attached with the area of Manu Bankul H.S. School. The intake capacity of the hostel is 100. Till now this hostel also successfully running with 100 ST girls from secondary level. Govt. has taken all the initiatives related to the education of those girls.

Role of Government and Non-Government Organizations for Improvement of Quality Education
❖ Initiatives Taken by Government

Tribal Welfare Department

The Department of Welfare for Scheduled Tribes and Scheduled Castes was established in 24th October, 1970 with the objective of providing more focused attention on the integrated socio-economic development of the most under-privileged sections of the Indian society namely, the Scheduled Tribes (STs) & Scheduled Castes (SCs), in a coordinated and planned manner. Subsequently it was bifurcated as Directorate of Welfare for Scheduled Tribes and Directorate of Welfare for Scheduled Castes in 1982. The Department of Tribal Welfare is the Nodal Department for the overall policy, planning and coordination of programmes for development of Scheduled Tribes.

Tripura Tribal Welfare Residential Institutions Society (TTWREIS) :

With a view to impact quality education to ST boys & girls of the interior tribal villages of Tripura a society called "Tripura Tribal Welfare Residential Educational Institutions Society (TTWREIS)" was established on 2nd May, 1997 under the administrative control of Tribal Welfare Department, Govt. of Tripura.

The prime object of the society is to establish, maintain, control and running Eklavya Model Residential School (EMR) and Ashram School in the Tribal Sub-plan (TSP) area of the state where the students of interior tribal villages may get quality education in English medium to prepare them in various entrance / competitive examination staying in the hostels of the schools with free of cost of education and lodging.

At present 2 (two) EMR schools are running under the TTWREIS in South Tripura District. The sources of funding of the EMR Schools are Govt. of India, Ministry of Tribal Affairs and for Residential School is Govt. of Tripura.

Presently schools running under the TTWREIS are under the network of Computer Education & Computer Aided Learning (CECAL) programme. From the academic year 2010-11, Computer

Education & Computer Aided Learning (CECAL) programme for the students of class VI to XII had been introduced in residential School at Bhuratali, Sabroom.

The students of class X & XII of EMR B.C. Manu are appearing in the AISSE & AISSCE under CBSE, New Delhi since 2007-08. The performance of the students in those examination is very much faithful.

Details of EMR & Residential Schools under TTWREIS in South Tripura District :

School	Year of Establishment	Sub-division / District	Intake Capacity
EMR School at B.C. Manu	06-08-2003	Santir Bazar Sub-division, South Tripura District	420 Seated
Residential School at Bhuratali	27-07-2007	Sabroom Sub-Division, South Tripura District	420 Seated

Academic performance of EMR School in AISSE (10+) under CBSE, New Delhi :

EMR School	Academic Year	Students Appeared	Students Passed	Remarks
EMR School, Manu, Santir Bazar, Tripura	2012-13 (6th Batch)	68	68	100% Success, First division- 36
	2013-14 (7th Batch)	73	73	100% Success, First division- 71
	2014-15 (8th Batch)	75	75	100% Success, First division- 68
	2015-16 (9th Batch)	63	63	100% Success, First division- 63
	2016-17 (10th Batch)	66	66	100% Success, First division- 36 students

Academic performance of EMR School in AISSE (12+) under CBSE, New Delhi :

EMR School	Academic Year	Students Appeared	Students Passed	Remarks
EMR School, B. C. Manu, Santir Bazar, South Tripura	2012-13 (4th Batch)	42	42	100% Success, First division 35 students
	2013-14 (5th Batch)	44	38	86.36% Success, First division- 29 students
	2014 15 (6th Batch)	60	46	76.67% Success, First division- 19 students
	2015-16 (7th Batch)	62	37	59.68% Success, First division-18 students
	2016-17 (8th Batch)	47	36	76.60% Success, First division- 20 students

♦ **Non-Government Organization-** NGOs need to create platforms that can influence mainstream education systems into institutionalizing better support mechanisms for tribal children to thrive in schools where they are the minority group. This can include strong linkages between the tribal communities and the mainstream schools, and providing support that creates self confidence and identity.

Ratanmani Vidyalaya

Ratanmani Vidyalaya, a Residential Primary School for Tribal Children in Remote Inaccessible Area of Tripura.

Ratanmani Vidyalaya is a model project for promotion of primary education of the tribal children in remote hilly area of Tripura. This year this project received support for 100 hostel

children from State Tribal Welfare Department and for another 100 children from Sir Dorabji Tata Trust, Mumbai .The project was started as a part of KHOJ project has been working in Rupaichari Block of South Tripura District for last 19 years. Some important features of the project are –

In 2012, 300 children from various panchayats of Rupaichari Block under the Tribal Area Autonomous District Council admitted in Ratanmani Vidyalaya and 200 children were accommodated in the hostel. Almost all the children passed from their respective classes and promoted to the next upper classes. In January 2013, 304 children from various panchayats of Rupaichari Block were admitted in the school. The present statistics of the students is given below :-

Class	Male students	Female students	Day Scholar	Staying in hostel	Total students
I	21	29	23	27	50
II	37	33	08	62	70
III	24	41	20	45	65
IV	25	32	26	31	57
V	31	31	25	37	62
Total	138	166	102	202	304

The human resource of the project was competent for catalyzing the formal education as well as extra-curricular activities for development of the children.

The project has been playing effective role in promoting primary education, sports and cultural activities, environmental orientation, health and hygiene awareness, plant and animal caring.

Although the project continues to have some constraints due to its operation in inaccessible area, yet it created lot of enthusiasm in the community. Active community participation in the school and hostel decision making bodies reflects the effectiveness and relevance of the project.

All the teachers are residential and giving extra effort to improve the quality of the Education.

Education in the School

i. There are nine full time and two part time teachers, of which three were female and eight are male teachers.

ii. The formal education is based on the curriculum of the Tripura Board of Secondary Education and the books are supplied by the state government education department under Sarva Shiksha Abhiyan (SSA).

iii. The school as well as the hostel students get life skill training, viz. tailoring, environment education, animal rearing and plant nursery.

iv. The students from class I to Class V standard get health education class once in a week on prevention and control of diarrhoea, fever management and first aid. They also learn some song in local language on diarrhoea and malaria control (the area is endemic to both these diseases).

v. The students of class IV & V are getting exposure to the basics of computer education.

Cultural Education- The students are regularly practicing the folk songs and dances under trained teacher. They participate in the different cultural functions of the school and community and also in government programs in Block & Sub-Divisional level.

Sports- All the students participate in the sports events after the class hour. The teachers guide them for different games.

Last Annual Sports was organized on 7th April, 2012. The parents were also participated in the sports.

Capacity Building of the Teachers- This year Four teachers have undergone the Vocational Training on Certificate Course on Early Childhood Care and Education under National Initiative of Open Schooling (NIOS), Ministry of Human Resource Development, Government of India (Voluntary Health Association of Tripura is the state Coordinator of the NIOS for running the Vocational studies in Tripura).

Five Teachers were sent to Vikrashila and Loreto Day School in Kolkata for exposure as per advice from Dr. Amina Charania, from Sir Dorabji Tata Trust, Mumbai, who came for monitoring of the project activities.

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Yearly Monitoring and Evaluation- It was done by the VHAT Monitoring and Evaluation Committee with Executive Director. This monitoring was extremely necessary to keep the project on track and to full fill the targeted activities.

Impact- The project has created enthusiasm in the poor and less illiterate tribal population of the area. The active participation of the people in changing their attitude to education, health and environment is the major impact of the project. The poor people of this inaccessible hilly area are demanding more hostel accommodation for their children. The project has gained sufficient popularity and acceptance among the tribal population. So, it may be termed as the successful replicable model for development of primary education in the hilly areas of the North-East India.

Impact of Quality-Based School Education on Higher Education

Higher education or post-secondary education refers to a level of education that is provided at academics, universities, colleges, seminars, institutes of technology and certain other collegiate – level institutions. Such as vocational schools, trade schools and career colleges that award academic degrees or professional certifications. After completion of school education, enrolment of Tribal student's increasing in higher education but slowly and steadily. Gender inequalities are also decreasing slowly in Higher Education among tribal Students.

Quality Development and Language Problem among Tribal Students

Education has recently witnessed a rapid transformation, particularly in the areas of access, pedagogic reform and community participation in tribal areas. Emphasis has been on improving access to primary education through schemes of non-formal education (NFE), and attempts to improve quality via training, using local teachers, adapting curriculum and providing locally relevant teaching-learning materials to tribal students.

The use of the tribal language in the initial years can develop a sense of comfort for the tribal child. It must be the first language and taught as a means of acquiring knowledge of tribal culture, ethnicity, literature and the arts. The child can be exposed to the

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state language steadily, which is imperative for integration into mainstream schools and society.

Further Suggestions

Parent education and community involvement are pre-requisites for the optimum functioning of the school and the success of its pupils. Adult education should therefore become a must in all the rural areas of the District, further parent-teacher association (PTA) should be organized which should hold frequent meetings and organized programmes of mutual help and co-operation to further the cause and quality of education and development of tribal children in the rural areas.

To further the improvement of quality of education in the rural areas among the tribal children in South Tripura District, enrichment programmes of studies, discussion, visitations, excursions and creative work should be provided all through the school for exposing these children to extra school and out of school experiences which will broaden their perspective and deepen their love and appreciation for life. More extra programme in mathematics, language, social studies etc should organized for the weak students after school hours. More qualified experienced, enthusiastic and committed teacher should be appointed in the rural areas.

Residential schools, including Ashram schools, can be established on a large scale.

Incentives Schemes will be formulated for the schedule tribes, keeping in view their special needs and life style. Scholarship for secondary education will emphasize technical, professional and paraprofessional courses. Special remedial classes and other programmes to remove psycho-social impediments will be provided to improve their performance in various courses.

The curriculum at all stages of education will be designed to create an awareness of the rich cultural identity of the tribal people as also of their enormous creative talent.

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11

A Study on Association between Nutritional Status and Simple Reaction Time in Rural Tribal Boys of South Tripura and their Impacts on Academic Performance

Prasanta Deb
&
Prakash Chandra Dhara

Abstract

The present study is aimed at assessment of Socio-economic status, anthropometric variables, nutritional status and psychomotor ability of tribal school going children of South Tripura. 391 Tripuri children (195 boys and 196 girls) subjects age ranging from 10 to 15 years from two sub-divisions of South Tripura namely Belonia and Santirbazar were selected for the study. The study is restricted to the anthropometric variables, socio-economic status by modified Kuppuswamy scale and reaction ability to measure the psychomotor ability of tribal school going children respectively. Association of anthropometric variables with socio-economic status, nutritional status and psychomotor ability of Tribal school children of South Tripura has been examined by using correlation technique. The nutritional status has been assessed by comparing with RDA (ICMR,2010), socio-economic status based on modified Kuppuswamy scale and psychomotor ability of Tribal School Children of South Tripura by comparing with percentile scale. Further, several studies showed the correlation between psychomotor ability with the level of intelligence which would certainly influence their educational quality.

Key Words : Tribal children, anthropometric variables, nutritional status, socio-economic status and psychomotor ability.

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Introduction

The Psychomotor Ability deals with physical and motor development. In the psychomotor domain we are providing opportunities to develop balance, eye-hand coordination, agility, flexibility, strength, reaction ability and other components of the domain. Reaction time is the interval between the onset of a signal (stimulus) and the initiation of a movement response (Magill RA,1998). Development of the psychomotor domain can be important for the individual's health and well-being, as well as for that of the community. Reaction time refers to the time when the individual only reacts to a specific stimulus, such as when subjects must press a button hearing a voice or seeing a visual stimulus. Determination of reaction time is a valuable indicator for assessing the psychomotor ability. Several researchers have pointed out a significant relationship exists between IQ and reaction time. Reaction time was reported to influence the academic performance as well. The reaction time varies with age, gender, personality, learning disorders, distraction, drug addiction, physical activity, health related fitness, socioeconomic status etc. which ultimately influences the psychomotor ability (Bouchard and Shephard,1994).

Very few literatures are available to define psychomotor ability in respect of nutritional status of school going children. With such background researcher was determine the relationships between selected psychomotor ability with nutritional status among tribal school going students. Possibly the result would be helpful to initiate intervention programs by the Government and other NGO's for the improvement of the nutritional status of the school going tribal students of South Tripura.

Objectives

1. The present study was carried out to assess the Socio-economic status, anthropometric variables, nutritional status and psychomotor ability of tribal school going children of South Tripura.

2. Association of nutritional status and psychomotor ability was determined.

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Methods and Materials

The cross-sectional study involved 391 healthy school children (195 Boys, 196 Girls) aged from 10 to 15 years living in rural areas of South district of Tripura. All children studying in class V to Class X were recruited from six schools, randomly selected from two sub-divisions Belonia and Santirbazar of the South district. Exclusion criteria included students who are not willing to participate in the study were excluded, students other than this age group were also excluded.

The study was carried out with written informed permission obtained from the Head of the Institution. The purpose and objective of the study was explained to the institutional head and teachers. Informed consent was obtained from the subjects and was as per the Helsinki declaration.

Socio-economic status was determined using modified Kuppuswamy's scale (Gururaj and Maheshwaran,2014).

Different anthropometric measurements of the subjects were taken under standardized condition. The height was measured to the nearest 0.5 cm without shoes using a anthropometer with head in Frankfort plane and weight was recorded using a mechanical beam balance, and was recorded to the nearest 0.1 Kg, using standard technique Lee RD and Nieman DC.(2003)[4]. The body mass index (BMI) of a subject was determined by dividing the weight (kg) by the squared value of height (meter).[BMI = weight / height^2]. Body mass index was calculated to assess whether they are obese, underweight or normal.

24-hours recall method : Dietary intake of 30 boys and 30 girls was conducted for Tripuri boys and girls for each age group 10 to 15 years by face to face interview based on 24 hour recall method (Swaminathan,1999). Using the approximate amount of raw material that could go into the preparation of the cooked foods the amount of energy, protein and fats obtained per day from the foods consumed by the subjects was calculated based on the 'Nutritive value of Indian foods' (Gopalan et.al., 1985). The percent adequacy was computed for energy, proteins and fats with the help of recommended dietary allowances (RDA) for Indian by the ICMR expert group (2010).

Per cent adequacy of food intake: Balance diet for children (8 to 15 years) recommended by ICMR- 2010 was used to analyse the per cent adequacy of food intake, calculation was done as follows :

Per cent adequacy =   Food intake × 100
of food intake   Recommended dietary intake (RDI)

Nutrient intake: Nutrient intake was calculated using food composition tables (Gopalan et al. 2004). Mean nutrient intake for one day was compared with recommended dietary allowances (ICMR - 2010) and per cent adequacy was calculated as follows :

Per cent adequacy =   Nutrient intake × 100
of nutrient intake   Recommended dietary allowance (RDA)

BMI for age was also used for nutritional assessment.

Psychomotor ability was assessed by Nelson Hand Reaction Test to measure reaction ability and was recorded to nearest seconds.

Association of anthropometric variables, socio-economic status, nutritional status and psychomotor ability was determined using correlation technique. Further, to assess psychomotor ability of Tribal School Children percentile scale were used.

Results and Discussion

Table 1 : Distribution of Tripuri students with respect to age and gender

	Age (in years)	Male		Female		Total	
TRIPURI STUDENTS		N	%	N	%	N	%
	10	31	15.90	34	17.35	65	16.62
	11	31	15.90	30	15.31	61	15.60
	12	31	15.90	37	18.88	68	17.39
	13	34	17.44	33	16.84	67	17.14
	14	35	17.95	32	16.33	67	17.14
	15	33	16.92	30	15.31	63	16.11
	Total	195	100	196	100	391	100

Table 1 showed age wise distribution of male and female Tripuri students. A total of 391 students were selected by random sampling for the present study of which 195 were males and 196 were females.

In table 2 Mean±SD of different anthropometric variables were shown according to age and sex. No significant difference was observed between male and female subjects among the anthropometric variables. Boys showed slightly better mean values in comparison to girls.

Table-2: Anthropometric variables (MEAN ±SD) of Tripuri students

Sl. No.	Age	Sex	Height (cm)	Weight (kg)	BMI (kg/m^2)
1	10+	Boys	127.9±0.83	23.68±0.47	14.44±0.16
		Girls	127.60±1.05	23.58±0.59	14.39±0.15
2	11+	Boys	132.32±0.71	26.03±0.48	14.82±0.14
		Girls	132.13±0.87	25.91±0.51	14.80±0.15
3	12+	Boys	136.96±1.17	28.83±0.56	15.33±0.16
		Girls	137.25±1.06	29.16±0.56	15.43±0.10
4	13+	Boys	141.86±1.01	31.66±0.73	15.67±0.20
		Girls	142.47±1.16	32.53±0.68	15.97±0.16
5	14+	Boys	145.25±1.62	35.05±0.75	16.57±0.14
		Girls	144.69±0.59	35.35±0.47	16.87±0.16
6	15+	Boys	151.98±1.14	39.59±0.79	17.11±0.23
		Girls	145.75±1.74	38.90±0.97	18.25±0.23

Table 3 showed that most of the children belonged to the lower socio-economic status

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Table 3 showed poor socio-economic status of Tripuri children as determined by modified Kuppuswamy's socioeconomic index. Parents of most of the students were forest dwellers and daily laborers, most of them had studied up to the primary and middle stage level (Shown in Table1). Similar finding were also reported by Deb P and Dhara PC,(2013) .

Fig-1: Educational status of parents of tripuri students
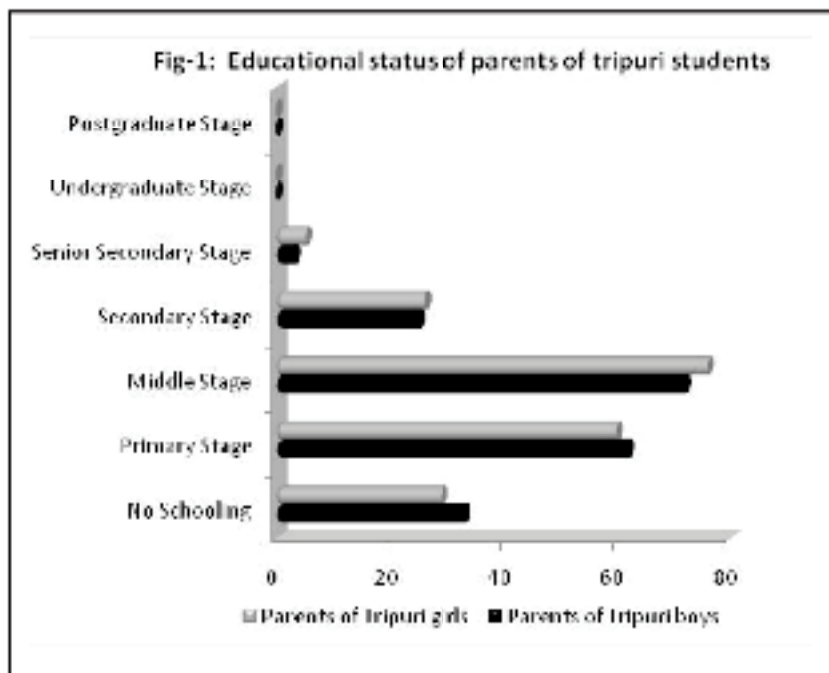
Socio-economic status	TRIPURI STUDENTS			
	Boys		**Girls**	
	N	%	N	%
Upper middle	11	5.64	08	4.10
Lower middle	24	12.31	23	11.73
Lower	160	82.05	165	84.18

Fig. 2 Comparison of height of Tripuri boys with IAP Standard height

Fig 3 Comparison of height of Tripuri girls with IAP Standard height

Fig 4 Comparison of weight of Tripuri boys with IAP Standard height

Fig 5 Comparison of weight of Tripuri girls with IAP Standard height
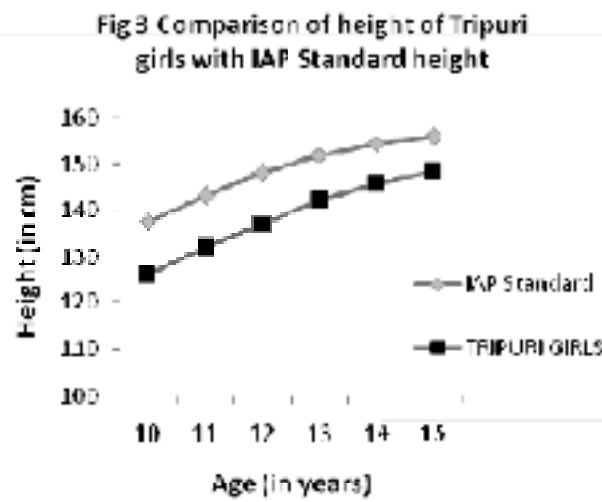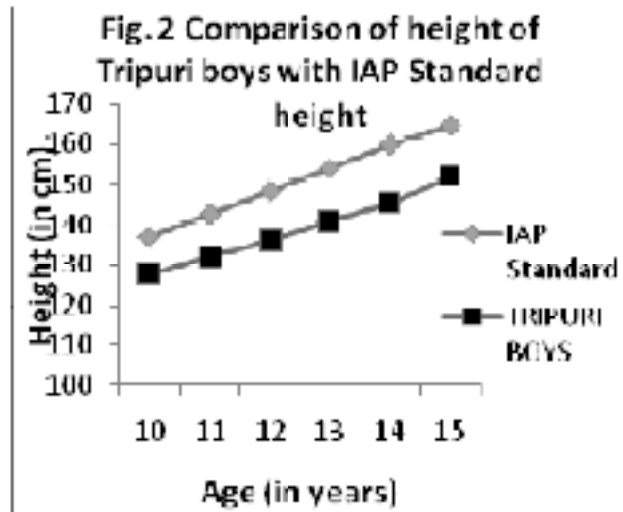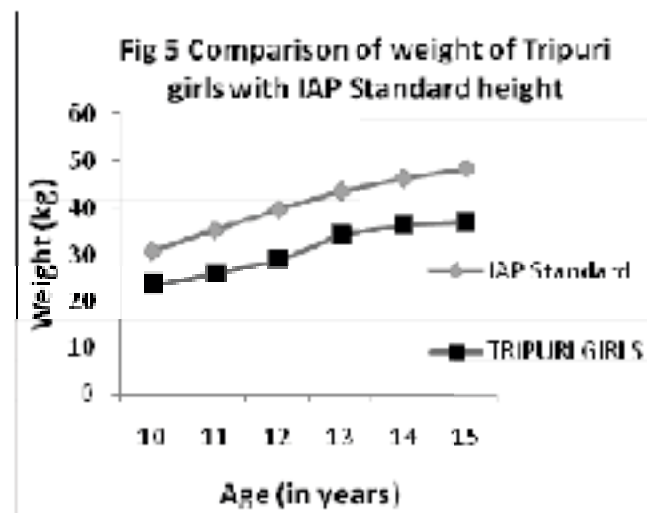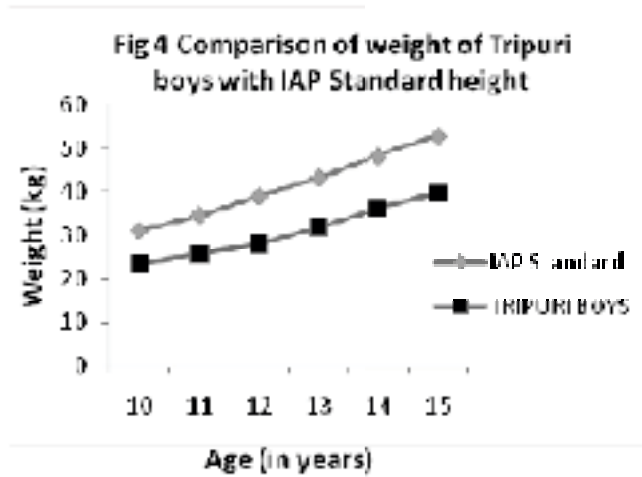
Height and weight of Tripuri boys and girls were compared with Indian standard height and weight (IAP,2017). Both boys and girls showed the prevalence of stunting and underweight. This may be due to poor socioeconomic status, poor nutritional status and lower levels of physical activity.

Fig 6: Mean food intake per day by 10-12 years tripuri students

Food item	TRIPURI GIRLS	TRIPURI BOYS
Milk & Milk products	13.87	11.94
Fruits	30.81	27.34
Other Vegetables	16.37	18.6
Roots & Tubers	77.42	54.17
Green leafy Vegetables	36.32	29.38
Sugar & Jaggery	49.68	52.35
Fats & Oils	27.43	25.69
Pulses	80.8	79.84
Cereals	79.77	76.41

Percent of RDA
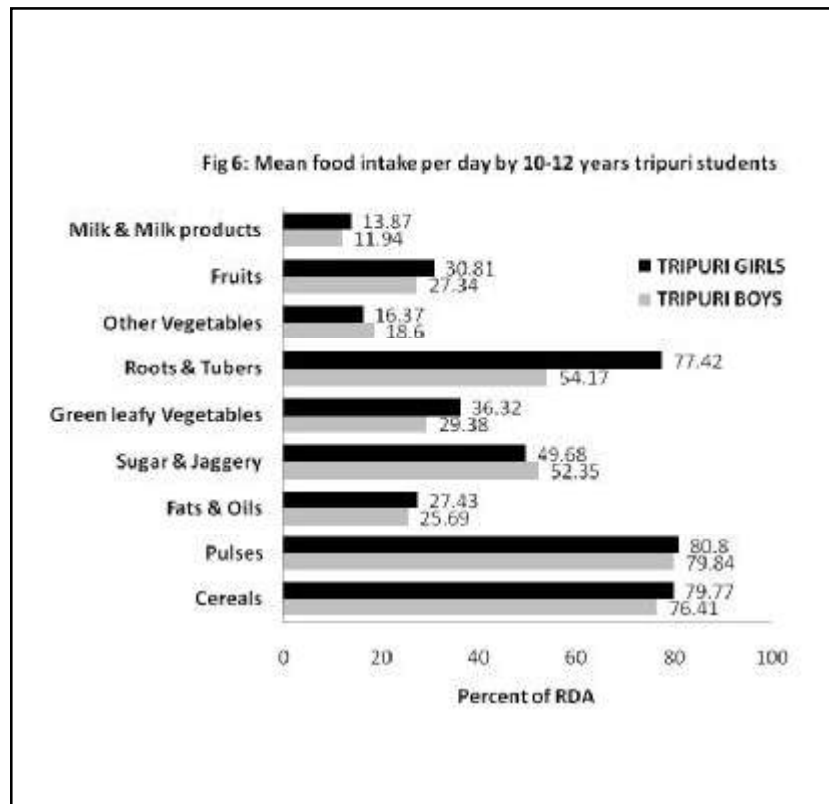
Figure 6 and 7 showed that the daily food intake by the Tripuri boys and girls of 10-12 years and 13-15 years age group was below than the recommended consumption values by ICMR,2010, this was revealed from the 24 hours recall method for diet survey analysis. Several studies reported lower consumption of food stuffs below as recommended by ICMR. In a study conducted by Ghosh J and Pati R R (2015) on Santal-Munda tribal children of

Fig 7: Food intake per day by 13-15 years tripuri students
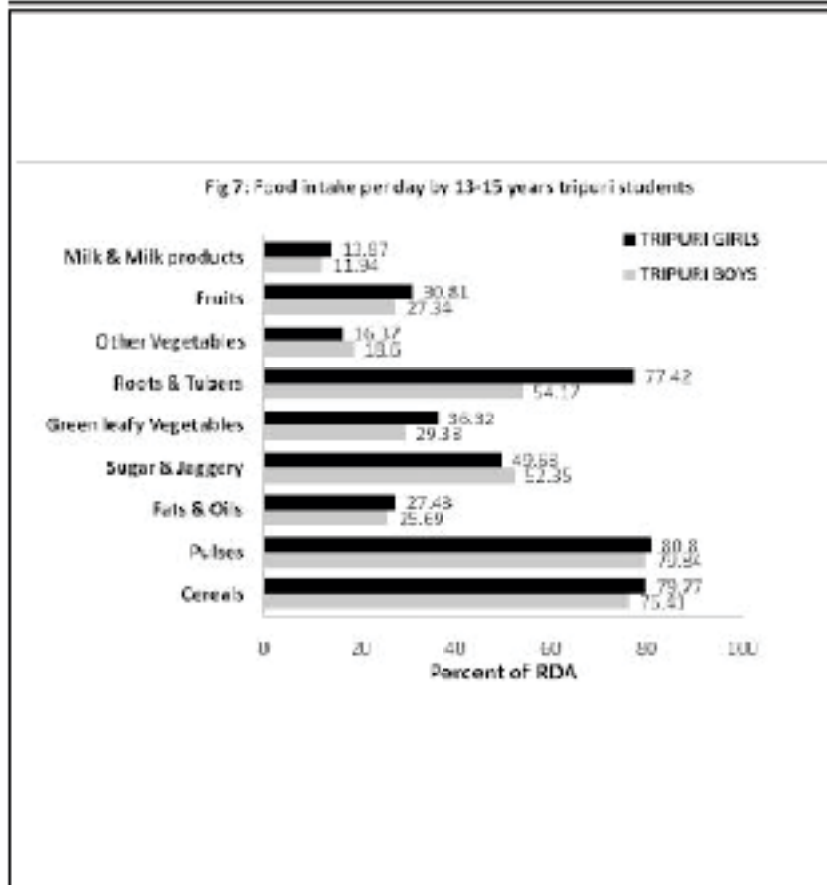
21⁴ Paraganas, West Bengal, India reported the existence of acute and chronic nutritional stress in the form of underweight, stunting , wasting and thinness indicating the requirement of appropriate public health nutritional intervention programme. Bisai et al.,2008 showed the prevalence of undernutrition among Lodha children of 1 to 14 years children of Paschim Medinipur, West Bengal, India. Deb P and Dhara PC, 2013 also reported the prevalence of undernutrition among the Tripuri tribal school children of South Tripura. Singh J and Mondal N (2013) reported the prevalence of thinness among among the Sonowal Kachari children aged 6-18 years of Dibrugarh district of Assam, Northeast India,

Fig 8 Mean daily intake of nutrients as percent of rda by 10-12 years tripuri students

Fig 9 Mean daily intake of nutrients as percent of rda by 13-15 years tripuri students
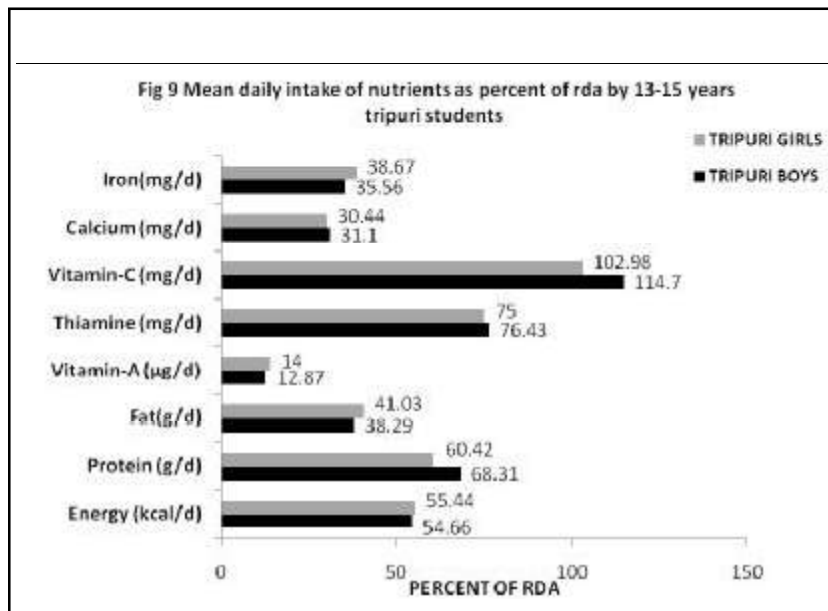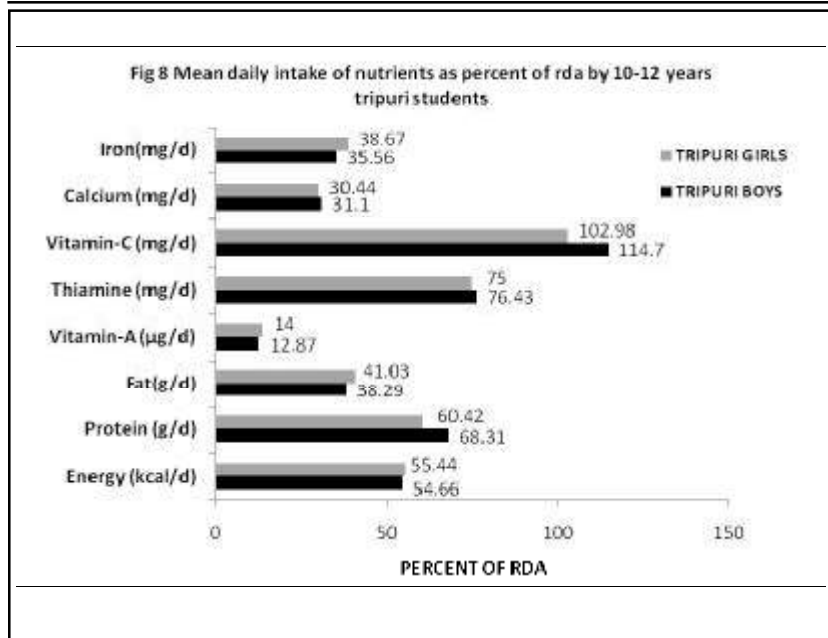
Table 4 : Categorization of malnutrition based on BMI for age (WHO, 2007)

Type of Mal nutrition	N	Normal		Grade-I (Mild)		Grade-I (Moderate)		Grade-III (Moderate)		Total mal-nourished	
		No.	%	No.	%	No.	%	No.	%	No.	%
Tripuri Boys											
BMI (Kg/m²)	185	97	49.74	58	29.74	30	15.38	10	5.13	98	50.26
Tripuri Girls											
BMI (Kg/m²)	196	103	52.55	57	29.08	31	15.82	05	2.55	93	47.45

Today, India has the highest level of child malnutrition after Bangladesh in South Asia. Malnutrition continues to prevail among the tribal students (Riji, 2008). UNICEF reported that India harbours one third of the stunted, wasted and malnourished children of the world (Virmani, 2013). The recent study of Cole et al.,2007 has stated that undernutrition can be better assessed as thinness (low body mass index for age) than as wasting (low weight for height). Thinness has been assessed using the indicator BMI- for- age and compared with the z-score classification by WHO (2007) and as per the data from Table 5.19 Based on BMI for age it has been found that more than half of the students were found to be malnourished.

Table 5 : Criteria for rating reaction ability and results of measurement

Variables	Distribution	No. of Subjects Male	% total	No. of Subjects Female	% total
Reaction Ability	Excellent (> 7.5 cm)	-	-	-	-
	Above Average (7.5 - 15.9 cm)	-	-	-	-
	Below Average (20.4 -28 cm)	58	29.74	45	29.80
	Poor (<28 cm)	137	70.26	151	77.04

Reaction ability of the Tripuri students was found to be in the "below average" and "Poor" status. Tripuri girls showed poor reaction ability in comparison to boys. Academic activities and learning involves skills which require the development of psychomotor abilities. From the present study it was clear that girls due to their less physical activities in comparison to boys developed poor skills which will certainly interfere with their academic performances. Thus, for better academic performances healthy and nutritious diet, physical activities and games and sports are also essential to remain fit, which would improve the psychomotor skills for better performances.

Fig 10 Comparison of reaction time in tripuri children
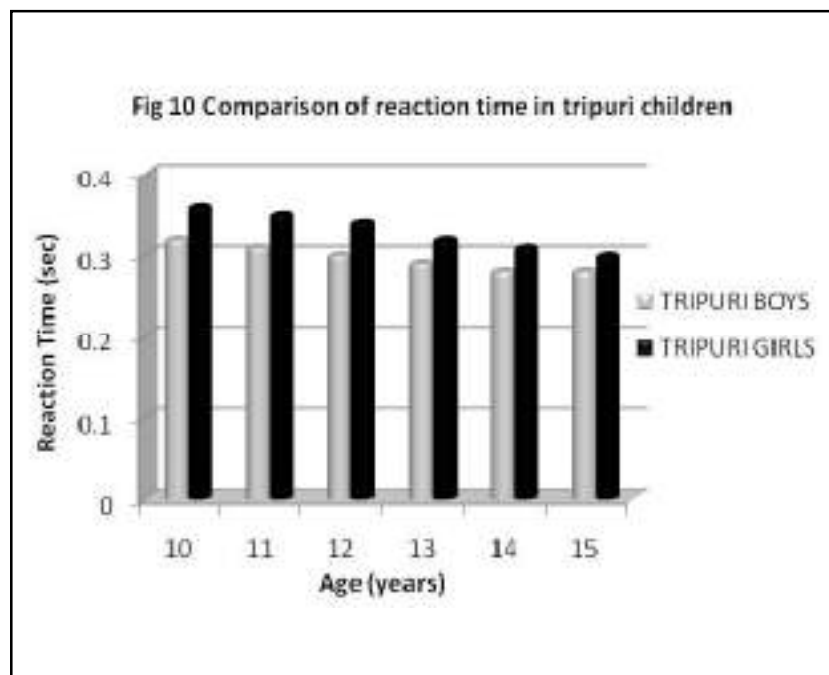
Girls showed significantly higher reaction time in comparison to boys (P<0.001). With increasing age the reaction time reduces in both boys and girls.

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Fig 11: Association between BMI and reaction time in Tripuri boys
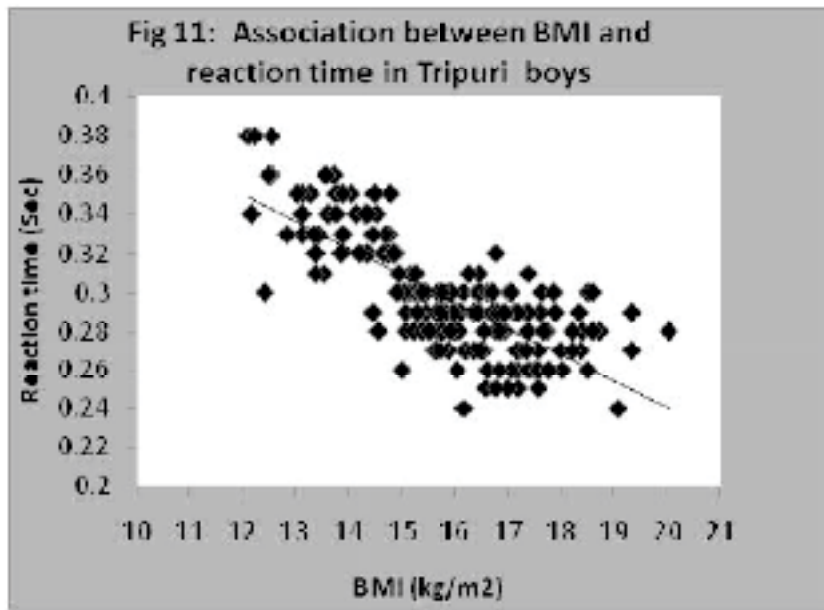
Table -6 Correlations between BMI and Reaction time in Tripuri boys

	REACTION TIME (sec)
BMI	-0.756
	P<0.001

Fig 12 Association between BMI and reaction time in Tripuri girls
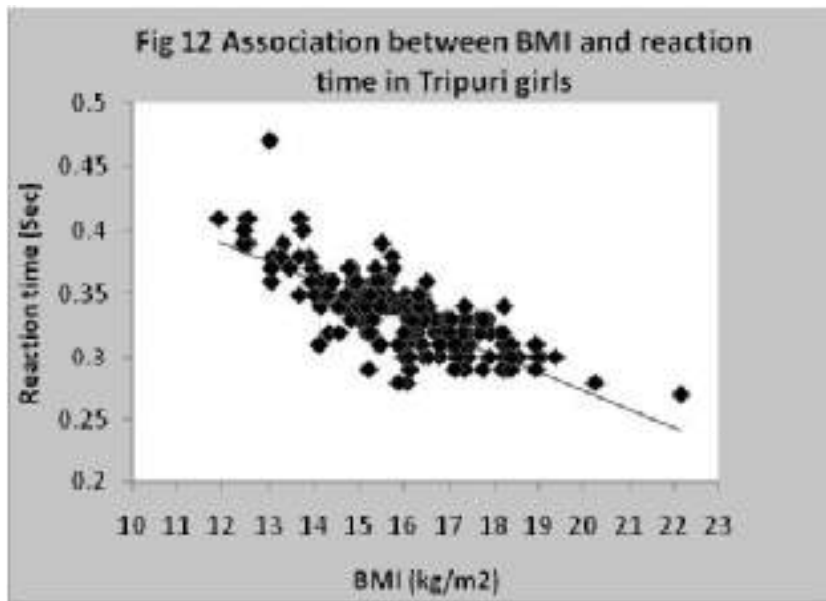
Table -7 Correlations between BMI and Reaction time in Tripuri girls

	REACTION TIME (sec)
BMI	-0.560 P<0.001

BMI showed negative correlations with reaction time in both boys and girls, thus with increase in BMI, reaction ability decreases. Increased BMI is an indicator for increased weight which would certainly due to less physical activities among the school going students. BMI within normal range is very important for better psychomotor ability, learning and healthy future life. Several studies reported the prevalence of obesity and early childhood hypertension among the school children with less physical activities and poor involvement in sports activities. Moreover, a positive association was reported by Saha G.C,2014 between socio-economic status with health related physical fitness. Thus, better economic conditions promotes better health with better physical fitness.

In the present study under nutrition was prevalent (almost 50.0%) among the students but at the same time tendency of less physical activities among these students would certainly interfere with their academic as well as physical performances.

Conclusion

The present study revealed that the Tripuri boys and girls of rural areas of South Tripura are undernourished. Furthermore, it was evident from the result that prevalence of stunting and wasting exists among the school students in comparison with IAP standards in India.

The strong degree of correlation between nutritional status and psychomotor ability (reaction time) was found from the study. Association of psychomotor ability with IQ and academic performance were reported by many researchers (Brito et al.,2006;Glewwe et al.,2001; Grantham-McGreger et al.,1999).

Nutritional status would certainly be a determining factor for psychomotor ability in addition to the other factors. Thus, the present study would simply relates the importance of proper and adequate nutrition for better academic performance and this too from the very beginning of the childhood.

This study further demands the implementation of various intervention programs by the Governmental organizations to improve the nutritional status of the tribal children. Various

NGOs may also be involved to impart nutritional education in rural tribal areas of Tripura.

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12

Role of Education among the Tribes : An Overview of the Census Data of Tripura

Prosenjit Nath Choudhury

Abstract

The Scheduled Tribes are officially designated groups of historically disadvantaged people in India. The total Scheduled Tribe (ST) population of Tripura comprises a large percentage , 31.8% of the total population of the State as per the Census 2011 Data . Therefore it becomes very important and justified to have a specific insight into the status of tribal group of people between the age group (5-19) yrs which is vulnerable and plays a significant role which needs special care. The other Census data reveals that in the state of Tripura the Sex ratio of ST population is 983 as compared to that of overall state sex ratio of 960, literacy rate of 79.1% against the overall rate of 87.2%, work participation rate (WPR) is 43.8% against the overall rate of 40.0%, proportion of total ST population in urban areas is only 4.2% against the overall figure of 26.2%. Tripura, the main ST in the state has earned its name 'Tripura', alone accounts for more than half of the total ST population of the state (54.7% and 50.47% in 2001 and 2011 Censuses respectively) . Poor preparation for school, disproportionate high school dropout rates, cultural differences and limited financial resources were just some of the hurdles that prevented tribes from attending schools. The lower literacy rate accompanied with low educational level against the higher WPR for the Tribes than the state figure indicates poor working status.

Thus, in this background the present paper will focus on the different aspects of tribal life in the field of education in the state of Tripura.

Key Words : *Literacy Rate, WPR*

Introduction

The Scheduled Tribes are officially designated groups of historically disadvantaged people in India. The total Scheduled Tribe (ST) population of Tripura comprises a large percentage ,

31.8% of the total population of the State as per the Census 2011 Data . Therefore it becomes very important and justified to have a specific insight into the status of tribal group of people in working age group which is vulnerable and plays a significant role which needs special care. The 2011 Census data reveals that in the state of Tripura the Sex ratio of ST population is 983 as compared to that of overall state sex ratio of 960, literacy rate of 79.1% against the overall rate of 87.2%, work participation rate (WPR) is 43.8% against the overall rate of 40.0%, proportion of total ST population in urban areas is only 4.2% against the overall figure of 26.2%. In rural areas of Tripura 44.9% of total adolescent population (10-19 yrs) are scheduled tribe and 41.8 % of total youth population (15-24yrs) are scheduled tribe. In urban areas the corresponding figures are 7.0% and 6.2% respectively as per census 2011 data.

The rising young generation , mainly comprising of adolescent and youth, occupies a special place in the social development. They are the backbone of the nation and can change the future of society with their knowledge and well-being. There is no denying the fact that there is a direct relationship between literacy and development. Literacy benefits not only individuals but also communities and the entire social structure and is a key for socio-economic development .The adolescent and youth ST population in Tripura constitute around 33% of total ST population and around 10% of total population of Tripura as per Census 2011 data.

Literacy rate of adolescent and youths among ST population was 92.9% and 89.7% respectively as per Census 2011 data. There is percentage change in literacy of 17.3% and 20.2% respectively for adolescent and youths from 2001 Census. The role of improvised schooling, plays an important role of most developmental strategies, has again become controversial because good achievement figure of school attainment has not guaranteed improved economic conditions automatically.

Determination of Scheduled Tribes population is mandatory in each decennial Censuses since 1951. The lists of the Scheduled Tribes are notified in respect of each State and Union Territory

separately in pursuance of Articles 342 of the Constitution. These lists are State and Area specific and are valid only within the jurisdiction of that State or Union Territory and not outside. In each decennial census since 1951, Scheduled Tribes population have been enumerated.

One of the vital dynamics of segment of a population is its sex composition which holds a prime place in demographic studies as an imbalance affects social and economic relationships. An imbalanced Population composition to an extent exacerbates inequality, widening the gap in privileges and opportunities between men and women. This disparity could be in access to resources, education ,training or employment. As regards overall sex ratio, there are 984 females per 1000 males globally in 2010 as per latest estimates.

Statement -1 : Population and Proportion of Major STs, 2001 and 2011 Census

Sl No	Name of the Scheduled Tribe	Total Population		Proportion to the Total ST		Literacy Rate (in %) Population
		2001	2011	2001	2011	2011
1	All Scheduled Tribes	993426	1166813	100%	100%	79.10%
2	Tripura	543848	592255	54.70	50.80	81.07
3	Riang	165103	188220	16.60	16.10	70.23
4	Jamatia	74949	83347	7.50	7.10	86.02
5	Chakma	64293	79813	6.50	6.80	74.83
6	Halam	47245	57210	4.80	4.90	86.91
7	Mog	30385	37893	3.10	3.25	72.91
8	Munda	12416	14544	1.20	1.30	66.69
9	Noatia	6655	14298	0.67	1.20	77.45
10	Garo	11180	12952	1.10	1.10	88.10

Source- Census 2001 & 2011

In the above Statement some major tribes with respect to their population size in Census 2001 and 2011 Census are presented for basic status in the state.

'Tripura', the main ST in the state alone accounts for more than half of the total ST population of the state (50.80%) as per Census 2011. Riang (16.10%), Jamatia (7.10%), Chakma (6.80%), Halam (4.90%), Mag (3.25%), Munda (1.30%), Noatia (1.20%) , Garoo (1.10%) are the other major STs in terms of population as per Census 2011. Along with 'Tripura' the nine ST communities constitute about 98% of total ST population of the state. The rest of the ST communities are small in their population size in the same reference period of Census 2011.

Among all STs, 79.1% of the population has been recorded as literate which is higher than the national average for STs (59.0%).

Literacy rate among Garoo community appears highest, though their population is least among major STs.

Statement 2- Basic Literacy Levels of Scheduled Tribe and Overall Population as a Proportion of Total Literates

	Scheduled Tribe	Overall population
Primary	26.79	24.91
Matric/Secondary	7.50	7.16
Graduate & above	1.54	4.91

Source- Census 2011

Literacy level as Graduate and above is very low among Scheduled Tribe population in comparison to overall population of the state while with respect to lower levels of literacy the Scheduled Tribe population is marginally in better position.

Statement 3- Basic Literacy Levels of all Scheduled Tribes at the State and District Level (Among Total Literates)

	Primary	Matric/Secondary	Graduate & above
Tripura	26.80	7.50	1.54
West Tripura	26.16	10.85	2.30
South Tripura	28.86	5.32	1.41
Dhalai	24.57	4.97	0.94
North Tripura	27.27	5.45	1.16

Source- Census 2011

From the statement it appears that the basic literacy levels of all Scheduled Tribes in Tripura as a proportion of total literates as Primary 26.80%, Matric /Secondary 7.50% and Graduate & above is only 1.54% as per Census 2011. The Proportion of literacy levels at District level range is (25-29) for Primary, (5-11) for Matric/Secondary and very low and short range (1- 2) for Graduate and above approximately. The lowest Proportion is observed in case of Dhalai District at all the three education levels studied and the highest proportion is observed in case of West Tripura District for comparatively higher levels i.e. Matric/ Secondary and Graduate and above in comparison to other Districts.

Statement 4- Proportion of Literacy Levels among Major Scheduled Tribes in 2011 (Among total Literates)

Category of Tribes	Districts	Primary	Matric/ Secondary	Graduate and above
1. All Scheduled Tribes	West Tripura	26.16	10.85	2.31
	South Tripura	28.86	5.32	1.01
	Dhalai	24.57	4.97	0.94
	North Tripura	27.27	5.45	1.16
2. Tripura	West Tripura	26.14	11.13	2.23
	South Tripura	29.80	4.10	0.71
	Dhalai	24.37	5.20	0.97
	North Tripura	26.78	5.98	1.0
3. Riang	West Tripura	26.92	4.90	5.24
	South Tripura	27.82	6.21	1.22
	Dhalai	25.18	3.79	0.37
	North Tripura	28.84	4.43	0.48
4. Jamatia	West Tripura	24.23	12.48	2.29
	South Tripura	28.72	7.05	1.03
	Dhalai	26.33	2.96	0.63
	North Tripura	13.60	8.80	8.80

5. Chakma	West Tripura	9.10	9.61	24.27
	South Tripura	27.38	4.75	1.71
	Dhalai	22.68	4.14	1.00
	North Tripura	24.29	5.53	1.66
6. Halam	West Tripura	30.83	10.98	2.04
	South Tripura	28.08	5.14	0.96
	Dhalai	25.63	6.62	1.34
	North Tripura	30.68	5.83	1.1
7. Mog	West Tripura	23.28	7.87	9.18
	South Tripura	30.20	3.98	1.00
	Dhalai	27.31	7.22	1.85
	North Tripura	23.70	5.60	4.2
8. Munda	West Tripura	25.05	2.11	0.24
	South Tripura	17.94	0.34	0.31
	Dhalai	22.34	1.87	0.19
	North Tripura	21.35	0.70	0.23
9. Any Kuki Tribe	West Tripura	22.77	11.50	4.99
	South Tripura	26.26	9.28	3.45
	Dhalai	23.34	11.60	3.96
	North Tripura	26.70	10.49	3.06
10. Garo	West Tripura	16.05	4.05	1.74
	South Tripura	29.83	5.75	1.41
	Dhalai	29.24	7.11	1.14
	North Tripura	32.24	5.31	2.24
11. Noatia	West Tripura	29.10	8.05	1.73
	South Tripura	27.65	5.27	1.62
	Dhalai	25.42	5.08	1.69
	North Tripura	0.00	22.22	0.00

Source- Census 2011

From the above statement it appears that as a common phenomenon, descending figure of proportions of the basic

education levels among scheduled tribe population with the increase in the educational levels in the state concomitantly at district level. There is also a large gap between the proportion figures of three basic educational levels with almost uniform variation within the education levels for districts.

Among all the scheduled tribes, proportion of 'graduate and above' education level is highest in West Tripura district (2.31%) accompanied with lowest in Dhalai district (0.94%).

When we look into the status of educational levels with individual scheduled tribes category the proportion of educational level 'graduate and above' is highest among Chakma (24.27%) and that in West Tripura district , Any other Kukis are highest in South Tripura and Dhalai district (3.45% and 3.96% respectively) and Jamatia are highest in North Tripura district (8.80%)..Whereas Mundas are having very low figure of proportion for the education level 'graduate and above' in all the four districts.

Statement 5- Literacy and Work Participation Rate (WPR) of Adolescent (10-19yrs) and Youths (15-24yrs)

	Literacy		WPR	
	Adolescent (10-19)	**Youth (15-24)**	**Adolescent (10-19)**	**Youth (15-24)**
Overall population	95.75	94.30	11.32	32.77
ST	92.95	89.66	14.39	40.78

Source-Census 2011

From the statement it appears that the literacy rate of Adolescent and Youths among STs is less than the corresponding figure for Overall population but with respect to WPR the status is reverse. In terms of percentage distribution of economic activity by their categories it is also observed that 'Cultivators' and 'Agricultural labourers' combined are much higher (includes a significant share of females) for ST in comparison to overall population .

Conclusion

Literacy rate of scheduled tribe people of the state is in a complacent stage in comparison to the corresponding national figure of scheduled tribes but it is little less than the overall literacy rate of the State as per Census 2011data. Literacy status with respect to basic education levels of scheduled tribe population in head quarter district West Tripura is in a better position than the other districts of the state and same is the scenario when it is studied for some major communities of Tribe. Chakma community appears having significantly higher proportion of educational level of 'graduate and above' in comparison to other scheduled tribe communities, specifically in West Tripura district. Gender gap on literacy appears high for Riang, Noatia and Chakma community. Higher Work participation rate among ST population accompanied with lower literacy level and cultivation as a mainstay of livelihood specially among adolescent and youths residing mainly in Rural areas are appears to have low socio-economic status .

To uplift the socio-economic status of STs, encouragement for higher education and skill development for self employment is necessary by identifying the obstacle in this direction. One of the obstacle may be the communication gap in terms of their language needs attention to overcome.

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Quality Development and Language Problem Among Tribal Students

Pritilata Debbarma

Abstract

Tripura is a small state situated in the North- East of India. Before merger with India it was an independent princely state. 19 tribes of indigenous people lived there with tranquility and harmony since time immemorial. Thou their languages are different from each other all belongs to the same Sino-Tibetan Language family group. Their life style is almost the same. The name of the 19 tribes are: (1)Tripuri (2)Reang (3)Jamatia (4) Noatia (5) Murasing (6) Uchoi (7) Rupini (8) Kalai (9) Chakma (10) Mog (11) Lusai (12) Darlong 13) Molsom (14) Hrangkhal (15)Garo 16)Kaipeng (17) Halam (18) Bongcher and(19)Korbong etc. Among these, people of 9 tribes speak the same major language; Kokborok. With this language 184 kings of Tripura have ruled the land of Tripura except last two or three kings who used Bengali language. The main problem of quality development in education among the tribal students is language barrier. They do not have study materials in their mother tongue. They have to study their lessons with languages of other people which they do not know properly. It makes them hard to understand the subject matter. The other reasons are unsound economic condition,communication problem their habitat being in remote areas, unawareness of the importance of education etc. In rural areas the infrastructure of educational institution are not up to the mark. The teaching faculties are also not sufficient. The drops out children are not properly counseled/encouraged to continue their studies.

Key Words : Quality Education, Development Implication, Tribal students, Tripura

Data Highlight the Schduled Tribes Census of India-2011

NAME OF THE TRIBES	POPULATION (CENSUS YEARS)			
	1981	1991	2001	2011
Tripuri / Tripura	330872	461531	543848	592255
Reang	94003	111606	165103	188220
Jamatia	44501	60824	74949	83347
Noatia	7182	4158	6655	14298
Uchai	1305	1637	2103	2447
Kuki	5501	10628	11674	10965
Halam	23969	35499	47245	57210
Lushai	3734	4910	4777	5384
Bhutia	22	47	29	26
Lepcha	105	111	105	157
Khasia	457	358	630	966
Chakma	34707	26056	64293	79813
Mog	18231	31612	30385	37893
Garo	7297	9360	11180	12952
Munda / Kaur	7993	11547	12416	14544
Santal	2726	2796	2151	2913
Orang	5217	6751	6223	12011
Bhil	930	1754	2036	3105
Chaimal	18	26	226	649
Generic	0	0	7098	48056
TOTAL	583770	853945	993426	1166813

Source: - Census-2011, RGI, New Delhi

Introduction

Education is the most important avenue for upgrading every sphere of human condition. It is the un-measurable things that transforms the whole world; may be economic, political, social and cultural etc. In the developed country or nation, we notice, that education is the main factor in bringing quality life. Without education we can't imagine development of any nation. The major drawback of development of the country is among the Tribal people. There are so many reasons why Tribal students are drawback in quality education. Here I am choosing my topic "Quality Development and Language problem among Tribal Students", especially in the context of Tripura. As we know that the problems are right from the Primary level to Secondary, even up to the PG level.

It is unfortunate that even after seventy-one years of Independence, Tribal population continues to inhabit in remoteness complex surroundings devoid of still the elementary necessities of living. Tribal population development has been

documented as a leading argument for organizing progress able efforts to convalesce the livelihood of this precise weaker segment of civilization. By all standards of dimension, the accomplishments attained in this pathway are far-away the purpose beleaguered in terms of Socio-Politico- Economic and Cultural development of this susceptible subdivision of civilization.

Nearly all of the troubles of the indigenous populace are due to the lack of a sustainable livelihood. The sustainable livelihood is associated with edification considering technical, medical educations in which indigenous people considerably fall behind. The current arrangement of higher education in tribal neighborhoods is substandard because of numerous issues. This can be classifying as: the rising gap between educators and the taught; teacher non- attendance; inappropriate discipline timetables; indifference of the educators; and be short of contribution of presents in the administration of schools and colleges etc. An appropriate investigation of the particulars within reach proposes the regretful situation of the indigenous populace is the lack of higher education among them, which causes numerous problems. Education grasps the key to tribal empowerment and sustainable development. Now, depending on the above scenario this paper will examine the changes in Socio-cultural Status of Tribal Population due to higher education, change in livelihood condition of highly educated Tribal Population in the study area, to examine the gender discrimination in higher education and employment of higher educated Tribal Population, to examine the patterns of employments and challenges in the place of employment, face by the Tribal Students, to examine the pattern and problems of the tribal student's in completion of their education.

By Dhananjoy Datta, of Socio – Politico – Economic and Cultural Transformation of Tribal Population in Tripura,

The objective of primary education is to build up a responsible personality capable at functioning as a useful citizen. The contribution of Education to development in all socio-economic development spheres is very significant (Psacharopoulos and

Wood Hall 1985; TILOK 1989,1994).Not only the economic returns to primary education are higher than returns to secondary and higher Education, returns to Primary Education of weaker Sections (e.g., backward castes and girls)are also found to be sizeable and, in fact, higher than returns to their respective counterparts(viz. Non-backward castes and boys), and returns to upper- primary level of Education are higher in rural than in urban areas. It is not restricted to economic returns only. Its significant effect on reduction in poverty and improvement in income distribution, its negative relationship with fertility and population growth and positive association with adoption of family planning methods, and its positive relationship with general social, political and economic development and overall quality of life are well recognized. (Tilok, 1994).

Constitution visualized that free compulsory education for all children until the complete the age of 14 years would be provided by 1960. But after 62 years of Independence this constitutional Directive has not been fulfilled. Recently, the 86th constitution amendment added clause 21 A to the right to life, and guaranteed every child between the age of 6 – 14 years, education up to the elementary stage as a fundamental right. Our President, Shritimati Pratibha Devi Sing Patil has also emphasized on the importance of Mid- Day meal Programme. In her address to Joint Session of Parliament on 4th June, 2009, she said "Sarva Shiksha Abhiyan has been able to provide access to children to elementary schools and retention has increased on account of the universal mid- day meal programme. The focus will be on making quality education a right through the enactment of the Right to Free and Compulsory Education Bill now under consideration of Parliament." This value speech is soon followed, on June 25th, by a press brief by our Minister for Human Resource Development Kapil Sibal. He said the government would try to enact the Rights to Children to Free and Compulsory Education Bill, and so would see that the Bill was passed in the coming Budged session. By Dipankar Biswas; Univeralization of Primary Education of Tribal Population of Tripura and a Possible Role of Midday Meal: A Study.

Why Tribal Students are Backward in their Study?

There are so many reasons why tribal students are backward in their study and unable to maintain standard & quality education. It is a vast to study about tribal students problems, which devoured upliftment of the tribal students. It was noted that political, economic, social, cultural, psychology and language play a vital part why tribal students cannot get quality education. If we go to interior tribal villages, we will find clear scenario why tribal students are still back ward. It cannot be imagine quality education, their basic need is food , without food they cannot imagine education. Here I will discuss briefly those reasons why tribal students are cannot get the quality education. There is a proverbs in Kokborok " Khonjon mwsama swrwngna thangtini tokhasa barsai himo". It's meaning in English "Imitating the dance of khonjon (a kind of bird which dances beautifully) a crow walks jumping."

Socio-Politico-Economic and Cultural Background

The focus of development in North-East India ethnically have politically significant minority groups. Ethnicity minorities almost everywhere decided that the best way to seek social, economic and political justice is through self government and regional autonomy arrangements. In North- East India there face a acute political, Social, Economic and Cultural problem. Because of all these problems, good and genuine government policies, both at the Central and State level, is indispensable. Successful policies will promote peaceful relations, order and stability, and deliver political, economic and social justice.

Marginalization con be very complex in its actual operation, but the problem of marginalization can be viewed from cultural, social and political marginalization which in turn will lead to economic marginalization. Cultural marginalization would refer to a situation where a minority group shares some cultural aspects of the dominant group, but also share other cultural features with one or more minority groups. The marginalized group is alienated from some cultural characteristics of the dominant society. Social marginalization is a situation in which a minority group is not allowed to participate fully in the

institutions of the dominant society through discrimination and prejudice.

Language Problem is Major Barrier to Quality Educations

In Tripura there are 19 tribes. Among those tribes koborok language is major language - 9 of them speak this language. This koborok language has derived from the Sino – Tibetan language . As we all know the script of Kókborok was called "Koloma". The Chronicle of the Borok(Tipra) kings were written in a book called the *Rajratnakar*. This book was originally written down in Kókborok using the Koloma script by Durlobendra Chontai. The last few kings used Bengali for running administration of the state; this brought much difficult to the people of Tipra and thus started neglecting the language of the indigenous people. Due to problem of understanding other language people lost interest in learning; and thus quality education became a far dream.

People of Tripura could not study with their own language as it is much difficult for them. That is why Kokborok eminent writer Jogendra Chandra Debbarma have mentioned in his Essays "KOK BOROK NI HOKETE KOK THAISA"

"Asiok perimani, asiok sworwngmani bai kaisa , kumwi sak - chormini humari wngphano lakwni wngmani kerwi. Tumo wngwi hwnba sakni kokno khibiwi waisa bai buini kuk bai lekha pora sworwngmani busokse kwrak, busokse kuluk amwgi twngkha – aio - chwng sawi mangu . Tumo hwnba chwng sokango waisa phano sakni kok bisinghwi buini kok ma sworwngya khc, ma poriya kho. Ayong bo haino alka kok sonoi jolini elem kwrwngrog tei phwrwwngnai masterrog - bo Twiprasa porinoi chwrairog bo pori thani ba bwswk tukjakgwi tongkha abono kha romsokgwi manya. Twiprasa bwsano pora manwuse hwno – puriya seler se hwno. Twiprasa bwsawi tukjakonano borog-bo buchi manya wngnai no tamo hwn-ba borog –bo chwrai phangsini simi sakni kok klubi wi waisa bai buini kuk bai ma poriya buini kokbai ma sworwngya."

English summary of the writing of Jogendra Chandra Debbarma

By learning others' language only one or two could fatefully succeed for their own personal life and it could not bring success for the mass people of Tipuris. *Because learning a matter by a new alien language was much difficult for the Tipuri people and; no one could understand how hard it would have been. They have*

never learnt other language nor read or write before as well; the teachers are also from other's community and language, which caused more difficulties to communicate and to make understand for the student. As the student got tougher to learn, read and write; they did not know most of the meanings of the lessons taught. And teachers' perception grew that the Tipuris are very weak in memories, they are too lazy to study, as they cannot understand how hard it was to learn, read and write from the other language. From their childhood, even from generations before, they knew not the other languages.

Survey of Primary School to Higher Secondary Level

I have conducted some survey; from Primary level to Higher Secondary School and collected data how they study and learned, and I observed how they maintained in the class and I collected all the information from the school. I shall mention here with pictures, the name of teachers and students.

Hari Krishna Para J. B. School, Jampuijala, Sepahijala, Tripura

Staff of Hari Krishna Para Junior Basic School
Teacher's Strength –
1.Prabir Debbarma (KBT) (In-charge)
2. Sandhya Kalai, KBT; 3. Banita Kalai, KBT;
 4.Samir Debbarma, CT; 5. Sunil Debbarma, CT.

Student Strength of Hari Krishna Para J.B. School

	Boys	Girls	Total
Class – I	2	2	4
Class – II	2	2	4
Class – III	0	1	1
Class – IV	4	3	7
Class – V	3	2	5
Total	11	10	21

My Views of Hari Krishna Para J.B School

As in my opinion to this School the villagers are very poor and backward and they are not much educated to send their childrens for the school as we can see in this picture.

Kashipur (Amtali) S. B. School

About the Kashipur (Amtali) S.B. School is located at Takarjala, Sepaihijala. It is 24.km far from the Agartala city and it is in rural area is run by Govt. of Tripura. The total no. of student here in this school is 55. And the total no. of teacher is 12. The name of the teacher's are given below.

1.Rajendra Debbarma,GT, H/M 2.Sarathi Debbarma. UGT,3.Gunamani Debbarma.KBT 4.Swapan Debbarma UGT 5.Bhulto Debbarma GT6.Manish Debbarma GT 7.Budhiram Hrangkhwal GT 8.Prasanta Debbarma CT 9.Diptanu Debbarma UGT 10.Sudharshan Sarkar UGT11.Smt. Rangita Debbarma UGT and 11.Suresh Debbarma UGT.

St. Peter School

St. Peter School is an English medium School and it is located in Takarjala, Sepaihijala District. And it is run by an NGO. The classes are from Kg 1 to class 10.

The total number of student is 482.

Total number of teacher's is 20. Their names are given below.

Name of the Teachers of St. Peter School

1.Sushanta Singha   B.Sc Principal 2.Satyalal Debbarma B.A. Vice-Principal 3.Sudharanjan Debbarma   M.A 4.Joseph Debbarma B.A. 5.Surjya Debbarma M.A 6.Pintu Debbarma B.Sc 7.Jutika Debbarma   B.A 8.Shankar Molsom B.A 9.Manik Debbbarma B.A 10.Amit Debbarma B.A 11.Saranjoy Debbarma H.S 12.Ram Debbarma   H.S 13.Varnalata Kalai H.S 14.Gayatri Debbarma H.S 15.Sushmita Debbarma H.S 16.Nihar Debbarma H.S 17.Jeremiah Debbarma H.S 18.Shanti Debbarma   H.S 19.Pratap Debbarma B.A 20.Mithun Kaipeng B.A.

St. Peter School is one of the English Medium school established for the educational development of the tribal people. This school is run by the NGO. It is a very good school, from here many students have passed out with good marks and some of the students has become even Doctors, Engineers. The names to be mentioned are 1.Ram Debbarma (Engineer) 2. Shyam Debbarma (Doctor), 3. Biswa Debbarma(Doctor), 4. Sanjit Debbarma (Engineer) 6. Jitendra Debbarma (Engineer) 7. Prasenjit Debbarma(Doctor) 8. Nandalal Debbarma (Veterinary Doctor) and 9. Jaharlal Debbrma(Asst. Prof). This school need more infrastructure and also Government aid to foster more development which will lead to quality education.

In English Medium School also need to introduce Kokborok.

To foster quality education among tribal students it need to introduces Kokborok subject

Kokborok as Modern Indian Language (MIL) it is very essential to have a clear concept both the language too to enrich it's literature.

It will help to get good marks; and thus grow self confident.

It will help the tribal students to create interest in their study without jargon.

It will help reasoning power among tribal students.

It can easily learn and understand as well as other language too, because the idea it already perceived it own self language.

It will help the tribal student beautiful expression with their own language in their study.

Takarjala (North) High School

Name of the Teachers

1.Anita Debbarma B.A (H/M), 2.Swapan Kr.Deb B.Com, 3. Suchitra Singha B.A, 4.Bidhan Debbarma B.A, 5.Uttam Dey B.A, 6. Ratan Choudhury B.Sc, 7.Sujit Bhoumik B.Sc,8.Debashish Debbarma B.A 9.Sukanta Debbarma B.A, 10.Debashis Sil B.Sc, 11.Susta Kr. Debbarma B.A 12.Pramila Debbarma B.A 13.Budhiram Debbarma B.A 14.Suparna Debnath M.A 15.Pinki Paul M.A 16.Mithu Rani Saha Paul M.A 17.Sukla Acharjee M.A 18.Kishim Debbarma   Madhyamik passed

Total number of Students from class 6 to 10 = 63

Uttam Dey teaching History subject & describing in kokborok language.

As we can see in the previous picture as teacher knows Kokborok and he tries to explain the student with their own mother tongue and consequently the student easily and clearly understand the subject matter. In this case see how much important it is to learn in their own kokborok language. It makes the student easier to learn and they can score good marks in their examination. In this school before Kokborok subject was not introduce the result of the Madhyamik is very poor. Now we can notice that after Kokborok subject had introduce in this school the number of pass student increased. That is why my suggestion to introduce Kokborok subject in all the school to foster quality education among the tribal students as it is very essentials.

Takarjala (North) High School Assessment of Student's Madhyamik Result.

Years	Total Students Appeared	Passed	1ᵗ DIV	2ᴺᴰ DIV	3ᴿᴰ DIV
2014	21	1			1
2015	9	2		1	1
2016	8	3			3
2017	7	4		1	3

By observing this data we have notice that the number of students is increasing

Takarjala (South) High Secondary School

Name of the Teacher's

1.Manoranjan Debbarma PGT II/M 2.Ajit Debnath GT 3.Sudhan ch. Biswas GT 4.Prasanta Debbarma PGT 5.Sunita

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Debbarma PGT 6.Rabalaxmi Debbarma PGT 7.Champa Debbarma PGT 8.Jiban Debbarma PGT 9.Ashalata Debbarma PGT 10.Rajendra Debbarma PGT,11.Papia das PGT,12.Rakesh Debbarma PGT,13.Anima Barman PGT,14.Tanushree PGT,15. Prabha Debbarma GT,16.Bidhalaxmi Debbarma GT 17.Uttam Kr. Das GT 18.Prabir Debbarma GT 19.Isha Debbarma GT 20.Prabhu Debbarma GT 21.Aditi Paul GT 22.Jaba Rani Debbarma UGT 23.Sanjib Debbarma UGT 24.Bimal Debbarma UGT 25.Sunil Debbarma UGT 26.Binay Debbarma PI 27.Chandan Saha (CT) SSA 28.Nidhar Roy(Asst. H/M).

Takarjala (South) H.S School

Strength of Students of the Year of 2018

Class	Boys	Girls	Total
Class - V I	17	20	37
Class – VII	24	26	50
Class - VIII	19	29	48
Class - IX	41	34	75
Class - X	22	40	62
Class - XII	13	16	29
Total	136	165	301

Why Tribal Student Needs Hostel?

As we have seen many students come for their education and they cannot effort in their home, they need proper guide for the

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further study and good education for their life and that is why

hostel is needed for the proper guidance where their warden can look after their studies as well as proper education.

Takajala (South) H.S. School has introduced Kokborok subject in the year 2010 from class VI. Here we have seen that after taking Kokborok subject students are improving their quality of education. Earlier in this school Madhyamik result is very poor and now they have score their marks in a good position. Here we came to know that if we use our own mother tongue how much it can improving in studies. We see that none of the student can passed in their metric in some of the interior village school as because they cannot learn through other language which is much tougher for them as well as teacher's also find much difficult to teach to students with the language which is not their mother tongue.

As we can see here the student's are doing well in their exam as well as in their Metric and in the Higher Secondary exam.

Assessment of Madhyamik Result

Years	Total Students Appeared	Passed	1st DIV	2ND DIV	3RD DIV
2015	45	15	0	1	14
2016	33	23	0	3	20
2017	61	26	2	3	21

The assessment of Madhyamik result in the year 2017 is decreasing due to the syllabus change and resent condition of teachers, informed by the Head Master.

Assessment of HS (+2 Stage) Result

Years	Total Students Appeared	Passed	1st DIV	2ND DIV	3RD DIV
2015	28	26	0	2	24
2016	10	10	0	7	3
2017	20	20	4	14	2

As we can see in the book of "Marginalised Tribals in Tripura" where it is written about the Tribal students as–

'Another problems involves these often Tribal youth who successfully complete primary and even secondary cannot continue because of limited resources for the further study. Poverty, uneducated parent's and language difficulties lead these young people to experience as a rejection of themselves and their hopes. Though the states has a number of schools and educational institutions, still only 56.5% of tribal population has been recorded as literate which is lower then the state average of 73.2% in census in 2001. The male literacy rate of 68.0% and female of 44.6% show high gender disparity in literacy (Table no.5) (see next page). The trends should be immediately reverse. If English medium school are necessary good education, they should set up at the cycling distances from the villages. And, all government schools should also redraw their courses to compete with best private schools.'

Problems and Prospects of Tribal Youth in Tripura

Removal of illiteracy is an important component of tribal development. Further, the insignificant literacy rate among tribal women is of great concern and education is more than a mere asset for tribal communities; investment in education is, in way, crucial for their existence. There is little we can do about without any education, as Kofi Annan, former UN Secretary General says "without education, we cannot see ourselves and our narrow surroundings to the reality of the global interdependence.

Table no. 5: Scheduled Tribe Literacy Rate in Tripura, Census 2001 (Per cent)

Name of ST	Male	Female	Total
Tripuri	73.7	50.2	62.1
Reang	58.8	27.3	39.1
Jamatia	72.5	47.9	60.2
Chakma	59.5	35.0	47.6
Halam	76.5	44.5	46.1
Mog	61.6	40.9	51.4
Munda	43.8	22.8	33.6
Any Kuki Tribe	81.9	63.8	73.1
Garo	75.3	58.3	66.4
Total	68.0	44.6	56.5

Source : Census 2001, RGI

Without education, we cannot realize how people of the races and religions share the same dreams, the same hopes. Without education, we cannot recognize the universality of human aims and aspirations".

Conclusion

As we know Tripura is hilly and tiny state. In this state nearly 31.1 percent people are Tribal, most of the Tribal's are living in interior hilly areas. They are facing various problems in those areas, like malnutrition, lack of safe drinking water, transport, electricity, poor hygiene and environmental sanitation above all poverty. In such condition it is very difficult to imagine the quality development among Tribal students. That is why it is very essential the State Government to improve all sorts of problems. And the other hand it need to introduce Kokborok subject in all of the school in Tripura state. "For through by this time you aught to be teachers, you need someone to teach you again the first principles and you have come to need milk, and not solid food".

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Educational Development among the Scheduled Tribes of Tripura: Initiatives, Issues and Challenges

Dr. Dipankar Biswas
&
Shyam Sundar Sarkar

Abstract

Scheduled Tribes are geographically, socially isolated and economically marginalized communities. In the post-Independence period, sincere and concerted efforts were made for the economic and educational development of tribals. Despite these efforts the performance of the tribes in education is much lower than the other communities of the state. As the studies on tribal education suggests that the policy makers approach paid little attention to culturally linked education. This has led to drop outs and directly impacted their overall educational status. This study tries to identify the initiatives taken by Govt. of Tripura and issues to be discussed for future development of Tribal of our state.

Key Words : *Educational Development, scheduled tribes, initiates, challenges.*

Introduction

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and behaviours. Educational methods include storytelling, discussion, teaching, training, and directed research. Education provides us knowledge of the world around us and changes it into something better. It develops in us a perspective of looking at life. It helps us build opinions and have points of view on things in life. People debate over the subject of whether education is the only thing that gives knowledge.

Education should be a means to empower children and adults alike to become active participants in the transformation of their societies. Learning should also give attention to the values, perceptions and behaviours which permit individuals to learn to live together in a world characterized by diversity and pluralism. Every single human being needs oxygen to survive in the world. Education is as crucial as this because education provides people the knowledge and skills they require. Education is important to people of all ages and it has no limit. Children require education in order for them to learn how to speak also to write. Education is a fundamental human right and essential for the exercise of all other human rights. This promotes individual freedom and empowerment and yields important development benefits.

Development should not be researched in isolation. Development is not synonymous with the growth of a few affluent persons. As Amartya Sen (1999) mentioned unless of course the functions among human being beings are adequately addressed and deprivations faced by marginalized groups are overcome, development cannot take place. In fact he stressed on the functions and human freedoms, and this freedom can only be achieved when the people are guaranteed political freedom, economical facilities, social opportunities, transparency, and security. Although these conditions are different from one another, they are all inter-connected. India has a rich glorious heritage, but a sizeable part of Indian population is yet to get benefits out of it. They are still tribal communities which are primitive and live in secluded areas (Verma, 1996). The Imperial Gazetteer of India, 1911 defines tribe as a "collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so" (Nithya 2014). According to D.N. Majumdar "A tribe is a social group with territorial afflation, endogamous with no specialization of functions, rule by tribal officers, hereditary or otherwise united in language and dialect, recognizing social distance with other tribes or caste without any social obloquy attaching to them, as it

does in the caste structure, following tribal traditions, beliefs and customs, illiberal of naturalization of ideas, from alien sources, above all conscious of homogeneity of ethnic and territorial integration" (quoted in Varma 1996). The tribes in India usually reside in hill areas, forests, near the seas, and in islands. Their life style is quite different from non-tribals (Preet 1994). It is not that their societies are static, but the pace of social change in tribal society is very slow. Since they are materially and economically backward, attempts have been made by the Government to develop them. Today, the governments in all countries are paying special attention to development of the tribes (Nithya 2014). Though our national leaders and constitutional makers are committed to uplift the tribal people, a desired level of development has not been achieved yet (Chandra Guru et. al: 2015).

Scheduled Tribes of Tripura

Tribes of Tripura, who inhabit a major part of Tripura, generally resemble the Tibeto- Burman origins. The territory is inhabited by 19 tribes who are enlisted as planned tribes under the Constitution of India. These tribes include Bhil, Bhutia, Chaimal, Chakma, Garoo, Halam, Jamatia, Khasia, Kuki, Lepcha, Lushai, Mog, Munda, Noatia, Orang, Reang, Santhal, Tripuri and Uchui. Among these the dominating tribes are Tripuri, Riang, Jamatia, Chakma, Halam, Noatia and Mog and so forth. Mainly Tripura is inhabited by Tripuri, Reang, Chakma, Mog, Halam and Murasing.

The land of Tripura is generally inhabited by a number of tribes who form a significant part of Tripura. Largely depending on agriculture, the tribes of Tripura mainly rely upon the subsistence agriculture because of their livelihood.

Although the state is small with a society of only over three million, Tripura is the next most populous state in the North Eastern Region. The interpersonal composition of the populace of Tripura is diverse. Around one-third of the population belongs to the Scheduled Tribes. Matching to 2011 census, the state's human population is 36.74 lakh, with a thickness of 350 people per sq. km.

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Population pattern and demography will always be fluctuating. In 1901 Tripura's society was 1.73 lakh, with tribals creating nearly 52.89 percent of the complete. By 1941, the total population increased to 5.13 lakh with a hardly 50.09 percent tribal bulk. But by 1981, the tribal people dipped to 28.44 percent of a complete people of 2.05 million because of several socio-political advancements.

Data Features

1. Total number of Homeowners has increased from 664334 in 2001 to 855556 in 2011 (increased by 28.8%) whereas total People increased from 3199203 in 2001 to 3673917 in 2011 (increased by 14.8%).

2. Sex Percentage is 960 (in 2001 it was 948); in every India situation it is 943.

3. Society in the group 0-6 increased from 436446 in 2001 to 458014 in 2011 (increased by 5%).

i. Schedule Cast People is 17.8% of total human population. Sex percentage was 962 in 2001 which got risen to 959 in 2011.

ii. Plan Tribe Inhabitants is 31.8% of total Human population. Sex ratio was 970 in 2001; now in 2011 it is 983 (for rural 982 and metropolitan 1017).

4. Literacy rate, according to the 2011 Census was 87.22% (against 73.19% in 2001). By 08.09.2014, literacy rate of their state come to up to 96.82 percent. Male-Female Literacy difference reduced to 7 percent that was the highest decrease in the country through the 2001-2011 decade, thus fetching their state Decadal Literacy award.

Objectives of the Study

The objectives of the study is giving bellow:-

1. To study the financial support given by the Govt. of Tripura to the Schedule Tribe Students for their Educational development.
2. To study the kind of Educational courses and programmes sponsored by the govt. of Tripura to the schedule Tribe students.
3. To identify the challenges of educational development of Schedule caste students of Tripura.

Review of Related Literature

There is considerable literature on tribal development and growth of education among the tribals. According to Virginius

Xaxa (2015), the colonial state did almost nothing to improve the socio-economic conditions of the tribals other than providing them protective measures. He says that the post-Independent India also continued the same policy with little modification such as providing certain percentage of seats in state sponsored educational institutions and government services. Under these provisions, 7.5 per cent jobs were reserved both in central and state government for tribals. This has opened a large pool of government services to them. Though reservation provides employment opportunities, the lack of educational qualifications and necessary skills denied them of the jobs, and the reserved seats remain vacant in many cases. In the case of quota for higher grade services, the condition is even worse as candidates with necessary qualifications are not available.

Gaurang Rami's (2012) paper discusses the status of primary education in the tribal district of Dang in Gujarat. In the district, there are about 412 primary schools; out of which 378 primary schools are run by the district panchayat. The paper concludes that most of the schools have buildings, but they fail to attract the girl students owing to lack of other essential amenities like drinking water as well as separate toilets for boys and girls. The common toilet facility has prevented many tribal girls from enrolling beyond 5th standard. Hence, the drop out ratio goes higher among the tribal girls. Another problem that makes tribal students leave schools is the medium of instruction which is quite different from their own vernacular dialect.

Pradhan and Sanjay Kumar (2011) describe that despite special initiatives like Ashram schools, introducing vernacular at primary level, and teaching in local dialects, the tribals are still lagging behind the non-tribals. Under such circumstances, the government and policy makers should put best efforts to improve their educational status. Arun Kumar Ghosh's paper (2007) provides in-depth literature on the tribal education in Jharkhand and West Bengal. He says that few tribals are badly in need of special attention for literacy and basic education. He discusses the causes for low literacy among the tribals of "Ho" and "Mahali" in Jharkhand and "Lodha" in West Bengal. He observes that the

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female enrolment ratio of the tribals is much lower among these tribals than that of their males. A further sharp decline of enrolment was observed immediately after the primary education, and this trend continued among males and females. During the cultivation period, the drop-out rate is more because children are required to assist their family members in sowing, weeding, plantation, and harvesting activities. Economic hardship is also a major factor for the drop out of the tribal children. To achieve gender equity in education, a number of suggestions have been given by the author such as motivation of parents to send their daughters to school, curriculum to be customised to the needs of tribal children, separate toilets for girls.

Vinoba Gautam's paper (2003) on Janasala experience, a collaborative programme between the Government of India and United Nations agencies to achieve universal elementary education, especially for girls and children from the deprived communities, working children, and children with specific needs. It tries to cover nearly three million children; out of it, 33% would be tribal children. Under Janasala, many favourable interventions were undertaken to improve quality education of tribal children. The study proposes that as the tribal children possess cognitive abilities, a suitable curriculum and teaching methods need to devised. Finally, the paper concludes that non-tribal education has very limited value in tribal cultural milieu because it does not match with the lifestyle of individuals and the needs of the tribal community. There is a need to linking school education with life and the needs of the tribal communities.

Kumar Rana et.al (2003), while reviewing the situation of primary education in West Bengal, point out multiple problems that the primary education across India has been facing, such as infrastructure, shortage of schools, shortage of teachers, and financial handicap of the parents. He also observed that just addressing the problems of infrastructure would not provide any guarantee to improvement either in quality or spread of primary education. To improve the literacy level, a number of issues were suggested such as parents' participation in monitoring and

governance to improve the delivery of primary education. It can be cited in this regard that the Bengal government's "Sishu Siksha Karmasuchi" (SSK) experiment provides cost-effective primary education particularly to the most underprivileged sections of society. Finally, the evils of private tuition must be put to an end.

Data Collection

This study is based on the data which is provided by Department of Welfare for Schedule Tribe. The data is collected from the year 2005-06 to 2016-17.

Discussion

1. Boarding House Stipend

Table No-1

Year	Financial Assistance (Rs. In Lakh)	No. Of Students
2005-06	770.77	13,899
2006-07	892.59	14,089
2007-08	933.32	15,586
2008-09	1121.25	15,940
2009-10	1421.76	16,542
2010-11	1532.81	20,777
2011-12	1865.79	20,508
2012-13	1989.796	20,564
2013-14	2933.25	21,888
2014-15	2683.25	21,892
2015-16	3226.00	22,753
2016-17	3466.58	25,070
Total	**22837.2**	**2,29,508**

From Table No-1 it can be seen that total of 2,29,508 students from schedule tribe got financial support for staying in the boarding house from the year 2005-2006 to 2016-17. Rs. 13,827 per student is been spent by Govt of Tripura in the year 2016-17 in comparison to Rs. 5545 per student in the year 2005-06. The increase of financial assistance by the Govt. for staying in the boarding house can be clearly evident here.

2. Pre-Matriculation Scholarship (Class- VI to VII):-

Table No-2

Year	Financial Assistance (Rs. In Lakh)	No. Of Students
2005-06	340.99	79,607
2006-07	366.60	78,824
2007-08	361.59	83,689
2008-09	366.60	93,682
2009-10	403.26	94,405
2010-11	391.22	99,105
2011-12	340.00	1,04,922
2012-13	355.31	93,751
2013-14	234.10	62,777
2014-15	250.40	71,256
2015-16	308.00	78,737
2016-17	348.00	86,610
Total	4065.67	10,27,365

Pre matriculation scholarship is given to students for encouraging them to participate in the education process. From Table no-2 it can be seen that total of 10, 27,365 students (vi to vii) from schedule tribe got pre-matriculation scholarship from the year 2005-2006 to 2016-17. Total Rs. 4065.67 lakh is been spent by Govt of Tripura from the year 2005-2006 to 2016-17.

3. Merit Award

Table No-3

Year	Financial Assistance (Rs. In Lakh)	No. of Students
2005-06	24.21	3,107
2006-07	29.21	2,397
2007-08	29.21	1,723
2008-09	18.75	5,842
2009-10	32.13	3,205
2010-11	18.61	3,436
2011-12	36.93	5,053
2012-13	42.172	6,038
2013-14	68.47	6,543
2014-15	79.94	7,156
2015-16	91.926	7,626
2016-17	125.967	11,485
Total	597.525	63,641

Merit award is given to encourage meritorious schedule tribe students in their studies. This kind of award motivates fellow students also to perform better in their studies. Total amount of Rs. 59752500 was spend by the Govt of Tripura for Merit award from the year 2005-2006 to 2016-17 for 63,641 meritorious Schedule tribe students.

4. Post Matriculation Scholarship

Table No-4

Year	Financial Assistance (Rs. In Lakh)	No. of Students
2005-06	259.487	8,802
2006-07	306.332	10,512
2007-08	317.773	12,890
2008-09	433.186	15,166
2009-10	538.257	15,649
2010-11	111.40	16,744
2011-12	972.00	17,487
2012-13	1116.108	20,228
2013-14	1390.99	21,180
2014-15	974.817	24,145
2015-16	1437.96	20,610
2016-17	1155.43	19,468
Total	**9013.74**	**2,02,881**

The objective of the scheme is to provide financial assistance to the Scheduled Tribe students studying at post matriculation or post-secondary stage to enable them to complete their education. In Tripura govt. has provided Rs. 9013.74 lakh as post matriculation scholarship to schedule tribe students from 2005-06 to 2016-17.

5. Sponsoring Students for Job Oriented Course

Table No-5

Year	Number of Students Sponsored
2003-04	20
2004-05	243

2006-07	8
2007-08	32
2008-09	54
2009-10	50
2010-11	59
2011-12	104
2012-13	52
2013-14	33
2014-15	176
2015-16	49
2016-17	104

Government of Tripura has sponsored total 984 schedule tribe students for job oriented courses from 2003-04 to 2016-17. Courses like nursing and teacher education is sponsored by the department of tribal welfare.

6. Supply of Free Text Books

Table No-6

Year	No of Students	Financial Assistance (Rs. In Lakh)
2005-06	24,698	83.48
2006-07	24,192	76.68
2007-08	28,199	105.54
2008-09	34,452	94.53
2009-10	40,582	103.98
2010-11	12,534	52.00
2011-12	16,140	54.05
2012-13	42,870	100.00
2013-14	30,019	80.00

To promote education among schedule tribes, Govt. of Tripura is providing free text books for students. From table no-6 it is been clear that every year the Govt. of Tripura is giving financial assistance to the ST students for their free text books in schools.

7. Special Coaching in Core Subjects
Table No-7

Year	Financial Assistance (Rs. In Lakh)	Total no of centres
2005-06	9.59	19
2006-07	29.46	45
2007-08	58.00	64
2008-09	62.80	151
2009-10	69.00	119
2010-11	16.00	31
2011-12	11.80	59
2012-13	25.00	35
2013-14	70.00	49

Every year Govt. of Tripura is sponsoring coaching centres for free special coaching in core subjects for e.g in Economics, geography in arts, Mathematics, Chemistry in science etc. The table no-7 is showing details about the financial assistance given for free special coaching in core subjects.

8. Coaching Center for drop out (Madhyamik) students
Table No-8

year	NGOs Involved	Students Appeared in Madhyamik Exam	Students Passed	% of Pass
2005-06	54	1919	1257	65.50
2006-07	56	1897	1227	64.68
2007-08	61	2378	1372	77.40
2008-09	83	2780	1214	60.85
2009-10	64	2146	0	0
2010-11	14	666	0	0
2011-12	16	684	487	71.19
2012-13	16	800	0	0

The NGOs are sponsored and given responsibility to encourage and assist the dropout schedule tribe students to appear in the Madhyamik examination. From the table no-8 it is evident that many drop out students appeared in the Madhyamik and passed the examination.

9. Supporting Students for ITI/GNM/MPW Courses in the State

Table No-9

Year	Number of Students
2005-06	341
2006-07	419
2007-08	482
2008-09	426
2009-10	386
2010-11	304
2011-12	638
2012-13	656
2013-14	622

Schedule tribe students is been supported by the Govt. of Tripura for studding in courses like ITI/GNM/MPW courses in the state. Table no 9 shows that the number of students supported the government for different courses in the state.

10. Special Coaching Programme for Different Competitive Examinations

Table No-10

Year	Number of Students
2005-06	184 (JEE)
2006-07	187 (JEE)
2007-08	70 (JEE)
2008-09	0
2009-10	100 (JEE)
2010-11	100 (99 JEE, 1 IAS)
2011-12	189 (JEE)
2012-13	180 (TCS / TPS : 49, JEE : 131)
2013-14	310 (JEE : 237, IAS : 25, TCS : 48)

The table no-10 is showing year wise that the govt. of Tripura is sponsoring special coaching programmes for different competitive examinations, for e.g. Joint Entrance Examinations, TCS/TPS selection tests of TPSC, IAS examination etc. This kind of coaching is free for them and very helpful for especially for economically backward Schedule tribe students.

11. Challenges of Schedule Tribe Education

There are many critical issues and problems in the field of tribal education. They can be as follows:

I. Medium of Language -Language is one of the important constraints of tribal children which prevents them access to education.

II. The Location of the Village -The physical barriers makes a barrier for the children of any tribal village to go to the school in an adjoining village.

III. Economic Condition-The monetary condition of tribal people is so poor that they cannot desire to spare their children or their labour power and permit them to attend universities.

IV. Attitude of the Parents-As education does not yield any immediate monetary return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.

V. Teacher Related Problems -In the distant tribal areas the instructor absenteeism is a regular phenomenon and this impacts largely the quality of education.

VI. Lack of Proper Monitoring-Proper monitoring is hindered by poor coordination between Tribal Welfare Department and Institution Education Department.

Suggestions

Many advice for improvement of tribal education are as follows :-

a) Literacy Campaign-

Appropriate awareness campaign should be organized to create the awareness about the value of education. Extensive literacy marketing campaign in the tribal centered districts may be undertaken on the priority basis to literate the tribal.

b) **Attitude of the Tribe Parents-**

The attitude of the tribal parents toward education should be improved through proper counselling and guidance.

c) **Relevant Study Materials in Local Dialects -**

All study materials should be supplied in local languages of people.

d) **Appointment of Community Instructors and Female Teachers-**

That is strongly recommended to designate more tribal instructors and female teachers in the tribal areas. The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.

e) **Stipends and Various Scholarships -**

Since higher education among the set of tribes is less, special ST scholarships should be provided to the tribe students perusing higher education, particularly in medical, engineering, and other vocational streams.

f) **Residential Colleges -**

More residential schools should be established in each states and areas and extended up to PG level in tribe areas.

g) **Social Security-**

Interpersonal security of students, especially of adolescent ladies is of great matter in residential schools.

h) **Correct Monitoring-**

Higher level representatives should check the operating of schools frequently relating to the instructing methods, working hours, and occurrence registers.

Conclusion

Education is the key to tribal development. Tribal children have surprisingly low levels of participation. Though the advancement the tribes are occurring in Tripura, but the pace of development has been rather slow. In the event govt. will not take some drastic steps for the development of tribe's education, the status of education among tribes would have been a story of distress, surrender hope and death. Hence time has come to think it seriously about tribal education and specially growth. Therefore, there is certainly an urgent need for various govt.

concurs, planners and policy makers to deal with this issue and allocate more funds in the central and express budgets for tribal education. Easy access and more opportunities should be provided to the tribal children to be able to bring them to the mainstream of economical development.

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15

Higher Education Needs A Strong Foundation

Moriom Zamila Barbhuiya

Abstract

At this hour, the 21ˢᵗ century is regarded as knowledge age or the information era, due to the advancement in science and technology which has transformed the world in to a global village. It is the education which has revolutionalised the entire global economy and its system through the process of skilled, creative, innovative, informed, and worker-citizens throughout the countries. Education is one of the powerful instruments of change towards preparing the mind of individual for change to have a desired outcome. Education is the crucial and authentic means through which the overall development of the individual as well as the development of nation can be assured. Today's education system is different from the traditional one where quantity of learners was more important than the quality of learner. Indian government has been accepting various policies and programmes for educating the large masses by providing free and compulsory education. India is a vast country having large population where the 25% of total population is school going age and has the potentialities to utilize this inhabitant to its benefit if the children can be provided quality education that prepare them for the higher education which has the immense importance for the development of nation in contemporary age. In order to study the role of quality based school education in making of effective higher education and school education curriculum in the light of UEE, RTE, an effort have been made by the researcher. The study is based on the documentary analysis of the relevant sources and researches. It is expected that the study would contribute significantly in understanding the role of quality education in the school for the strong and effective higher education for the bringing the desired productive development of the country.

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Introduction

The 21ˢᵗ century brings a radical change in every sphere of the entire world. World has become a global village which demands the people of knowledge and information. That is why this period is known as knowledge age or information era which is very different from the late 20th century Industrial era. In the late 20th century there was also a change in the social, political and economic area where vast changes in the knowledge had been seen in terms of how they *apply or use* it. Now at this hour knowledge age or information era is totally different from the 20ᵗʰ century, knowledge is not a substance which is developed and accumulated and embodied in the minds of the experts, represented in manuscripts and classified into discipline. As a replacement for, it is now regarded as a form of energy, a structure of networks and flows which *does* things, or constructs things occur. It is described and valued in terms of what it can *do* and not what it is. These transitions have foremost connotation for our education system. Marry (2009), has discussed "this era is a new, advanced form of capitalism in which knowledge and ideas are the main source of economic growth (more important than land, labour, money, or other 'tangible resources). New patterns of work and new business practices have developed, and, as a result, new kinds of workers, with new and different skills, are required." (Marry, 2009)

Education is single of the controlling mechanism of change towards organizing and preparing the mind of human being for transform to have a desired outcome. Education is the fundamental and bona fide capital through which the overall development of the individual as well as the development of nation can be guaranteed. Today's education system is different from the traditional one. Due to the advancement of the science and technology a drastic transformational change occurs in the every area of education system from the very beginning of grass root level.

Educational stages are subdivisions of formal learning, typically covering early childhood education, primary education, secondary education and higher education. Primary education is compulsory for students where all the related disciplines the basic knowledge and necessary, which may include counting, word formation and understanding of general ethics, norms and standards of knowledge around. This means ensuring that all pupils are able to develop their cognitive, social, emotional, cultural and physical skills to the best of their abilities, preparing them for their future.

School Education

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. *Education* is commonly divided formally into such stages as preschool or kindergarten, primary *school*, secondary *school* and then college, university, or apprenticeship. A **s**chool is an institution designed to provide learning spaces and learning environments for the teaching learning process. School education lays the foundation stone in building the personality of a person. The school education in India today has roughly three divisions: The Primary education, the Secondary education and the Higher Secondary education. The importance of school education lies in the fact that the children of today will become adult citizens of tomorrow. **The growth and future of our country highly depends upon the quality of the present school education system.** Every child should get quality education. The future of our country depends upon the children of today. We must remember that the little child depends more on his teacher than the advanced student does on his professor. (Srivastav, 2015)

The future of the Society depends on the standard of primary education. Primary education has to be approached a lot of creatively wherever dedicated academics nurture young youngsters who will prepare themselves for the challenges of the long run .Education sector, one amongst the necessary social sectors within the developing countries. If the standard can maintain in primary education, then mechanically all the issues in primary education i.e. enrollment, drop-out, out of college,

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retention, completion so on and step by step resolved. It permits the kid to reveal his inner skills in order that the kid develops his temperament. Dr. A.P.J. Abdul Kalam additionally forced the importance of primary education he says "India's future depends on quality of primary education" and he says at the seminar titled as "Evolution of the distinctive."

At the time of Independence, India inherited a system of education which was not only quantitatively small but also characterized by structural imbalances. The low levels of participation and literacy were aggravated by acute regional and gender disparities. As education is vitally linked with the totality of the development process, the reform and restructuring of the educational system was recognised as an important area of state intervention. (Premkumar, 2016)

UEE

Universalization of education implies five things namely, universalization of provision, universalization of enrolment, universalization of retention universalization of participation and universalization of achievement. (Swastik, 2012).The role of Universal Elementary Education (UEE) for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic (National Informatics Centre (NIC), Department of Electronics & Information Technology, Ministry of Communications & Information Technology, 2018). With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and programme interventions.

Univeralization of Provision

Swastik (2012) discussed universal provision that adequate school facilities should be provide to all children between age group 6 to 14 in the country It means that primary schools should be set up within 1 km from the habitation of the child. It needs to open a large number of schools throughout the country.

Universalization of Enrolment

After making provision for children, next thing is to see how to enroll all the students in primary schools who attain educable

age. The Government has decided to enroll all children of the age group 6-14 in primary schools.

Univeralization of Retention

For Univeralization merely enrolment will not enough . The children should remain in school stage till the completion of school study. If the child leaves schooling before completion, the thought of Univeralization of primary education cannot be successful.

Univeralization of Participation

For UEE (Univeralization of Elementary Education) involvement of society or community is rather unavoidable. The community is to be activated to take the conscientiousness and responsibilities for recognizing its own needs and to take crucial role in ensuring the implementation programme of UEE. For an effective involvement of educational administrative resources educational administration needs decentralization. As a result, the administrative people related to primary education will be responsible to the local community and in turn, community will widen its helping hand for UEE through both formal and non-formal programmes.

Univeralization of Achievement

Learners is to be ascertained for success of UEE achievement . The strategy is to lay down learning outcomes from learners at the elementary level. The outcome of the education is to be based of minimum level of learning (MLL) common to both formal and non-formal programme. For evaluating and assessing achievement of MLL, continuous comprehensive evaluation of students learning is to be accentuated. This will help to achieve UEE through Education for all (EFA) by 2015 AD.

RTE ACT 2009

The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE), is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21a of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the Act came into force on 1 April 2010 (Dhar, 2010).

The Act makes education a fundamental right of every child between the ages of 6 and 14 and specifies minimum norms in elementary schools. It requires all private schools to reserve 25% of seats to children (to be reimbursed by the state as part of the public-private partnership plan). Kids are admitted in to private schools based on economic status or caste based reservations. It also prohibits all unrecognized schools from practise, and makes provisions for no donation or capitation fees and no interview of the child or parent for admission. The Act also provides that no child shall be held back, expelled, or required to pass a board examination until the completion of elementary education. There is also a provision for special training of school drop-outs to bring them up to par with students of the same age.

Higher Education

Higher education is the most important level of education because it develops the manpower for the country that leads the nation in giving insight into its future ideals, resources, problems and its solutions. (COOMBS, 1968) The future of a nation depends largely on the quality of people groomed in the institution of higher education.

In the World Declaration on Higher Education adopted by the World Conference on Higher Education in 1998, higher education was defined as: "all types of studies, training or training for research at the post-secondary level, provided by universities or other educational establishments (UNESCO, 1998) .The recent rise of a knowledge-based society; social, economic and information globalization; increased demand for higher education; and changes in the political and social environment of developing countries are all deeply connected and are having a significant influence on higher education.

◆ Globalization of Society, Economy and Information
◆ Transition from an Industrial Society to a Knowledge Society.
◆ Changes in the Political and Social Environment of Developing Countries.

Since the remarkable development of information technology in recent years, the movement of people, commodities, money and information has become much easier and the globalization

of the world economy has accelerated. At this hour the information society has grounded borders to cease to exist, and if one has entrée to an information network it is probable to get information from it and distribute recently twisted things with many people. In this manner, the information insurgency has provided hurried entrance to knowledge and prompted the conception of new knowledge. This also contributes to the fabrication of new wealth and services.

Role of Higher Education .

❖ Development of Human Resources Necessary for Economic and Social Development

❖ Creation and Diffusion of Knowledge

❖ Development of a Healthy Civil Society and Cultivating Social Cohesion

❖ Means of Self-realization

A role in reforming the social system and cultivating social cohesion is also demanded of higher education. This may be accomplished through the production of the common asset of new knowledge, including the spread of democratic values and respect for multiculturalism, the promotion of political participation, the strengthening of civil society and promotion of democratic governance.

For a nation, higher education is a means of developing the human resources necessary for economic development. At the same time it is a means to achieve self-realization for individuals. Concretely, people can improve their income and quality of life through increasing knowledge or skills and then expand on their own choices available in life, including those related to work life.

In addition, lifelong education, which constantly renews individual knowledge and skills, needs to be guaranteed throughout the lifetime to respond to individual learning needs. For a long time higher education has fulfilled the role of producing government and private sector leaders. Developing high-level human resources with the necessary knowledge and skills for economic and social development has been the most important role of higher education. Added to this, in the current knowledge society where an entire society's knowledge level is at issue,

higher education cannot just develop a small number of leaders. It is becoming important to expand higher education so that a wide range of human resources can be developed and the entire society's level of knowledge can be raised.

In the creation and transmission of knowledge in a knowledge society, higher education is demanded to play a central role. In particular, the ability to apply knowledge and technical skills is extremely important to economic development. Thus, higher education must not merely teach new technology, but must develop human resources who can evaluate the need for these technologies and apply them.

Conclusion

School education is regarded as the foundation of the higher education. For a nation, higher education is a means of developing the human resources necessary for economic development. At the same time it is a means to achieve self-realization for individuals. Primary education is universally accepted as the underpinning consigning level of education in all nations of the world. It provides the mini-structural skeleton on which the quality of additional levels of education is secured. People can improve their income and quality of life through increasing knowledge or skills and then expand on their own choices available in life, including those related to work life. A nation cannot expect our citizens to realize their full potential if we don't invest in every phase of their education expedition. We have to start by identifying that early childhood education lays a strong foundation and ensure that every child receives it as part of the formal schooling system. As we move to primary education, we should focus on strengthening every child's literacy and numeracy skills. Secondary education should focus on enhancing employability and college readiness through vocational education, college preparation and career counseling. Eventually, as an individual pursues higher education, we should ensure she receives 21st-century skills such as writing, communication, critical thinking and collaboration, which will make her an informed and productive citizen.

A high-quality education system is a requirement for our country to realize global excellence. For deal with India's education crisis, we need firm political leadership with a clear vision for education that is able to bring together the forces of government, corporate houses and civil society associations towards constructing the nation of our dreams (Dhawan, 2015).

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16

Tribal Girl Child Education

Biplab Debbarma

Abstract

Tripura is a small state in india.Both the tribal and non-tribals live in tripura.Tribal girl have living in tripura from the reigns of king and as well as in the time of democracy.It is really seen that the girl of tribal child is behind in the field of education and society in our state.The participation of girl in education is equally important to built up our society as well as our way nation. There must not be any different between boy and girl in education so that they will know the value of both girl and boy.The quality of a tribal girl in education is very bad specially in rural areas. Parents do not have sufficient economic status to send their child to the school. The hopes and aspirations of the parents of tribal child is not fulfilled. There are still numbers of problems of the tribal child in education and in the eyes of society. Event the drop out rates among the tribal girl is higher than the states average. The rate of illiteracy among the girl of tribal scheduled tribe is very low. Almost 90 percent of the tribal peoples are illiterate in 1961. The personality of the girls of tribal child has to be developed as if they will be able to form their better life. Looking all the problems the Government has taken some of the steps for the tribal girl to provide the quality education in our state. A numbers of residential school for scheduled tribe girl students have been set up under the scheme of sarva shiksa abhiyan.The education department has come up with the speacial scholarship,stipend and coaching tribal students to keep them school. For the successful formulation and implementation of a tribal development plan,it is essential to identify the root problem of a particular area. A numbers of problems usually play negative roles in the development of the girls of scheduled tribe in Tripura.

Key Words : *Tribe, Girl Child, Language, Education.*

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Introduction

Scheduled tribes are the people with deferent's way of living and community in Tripura. They are living in definit geographical area mostly in hill area. They have their own culture, traditional dress, customs and religious belief which makes them different from others community. They are economically backward and also in education. There is still less number of school going children among the tribal Child girl in rural areas for their primary education. There are nineteen(19) tribes recognized by the government in tripura which are devided into diferents community like Tripuri, Reang ,Chakma, Halam, Lusai etc. It is found that the tribal girl in rural areas are illiterate. Tribal Child girls are facing various problem in the study for their primary education basically in rural areas. That is why number of school going children could not complete elementary education. Some of the factors which affecting tribal girl education are as follows.

Language :- Language problem is the major problem of the tribal children in education. The medium of instruction is not their mother tongue so that they face problem with the learning in school as well as at home. Children do not understand the concept of the text book. They do not feel the medium of instruction is suitable for the study. Even the appointment of non tribal teacher in the non tribal school area, the teacher could not know the language of tribal Child speaks and the children do not understand teacher's language. The language of elite becomes a tool of empowerment for children of achieving better education. Because it gains teaching attention and space in medium of education. Mastery of the language means those who becomes proficient in it are enabled to use it to their advantage, directly impacting their educational performance. The article 350 of our constitution and recommends the mother tongue so as the medium of instruction for linguistics minorities, the government of India approved only 26 languages as the medium of instruction in public primary school across the country. This means less than 1 percent of tribal children in India have an opportunity to be educated in their mother tongue. In relation to effectiveness of various intervention for improving tribal education the

qualifications of teachers in some cases is below class x(ten)which also adversely affect the student's achievement.

Economic :- The economic condition is also a major factor for the tribal girl children in education. Parents could not meet the basic needs of the family which affects children in going to the school. Instead of going to the school some children are engaged in crucial family work every day like collecting fire wood from the jungle, jum cultivation, stone quaring, mining, home base work sush as processing forest product. Some children are sent seasonaly by the parents to brick industry and also engaged as day labour in other family everyday. There is still some family in hilly area shifting one place to another place for jum cultivation. Shifting cultivation is a practice prevalent through out the world, particularly in hilly areas, inhabitanted by the tribals. In shifting cultivation, cultivator do not stick to a particular place of land for cultivation. A patch of land is selected, all the shrubs herbs and trees are cut down and then set on fire. The cleaning thus obtained is taken up for cultivation. Shifting cultivation is known by different name in different places like jhum in tripura and Assam, beware or dahiya in madhya Pradesh, koman or bringu in North orissa, gudia in South orissa and padu in andhra pradesh. It has been estimated by some scientists that about 2.6 milion tribal people living in the interior area, practicing shifting cultivation in India. Since ancient time the tribal peoples are living in hilly and untraceable area. Most of their life and livelihood is linked with the forest. Even during the medieval period they are economically not developed. Due to this their relation with out side world is either forced or severed based on their convenience. Education is an important avenue for upgrating the economic growth of the tribal peoples and social status of the person in the society .

Lack of Facilities :- The other problem faced by **the** tribal children is lack of facilities in school. The finding of the study reveals that the residential schools are very poor in infrastructural facilities, poor hygiene and poor noon meal program. it is also found that the lack of academic help from the teacher exist. Non availability of teacher are also a major factor in rural areas. Teaching aids are not sufficient in the school for better teaching. Even the co

operation from the stake holder is also essential for promoting education in case of tribal children. Their funds are flowing through a number of person's hand and at last it will reach student hand. The delay and flow of fun creating problems in their education

Nature of Habitate :- Most of the tribal girl are scattered of going to the school. This entails long travel to the school. Girls are by birth physically not so strong for long time of walk. Environment of family -the surrounding or environment is one of the important factor influenced for the development of a person. Most of the tribal girl are illiterate and tribal fathers are addicted to alcohol and other beverages which adversely affect the economic status of the family. It is examined that the role of parental support on academic achievements of tribal girl students, the study found that the parent of higher achievers exerted significantly more support to their children. On the other hand the parents of lower achievers were not strongly ambitious of children's Upward mobility. So the nature of habitate is also a major factor of the tribal girl children in education.

Suggestion :- Education is an important avenue for upgrating the economic growth and social status of a person in the society. It is Evident that the government has to do a lot of improve the educational system of tribal in India. Even after implementation of sarva shiksa abhiyan, only 88.46 percent of ST households were covered by primary school in a radius of 1 km. There is a decline in the percentage of out of school children and drop out children among tribal communities, if it were progressively continue, the curriculum should be prepared in their mother tongue. Also, whoever possible the government should appoint the community members as teachers. This will certainly bring confidence and motivation among the tribal students to get enrolled in the school. The government should also take necessary steps to open ashrom school in tribal areas by relaxing the government rules so that more children can register their name in the school. In view of such condition, sector wise plans must be prepared and implemented on a priority basis for the betterment of the tribal girl children.

The dearth of teachers in full filing the eligibility criteria set out under the right to education (RTE). Act is an Impediment to achieving the right to education in tribal areas by to address the current crisis of lack of Teachers in tribal areas, special effort must be made to produce more qualified teachers who are also willing to work with commitment in such remote areas .

Most of the educational "Missions "do not reach the tribal areas and where they reach, it is too rare to have significant impact. The state machinery is largely responsible for this situation. There should be proper accountability for the state administration to end the longstanding stagnation of education in tribal areas. Inclusion of local culture, folklore and history in curriculum can help in building conference among children and such an approach may help in increaching their enrolment in the school. Since dance and music are a central part of their life, story telling, theatre, painting should be promoted with their study.

There should be appropriate number of tribal culture Research and academic centre in all the region for developing better understanding of tribal culture and their promotion. An important step in this direction is to reach tribal history and culture in the school for both tribal and non tribal children which also indirectly help in addressing the paucity of teachers in tribal areas. There should be micro project for prevention of dropouts to the tribal school. Residential school should be set up specially for tribal girl. The basic principles are :

A) The school should be in places in where the weather is harsh,

B) There should be special security for the children, specially for girls for whom there should be women warden,

C) The parents of students should be brought to this institution so that they are informed about the education and the quality of life of their children.

D) There should be proactive effort by tribal affairs official of the state to approach every family to help them to make an informed choice to send their children to the school.

E) The holidays for these schools should be fixed in such a way that the children can meet their family, when the family returns to the place where they celebrate festivals , weddings etc.

There is a marked absence of quality secondary and higher secondary in tribal areas. The government needs to establish well run residecial schools such as Jawahar Navodaya vidyalayas, Eklavya closer to their habitation, (within a radius of ten kilometers) up to class xii. This school must provide comprehensive facilities for marginalised children including quality education, health care and Academy support classes. Vocational institution should be implemented for the tribal students for creation of new avenues. Idenfying tribal groups for initiating innovative educational programe at the micro level, conducting state wise and district wise survey causes of non enrolment of girl child in tribal communities in order to achieve the goals of universalization of elementary education, studying the problems of drop out, wastage and stagnation among tribal girls in schools and occupational mobility. The roll of mass media also needs to be assessed of the educational development of tribal. High level official should check the functioning of schools frequently relating to the teaching method, working hours, functioning of school attendance register. Residential facilities with all amenities should provide to the teachers and other staff.

The girl also should understand their rights, should be economically independent and should improve their standard of living. These can be achieved through education and various study conducted in India reveal that the social status of girls is significantly related to their aspirations. Opportunities for education and employment and improvement of their standard of living. There is no doubt that the cultural progress of the country can be judged by the status accorded to women in the society. And since status is related to the educational level, occupation, income, etc. Girl should have the same opportunities as men for their education which alone will equip them to occupy position of responsibility in social and public life. Education and knowledge will give girl the power to reason and will turn help them much in their flight against social injustice. Therefore, to gain the ultimate object every effort should be geared up with all available resources and accurate planning to enhance girl's education.

Conclusion

Article 46 of the Indian constitution stress to promote the scheduled tribes and people with special care in the educational and economic establishment. The spread of education among the scheduled tribes during the last four decades has been quite uneven. Ignorance and illiteracy among tribal should be minimized and routed out by providing proper education of the tribal. To improve the educational status of the tribal the opportunities for basic and adult education with training leading to better employment should be provided. Hostel facilities to the tribal girl students should be surveyed and improved. Tribal welfare department may design and launch new program to generate employment opportunities for tribal girl. The director of employment and training may provide effective career guidance service to the tribal students so as to help them to make self assessment of these abilities, aptitudes and plan for the career. Ensuring of high quality education to the tribal students. Pre primary education and residecial education will be strengthened further. The existing tuition scheme will be modified to cater the needs of all tribal students. The rate of scholarship will be revised frequently. High priority for the completion of premetric hostels and improving of their infrastructure facilities and revision of mess charge extra. Massive awareness and literacy program with involment of NGO's will be organised in the tribal areas. The program saying that improving the brilliance of talented tribe students will be formulated and implemented.

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Challenges Faced by the Tribal Students of Tripura

Rinku Nath

Abstract

Tripura is a small hilly state in the North-eastern region of India. Earlier it was ruled by the Maharajas of Tripura. After independence Tripura was merged with India on 15th October 1949. On 21st January, 1972 the government of India declared Tripura a fully fledged state. At present the population of Tripura is about 37* lakh and nearly one third of the population is tribal people. The Reang, Jamatia, Chakma, Garo, Mog, Kuki, Lusai, Halam, Uchai, Santal, Bhill etc. belong to the tribal community of Tripura. It is belief that they are original inhabitations of Tripura. It is matter of consideration after seven decades of independence still at the hour student of tribal community are facing various challenges for smooth running of their education. Indeed of this study is to find out challenges faced by the tribal students of Tripura and provide some suggestions for overcoming such challenges. The present study is carried out on the documentary (research thesis, article etc.) analysis as well as tribal students and teachers of schools of two districts of Tripura, namely North Tripura and Dhalai, which are recognized by Tripura Board of Secondary Education (T.B.S.E.). A number of tribal students and teachers were randomly selected from urban, semi-urban and rural areas. The study indicates that medium of instruction, content of curriculum, gender bias, access, migration of parents, poverty etc. are some challenges faced by the tribal students of Tripura.
Key Words : Challenges, Tribal students, Tripura.

Introduction

"Education is liberating force, and in our age it is also democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances" – Indira Gandhi.

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The North-Eastern region of India comprises the states like Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. This region is surrounded by foreign territories like Tibet-China, Bhutan, Burma and Bangladesh. The long narrow passage in the west connects the rest of the India and the region with West Bengal (Deb, 2010). It represents a kind of ethnological transition zone between the neighboring countries and India. This region of India is the homeland of about 145 tribal communities of which about 78 are large groups; each group with a population of more than 5000 persons. They constitute around 12 percent of the total tribal people of India (Ali & Das, 2003). Literacy among the Scheduled Tribes (STs) of this region is relatively higher than the other regions of the country. In the ranking of the Scheduled Tribes literacy rate state like Mizoram, Meghalaya, Nagaland, Sikkim, Manipur, Assam, Tripura and Arunachal Pradesh occupy 1st, 2nd, 4th, 6th, 8th, 9th, 11th and 13th position respectively (NSSO, 2010). Paltasingh and Paliwal (2009) stated that literacy among the tribes of the north-eastern region is higher than tribes in other regions. Despite the high literacy rate in North East India, dropout rate is much higher compared to eastern region, central region, western region, northern region, southern region of India (NSSO, 2010).

Tripura is one of the smallest states of the North-Eastern region of India, which overs an area of 10,447 square kilometers. It is bounded on the south-east, south and north-west by the Bangladesh and on the north-east by the Indian state namely Assam and Mizoram. This state is mainly characterized by a hilly terrain where only 40 percent of its geographical area comprises of plains which are highly fertile and supports high density of population and other 60 percent of its area is mountains in nature (Das J. N., 1990). This state has interesting history, during the British period the state boundary extended to the plains of present Bangladesh was a princely state ruled by the deferent kings. But after independence of India, Tripura was merged with the Indian Union in November 1956 as a union territory and later became a full-fledged state on 21st January,

1972 under the North-East areas, Act passed on 30 December, 1971 (Bhattacharya, 1980).

The state is divided into eight districts, namely North Tripiura district, Unakoti district, Dhalai district, Khowai district, West Tripura district, Sepahijala district, Gomati district, and South Tripura district. At the census of 2011, Tripura had a population of 3671032 or just below four million persons, comprising 1871867 male and 1799165 female. As per census (2011), in Tripura nearly 73 percent, that is 2712464 of total population live in rural areas. Occupation of large number of people is agriculture but only one fourth of total geographical area is net cultivable, thereby leading to large scale unemployment. In the state there are 19 Scheduled Tribes (STs) with their own cultural identity, which includes Reang, Tripuri, Chakma, Jamatia, Mog, Lusai, Kuki, Garo, Uchai, Chaimal, Khasia, Halam, Bhutia, Orang, Munda, Santal, Lepcha, Bhil and Noatia. The Scheduled Tribe population of the Tripura was 9, 93,246 which consist of about 27 percent of total population of the state (Ray, 2014).

Significance of the Study

Education is an important instrument for development of an individual as well as community. So, education is not only for the full development of one's personality, but also for the sustained growth of the state as well as nation. It is believed that School education is foundation of our educational system. A state as well as a nation should be developed, when education should be get each and every community of this state or nation in a batter way. Tripura was a small, but peaceful state with moderate people of North- East India. The original inhabitations of Tripura is Tribal communities, they had their own traditional economy and their own life patterns consisted of food producing and gathering, cottage industry, animal domestication, etc. But after independence the Bangladeshi immigrants started migrating into the Tripura and everything has been snatched from their hands. After the mass migration, the indigenous Tribal communities today are the minority in their own land and the migrants have become a majority. Not only Tripura, the whole North-East region is affected by the Bangladeshi immigrants (Das, 2016). However,

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central government and state government of Tripura has taken various steps for provide education to all children especially for tribal communities in an effective way. But, still students of tribal communities faced various problems for adequate education. Education of tribal students has always been a matter a great concern and the lack of proper education always has negative impact on the development of the tribal people (Bhattacharjee, 1996). In this context it may be think that, whether the students of Tribal communities get education in a proper way or not? What are the challenges faced by the students of Tribal communities? How we can overcome such issues? Keep such questions in the mind of researcher following objectives is to be set for present study.

Objective of the Study

(i) To find out the challenges faced by the tribal students especially in North and Dhalai districts of Tripura.

(ii) To provide some suggestions for overcoming such challenges.

Methodology

Sampling and Sample Size

For this study purposive sampling had been used for the selection of districts and schools. From the selected district and school, randomisation had been used for selecting Teachers and students for the study. Sample size is 30 who are comprises of 10 teachers and 20 tribal students of both districts.

Methods for Data Collection

Observations, open-ended interviews and personal experiences are used as primary sources of data.

Secondary data such as different documents, articles, books, research journals and publications were used for obtaining data.

Delimitation of the Study

Due to paucity of time the study is confined to only North Tripura and Dhalai districts of Tripura state.

Challenges Faced by the Tribal Students of both the Districts

Medium of Instruction

It is believed that effective teaching-learning is possible especially for the school level, if it is done through the mother tongue of the students. But in Tripura tribal students do not have

proper scope to receive education through their mother tongue. In most of the schools either Bengali or English is used as the medium of instruction. Some students mentioned that due to the lack of mother tongue medium schools they admitted in the school of other languages. As a result they face problems regarding the proper understanding of the content. Biswas and Sikdar (2015) stated that "the tribal students are able to read and write English language, but no one of the selected student can speak English" (P.35). There are number of unilingual tribal communities they remained unaffected by the process of acculturation and still they are unable to properly pick up the regional language (S. Nath, personal communication, February 15, 2018).

Content of Curriculum

Curriculum content is one of the main levers for enhancing education quality. The knowledge, attitudes and skills imparted by learning areas, extra-curricular activities and cross cutting approaches is a main source of comprehensive and systematic learning. Content of curriculum simply means totality of what is to be thought in a school system. There are various criteria for selecting content of curriculum, like validity, self-sufficiency, significance, interest, according to mental level of students, utility etc. A number of tribal students argued that content of curriculum is vast and it is also not too easy. As a result it is difficult to coverage whole content in a certain time. So, existing content of curriculum should be opposed from some criteria like, self sufficient, according to mental level of students.

Gender Bias

Tribal girls have a lower tendency to enroll school and higher tendency to drop-out. According to Bagai and Nundy (2009) "among the tribal community, tribal girls are the most neglected group, and are least likely to be educated" (p.28). Few parents are less interested to send their girls child in the school. Because they belief that girls do not need the same type of education as boys do and educating girls child is the waste of money. Gender disparity is an important issue that needs to be addressed via appropriate program. Inclusive education and gender education

can develop the sensitivity towards the deprived gender in the community.

Migration

Seasonal migration has become a reality in many parts of the India, caused by relentless drought and environmental degradation and it is particularly common in several tribal areas (Bagai & Nundy, 2009). Some teachers argued that poor tribal families are forced to migrate out of their villages for several months every year, especially for search of work and sometimes merely to survive. Children tend to helps their parents and forced to labor at work site. As a result, education of tribal children becomes a huge hurdle. Flexible curriculum can be designed as per the need of the local people and the community as a whole.

Access

Physical access to schools in tribal areas is often difficult given adverse geographic conditions, remoteness of the tribal village, sparse population or migratory patterns of tribal. A number of teachers argued that, some parent's do not willing to send their children to school and it become difficult for us to motivate them for send their children to schools instead of sending them to jhum fields. Equally it is also difficult for us to motivate them to adopt alternative livelihoods. If some students are willing to go school, but they unable to go school on regularly, because there is no proper road to reach school. Even there is no electric connection, no transportation facility, no water supply, no mobile network and other basic requirements are also not available in most of the habitations. Some tribal people bring water from a long distance and their children help them in this work (S. Bhowmik, personal communication, February 15, 2018).

Poverty

Most of the students belong to below of lower poverty and poor socio-economic background. As a result students need to provide helps to their family. During the agricultural season less number of students attend in the schools, because children are required to assist their family members in weeding, sowing, plantation and harvesting operations (K. K. Debnath, personal

communication, February 15, 2018). Some students say that, we were very poor and my father was a jhum cultivator, our fsmilly is fully based on only income of my father. Reaching out to children of jhum cultivators is quite difficult because these families move from one place to another following jhum cycles. The motivation of parents for send their children to school is also low, many family living a half- nomadic life and they are not attuned to the advantage of education (K, Dey, personal communication, February 18, 2018).

Suggestions

❖ Emphasis should be given on quality as well as quantity of education. Besides it number of Kok-borok medium schools should be increase.

❖ In the context of the challenges faced by the tribal students, such as poverty, migration, medium of instruction etc. need to be evaluated and taken into consideration.

❖ Parent's awareness should be enhancing by the different activities. The first step is to improve and to increase their participation in the school management committee as well as frequently meeting should be encourage by the teachers of schools with the parents of tribal students.

❖ Teachers should be tried to identify hidden talents of tribal students and give some extra guidance for such students.

❖ Many organization, teacher and government should be made substantial effort to bring positive changes among the parents and resolve the problems faced by the scheduled tribes. Area specific approach is also required to bring positive change among the parents.

❖ The practice of traditional agriculture need to be encourage among the scheduled tribes. The farmer should be given financial assistance as well as capacity building training to sustain their expertise and skill.

❖ Only improvement of literacy may not be sufficient for overall development of students. Professional and vocational education using the locally available resources needs to be encouraged. Collaboration between teachers, government, NGOs and SHGs need to be strengthened.

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❖ The tribal students workers, those are engaged in jhum cultivation or other activities with their parents. The government should provide economic support for them. And the government should take special step for properly implication of child labour laws (S. Bhowmik, personal communication, February 15, 2018).

❖ The government should be provide (as much as possible) STs local teachers in the schools and as a result student can get opportunity to gather knowledge through their mother tongue and they can receive content easily (S. Shina, personal communication, February 16, 2018).

❖ Besides bears all the responsibilities of providing education to the tribal students' state government should motivate parents for sending their children to school.

Conclusion

Education is the primary agent which can help individual to overcome income barriers and expand the horizon of community when it comes to making career choices, build confidence, personal growth and a sustained development in well-being. It is the supreme parameter for a better future of the tribal population. But after seventy one year of independence tribal students are faced various challenges for their education. How we can overcome issues related to their education, for this purpose both the state and the central governments are taken various steps. In 1945 Dasarath Deb (who later became the chief minister of the state in the year 1993) formed an organization for mass education called the Jana Siksha Samiti. This samiti has opened more than 450 primary schools across the state (Chowdhury & Chakraborty, 2013). The constitution of India has given certain special considerations for the STs. The special provisions were adopted for the STs Education through amendment of the constitution in 1951and added a special clause to article 15(4). This clause empowered the state to make special provisions for the educational development of STs in educational institutions (Sahoo, 2009). Government of India also lunched various scheme for tribal students, like Girls' and boys' hostels

scheme was started in third five year plan for tribal students with an aim to provide residential facilities. Ashram schools scheme in Tribal Sub-Plan area, it was started in 1990-1991 with an aim to provide central assistance to the states and the union territories. Another important scheme is education of STs girls in low literacy pockets, this scheme lunched in 1993-94 with an aim to rising the literacy level of tribal girls students.

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Communication Skill and Employability of Tribal Students of Tripura in PAN India

Dr Swarnali Nath Choudhury

Abstract

Development of a State depends on the ability of its citizen to generate employment and to get employed. For entrepreneurs as well as for job seekers, communication skill is the key quality. There are 19 main categories of tribes in Tripura speaking different languages, but the majority of them are from Tripuri community speaks kokborok language. But it is a matter of great concern that kokborok language has no script of its own and is written either in Bengali or in Roman script. As per Census 2011 Data, 31.8% of the total State population comprises of scheduled tribe population. Language is one of the main causes of the problem in adopting means of livelihood among the tribes of Tripura. It is apparent that the predominance of language in the small state like Tripura plays a important role in the field of jobs related to administration, politics, culture or education. There is only 1.54% of total Scheduled tribe literates having educational level of graduates and above, as per Census 2011 Data.

The present paper attempts to highlight the gap in communication skill among the Scheduled tribe population of the State in availing comfortable means of livelihood or upgrading standard of living.

The objectives of this study were to (a) identify gaps in the existing undergraduate-level (b) assess the communicative abilities of students, (c) Employability of the graduates and (d) suggest some remedial measures to improve students' language proficiency.

Key Words : Communication skill, employability, literacy rate, tribal students, script.

Introduction

In Tripura, the influence of Mother tongue is more and conversation in official language like English is less. Hence

employability of the tribal people of Tripura in PAN India is difficult.

This paper attempts to explain the problem of Communication skill among the tribes of Tripura, which seems to be a major hurdle in Employability and hence in their quality livelihood.

Communication skill of people plays a very vital role in the growth and development of any state. According to W.W. Hunter, ethnographically Tripura stands on a borderland. Hence a dual society exists in Tripura, - Tripuri society in the eastern hills and a Bengali society in the western valley[1]. Altogether 19 Scheduled tribes are recognised throughout the state, who speak different languages, but the majority of them speak Kok-Borok language[2]. According to Suniti Kumar Chatterjee, "A language is a group/ set of words that are produced, by means of sounds pronounced with the organs of speech, used in a particular community, placed independently or used in sentences and used for the expression of thought"[3].

"Education can unlock all doors for a progress." —Swami Vivekananda[4]

"Communication is the mother of existence." —Keerthi Kumar[5]

English language proficiency has gained great significance in all the major fields including education, trade, commerce, and employment. Effective communication has become a benchmarking parameter for ensuring growth and success in any field. It is an international language that provides a window to the world. English is being taught as a language of instruction in schools and colleges and, as such, in this era of communication technology, without English, no further higher education or interchange of professional language is possible.

Language - A Skill

Language is essentially a skill. Knowing about these things is an intellectual exercise (cognition) and using or doing them is a skill (action). Basically, language skills are categorized into four segments — listening, speaking, reading, and writing — that can be further categorized into two subsegments productive/

active skills (i.e., speech and writing) and receptive/passive skills (i.e., listening and reading). Alternatively, they can be subdivided into proper and casual skills, based on their usage, as shown in Figure 1.
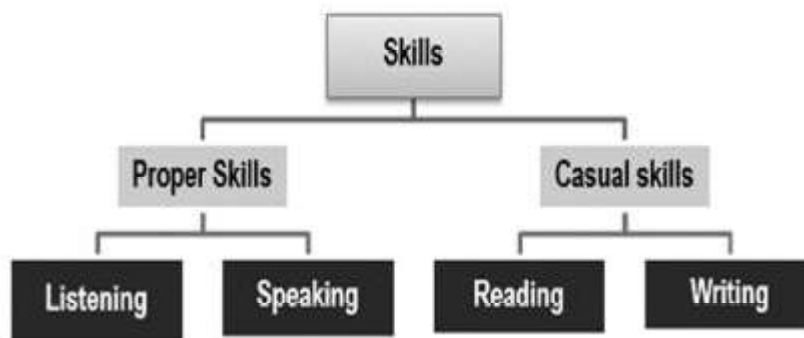

Figure 1. Division of the language sub skills based on usage.

Today, world demands such young generation, who are not only excellent in their academics but also have certain skills. Nowadays, a way of survival is gathering knowledge and high skills are needed to generate market for this knowledge. For this, we need an educational system that caters to the quality expectations and produces trained human power in all faculties and all subjects. The skills of present-day graduates do not match with the expectations of the employers. It is commonly observed that even after learning English since primary level in school, the graduates do not have the confidence of using English for any official purpose.

We know that education plays a significant role in human life. According to the census reports of the year 2011, Tripura has a literacy rate of 87.75%. Tripura has 4,287 schools, including 311 higher secondary schools and 25 English schools. There is a shortfall of 14,875 teachers. However 75% of any communication skills comprise of non-verbal communication.

Statement 1 : Percentage of Population of age 15 and above having education level graduate and above among ST and Overall Population

State/District	Graduate and above		Graduate degree other than Medical Degree		Post Graduate Degree other than Medical Degree		Technical Degree or Diploma equal to the pre or post graduate degree	
	ST	Overall	ST	Overall	ST	Overall	ST	Overall
Tripura	1.35	5.19	72.58	78.44	15.83	12.29	11.60	9.27
West Tripura	2.35	6.71	70.75	75.92	16.41	13.24	12.84	10.84
South Tripura	1.00	4.02	76.66	82.10	14.63	11.49	8.71	6.41
Dhalai	0.98	2.77	74.67	83.21	15.37	10.72	9.96	6.06
North Tripura	1.13	3.90	73.71	83.41	15.05	9.58	11.23	7.04

Source: Census of India 2011

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From the above statement it is clear that that the education level figure (1.56%) of 'graduate and above' for Scheduled tribes (ST) is much lower than the corresponding figure (5.19%) for overall population at State level and the same trend follows down at the district level .

Statement 2 : Work Partcipation Rate among Scheduled Tribe Youths (15- 24yrs)

State/Districts	Wok Participation Rate
Tripura	40.78
West Tripura	35.19
South Tripura	45.38
Dhalai	44.42
North Tripura	41.91

Source: Census of India 2011

Communication is of two types – verbal and non-verbal. There are cases were a person may have high proficient in English but are found to have inappropriate non-verbal communication, which arises unpleasant situation in the workplace and final grows to spoil the working environment. Effective communication is a must in this era of globalization. It is a combination of effective listening, speaking, reading, and writing. Effective communication enables one to establish and maintain both personal and professional relations successfully. The poor communication skills of the educated youth are a matter of serious concern, as they minimize the employment opportunities.

Figure 2: Role of Communication Skills in different fields

Most employers expect five top skills: (a) time management, (b) ability to work under pressure, (c) accuracy and attention, (d) oral communication, and (e) multitasking. Hence to meet this gap between knowledge and skill of communication in English particularly, school teachers can play an important role and hence the below mentioned steps, if followed by the teachers, may help the students to grow confidence in meeting the gap and achieving success.

1. The teacher should be patient to listen to the students.

2. The teacher should not provide words or finish sentences for a person who stutters or speaks with difficulty; and should allow the person complete his or her thoughts in his own words.

3. The teacher should give students, who are having communication disabilities, the opportunity to participate in class discussions as much as possible, even if extra time is necessary.

4. If the course requires oral communication and the student is unable to communicate orally, the teacher should allow alternative ways, such as written communication and some students may also use laptop for better communication with class.

5. If the teacher did not understand what is being said, he/she should tell the student that he/she could not understand and allow the student to repeat the communication.

6. The listeners (teacher and other students) should be patient, and encourage the students who participate orally in a class and this will slowly develop self-confidence in them.

7. The last but the most important suggestion is that the students should be given with the detailed, structured feedback but definitely should not give criticism in relation to their oral presentations.

Conclusion

The conventional English class in school may not give the learners the proficiency to use language fluently. Thus the main purpose of the language teaching course i.e, developing skills in communication, is unfortunately neglected, which is finally affecting the employability of the tribal people of the state. Strong English communication skill will definitely change our working attitude and improve our employment opportunities. University/

higher studies/education should focus on developing the key competencies and skills that lead the younger generation to reach its goals, not on communication skills. If Higher studies has to concentrate on communication skills, then the concentration on the specific key areas/ topics will get diluted and hence affected. As in the 21st century, communication skills have become an essential element of ensuring empowerment and employment, and it cannot be grown in short period of time, so proper attention should be paid in school to develop it.

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Language Problem is a Drawback to Develop Indigenous Games of Tripuri Community - An Analytical Study

Amit Dhar
&
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Abstract

*Tribals are 30% of the total population of Tripura. There are nineteen communities tribal's, and Tripuri communities are also one of them. They have their own culture, function, sports etc. But now all of the tribal culture and sports are in the moment of danger, because of rare exercise of those. Today the tribal indigenous sports were very much obsolete. For this study the researcher take interview with many aged person belonging Tripuri community. **Result:** All the subjects are very much agree with the fact that the communication (Language) problem is one of the most vital reason for the defunct of their indigenous games and sports. Today the young generation don't have an idea how to play their traditional games. At last the study also recommended that, the government, privet agencies, NGO needs to take initiative to protect the traditional games of Tripuri Communities.*
Key Words : Language, Games, Tripuri Community.

Introduction

Tripura is one of the north eastern states of India and having nineteen communities. This state comprises of only 0.3% of India's total population. The state is comprised with many tribal and non tribal societies. All of those have their own culture, language as well as games and sports. Some of those societies are Tripuri, Halam, Noatia, Lusai, Jamatia and so on. In the 2001 census of India, the tribal population comprised 30% of Tripura's

population. The tribal population comprises several different tribes and ethnic groups with diverse languages and cultures. The largest tribal group was the Kokborok-speaking tribe of the Tripuri who had a population of 543,348 in 2001 census, representing 16.99% of the state population and 54.7% of the scheduled tribe population.

The other major tribes in order of decreasing population were Reang (16.6% of the tribal population), Jamatia (7.5%), Chakma (6.5%), Halam (4.8%), Mog (3.1%), Munda, Kuki tribes and Garo Hajong. Bengali is the most spoken language, due to the predominance of Bengali people in the state. Kokborok is a prominent language among the tribes. Several other languages belonging to Indo-European and Sino-Tibetan families are spoken by the different tribe.

The Tripuri (also Tipra or Tipperah) people are the original inhabitants of the Kingdom of Tripura in North-East India and Bangladesh. The Tripuri people through the Royal family of the Debbarmas ruled the Kingdom of Tripura for more than 2,000 years until the kingdom joined the Indian Union in 1949.

Objective of the Study

The main objective of the study was to analyse the drawback of communication problem of Tripuri community over development of their traditional sports.

Method

Collection of Data

This study totally based on survey and interview with different aged person of Tripuri community. The source of the study is primary and collected from South Tripura Dist.

Result and Discussion

The Tripuri community has its own traditional sports, which are called Thwngmung in the Kokborok, the Tripuri language. In recent years these traditional sports are being gradually abandoned as more people become attracted to modern games and sports, but some of the sports are still played today and preferred in rural Tripura. Some of these sports are listed below.

◆ Achugwi Phan Sohlaimung
◆ Bumanikotor

- ❖ Dwkhwi Sotonmung
- ❖ Phan Sohlaimung
- ❖ Kaldong or Kadong
- ❖ Longoi Chokmung
- ❖ Muphuk Sagwnang
- ❖ Musta Seklaio
- ❖ Sohlaimmung

Achugwi Phan Sohlaimung

This is a type of wrestling, played between two young men to test their strength. The players sit on the ground facing each other and spread their legs. A thin tree or bamboo pole is placed between them for staking their legs. The two contenders hold horizontally a piece of bamboo, approximately two and half cubits in length, which remains high above the ground between them. When pulling begins, each contender tries to pull the bamboo towards his own side.

Bumanikotor

Bumanikotor is a type of hide and seek game, played in two groups. While one group hides, the other tries to find the hidden group.

Dwkhwi Sotonmung

This is a form of tug of war played between two groups of boys or men.

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Phan Sohlaimung

In this game, the players stand at a specific distance from each other, and a mark is put in the middle. The players place the ends of a bamboo pole under their right armpits, and each participant grasps the pole firmly with both hands. Both the players then try to cross over the mark between them by pushing each other back.

Kaldong or Kadong

A small foot step is tied on two pieces of bamboo about two feet above ground level. The player walks on this foot step. Players compete over things like the ability to run faster or remain on the kaldong longer without falling from it.

Longoi Chokmung

This is a swinging game played by Tripuri children. Two long ropes or strong vines are tied to the branch of a tree, and a wooden platform is tied to the lower end to make a seat. Taking turns the children swing while others push him or her. They also sing while swinging.

Muphuk Sagwnang

This game is played to test the strength of a young man. A child clings to the chest of a man whose waist is tied with one end of a rope. Another man holds the other end of the rope and stands behind the first man. As the game begins, the man with

the child on his chest ties to move forward while the other who stands back tries to pull his opponent back.

Musta Seklaio

This game is played between two young men to test the strength of each player's grip. A cylindrical section is cut from a bamboo trunk. One person holds the trunk firmly down on the ground. The other grips the trunk just above the first person's hands and tries to snatch it by rotating it.

Sohlaimmung

The Tripuri word sohlaimung literally means wrestling. This is a type of free-hand wrestling with specific rules. Generally one of the senior spectators becomes the referee.

Findings

At the end of the study it is very clear that the indigenous games of the Tripuri community's are some sort of 'Black and White' part of modern games. But unfortunately those games are not much more existing in our modern world. It's due to their communication problem or the unavailability of expert of those games. At the time of interview, many peoples of Tripuri communities were agreed with that, the modern generation of Tribal youth are not willing to continue with their indigenous games. Today major part of Tripura is covered

by Bengali people and most of them cannot understand or speak the Tripui language. So it is very much tough to convince the bangali part also to continuing the indigenous sports of the Tribal.

Conclusion

Keeping in mind other related factor like unavailability of expert, modern culture etc we cannot denied that the communication problem or the language problem is also a serious key point for unexpressed or undeveloped the indigenous sports of Tripuri communities.

Recommendation

1. More focus by the state govt. as well as central government towards promotion of Tripuri community's indigenous games.
2. There are lots of funding agencies work for upholding traditional games such as UNESCO, try to catch their attention.
3. For betterment need to record or video graph the whole method or technique of those games from the experts.

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A Comparative Study of Advantages and Disadvantages of Regional and Universal Languages

Arijit Chakraborty

Abstract

Language is very essential part of human life without the language nobody can express his or her emotion. So this is the vital issue of any society. But in India, this language problems are very complicated. Because India is not a country of single languages. India also be like a sub-continent. So many verity in here. Languages are also be divided in too many sub-languages. But a large number of languages are comes from the origin of Sanskrit. Sanskrit is the most ancient language. So many valuable books was written by Sanskrit. Like– Ramayana, Mahabharata, Vadus, Upanishads, Srimad Bhagabat, Gita etc.

But after the independence, India was started to think about the language integration. And constructed the first higher education commission headed by the Sarvapalli Radha Krishnan at since 1948. This commission was well known as a Radha Krishnan Commission. This commission was try to solve the problems of languages and other educational matter. But was that time, they faced so many important question for the construct a common order on the matter of language. But challenges was that, firstly Sanskrit is become a old language, nobody can want to that type of languages. Second language is that Hindi, this second language is mostly used in North part of India, people of South India is not agree to use this language. And another languages are mostly used in regional area. So vital question is that which language will be adopt. Finally the commission was decided to use the English as the official language in India. I case of English, this languages have some advantages and also some disadvantages. Some national activists was showing their disagreeness to use this languages. But advantage of this languages is that, after the long rule

of British Government English languages are already established as a official language. So establishment of English language is so easier than other languages. But this languages was completely used by the elite class. Large number of population is used their mother tongue as a main languages, they can't be comfortable in the English. In this paper have some explanations of the strengths and weakness of the languages in the India territory.

Key Words : *languages, Sarvepalli Radha Krishnan, Higher Education commission, British Rule, Challenges, Advantages and disadvantages, Indian territory, Government, Mother tongue etc.*

Introduction

Languages is a vital issue in the society. Language is just one of the medium to show people's emotions. In India there is no official language, there is only constitution language which is Hindi. Main reason is there are many regions and religions in India and everyone follow their own. That is why every state is having different first language like in Punjab, Punjabi is first language and second language is Hindi, similar case is for the most of states. India has 23 sweet languages (many more there actually) that are officially accepted by Indian constitution system and each language depict its own culture, and historical facts. All Indians have similar kinds of attitude though they speak different languages. Languages should be learnt based on one's own interest and necessity. In fact, many Indians know two languages at least- not because, they were forced. Indians accept 23 Indian languages (mentioned two languages also included) and English for official purpose, without prejudice.

Methodology

The study is based on secondary data. Secondary data were collected from the books and various records, journals, magazines, internet, e-books, news papers, prestigious publicans also due care taken to collect all the reference to the particular of study.

This collected data are used in the analytical approach to solve those problems and also used some historical approaches to get some previous experiences on particular topics.

Some Statistical Data

The People's Linguistic Survey of India, a privately owned research institution in India, has recorded over 66 different scripts and more than 780 languages which are used for in-group communication by 5,633 Indian communities in India during its nationwide survey, which the organisation claims to be the biggest linguistic survey in India.

India is the land of diversity. We have so many Languages, Ethnicities, Religion, Castes, etc. From centuries, People co-exist here peacefully. We have so many languages but only 22 are included in the 8th schedule of the constitution. These are Hindi, Bengali, Telgu, Tamil, Marathi, Gujrati, Odia, Kashmiri, Dogri, Malyali, Meitei (Manipuri), Sanskrit, Nepali, Konkani, Kannada, Sindhi, Maithali, Assamese, Santhali, Punjabi, Bodo, and Urdu.

Hindi is spoken by over 40% of the population, so it is the official language of India along with English. Also Hindi is understood by over 70% people of India and many are bilungual in Hindi & their mother tongue in almost all states of India except Southern States of Karnataka, Tamil nadu, Kerala & to some extent in Telangana & Andhra also (Except Hyderabad where people speak Hyderabadi Hindi) .In Tamil Nadu, there is most resistance to Hindi due to State politics of Dravidianism and recently we saw such things in Karnataka also which also inspired by Politics. Demand of state Flag is another example of that which is due to politics.

Some Discussion about the origin of Indian Languages and Language Families

Ethno-linguistically, the languages of South Asia, echoing the complex history and geography of the region, form a complex patchwork of language families, language phyla and isolates. The languages of India belong to several language families, the most important of which are:

Language Family
Assamese Indo-Aryan
Bengali (Bangla) Indo-Aryan
Bodo Sino-Tibetan

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Dogri Indo-Aryan
Gujarati Indo-Aryan
Hindi Indo-Aryan
Kannada Dravidian
Kashmiri Indo-Aryan
Konkani Indo-Aryan
Maithili Indo-Aryan
Malayalam Dravidian
Meitei Sino-Tibetan
Marathi Indo-Aryan
Nepali Indo-Aryan
Odia Indo-Aryan
Punjabi Indo-Aryan
Sanskrit Indo-Aryan
Santali Austroasiatic
Sindhi Indo-Aryan
Tamil Dravidian
Telugu Dravidian
Urdu Indo-Aryan

Languages spoken in India belong to several language families, the major ones being the Indo-Aryan languages spoken by 65% of Indians and the Dravidian languages spoken by 25% of Indians. Other 10% languages belong to the Austroasiatic, Sino-Tibetan, Tai-Kadai, and a few other minor language families and isolates. India (780) has the world's second highest number of languages, after Papua New Guinea (839).

Administrative Stands on Languages Selection

At the beginning stages of free India, policy makers faced so many problems and paradoxes on so many angle. Prior to Independence, in British India, English was the sole language used for administrative purposes as well as for higher education purposes. In 1946, the issue of national language was a bitterly contested subject in the proceedings of the Constituent Assembly of India, specifically what should be the language in which the Constitution of India is written and the language spoken during the proceedings of Parliament and thus deserving of the epithet

"national". Members belonging to the northern parts of India insisted that the Constitution be drafted in Hindi with the unofficial translation in English. This was not agreed to by the drafting Committee on the grounds that English was much better to craft the nuanced prose on constitutional subjects. The efforts to make Hindi the pre-eminent language were bitterly resisted by the members from those parts of India where Hindi was not spoken natively. Eventually, a compromise was reached with Hindi in Devanagari script to be the official language of the union but for "fifteen years from the commencement of the Constitution, the English Language shall continue to be used for all the official purposes of the Union for which it was being used immediately before such commencement".

Article 343 (1) of the Constitution of India states "The Official Language of the Union government shall be Hindi in Devanagari script". Unless Parliament decided otherwise, the use of English for official purposes was to cease 15 years after the constitution came into effect, i.e. on 26 January 1965.

Some Issues about to Establish a Single Official Languages

As the date for change over approached, however, there was much alarm in the non-Hindi speaking areas of India, especially in Kerala, Maharashtra, Tamil Nadu, Punjab, West Bengal, Karnataka, Puducherry and Andhra Pradesh. Accordingly, Jawaharlal Nehru ensured the enactment of the Official Languages Act, 1963, which provided that English "may" still be used with Hindi for official purposes, even after 1965. The wording of the text proved In the event, as 1965 approached, India's new Prime Minister Lal Bahadur Shastri prepared to make Hindi paramount with effect from 26 January 1965. This led to widespread agitation, riots, self-immolations and suicides in Tamil Nadu. The split of Congress politicians from the South from their party stance, the resignation of two Union ministers from the South and the increasing threat to the country's unity forced Prime Minister Shastri to concede.

As a result, the proposal was dropped and the Act itself was amended in 1967 to provide that the use of English would not be ended until a resolution to that effect was passed by the legislature

of every state that had not adopted Hindi as its official language, and by each house of the Indian Parliament.

British colonial legacy has resulted in English being a language for government, business and education. English, along with Hindi, is one of the two languages permitted in the Constitution of India for business in Parliament. Despite the fact that Hindi has official Government patronage and serves as a lingua franca over large parts of India, there was considerable opposition to the use of Hindi in the southern states of India, and English has emerged as a defacto-lingua-franca over much of India. Until the Twenty-first Amendment of the Constitution of India in 1967, the country recognised 14 official regional languages. The Eighth Schedule and the Seventy-First Amendment provided for the inclusion of Sindhi, Konkani, Meitei and Nepali, thereby increasing the number of official regional languages of India to 18. The Eighth Schedule of the Constitution of India, as of 1 December 2007, lists 22 languages, which are given in the table below together with the speaking population and the regions where they are used.

Discussion

One of the essential ingredients of a nation is the existence of a common language. Such a language is both useful and convenient medium for exchange of thoughts as well as a great unifying force. The ties of a common tongue are very close and strong.

It is often observed that India is a Babel of tongues without any national language. The observation is far from true. India is a large county-almost a continent-peopled with several races and communities, having their own native tongues.

Nevertheless, she had, even in the past, some common language, binding together the different sections of its people. In the hoary past, Sanskrit played its role and subsequently Prakrit took its place to a certain extent. For the purposes of administration and all other official work, English became the most important language all over the country. One of the principal means to strengthen inner and deeper unity of India is to evolve speedily a national language for the entire country. The advocates

of Hindi, which is widely spoken arid un-derstood in a very large area of the country, contend that the English language owes its dominant position to the fact that it had been imposed by the British colonial rulers.

The highly educated and professionally qualified people like Doctors and Engineers, contends that the evils of the foreign rule not with standing English language has given birth to the idea of Indian nationalism and helped the nationalistic sentiments to grow and achieve freedom of the country.

They argue that English has been the vehicle of higher education, technology, and scientific research and that any attempt to dislodge it will result in a breakdown of our educational system and take the country backwards in all aspects of modern life.

The various regional languages which are equally fully developed and holds way in their respective regions, should be recognized as national languages in their respective areas and that there is no need either for Hindi or for English. All the Indian languages should enjoy an equal status.

A careful appraisal of the role played by English is essential for a full comprehension of the task. For more than two hundred years, English has remained the official language of the country at both, the Provincial and the Central level.

Thus, it is not possible for any State to run its administration exclusively in the regional language unless all its higher officers are university trained men in regional language, which is not possible in the present context. So long as the regional language concerned has not been made the medium of instruction in the university and a sufficient number of graduates and post graduates have not become available for manning the higher administrative services, it is not possible to run the State Government exclusively in regional language. The higher services will continue to think, formulate policies and conduct discussions at high level only in English, though for the sake of formality, conclusions and orders may be jotted down in the regional language.

The position is all the more complicated in respect of technical services. It will not be possible for the doctors and engineers to

function in the regional languages so long as medium of instruction in these colleges continues to be English. The regional languages will progress in their own right. Hindi will become the spoken language of the whole country, courtesy the Indian cinema, and English will continue to hold its way as the de-facto official language of the country whether it is included in the Eighth Schedule or not. Therefore, we should boldly and honestly accept the hard fact of our national life that English has come to stay and it cannot be thrown away merely on sentimental grounds.

Solution

India have faced so many problems from the integration. Language is very important tools to integrate the nation, without solving this problems nation faced so many agitations and demonstrations on various sector, political, social, cultural etc. Sarvapalli Radha Krishnan Commission was drafted some important notes on about this language. This commission was formed at 1948-1949 but in present scenario those recommendations and arguments are delighted by academians.

They have devoted much anxious thought to the problem of the medium of instruction in the universities and institutes of higher studies. No other problem has caused greater controversy among educationists and evoked more contradictory view from our witnesses. Besides, the question is so wrapped up in sentiment that it is difficult to consider it in a calm and detached manner. For many years the current of national opinion has flowed with increasing force in the direction of the replacement of English by an Indian language. National pride legitimately felt hurt at the idea of an alien language occupying a dominating position in the field of national culture. Thus as the national struggle gathered force the desire for the adoption of an Indian language as the means of inter-provincial intercourse, of administration and of higher education gained in strength and volume. Naturally on the attainment of independence the ardent among it's expected an immediate fulfilment of their desire, and they feel somewhat surprised and hurt when it is pointed out that the question is a complicated one and does not admit of an easy and immediate solution.

Uses of Federal Language- Language whose main features we have discussed in the preceding paragraphs by whatever name it is called, should be adopted as the state language of the Indian Federation. It should be the official language of the Indian legislature, of the Federal judiciary, and of Indian diplomacy. It will be an advantage if this language is used in the Provincial High Courts along with the Regional or Provincial language or languages. We hope that it will be the language of interprovincial intercourse, of all societies and institutions of all India character, and of business and commerce.

English-Now it is true that the English language has been one of the potent factors in the development of unity in the country. In fact, the concept of nationality and the sentiment of nationalism are largely the gift of the English language and literature to India. This debt alone is so considerable and the fear that in the absence of the binding force of English, reversion, to old differences and divisions is so great, that many advocate the retention of English as an instrument for the continuance, and fostering of the unity which it has helped to create. But in addition English has supplied us with the key to the fundamental ideas of modern civilization, to modern science and philosophy and, what is even more important, for all practical purposes English will continue to be our principal means of maintaining contact with the outside world. Besides, English is an international language and if catastrophic events do not alter the present posture of world forces it will soon be the world language.

Alternatives-In ancient India, scholars wandered from place to place, from one centre of learning to another, despite the many physical difficulties of communications. Language offered no difficulty as Sanskrit was the lingua franca for the world of learning, even as Latin was in the middle ages in Europe. It would be tragic, if in these days when means of travel are so much easier we increase the difficulties by raising linguistic barriers. Never was inter-provincial understanding so urgently necessary as it is today and nothing can further this better than an exchange of ideas among the highly educated. Owing to the shortcomings of Hindi its undeveloped character and its provenance, some people,

are doubtful whether such a role should be assigned to it, and therefore they put forward alternatives to it. Some advocate the continuance of English as the State language of India and as the language of higher education. Others draw attention to the claims of Sanskrit.

Federal Language as the Second Language- Federal language in all schools at the Secondary stage, and the teaching should be continued at the university. This will ensure a general knowledge of the Federal language of use for all practical needs. In addition, for those who desire to attain greater mastery over the Federal language facilities should be provided for intensive study. In the Hindi speaking regions it will be an advantage if students are required to learn another Indian language. This is proposed not merely to compensate for the efforts of students in other regions, but also to secure the eligibility of young men of this region to serve in other regions and to provide an adequate supply of those Hindi speaking persons who can mediate between the provinces.

Hindi the only Alternative-There is no other alternative but to choose a language spoken India, to gibe it the status of State language, and to develop it for the chosen task. For reasons which have been stated above the language spoken and understood by more than 120 millions of our countrymen, the midland tongue, the basic Khari Boli dialect, designated Hindi or Hindustani, has to fulfil this destiny. When Hindi assimilates terms in popular usage and adopts scientific and technical terms which are used internationally it will grow richer and fuller than it is today and will not be distinguishable from Hindustani. It is such a development that we envisage for Hindi, if it is to become the Federal language.

Limited Use of Hindi.-In the circumstances, while national needs compel the recognition of Hindi (Hindustani) as India's Federal language, it is difficult to assign to it the role played by English. What, then, shall be the language policy for all India? The Federal language will be used for all Federal activities-cultural, educational and administrative. The regional languages will occupy a similar position in the provinces and units of the Federation. But in order

to enable every region and unit of India to take its proper share in the Federal activities, and to promote inter-provincial understanding and solidarity, educated India has to make up its mind to be bilingual, and pupils at the higher secondary and university stages will have to know three languages. Every boy and girl must obviously know the regional language, at the same time he should be acquainted with the Federal language, and should acquire the ability to read books in English.

Place of Regional Languages.-Higher education is the door through which some of the educated youth will pass into Federal services, and federal politics. But much the greater proportion will remain in the provinces. Both from the point of view of education and of general welfare of a democratic community it is essential that their study should be through the instrumentality of their regional language. Education in the regional language win not only be necessary for their provincial activities, it will enable them to enrich their literature and to develop their culture. Educated naturally in the regional language, they ought to achieve higher standards of learning and of thought, and should be able to give a powerful stimulus to research and extension of the boundaries' of knowledge. Equipped with the requisite knowledge of the Federal language, the provincial students will have no difficulty in joining institutes of an all-India character, and the provincial scholars in undertaking to teach them.

Moral of the Studies

In Tripura also there is no recognition of KOKBOROK language of the indigenous Tribal peoples of Tripura. In Jharkhand also, Language of the Tribals is not given so much importance. Hindi is understood by many people but it should not be forced on anyone. India is a democratic nation so there should not be any language Imposition on anyone. If people themselves want to learn Hindi then it is ok.

There should be no forceful imposition of language on the community which does not speak that language. Also each and every language of India needs to be recognized such as an important language. The difference between a dialect & languages should be understood by all. Thus, Language Problem can be

solved. India is a sovereign country and Indians are a free people. Let people choose what ever language they want to learn or study. The Three language formula hasn't worked and has little chance of working. The best option is for the government and the people to interact with each other in the medium of state language along with English.

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A Study on Educational Status of the Tribal Students at Secondary Stage in Tripura

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&
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Abstract

Tripura is a small hilly state. Literacy rate of Tripura is 87.75% as per census report 2011. The literacy rate of tribal community is 79.05%. Tribal & nontribal both communities live together in this state. There are nineteen sub tribes among tribal population are available in Tripura. Education is one of the essential requirement for man making & nation building. Multilingual skill development is the most important component for the tribal students. Researchers will try to present on the study about the educational status of tribal students at secondary level in Tripura . The present paper is the mostly based on secondary data from various research studies,journals,census report, different books on tribal communities.
Key Words : *Tribal, population, Tripura, education, students, issues.*

Introduction

Tripura, one of the north-eastern states of India, was originally inhabited by different tribes like Tripuri, Jamatia,Reang,Halametc, ruled by tribal kings from mid-15th century. After independence, the king joined the Indian Union in 1949 and the administrative power was transferred from the Advisory Council in 1957.After that it become a Union Territory and in 1972 it got Statehood. A large influx of Bengali refugees after the creation of Bangladesh created a sharp

change in the demographic composition of the state. In such a situation, except some small towns, there were no formal schools to educate the problem as there were 19 species of tribe of different dialects but no indigenous script.this forced the king to adopt Bengali as the official language.

Formal school education arrived comparatively late in Tripura. The first secondary school was established in 1890. Before independence, there were affiliated to the University of Calcutta. Even after independent schools were afflicted to the West Bengal Board of Secondary Education., Schools authorities faced lot of problems related to examination and evaluation of papers because air was only practical means of communication with West Bengal. The School Education Directorate, formed in 1953 with a skeletal staff, could not function properly. The establishment of a separate Board in 1976 solved most of these problems. To meet its social obligations, the Government of Tripura took the initiative of opening schools under its direct control and that is why most of the school of this state are government schools. The ethnic tension between the tribal and Bengali population hampered the spread of education in the last part of 80's and beginning of 90's.

Mann of schools particularly most of those in rural areas-have been established in recent times after Tripura become a State. These are facing severe shortage of physical infrastructure and experienced teachers. Education has grown in terms of quantity has lagged behind. Few students in their achieve high scores. There is steel a still strong gender bias booth in teacher appointment and student enrolment and a disparity in the distribution of physical as well as human resources between rural and urban school schools. This reflected in the performance of the rural students in their terminal examinations. The present study attempts both to describe these trends and to analyses their impact on students' performance.

Objective of the Study

1. To study the socio- economic status of tribal community in Tripura.

2.To find out the educational status of tribal students at secondary level in Tripura.

Methodology

This study intended to examine the problems and challenges in education of under

Privileged community with special reference to "Schedule Tribes (STs) of Tripura". The data

Has been collected and furnished from the Census of India 2011, State Council of Educational

Research and Training, Department of school Education Tripura, Tripura Board of Secondary

Education, Directorate of Higher education, Govt. of Tripura, India and other related research

Papers, books and published work.

Scheduled Tribes

In India the term "tribe" is not properly defined and is used as administrative Groupings. The British, until March 31, 1937 categorized them as backward classes. It was under the Government of India Act, 1935 that they were first scheduled as tribes, a practice That was retained in independent India (Chau be 1999). Tribal refers to groups of people who Define themselves by a kinship to an early pedigree before they identify with the nation. Anthropologists termed tribe as consisting of a singular cultural unit, having shared traits such as language and the absence of a hierarchical political structure. There is no definition for the tribal in the Constitution of India. According to Clause (25) of Article 366 of the Constitution, "Scheduled Tribes" means such tribes or tribal communities or parts of or Groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution (Chandra 2011). The term "Scheduled Tribes" refers to specific indigenous peoples whose status is acknowledged to some degree by national legislation. Tribal communities do have similarities, though broad generic ones. They are known to dwell in compact areas, follow a community way of living, in harmony with nature, and have a uniqueness of culture, distinctive customs, traditions and beliefs which are

simple, direct and non-acquisitive by nature. Some of these broadly similar Characteristics have been used as criteria for the last few decades to identify and declare a particular community as a Scheduled Tribe. Ministry of Tribal Affairs described ST using the criteria such as primitive traits, distinctive culture, geographical isolation, shyness of contact and backwardness. But even all these broad criteria are not applicable to Scheduled Tribes today. Some of the terms used (e.g. primitive traits, backwardness) are also, in todays context, pejorative and need to be replaced with terms that are not derogatory.

The criteria followed or specification of a community as a Scheduled Tribe are: (i) Indications of primitive traits; (ii) distinctive culture; (iii) geographical isolation; (iv) shyness of contact with the community at large and (v) backwardness. However, the term 'tribe' has been defined by various thinkers and writers in different ways. Two or three definitions are cited here for a clear understanding of the term 'tribe' of 'tribal'. Mujumdar, (1961) : A Scheduled Tribe refers to "a collection of families or groups of families, bearing a common name, members that occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed as well as assessed system of reciprocity and mutually of obligations". Mishra (2002) : Defines Scheduled tribes as people who (i) claim themselves as indigenous to the soil; (ii) generally inhabit forest and hilly regions; (iii) largely pursue a subsistence level economy; (iv) have great regard for traditional religious and cultural practices; (v) believe in common ancestry and (vi) have strong group ties. Gillian and Galan (1989): "A tribe is a group of local communities which lives in a common area, speaks a common dialect and follows a common Culture".

Tribes of Tripura

Tripura a hilly State in the Northeastern region of India is the homeland of different tribes. Altogether here are 19(nineteen) tribes in the State. The third-smallest state in the Country covers 10,491 square kilometer (4,051 sq mi) and is bordered by Bangladesh to the North, south and west , and

the Indian states of Assam and Mizoram to the east, In 2011 the state had 3,671,032 residents, constituting 0.3% of the country's population. Indigenous Communities, known in India as scheduled tribes, form about 30 per cent of Tripura's population. In Tripura there are 19 groups of tribal communities, out of them Kokborok is the mother tongue of 8 (eight) tribal groups. These tribes are Tripura, Jamatia, Noatia, Reang, Kalai, Rupini, Uchoi and Murasing. All these tribes belong to the Bodo groups of tribes and Mongolia origin. As per 2011 census the average literacy rate of the stare is 87.22% among the tribal is 56.50%. The average female literacy rate of the state os 64.90% and among the tribal women is 44.60%. The Kokborok speaking Tripuri people are the major group among 19 tribes and many sub tribes. The Bengali people form the ethno-linguistic majority in Tripura. The measurement is based on the available census data for 19 recognized STs from 1991 to 2001.

Sl No	Name of theTribes	Population (Census Years)				Percentage among Total Tribes (2001)
		1971	1981	1991	2001	
1	Tripuri/ Tripura	250545	330872	461531	543848	54.74%
2	Reang	64722	84003	111606	165103	16.60%
3	Jamatia	341192	44501	60824	74949	7.54%
4	Noatia	10297	7182	4158	6655	0.67%
5	Uchoi	1061	1306	1637	2103	0.21%
6	Kuki	7775	5501	10268	11674	1.18%
7	Halam	19076	28969	36499	47245	4.76%
8	Lusai	3672	3734	4910	4777	0.48%
9	Bhutia	3	22	47	29	Negligible
10	Lepcha	14	106	111	105	0.01%
11	Khasia	491	457	358	630	0.06%

12	Chakma	28662	34797	96096	64293	6047%
13	Mog	13273	18231	31612	30385	3.06%
14	Garo	5569	7297	9360	11180	1.23%
15	Munda	5347	7993	11547	12416	1.25%
16	Santhal	2222	2726	2736	5121	0.52%
17	Orang	3428	5217	6751	6223	0.63%
18	Bill	169	838	1754	2336	0.24%
19	Chaimal	0	18	26	226	0.02%
		450508	583770	852191	989298	

Nature and Scope of the Tribal Development

Tribal in India, geographically and culturally, are at widely different stages of social as well as economic development and their problems differ from area to area within their own groups. Any tribal lives not only for himself alone, but also he is an integral part of the community to which he belongs. The identity of interest between the individuals and the community is real, bearing profoundly on tribal attitudes. It makes for the emergence of essentially human qualities like, fellow feeling and social awareness. Because of these reasons, the British adopted the policy of isolation and tried to kiip the tribals away from the mainstream of Indian life. The Scheduled District Act of 1874 had kept most of these areas administratively separate. The same situation was allowed to continue under the Government of India Act of 1919 and 1935. Since society is dynamic in nature and it's inevitable with no exception to Tripura community too. The impacts of globalization and modernization also observed amongst Tripura community. Table 4.6 show how far change brought in the life style of Tripura's community, the maximum change has been observed in the house construction with 74 percent followed by practice of folklore with 62 percent of total households. Advancement of modernization in social norms the change types are apprehend, 138 households has changed in their social custom with 32 percent following change in rituals of 70 households with 18 percent and culture dress with 3 percent following food habit change with 1 percent of total households.

TRIPURA POPULATION MAP 2011 | Population India .com
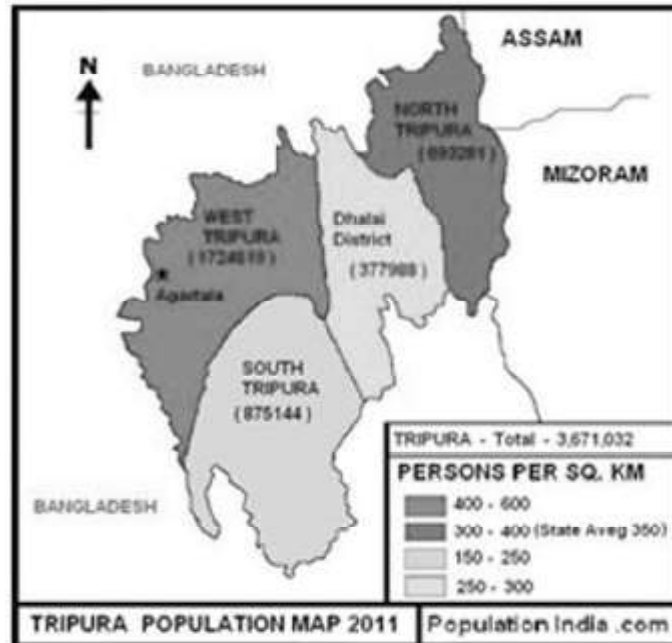
Development of Education in Tripura

In ancient Tripura, there is no practical education infrastructural facility. Before 1931 A.D. no better educational condition was present in Tripura. Only for educating the boys, the first school name Uma anta Academy was opened in the state in 1891. The first girls school named Maharani TulsibatiBalikaVidyalaya, was established in 1894. On 1st April 1979 the Department of Education trifurcated into 3 (three) Directorates viz. Directorate of Higher Education, Directorate of School Education & Directorate of Social Welfare & Social Education. By the last part of 1989 the Directorate of Higher Education was again splited and another Directorate namely Directorate of Youth Affairs & Sports was created. Since then the Department of Education (Higher) is entrusted with the task of providing opportunities to the students of the state for pursuing higher studies in the field of general and technical education. Tripura made substantial progress in the expansion of literacy and schooling in the 1990s. In 2001, the literacy rate of persons

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above the age of 6 years was 73% in Tripura 63%in India and 65% in the North East.

In Tripura expenditure on general education accounted for nearly half the total expenditure on social sectors. In 2002-03, expenditure on education Constituted 7% of GSDP. In 2003, percapita expenditure on General education was Rs. 1,413/- in Tripura which was more than twice the average for the 14 most populous States (Rs. 538/-) per capita expenditure on education increased steadily between 1993-94 and 2002-03 (Source: Economic Review of Tripura 2010-11)

In the areas of higher education the enrolment in class-VI increased from 67,489 in 2000 to 84833 in 2009. Number of successful students at class (10+2) level increased from 6854 in 2000 to 14960 in 2012. During 1998-99 total enrolment of students in General? Degree Colleges (GDC) was 16806, which increased to about 29,000 in 2012-13.

Socio-Cultural Status of Tribal Community in Tripura

In India and can be found mainly in the states of Jharkhand, Bihar, West Bengal, Madhya Pradesh, Assam, Tripura and Orissa. In India, 90 million people belong to the indigenous communities known as Adivasi's or tribal. According to the 2011 census, India has 8.10% of tribal population and about 14.8% of Gujarat's total population is tribal. The Tripura constitutes more than half of the total ST population of the West Bengal (51.8 per cent). According to Oxford Dictionary, "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor. Social change refer to change of society and change of social relationship through social process which made by the system of web. It is includes reciprocal activities and developed the new relationship by society in different parts of the countries. It may be defined in other ways,' social change is explained to various aspects of social phenomena, social system, custom, tradition, social interaction, common habits and organizational setup. According to Merrill and Aldridge, "Social Change means that large numbers of population are engaging in activities that differ from those which they or their

immediate forefathers engaged in some time before". According to M.D. Jenson, "Social change may be defined as modification in ways of doing and thinking of people. According to Jones, "Social change is defined variations in or modifications of any aspect of social system, processes, social patterns, social interaction or social organization".

Secondary Education

Education in Tripura has developed at a very fast pace since its formation on 21st January 1972. The beautiful small state of Tripura offers immense opportunities for students from within and outside the region. As per the census of 2001, literacy rate of Tripura is 73.66%. The Government of the state has taken a number of steps to develop the educational set up of the region. A free and compulsory education policy was introduced by the government that caters free education to the students who fall in the age group of 6 to 14 years of age. The education system of Tripura can be divided into four stages, they are the primary stage, which comprises of Classes I-V, the middle stage consisting of Classes VI-VIII and the secondary stage comprising of Classes IX-X. Classes XI and XII are the higher secondary stage of education. Tripura education department was established with the aim of enhancing the academic scenario of the state. It looks after the education system at various levels in Tripura. Later, the department of education was further divided into three sections namely Education (school), Social welfare and Social Education Department and Education (higher). The state government is making every effort for spreading education even to the grass root level. The compulsory and fre e education scheme launched by the government provides education to the students within six to fourteen years of age. Schooling system in Tripura is divided into four stages namely primary stage, middle stage, secondary stage and higher secondary stage. Different Kinds of Schools in Tripura Various government as well as private schools operates in the state of Tripura. One can also come across various religious institutions functioning here in this small state of India. The schools in Tripura are either affiliated to the Tripura Board of Secondary Education or Central Board of Secondary Education

(CBSE). Some of the schools are also affiliated to the Council for The Indian School Certificate Examinations (CISCE).

Analysis of Data

Profile of schedule tribe of students at secondary level in Tripura Board of Secondary Education-2014 Summary of district wise results (regular)   Table-1

District	appeard	Passed	% of passed
Dhalai	2872	1794	62.47
Gomati	3540	2783	78.62
Khowai	3088	1721	55.73
North	3437	2054	59.76
Sepahijala	5021	3336	66.44
South	4324	3566	82.47
Unakoti	2773	1594	57.48
West	7812	5759	73.72

Source :Tripura Board of Secondary Education result-2014.

Gender wise statistics of results of MadhyamikExamination-2014S1(Regular)

Table: 2

Gender	Appeard	1st Division	2nd Division	3rd Division	Total passed	% of pass
Male	4773	73	287	2009	2369	49.63
Female	4054	70	214	1521	1805	44.52
total	8827	143	501	3530	4174	47.29

Source :Tripura Board of Secondary Education Result-2014.

From the above table S1 gender wise statistics of Madhyamika Examination result 2014, we find thepercentage of male student's is49.63 and that of female is44.52. Here the male passed percentage is higher than female with 5.11%Comparativelythe number of 1stdivision candidate of booth male and female is 0.09%and 1.72% respectively. Subsequently the percentage of students in 2nddivision ofboth male and female is 6.01 %and 5.2% respectively. The overall percentage of 1stdivisionis only1.62%.The percentage of mark for 1st division is 60%and only 1.62 is above 60%,the rest 98.38%is below the mentioned benchmark of the state education board . The percentage of pass is alsobelow50percentagei.e. Only 47.29%.

Profile of schedule tribe students at secondary level Tripura Board of Secondary Education-2015 summary of district wise results.

Table -3

District	Appeard	Passed	% of pass
Dhalai	3779	1847	48.88
Gomati	3933	3020	76.79
Khowai	2950	1727	58.54
North	3527	2161	61.27
Sephahijala	5255	3450	65.65
South	4667	3683	78.92
Unakoti	3248	1902	58.56
West	8242	5851	70.99

Source ;Tripura Board of Secondary Education Result -2015

Gender Wise statistics of ST students Madhyamikaresult 2015(Regular)

Table-4

Gender	Appeard	1st Division	2nd Division	3rd Division	Total passed	% of pass
Male	3220	300	429	1685	2414	74.97
Female	3144	249	469	1494	2212	70.36
total	6364	549	898	3179	4626	72.69

Source :Tripura Board of Secondary Education result-2015.

From the above table ST students Madhyamika result analysis male students are better achievement than female students i.e.4.63%. number of 1st Divission. is more than 51 than female. 2nd Divission. is greater than female students tha male students i.e.40.But other side 3rdDivission. Male students are scored better than female students i.e.191.

If we have analyzed the secondary data comparatively in respect of 2014 and 2015, we find that academic achievement of male students are increased 25.34% and female students 25.84%. this is a good indicator for ST secondary level students. 1st and 2nd result is also increased.

Problems of Tribal Students in Tripura

1. Linguistic communication barriers, transportation problem.

2) Socioeconomic and superstations briers in the rural and remote areas.

3) Crisis of quality trained teachers and lack libraries, Science equipment's, laboratories.

4) Lack of quality MDM programme. Lack of MDM Dining Hall.

5) Lack of insufficient sitting arrangements, electrification, and quality drinking water as per medical norms.

6) Lack of motivation of teachers about curriculum and teaching methodology.

Conclusion

Education is one of the primary agent's transformation forward development. Education is   an important avenue for upgrading the economic and social condition of the students. The male and female gap in literacy and educational attainment among the schedule tribes issignificantly.education essentially its elementary term, is considered of almost important to the tribal students because   its crucial for total development of of tribal communities and particularly help full to build up confidence among the tribes to deal with outsiders. Ion equal terms. This is mainly due to the high incidence of illiteracy and very low level

of education among the tribal people . hence the educational schedule tribes is and the role of government in the direction are highly essential it is well known that the educational background of tribes is very discouraging as compared to the rest of the population. So , education is an important avenue for upgrading the economic and social conditions of schedule tribes in Tripura. So nether is an e3rgent need for various govt. intervention. Planers, policy makers , to address this problems and allocate more fund in the central state budgets for tribal education.

Suggestion for Improvement of Quality Education of Secondary Level Tribal Students in Tripura

1)To established residential schools inafrastructure.

2 Governmental English medium school develop and quality trained teachers appointment.

3) Junior basic level teacher should be graduate level with trained.

4) Teacher ratio should be increased in the tribal areas as per govt norms.

5) District level, IS level monitoring should be increased.

6) Socio economic problem solve trough the governmental help.

7) computer education in essential for technical skill development'

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Contemporary Issues and Challenges of Tribal Education in Tripura: A Sociological Analysis

Thomas Malsom

Abstract

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. Education in the broadest sense of the term is meant to aid the human being in his/her pursuit of wholeness. Education is a three dimensional process: as John Dewey has rightly remarked, "All education proceed by participation of the individual in the social consciousness of the race." Through which the society will determine the aims, contents and methods of teachings. In this way the process of education consists of three poles – the teacher, the child and the society. Therefore, the role of education is countless for a perfect society and man which is a necessary for every society and nation to bring holistic happiness and prosperity to its individuals. But unfortunately current education system is doing more harm than good to individuals. Hence, in this study main focus will be on in the light of current education system that how particularly Schedule Tribes students are pursuing education in order to bring perfectness in their life. Special attention will be paid on the students who are from slum or village areas that how education is providing knowledge to them or to make them socialized in the society. The study also endeavours to analyse the pedagogy used by the teachers in the form of strategy, evaluation, assessment and so on for enhancing unsuccessful students to socialized, civilized, cultured and educated. The Study resulted that their medium of instruction into language and communication problem among tribal students.
Key Words : Education, Schedule Tribe, Education system, Pedagogy

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Introduction

John Stuart Mill remarked that – "all that we ourselves do and all that others do for us to the end of bringing us closer to the perfection of our nature". In this definition included elements are quite disparate and that one cannot combine under a single heading without confusion. The influence of things on men is very different, in their process and effects, that comes from men themselves and the influence of peer on peers differs from that adults exercise on youth. To Kant – "the end of education is to develop, in each individual, all the perfection of which he is capable". Here, in both definition the 'perfection' is being used which is the harmonious development in all the human faculties that is to carry out to the highest point that can be reached all the capabilities that are in human being, to realize them as completely as possible, without interfering with one another. Hence, this 'harmonious development' is indeed necessary and desirable. Therefore, in the words of Emile Durkheim (1956) - "Education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined." Therefore, the role of education is countless for a perfect society and man, which education prepares hwithin the children, the essential conditions of its very existence. It is necessary for every society and nation to bring holistic happiness and prosperity to its individuals.

John Dewey defines education reconstructs and remodels our experiences towards socially desirable way. Education helps in individual adjustment: a man is a social being. If he is not able to adjust himself in different aspects of life his personality can't remain balanced. Through the medium of education he learns to adjust himself with the friends, class fellows, parents, relations, neighbours and teachers etc. Education is concerned with the development of all faculties of the child. It performs the functions of the physical, mental, aesthetic, moral, economic, spiritual development of the individual so that the individual may get rid

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of his animal instincts by sublimating the same so that he becomes a civilized person.

Education is a three dimensional process: John Dewey has rightly remarked, "All educations proceeds by participation of the individual in the social consciousness of the race." Thus it is the society which will determine the aims, contents and methods of teachings. In this way the process of education consists of 3 poles – the teacher, the child and the society. Therefore, the role of education is countless for a perfect society and man. It is necessary for every society and nation to bring holistic happiness and prosperity to its individuals. In this study main focus will be on current education that how can one is pursuing education in order to bring perfectness in his life. Special attention will be paid on the students who are from slum or village areas that how education is providing knowledge to them or to make them socialized in the society.

But unfortunately in the light of current education system, students or childrens are not being proper socialized for the society or for the harmonious development in society; especially the Tribal children who are from rural or village areas. *Tripura is a land filled with many diverse tribes and sub-tribes situated in the North-Eastern region of India. There are total 19 major tribal groups, in which each tribes has divided into many other sub-tribes. Of 19* various major tribes and sub-tribes are scattered in different districts; especially in rural areas who have stepped forward to be educated but tribal children or students unable to bring perfection in their life in pursuing primary and secondary education. Although state government has initiated many schemes and opportunities to upgrade educational status but still there lies several issues and challenges especially for the tribal people.

Hence, the present study endeavours to focus on some major issues and challenges related to the primary and secondary education of tribal students in Tripura. In this study main focus will also be that in light of current education system how students are pursuing primary and secondary education in order to bring perfectness or harmonious development in their life. Special

attention will be paid on the students who are from slum or village areas that how education is providing knowledge to them or to make them socialized in the society.

Methodology and Materials of the Study

In this study main focus have been paid to primary and secondary education in the light of current education system especially, to Schedule Tribes students pursuing education which failed to bring perfextness in their life. Special attention will be paid on the students who are from slum or village areas that how education is providing knowledge to them or to make them socialized in the society. Thus, this study endeavours to analyse the pedagogy used by the teachers in the form of strategy, evaluation, assessment and so on for enhancing unsuccessful students to socialized, civilized, cultured and educated with the following objectives : -

❖ To find out how the students are pursuing their education? Their Performance, issues and challenges in the classroom, especially to tribal students from rural or village areas?

❖ To find out the pedagogy and evaluation process used by the teachers to bring holistic and perfection in tribal students?

❖ To examine why especially tribal students unable to bring perfextion in primary and sexondary education and failed to go for higher studies? whether they are satisfied with current education system or not, their opinion?

The methodology followed in the preparation of this study is empirical and analytical. Attempt is also made to make the work objective so far as possible. Primary sources used in this paper are contemporary literature, public and private records, biographical works and autobiographies, personal letters and diaries, newspapers, journals, periodicals, etc. Sexondary sources such as published books, journals and periodicals, newspapers, etc., are also used in this work.

Followings are the schools in which study was conducted: -
1. Kamalachara High school, Kamalachara, Ambassa, Dhalai Tripura.(Govt. School)
2. Saint Arnold higher secondary School, Lalchuri, Ambassa, Dhalai Tripura.(Pvt. School)

3. Satyaram C.P.R. Higher Secondary School, Shikaribari, Upanagar, Dhalai Tripura.(Govt. School)

4. Nailapha S.B School, Nailapha,Ambassa, Dhalai Tripura(Govt. School).

5. Shumchungram School, kamalacharra, Ambassa, Dhalai Tripura(Pvt. School)

6. Segunpara S.B School, Kamalacharra, Ambassa, Dhalai Tripura (Govt. Tripura**)**

The present study is been conducted in Dhalai districts of Tripura. For selecting sample random sampling has being taken into consideration.

Functions of Education in Tripura

Tripura, princely state ruled by total 184 kings, has made a wonderful journey, since the independence of India. Since it is princely state even royal kings tried to expand educational facilities throughout the state especially for inhabitants of tribal people in the land and it had also successfully resulted into education development and some are still undergoing process which effective efforts are made to maintain a quality of education. Many educational facilities and institutions are established of different levels of education in different districts. In fact the state has proudly place its name in the top of the country's literacy list. However, majority of people still remained detached from such opportunities, especially in tribal education setting. Tribal children, who are from rural areas still failed to bring harmonious development among them or in society pursuing in contemporary education system i.e. despite of being provided quality of education in the state by the Government, there still lies many issues and challenges faced by tribal people in their daily basis. Therefore, the study has revealed major issues and challenges in tribal education in pursuing their primary and secondary education in the light of current education system; especially Tribal students who failed to bring perfectness in their life.

In the study found, Teachers blame only on education system, which is the main cause for failed harmonious development in tribal students, but no efforts have been contributed by the

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teachers, in fact 'they does not even care to evaluate the examination paper, rather they just published the results' – as stated one of respondents of school headmistress. This is the real situation in rural schools where no teacher put a little effort to make children learn or educate, and when the time of questioning comes, they would rather blame on education system or on parents, stating lack of parents' guidance.

From the functional perspective, Talcott Parsons, a sociologist who have done effective study on elementary education in American Society, viewed primary and secondary school class as a social system and its relation to its structure and primary functions in the society as an agency of socialization and allocation. To Parsons, school class have to be treated as an agency of socialization i.e. it is an agency through which individual personalities are trained to be motivationally and technically adequate to the performance of adult roles in which teachers has to play a major role or step in socialization process. But, in study found, teachers only blaming on education system such as SSA (Sharva Shikasha Abhiyan) i.e. "All Pass System" from class 1 to class 8 or 9, in which they can do nothing for students as they have to work as the instruction are given to them for the sake of their job. Therefore, proper teaching does not take place in primary education especially in Govt. schools which are situated in village areas, which due to sometimes over homework or not understanding class-room learning, students find themselves as alienated which later resulted into no interest in learning and stop going to school. Because, students know nothing what he or she is studying, some students, particularly from rural students studying in government schools, still can't even read the scripture or the textbook or write down. As mentioned earlier most teachers blame on the SSA system and primary education system. But no efforts are extended by the teachers rather blame on education system.

However, one can also articulate that, school class is not the sole such agency; the family, peer groups, churches etc all play important part. In fact in the study found teachers also blame on parents that due to lack of parents' guidance children is unable

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to bring perfectness in their life. I will agree to that school class is not only such agency however most importantly in the period extending from entry into first grade until entry into the labor force or marriage, the school class may be regarded as the focal socializing agency. Because, most of tribal parents are involved in agriculture and other household skilled works. Hence, motivation and encouragement from the part of the parents in pursuance of education of their children is lacking. Therefore, school class has to take major step as focal socializing agency.

It is a universal truth that family is a collectively within which the basic status-structure is ascribed in terms of biological position, that is by generation, sex and age. There are inevitably differences of performance relative to these and they are rewarded and punished in ways that contribute to differential character formation. But these differences are not given the sanction of institutionalized social status. Thus, schooling becomes the first socializing agency in the child's experience which institutionalizes a differentiation of status on non-biological bases. Moreover, this is not an ascribed but an achieved status; it is the status which is earned by differential performance of the tasks set by the teacher, who is acting as an agent of the community's school system (Robert R.Bell and Holger R.Stub; 1975).

Therefore, Talcott Parsons regarded school class as a 'Primary Agency' by which the said different components of commitments and capacities are generated. On the other hand it is from the point of view of the society, an agency of manpower's allocation. Here, socialization function may be summed up as the development in individuals of the commitments and capacities which are essential pre-requisites of their future role performance (Robert R.Bell and Holger R.Stub; 1975).

Here, socialization function may be summed up as the development in individuals of the commitments and capacities which are essential pre-requisites of their future role performance. Commitments may be broken down in turn into two components: Commitment to the implementation of the bread values of society and Commitments to the performance of a specific type of role within the structure of society. Capacities can also be broken

down into two components: - Being competence or the skill to perform the tasks involved in the individuals roles and Being role-responsibility or the capacity to live up to other people's expectations of the inter-personal behaviour appropriate to these roles (Robert R.Bell and Holger R.Stub; 1975).

Education Suffering from Narration Sickness

As Freire (1970) said, Education suffer from narration sickness, well yes it is true, in my fieldwork I tried to ask one or two simple question to check whether the students can answer or not related to their subjects but I found none of my question can be answered by students except other one or two question. Only two or three Students made a good interaction; however with others students I couldn't make a proper interaction due to communication problem. Being a student of class 8 or 9 couldn't understand their medium of instruction, i.e. probably Bengali or English, I tried both the languages to make a good interaction with the students in order to know how they are pursuing their education or knowledge, how they find about coming to school, and their problem faced in school. Especially attention or the interaction was made with the candidates of class x in my studies. But, since resulted that the language problem I couldn't make any further interaction.

Most Tribal students commonly suffered from the problem of communication with others. Therefore, communication is another challenging major issue for tribal students pursuing primary and secondary education. Due to communication problem or medium of instruction, students cannot even read or write properly. Therefore, it resulted that the present day curriculum can hardly satisfy the needs and demands of tribal students. Therefore, childrens' don't find their study interesting and pleasant which resulted into failed harmonious development within children. Tribal students of all levels generally find this one as a serious challenge that resulted as alienation among students in pursuing their primary education.

As Freire(1970) had given the concept of banking of education, where only the teachers keep on depositing whether it is relevant to their subject or not, students keep on receiving without any

proper knowledge, whatever the lesson or homework are given to the students, they keep on repeating again and again and vomit on exam paper whatever they have memorized. The same concept of banking of education is being proceeded in rural tribal areas, teacher keep on only lecturing without checking whether the children understand to not. Since such lecture are delivering to students, some students, especially from village or slum area assumes school is a boring place, thus, they gave up the schools, start labour work or end up their life by joining in some industries or companies out of their state.

Role of Elementary Teacher in Society

Major step in socialization, beyond that in the family, takes place in the elementary school, so it seems reasonable to expect that the teacher's figure should be characterized by a combination of similarities to and differences from parental's figures. The teacher is then an adult characterized by the generalized superiority, which a parent also has, of an adult status relative to children, however, this is not ascriptively related to their pupils , but performing a role becomes an occupational role. However, in the recipients of teacher services are tightly bound in solidarity to each other.

Furthermore, comparing to a parents teachers responsibility to them is much more universalistic, this being reinforced, as we saw, by the size of the class; it is also much more oriented to performance rather than to solicitude for the emotional needs of the children. Teacher is not entitled to suppress the distinct between high and low achievers, just because not being able to be include among the high groups would be too hard on low grades children (Robert R.Bell and Holger R.Stub; 1975). But in my study found as described earlier that teachers blame only on education system but no proper teaching or guidance is been provided to children, which is the major problem in tribal primary education.

Therefore, there is a need for provision of quality teacher; here quality depends on its all functions and activities, like teaching – learning and other academic programmes, staff recruitment and engagement in jobs. Now, keeping in view to tribal education

and their harmonious development, more concentration is needed to engage tribals as teachers. The teacher shouldn't only have sufficient knowledge in a subject matter, but also must have the effective communication skills to interact with students for proper harmonious development among tribal children.

Role of the State in Education

Since education is an essentially a social function, the state cannot be indifferent to it. Therefore, mentioning about the duties and the rights of the state with respect to education is important here. However, the right of the family are opposed to them. The child, it is often said, belongs first to his parents which become their direct responsibility, as parents understand their children's intellextual and moral development. Education is then conceived as an essentially private and domestic affair (Durkheim, 1956).

When an individual assumes this way, naturally an individual reduce to a minimum the intervention of the state in the matter. In which one assumes that the state should be limited to serving as an auxiliary to, and as a substitute for families which is the most relevant to my findings, that teachers blaming for students failed in harmonious development is because of lack of parent guidance. That is to say, most of rural tribal students cannot comprehend with their education due to improper guidance from parents that resulted into major challenging issues among tribal children. But this is generally a misconception about parents' guidance.

It is just when teachers are unable to discharge their duties or just to make their task as easy as possible, teacher blame on parents by placing at their disposal schools to which they can, if they wish they can provide effective education or help children in harmonious development. Therefore, for effective education and for harmonious development, it must be kept strictly within some limits and forbidden any negative action designed to impress a given orientation on the mind of the youth.

But mostly state's role remain hardly so negative. Now, if one tries to establish effective education which has a collective function to all and if its objective is to adopt the child to the social milieu in which child is destined to live in, and it is impossible

that society should be uninterested in such a procedure. It is, then up to the state to remind the teacher constantly of the new innovative ideas, the sentiments that must be impressed upon child to adjust him to the social milieu in which he must live in later.

But according to Durkheim, if it were not always there to guarantee that pedagogical influence to be exercised in a social way, the latter would necessarily be put to the service of private beliefs and the whole nation would be divided and would break down into an incoherent multitude of little fragments in conflict with one another (Durkheim;1956).

Therefore, role of the state is important with respect to education. It must attaches some value to the existence of society – and put some assurance what must means to be education among the citizens, a sufficient community of ideas and of sentiments, without which any society is impossible; and in order to make it that way, it is also necessary that education not be completely abandoned to the arbitrariness of private individuals.

Conclusion and Recommendation

It is very sad for me to say that unfortunate tribal students pursuing primary and secondary education what will be their future in that education they are pursuing in this system. It is not that state government had not done anything; In fact State government has already been working to overcome the situation by means of settling so many provisions. For instance: - SSA and RMSA schemes. But there are many more that needed to be incorporated in this current education system, especially in Government schools which are situated in rural or village areas, in order to bring the perfectness in tribal children's life. Such as: - Co-Curricular activities. In Tripura, from primary stage of education to higher secondary education, and to some extent to college level, art and craft, music, dance, drama and physical education activities are nearly absent. By incorporating co-curricular in school curriculum, like dance, drama, music, art and craft related to tribal life and culture, tribal children have the capabilities to develop their latent/hidden potentialities. Here in primary and secondary education, full responsibilities lies on

teachers, thus teachers should be more sympathetic, caring, unbiased, supportive and sincere towards tribal people. Their role should be a friend, philosopher and guide; the state or authorities also must remind teachers constantly about their duties. Thus, when economic stability and cultural pursuits of tribal people are incorporated and balanced in the education system, perhaps then tribal children shall bring perfectness in their life and go for higher education. But lastly, 'YTS' current education is doing more harm than good to individuals as well as to the society.

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Interference of Study in Games and Sports among the Tribal Students of Tripura : A Field Study

Kripesh Karmakar
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Abstract

Background: *The effect of participating in games and sports of tribal peoples on academic performance is theoretically ambiguous. Participation may reduce the time available for studying and learning.*
Aims: *The main purpose of this study is to observe weather participation in games and sports Interfere study among the tribal players of Tripura.*
Setting and Design: *A total number of one hundred (100) state and national level tribal players of different age group were taken. Random sampling technique was used for the subject's selection.*
Methods: *The current study was performed on participation in games and sports Interfere study among the tribal players. Data for the study was assessed on the scoring by five point likert scale.*
Statistical Analysis Used: *Percentile method was used for comparing the data on participating games and sports interferes study among tribal people.*
Results: *It can be observed from the above table that 32% strongly agreed and 58% of players agreed that sports and games interferes their study. 2% of the respondents remained non-committal. 7% and 1% strongly disagreed and disagreed respectively in connection to this statement.*
Conclusions: *The present study concludes that the players of different sports disciplines have sports attitude and dream, but 32% Tribal Players strongly agreed and 58% Tribal people agreed that participating in games and sports interferes study among the Tribal Players. Others 2% are uncommitted, 7% are strongly disagreed and 1% disagreed.*
Key Words : *Participating in Games and Sports Interfere Study and Tribal Players.*

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Introduction

India, it is the nation with the highest concentration of 'indigenous peoples' in the world. They are identified as 'Adivasis', with the population of 8.43 crores (8.2%) of the total population of country according to 2001. They live in about 15% of the country's areas. Though the term 'Scheduled Tribes' (STs) is not coterminous with the term 'Adivasis'. Scheduled Tribes is an administrative term used for purposes of 'administering' certain specific constitutional privileges, protection and benefits for specific sections of peoples considered historically disadvantaged and 'backward'.

The term 'Tribe' is a Latin word which means a group of persons or a class of people descended from a common ancestor and living under a leader or chief 'Tribe' generally means a division or a group. Therefore, a Tribe may be defined as a social division of a group of people, especially of a preliterate people. It is also defined in terms of common descent, territory, culture and type of living. A Tribe is an ethnic or ancestral division of an ancient culture. Thus we may state generally, that a Tribe is any division of an ethnic or ancestral division of any ancient culture. This type of tribe can be found wherever the ancient, people lived in the world. The term 'Tribe' in the sense of division was also used by the ancient Romans.

Tribe is a term used to describe certain human social groups. Some scholars dislike the term because it lacks a precise meaning and has been applied to many widely different groups. In addition, many of the peoples called tribes consider the term offensive or inaccurate.

The effect of participating in games and sports of tribal peoples on academic performance is theoretically ambiguous. Participation may reduce the time available for studying and learning. Conversely, it has been argued that sports participation increases students' motivation and teaches teamwork and self-discipline, resulting in positive academic spillovers. Studies have, in fact, shown that sports persons receive better grades, have higher educational and occupational aspirations, spend more time doing homework, and have a more positive attitude towards

academic performance rather than participation in sports than non-athletes tribal peoples. However, these associations may simply be a reflection of unobservable correlated with both sports participation and the outcome under study as opposed to causal in nature.

However, much of the empirical work in this area has treated sports participation as exogenously determined. Many empirical strategy risks confusing the effect of participation in games and sports with unobservable. The relationship between sports participation and grades are usually much smaller in magnitude or are of the opposite sign. This pattern of results suggests that the positive association between sports participation and academic performance can, in large part, be explained by individual-level unmeasured heterogeneity as opposed to academic spillovers.

Methods for distinguishing between the effects of unobservable and sports participation, of course, exist. The relationship among participation in sports and educational attainment are opposed to a contemporaneous measure of academic performance such as grades among the tribal peoples. They found that the effect of sports participation varied according to the gender (and the race/ethnicity) of the tribal peoples and concluded that male tribal peoples went on to receive more years of education than non-athletes tribal people. Many of the previous empirical studies examining the effect of sports participation on grades and other contemporaneous measures of academic performance failed to adequately control of sports participation of tribal people.

Objective of the Study

Objective of the study is to observe weather participation in games and sports Interfere study among the tribal players.

Significance of the Study

I. The study will help the people of Tripura to know how sports and games impact study.

II. The study will help the different tribal players to realizing their present status of sports performance and academic performance.

III. The study will help the tribal players to understand the positive and negative interferes of games and sports on academic performance.

IV. The study will help all the players to understand the passionate behavior towards academic and sports performance.

Methodology

Selection of Subjects

For the purpose of the study, a total number of one hundred (100) state and national level tribal players of different sports disciplines were selected. These participants were selected by taking the consent of them and their coaches to participate in this study. The entire subjects were selected from the North-Eastern state of Tripura only. Tribal players belonging to different age-categories were selected from different sports disciplines.

Sampling Technique of the Study

For understanding the various features of the study, the purposive sampling technique was employed in drawing the samples and selected samples were treated as the subjects of the study.

Research Tool

In order to justify the objectives of the study, research tools were prepared with five point likert scale have been employed. Whether you agree or disagree with each statement by ticking (?) where applicable using the following code: Strongly agree (05), Agree (04), Uncertain (03), Disagree (02) and strongly disagree (01).

Collection of Data

The questionnaire was administered in their respective sports centers. First, the instructions were given to all the subjects by the researcher that "read each statement and then tick (") the appropriate number. There is no right or wrong answer, does not spend too much time on any one statement, but choose the appropriate number that describes your feelings".

Statistical Analysis of Data

A statistical analysis was used to address the purpose of this study. The data collected through questionnaire were computed and data were analyzed by percentile method.

Analysis of Data and Results of the Study

Analysis of Data

The statistical analysis of data of players of different sports using has been presented in this chapter. The data related to the participating in sports and games interferes study of tribal players have been examined by percentile method.

Findings

Findings of the study on participating in sports and games interferes study of tribal players have been presented below and data related to this have been presented in the tables – 1.

Table-1

Participating in Games and Sports Interferes Study among Tribal Players

Contents	Weightage	Frequency	Percentage (%)
Strongly Agree	05	32	32
Agree	04	58	58
Uncertain	03	02	02
Disagree	02	07	07
Strongly Disagree	01	01	01
Total:		100	100

Source: Field survey

It can be observed from the above table that 32% strongly agreed and 58% of players agreed that sports and games interferes their study. 2% of the respondents remained non-committal. 7% and 1% strongly disagreed and disagreed respectively in connection to this statement.

Discussion of Findings

Based on findings, the present study concludes that the players of different sports disciplines have sports attitude and dream, but 32% Tribal Players strongly agreed and 58% Tribal people agreed that participating in games and sports interferes study among the Tribal Players. Others 2% are uncommitted, 7% are strongly disagreed and 1% are disagreed. The above study shows that some of the percentage of tribal players are still in doubt and some of them agreed that games and sports doesn't interferes in academic performance.

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Personality Development of Tribal Childrens of Tripura : A Theoretical Approach

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Abstract

Few years ago main concept of personality development was not very common and parents rarely gave any importance to personality development of their children. In fact personality was just confined to having a good looks and wearing good clothes. Emphasis was given only on physical appearance and expertise in work related skills. Earlier no one paid much attention to develop interpersonal skills. But now the time has changed. It is an age of competition and economic revolution. Although opportunities a progress are everywhere yet a student has to work very hard to climb the stairs of a brilliant career. Tribal population as well as Tribal Childrens of Tripura are facing challenge by several issues and these are also being neglected in long period of time for some health, nutrition and personality development problem. Personality development is one of the most essential aspects for effectives performance. It is a continuous process which compels the Tribal Childrens to accomplish difficult and challenging tasks. First one needs to realise the clear meaning of child personality development. Personality means the set of qualities which makes a person unique from the other. When such qualities emerge in the growing age of children, it is known as child personality development. Now when the pace of the world is advancing, it has become very crucial to make your child stand out from the rest and be unique. So how can this are achieved. It has got to be worked out at the root level to bring the best out of them. Lastly, we can say that the development of personality is always plays important implications for Tribal School going Childrens and also those Childrens having a good personality can move through the difficulties with more confidence.
Key Words : Personality Development, Tribal Children.

Introduction

Personality is the combination of characteristics or qualities that form an individual's unique character. Personality is what makes a person unique. It helps us to develop an identity and leave a long lasting impression on others. The development of personality starts from the day a child is born. One of the most important factors that form the personality of an individual is the environment to which they are exposed. Development is the process of developing or being developed or an event constituting a new phase in a changing situation. Development also a continuous process so its happen in any time of life. Personality development occurs by the ongoing interaction of temperament, character and environment.

Schools are the second home for Tribal children of Tripura state. The way in which their personalities form depends not only on the parental upbringing but also on the way they are evolved in their school lives. Imparting just the bookish knowledge makes the student dumb and insecure when it comes to challenging the competitive world. Steps are being taken for Tribal children in some private and missionary schools but reaching out to every corner of the country is a matter of concern. Now the question arises that what reforms can be brought about to inspire the triggering of Tribal child personality development at school.

First one needs to realise the clear meaning of child personality development. Personality means the set of qualities which makes a person unique from the other. When such qualities emerge in the growing age of children, it is known as child personality development. Now when the pace of the world is advancing, it has become very crucial to make your child stand out from the rest and be unique. So how can this are achieved. It has got to be worked out at the root level to bring the best out of them. Therefore, the development of a child in a way he/she becomes socially, morally and ethically progressive is the need of the hour. The way in which schools respond to this context matters a lot. If the focus is just on grades and marks, there is a possibility that the quality of students would be limited. An ideal school is the one which focuses on both the studies as well as co

curricular activities to enhance their thinking ability. Incorporating the logics in the mind of children would make them smart and productive.

Strategies of Overall Development of Tribal Childrens

Some of the strategies that can be undertaken by the schools to help achieve overall development of children are as follows:

❖ **The pre and primary school role**

The roles played by the preschools and primary schools have great significance over a Tribal child's personality development. It is therefore required to improvise the method of imparting knowledge in them. Apart from games, organising cultural programs, learning disciplinary tasks, clay modelling, celebrating national and international festivals at school and upholding various competitions, there are points which often go neglected. These include the assessment of children based on how they are able to interact with their teacher and also among themselves and helping them understand the perks of learning things so that they become active participants. Sports activities which build up their presence of mind must be part of their regular activities.

❖ **The Secondary education role**

After a child finishes the primary education, most of the developments will have already taken place. But there are certain things which can only be taken care of during this phase. Here, it the role of the schools to make the children self-confident and motivated towards their prime goals. Regular workshops and seminars can be used as a platform to gain and share information. The ethics taught in school remains lifelong. So things like valuing life, caring for animals, respecting cultural diversity and religions should be positively fed into their hearts and minds.

Some basic qualities like being humble, polite and generous should be taught in special classes of value-education. A period should be separately allocated for group discussions on various topics which can improve their intellectual skills and groupism. Lessons on music, art, craft, yoga and physical education should be given to one and all, right from the kindergartens. Proper nurturing by the school faculty can do wonders to the child development from a very appropriate

age. It's high time that the school administrations adopt the effective learning to ensure the quality development of its students and hence the future of our country.

Importance of Personality Development

A great overall personality is very important in the life of an individual. Everyone is influenced man attractive personality. Whether it is an interview for job or having a conversation within your friend circle, there are certain traits and characteristics that you must possess to make you man and have an impressive conversation. Without influencing others you can't get success in today's Competitive world. It is difficult to achieve a job without influencing the interviewers with your personal as well as professional skills. Therefore the importance of personality development has risen very much. These days every good public school is careful about the personality development of its Children.

Few years ago main concept of personality development was not very common and parents rarely gave any importance to personality development of their children. In fact personality was just confined to having a good looks and wearing good clothes. Emphasis was given only on physical appearance and expertise in work related skills. Earlier no one paid much attention to develop interpersonal skills. But now the time has changed. It is an age of competition and economic revolution. Although opportunities a progress are everywhere yet a student has to work very hard to climb the stairs of a brilliant career. The person having a good personality can move through the difficulties with more confidence. However importance of personality development includes:

1. Gives confidence
2. Improve communication skills
3. Helps to develop a positive attitude
4. Makes you credible
5. Improving personality
6. Gain knowledge
7. A healthy body
8. Dress smartly

9. Speaking style

10. Enhance thinking ability

Conclusion

Now a days, Tribal population as well as Tribal Childrens of Tripura are facing challenge by several issues and these are also being neglected in long period of time for some health, nutrition and personality development problem. Personality development is one of the most essential aspects for effective's performance. It is a continuous process which compels the Tribal Childrens to accomplish difficult and challenging tasks. Lastly, we can say that the development of personality is always plays important implications for Tribal School going Childrens and also Those Childrens having a good personality can move through the difficulties with more confidence.

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❽ Education - A Struggle for Tribal Students in Tripura

Mr. James Dev Verma
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Dr. Tripti Majumdar (Das)

Abstract

It has been observed all over India that, the dropout rate among the ST students has been always high in comparison to the other groups of people in India. This trend continues throughout the schools and to the higher education institutions such as colleges and universities. The pass percentage and literacy of the ST students has been surprisingly lower than the general and other groups of population. The situation remains same in case of Tripura also. It is in this regard that the present paper, tries to find out the reasons behind the high dropout rates and the low pass percentage among the tribal students of Tripura.

The present paper titled, 'Education, a struggle for Tribal Students in Tripura', is an attempt to analyse and asses the problems faced by the tribal students of Tripura in today's current scenario. The objectives of the present paper are to analyse the reasons behind the high dropout rates among the tribal students of Tripura. To find out the reasons for low pass percentage and performance among the tribal students of Tripura as seen by themselves. And to see the socio-economic background of the tribal students in order to understand in depth the problems faced by them in this regard.

Key Words : Education, Tribal Students, Dropouts.

Introduction

Tripura is a tiny state located in the southern tip of North–Eastern part of India. It has a geographical area of 10,491.69 sq km. Located between 22° 56' North Longitude to 2432' North Longitude and 9109' East Longitude to 9220' East Longitude. it

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has an extreme length of 183.5 km & width of 112.7 km. The tiny state of Tripura, shares 856 km of boundary on three sides(south, west and north) with Bangladesh; whereas, it is bordered by Mizoram (109 km) and Assam (53 km) from eastern and north eastern sides. The state has a rich historical and cultural background of its own and was ruled by Manikya rulers of tribal descent prior to acceding into the Indian union in 15 October,1949. Tripura has a beautiful & colourful society of mixed origin, where both tribals and non tribals live side by side peacefully. As per the 2011 census of India, 31.8 % of the state's total population belongs to the tribal population. Out of its 36,73,917 of population, 11,66,813 people belong to tribal category.

The present paper titled, 'Education, A Struggle for Tribal Students in Tripura', is an attempt to analyse and asses the problems faced by the tribal students(studying at various stages of education) of Tripura in today's current scenario.

Objectives

i) To analyse the reasons behind the high dropout rates among the tribal students of Tripura.

ii) To find out the reasons for low pass percentage & performance among the tribal students of Tripura as seen by themselves.

iii) To see the socio-economic background of the tribal students in order to understand in depth the problems faced by them in this regard.

Methodology

For the present research work, primary and secondary data were collected from various sources. Primary data of 1000 S.T. students were collected through questionnaire, personal interaction with the people(especially students community) and the personal field visits in the various Autonomous District Council villages of Tripura. Such as, Birchandra Manu ADC village, Chittamara ADC village and Lowgang ADC village in South Tripura district, Bachaibari ADC village, Mohorchhara ADC village in Khowai district, Ujan Pathalia ghat ADC village, Sutarmura ADC village, Morgaon ADC village, Amarendranagar ADC village and Chandithakur ADC village in Sepahijala district

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and Kalidas para ADC village, Mochrai ADC village, Jarulbachai ADC village and Gangaram ADC village of West Tripura district(2012-2017). Secondary data were collected from Tripura State Tribal Cultural Research Institute and Museum, Census of India office, Agartala, Libraries, various books and various web portals of Central government.

It has been observed all over India that, the dropout rate among the ST students has been always high in comparison to the other groups of people (fig -1).

Dropout Rates (Class I to X) fig-1.

Class	Drop-out Rates in (%)						Gap
	Boys		Girls		Total		
	ST	All	ST	All	ST	All	
Class I-V	37.2	28.7	33.9	25.1	35.6	27.0	8.6
Class I-VIII	54.7	40.3	55.4	41.0	55.0	40.6	14.4
Class I-X	70.6	50.4	71.3	47.9	70.9	49.3	21.6

Source* Statistics of School Education 2010-2011

This trend continues even in the higher education institutions such as colleges and universities. The pass percentage & literacy of the ST students has been surprisingly always lower than the general and other groups of population (fig-2 & 3).

Comparative Literacy Rates of Scheduled Tribes to Total population (in percent)

Category/Year	1961	1971	1981	1991	2001	2011
Total Population	28.3	34.45	43.57	52.21	64.84	72.99
ST Population	8.53	11.30	16.35	29.60	47.10	58.96
Gap	19.77	18.15	19.88	22.61	18.28	14.03

Source* Statistical profile of Scheduled Tribes in India 2013 fig-2.

Percentage Distribution of persons of age 15 years & above by level of general Education (fig-3).

Social Group	Illirate	Upto Primary	Middle Level	Seconadary Level	H. S. Level	Diploma Certificate	Graduate and above
Rural							

ST	47.0	24.2	14.5	8.4	4.2	0.4	1.6
A.l Social Group	37.8	23.7	17.0	1.5	6.2	0.7	3.2
Urban							
ST	2..8	17.1	17.5	16.5	12.8	1.8	12.6
A.l Social Group	16.6	16.4	16.4	17.7	13.0	2.1	17.3

Source Report no. 543 of NSS 65th round, 2069-2010. Scheduled Tribes at a glance, Ministry of Tribal Affairs.*

The situation has been no different in the case of Tripura also (fig-4). It is in this regard that the present paper, tries to find out the reasons behind the high drop out rates and the low pass percentage among the tribal students of Tripura.

Drop Out Rates of ST Students in Tripura & India in Classes I-V, I-VIII, I-X in 2007-08   fig-4.

	Class I-V			Class I-VIII			Class I-X		
	Girls	Boys	Total	Girls	Boys	Total	Girls	Boys	Total
Tripura	35.88	40.84	38.26	65.23	67.50	66.30	80.38	82.78	81.51
India	31.04	31.68	31.34	62.62	62.51	62.18	76.02	77.97	76.85

Source GOI, Education for all India.com. Selected Educational Statistics. 2007-08.*

The following results were found about the tribal students of Tripura –

Size of Family (Socio-Economic Status)

Through our interaction and survey, it was found that a large number of Tripura's students live in big families . Living in a big family has its advantages and disadvantages. For students

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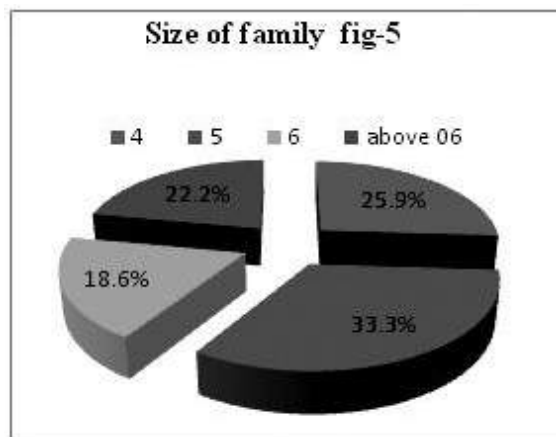
Size of family fig-5

belonging to well to do families, large size of family members do not create such constraints, which the poor ones have to face in order to eke out their needs and (Fig-5) requirements. Out of 1000 students respondents, it was found that 25.9% of them lived in a family of four members. 33.3% lived in a family of five members.18.6% were found living in the family of six members. And almost a quarter 22.2%, said they lived with the family of above six members.

Parents Education

Education of parents, form the building blocks of students progress in life. In many ways a students' performance and

S.T. Parents Education Level fig-6

achievements in his early life depends on the parents educational back ground. Parents with good educational background have more opportunities economic wise and are more successful in motivating and guiding their wards in the field of education. But, it is found to be opposite, when the parents' education level is lower. Therefore, it was necessary to see this aspect of the students' life to understand
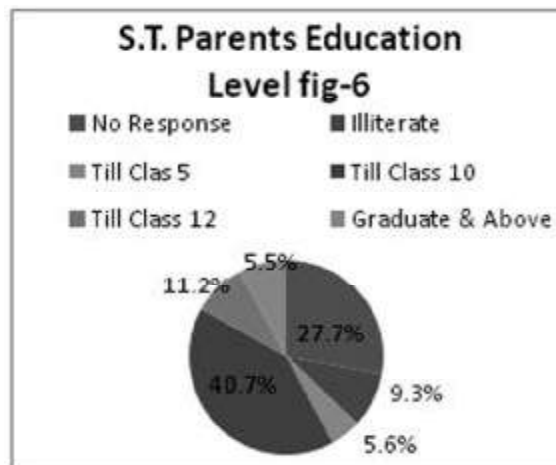
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the constraints face by them in this regard. Out of the students, who were surveyed regarding their parents education, 9.3% were found having no formal education(fig-6). 5.6% students' parents had education till primary level(class 5) only. 40.7 % of the students' parents had their education till secondary (class 10) level only. 11.2% had education till Higher secondary (class 12) level and 5.5% students' parents had their formal education till graduate and above level. 27.7% of the surveyed students were not sure about their parents' education.

Parents' Occupation

The kind of profession parents have sometimes, greatly decides the fate of the students' educational career. Parents with sound occupation and jobs are usually found to be financially more stable and able to support financially the educational expanses of their wards. Whereas, parents who do not have proper jobs or occupation are found to be financially weaker. They aren't able to finance their wards' education. This ultimately causes the high dropout rates of their children. It was found from students surveyed that. 33% students' fathers were working in government jobs(fig-7).   46.3% students said their fathers were farmers. 13% students' fathers were labourers. 3.7% of the fathers were small
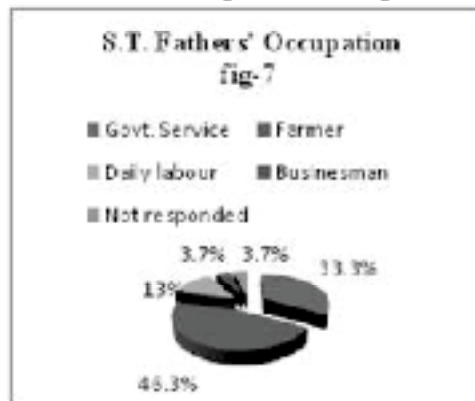
S.T. Fathers' Occupation
fig-7

■ Govt. Service   ■ Farmer
■ Daily labour   ■ Businesman
■ Not responded

3.7% 3.7%   11.3%
13%
46.3%

S.T. Mothers' Occupation
fig-8

■ Govt. Service   ■ Farmer
■ Daily Labour   ■ House Wife
■ Not Responded

6.9% 4.5%
8%   2.2%
78%
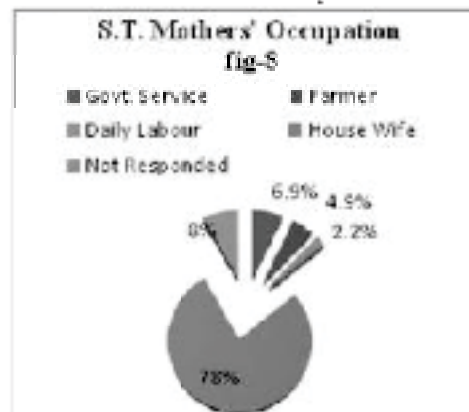
businessmen. And the last 3.7% didn't specify their fathers' occupation.

Similarly, regarding their mother's profession 6.9% of the surveyed students said they were in government jobs (fig-8), 4.9% said they were farmers. 2.2% of the students said their mothers were daily labourers. The majority 78% said their mothers were housewives. While,8% of the students didn't specify / respond to the question.

Income

Income of the family directly affects the education of the student. Poor parents are unable to support their children's education. Poor families' children are required to work many a times to support their families financially. This causes poor pass percentage and high drop out rates among the students of poor families. A large majority do not secure good results. Therefore, it is important to see the household income of the students families to understand the constraints faced by them in this regard. 2% of the surveyed students said, their families household income was Rs 1000 per month only
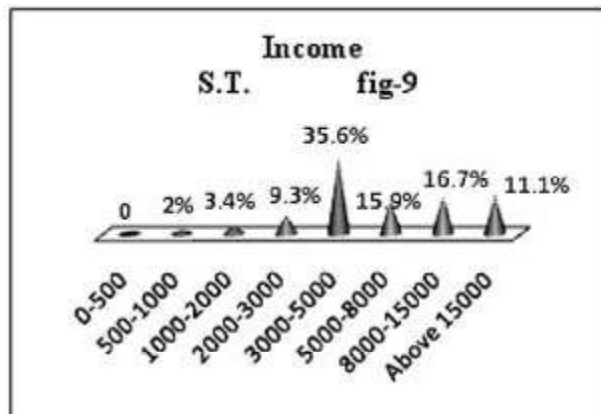
(fig-9). 3.4% of the surveyed students said, their household income was Rs 1000-Rs 2000 per month. 9.3% of the students said, it was Rs 2000-Rs 3000 per month.35.6% of the students surveyed said their families income was between Rs 3000-Rs5000 per month. 15.9% of them said it was between Rs 5000-Rs 8000 per month. 16.7% students said their families' monthly income was between Rs 8000- Rs 15000. And 11.1% responded with a monthly income of above Rs 15000.

Land Property by Possession
State/Country Size of land possession (in hec)   **fig-10**

State/ Country	Size of land possession (in hec) fig-10					
	% of landless households	0.001 1.00	1.01 2.00	2.01 4.00	4 & above	House holds holds with less than 1 hectare (including landless HH)
Tripura	5.4	81.3	9.7	3.5	0.10	86.7
India	3.6	66.7	16.3	10.6	2.9	70.3

Land property is an immovable assest. In a developing country like India, where 68% of the people depend directly or indirectly on agriculture for their living, possession of land property is considered very important. When properly utilised, a piece of land could return a very good economic returns.In countries like india, it provides livelihood to people in both
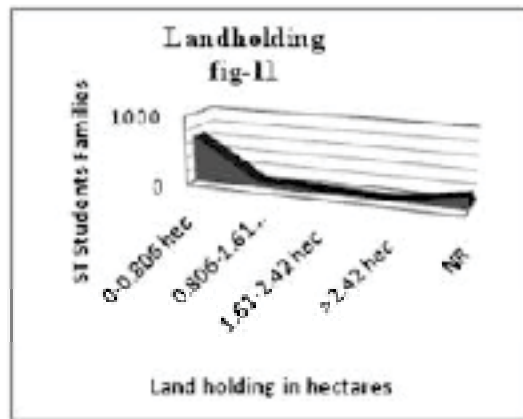
Landholding fig-11

rural and urban areas. It is not only a symbol of status for the people, but also provides an economic stability to the families.

Results of the students' families surveyed in Tripura, gave similar picture to the the one which is been found at the country level as a whole(fig-10 & 11). From the survey, it was found that majority of the students families possessed very small piece of

land. 67% of the students surveyed said, they had 0-0.806 hectares of land. 9% said they possessed 0.806-1.61 hectare of land. 4% of them said they possessed 1.61-2.42 hectare of land. Only 2% of them responded with possessing more than 2.42 hectare of land with them. 18% didn't respond to this question.

House Type

House type is an indicator of a family's well being. Well to do families reside in good conditioned houses. Poor ones can't afford

House Type fig-12

■ Thatched   ■ Mud wall thatch roof
■ Mud wall tin roof ■ Pacca
■ Other type

4%
20% 1.8% 12.5%

61.7%
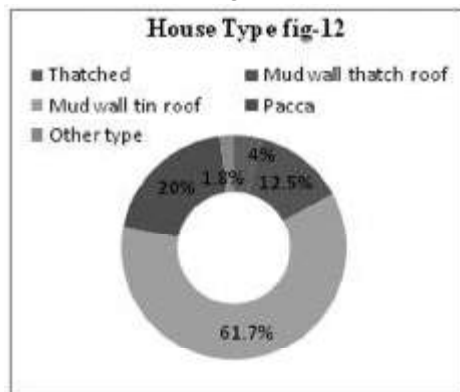
themselves proper houses. A proper house provides good atmosphere for studies to the students. Therefore, a good house type is essential criteria for a student's progress.4% of the surveyed students were found living in the thatched houses(fig-12). 12.5 % of the students were having houses of mud wall with thatched roofs. 61.7% were having houses of mud wall with tin roofs. 20% were having pacca RCC houses.while rest 1.8% were having other type of houses.

Electricity

Electric connection fig-13

1000
800   Yes,
       933
600
400
200   No, 67
0
    Yes   No
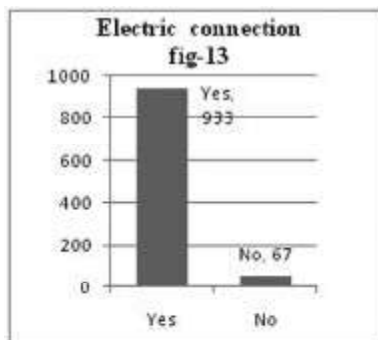
Electricity is one of the indicators of social well being. In today's times, it has become an essential part of our lives. Life without it is unthinkable today. Availability of electricity at home is another requirement for the students' studies. Unavailability affects the students' studies to a great effect. 93.3% of the surveyed students responded/ said they had electric connection at their homes. While 6.7% said they didn't have electric connection at their homes(fig-13).

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Source of Drinking Water

Drinking Water fig-14

- ■ Earthern well
- ■ Hand pump
- ■ Govt. Supply
- ■ Other type

22% 2.7% 32.6%

42.7%
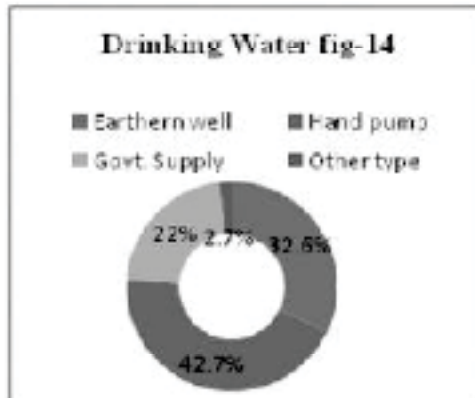
32.6% of the surveyed students responded with earthern wells as their source of drinking water. 42.7% said it was hand pump for them(fig-14). 22% students said, they had government water supply as the source of their drinking water. While, rest 2.7% said they used other sources for drinking water.

Cooking Fuels Used

55.4% of the surveyed students said, they used wood as the cooking fuel at their homes. 2.5% said, they used kerosene as the cooking fuel. 34.5% responded it with the gas as the fuel for cooking. While 7.6% said, they were using more than one type as a cooking fuel at their homes(fig-15).

Cooking Fuel Used fig-15

More than one 7.6%

Gas 34.5%

wood 55.4%

Kerosene 2.5%

Educational Institutions

Educational Institutions fig-16

28% 34.5%

17.8%

10.4% 7.2%

5.3%

7% 7% 2.8%
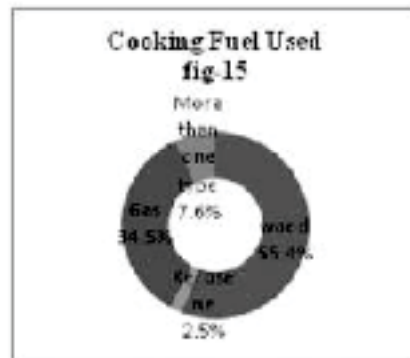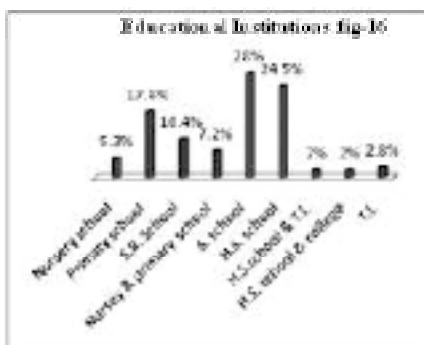
Data reveal that 5.3% of the surveyed ST students had only primary schools(balwari) as main source of education in their areas (fig-16). 17.8% ST students had only primary (class 5) schools as main source of education in their areas. 10.4% had only class 8 schools as the main

source of education in the area. 7.2% of ST students had only nursery & primary schools as the main source of education. 28% had Secondary Schools (class 10) as the main source of education in their areas. 24.5% had H.S. Schools as the main source of education in their areas. 2 % of the ST students said they had H.S. School and a training institute in their areas. 2% said they had H.S. School and a College in their areas. And 2.8% said they had a training institute in their areas as the main source of education.

Medical Facilities

29.7% of the surveyed students said, they had PHC (Primary Health Centre) at their areas. 16.7% said they had CHC (Community Health Centres) at their areas. 26% said they had Sub-Regional hospitals near their

Medical Facilities fig-17
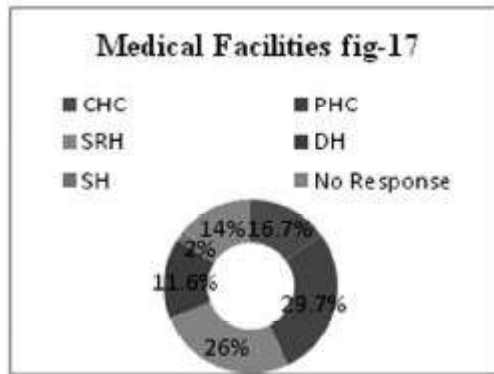
areas for the medical needs. 11.6 % said they had District hospitals near their areas. 2% said, it was state hospital for them. 14% didn't respond to the question(fig-17).

Vehicle Services

Availability of Vehicle Services fig-18
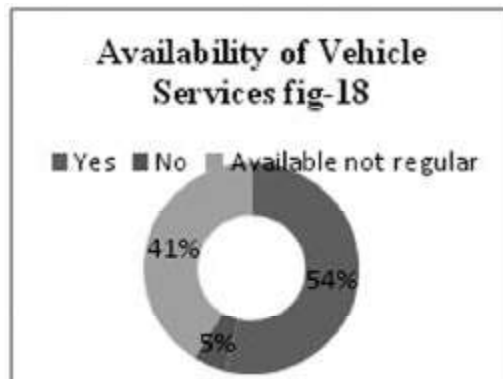
54% of the students surveyed said, they had regular vehicle services available for transport and communication in their areas. 5% said, they didn't have any vehicle service available in their areas. While 41% said, they had it in their areas, but it was not available regularly(fig-18).

Nearest Accessible Market

Nearest market fig-19

- 0-5km
- 5-10km
- 10-15km
- 15-20km

7.1% 4%
21.1%
67.8%
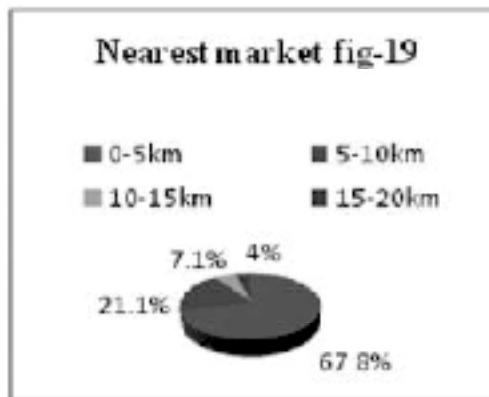
67.8 % of the respondents said that the nearest market from their residence was 0-5 km distance. 21.1% said, it was 5-10 km far from their houses. 7.1% said it was 10-15 km away and 4% responded it with 15-20 km of distance from their residence (fig-19).

Market

67.5% surveyed students said; they had daily market system in their area (fig-20). 28.5% responded with having weekly market system in their areas. And 4% of the respondents said, they had a monthly market system in their respective areas.

Types of Market
fig-20

- Daily
- Weekly
- Monthly

4%
28.5%
67.5%

Nearest Accessible Town

Nearest AccessibleTown fig-21

- 0-5km
- 5-10km
- 10-15km
- 15-20km
- 20-25km
- above 25km

3.9%
22%
5.3%
20.9%
14.5%
15.8%
17.6%
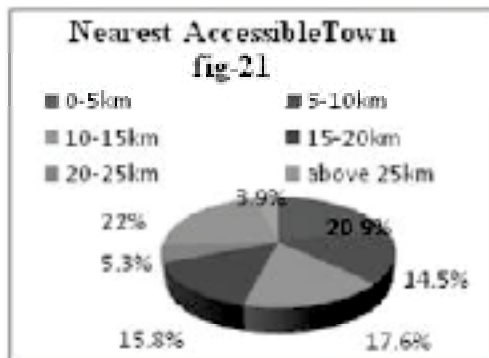
20.9% surveyed students said their areas were 0-5 km of distance from the nearest town (fig-21). 14.5% said, it was 5-10 km distant from the nearest town. 17.6% said it was 10-15 km far, 15.8% students' residence was 15-20 km far

from the town. 5.3% were found living in the range of 20 25 km

from the nearest town. Almost a quarter which accounted 22% of the student respondents had their residence at more than 25 km of distance from the town. While 3.9%, didn't respond to the question.

Distance from Agartala

Distance in km fig-22
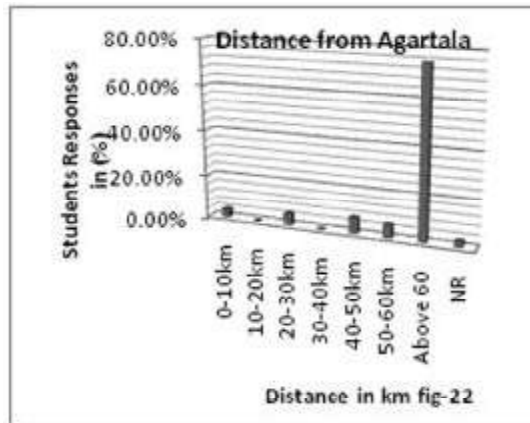
4% of the students said their residence was at a distance of 0-10 km from Agartala (fig-22). 5.2% said it was 20-30 km from it. 7% had their residence at a distance of 40-50km. 5.9% students said it was 50 -60 km away from it. 75.1% students' residence was at a distance of above 60 km from the capital. While 2.8%, didn't respond to the question.

Government Help

To this question 57% (570) of the students said they had availed at least one kind of government help. 37.4% (374)said they had never availed any kind of government help. 5.6% (56) of them didn't respond to the question (fig-23).

Govt Help fig-23

NR=Not Responded
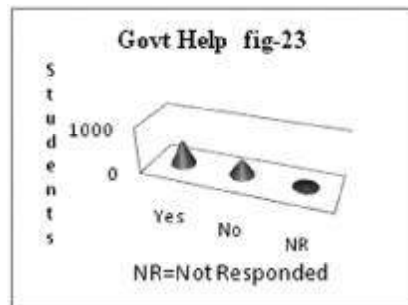
Road Condition

Roads are the life lines of any area. They are essential for the development of the economy and are considered an important part of the infrastructure. For the rapid connectivity with the other parts of the areas and implementation of any schemes (by Govts etc) a good conditioned network of roads are required. It not only helps the government machineries to function properly, but also

Road condition in village/area fig-24

- ■ Footpath
- ■ Katcha
- ■ Brick Road
- ■ Paccometalled
- ■ Other

2% 4.6% 13%
38.7%
41.7%
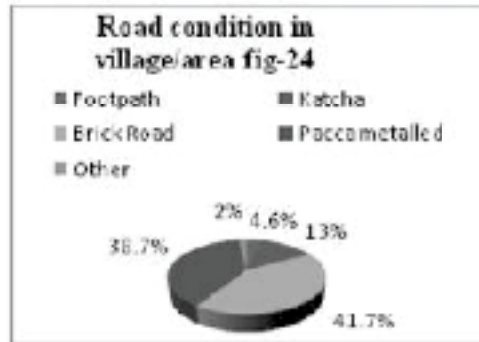
helps the people to have communication with others. Out of the all students surveyed, 4.6% of them said they had footpath system of roads in their area(fig-24). 13% said they had katchcha (unmetalled soiled) type of road in their area. 41.7% said they had brick roads in their areas. 38.7 % responded with the metalled type of road system and 2% of them didn't respond to the question.

Hindrances (Self Opinion of the Students)

Language language is a first source of contact for a person. It is through a language a child or a person learns the basic knowledge regarding his life and surrounding. It is through language a child is taught and groomed into a human resource and a good

Medium of Education a Hindrance fig-25

- ■ Yes
- ■ No
- ■ Doesn't matter

9%
45.8%
45.2%
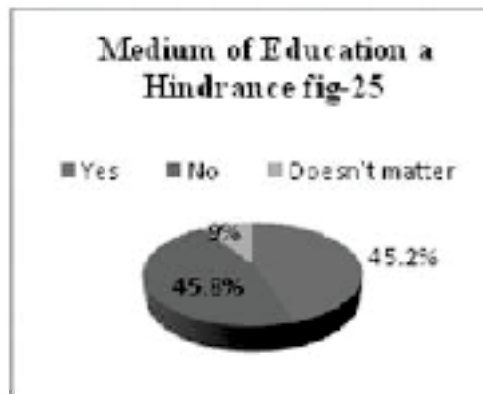
citizen. Who later on takes part in the development of a country. In this sense, what medium of language is used to teach to the students early in life is very important. It is universally accepted that, a child learns more when, he is taught in his own language or he is comfortable with. Keeping in this mind question was asked to the students and it was found that, 45.2% of the surveyed students were comfortable with the medium of language they were studying or studying with. 45.8% were not comfortable with it. To 9% it didn't matter what medium of language was used in their educational institution (fig-25).

Low Income of a Family

Income /Finance a Hindrance fig-26

■ Yes ■ No

33%

67%
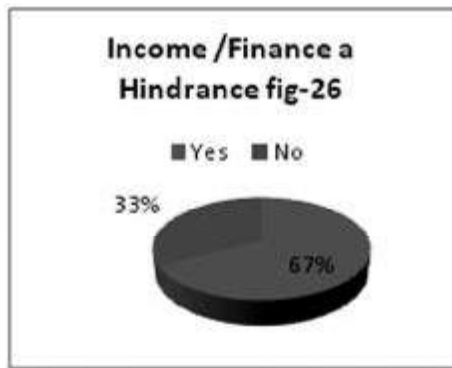
Income of a family indicates its social status and well being. Poor families with poor income are found lagging behind their counterparts in all the socio economic parameters of developments. Poor income or less opportunity of earning higher wages causes poverty among them. They are more prone to be affected by problems of malnutrition, deaths, unemployment, illiteracy, thefts etc. income is one of the factors for these poor families which causes their students to leave the schools in order to help their parents earn extra income for their families. When asked whether income ever caused constraints in their education 67% of the surveyed ST students responded in 'Yes' and 33% said 'No' to the question (fig-26).

Distance from High School and College

It is distance from the schools (High schools) many a times, discourages the students from going to the schools. In rural area, where proper infrastructure of transport and communication is lacking,

Distance from H. School caused constraints

s t u d e n t s

800
700
600
500
400
300
200
100
0

Yes   No   Not
Responses   Responded
fig-27
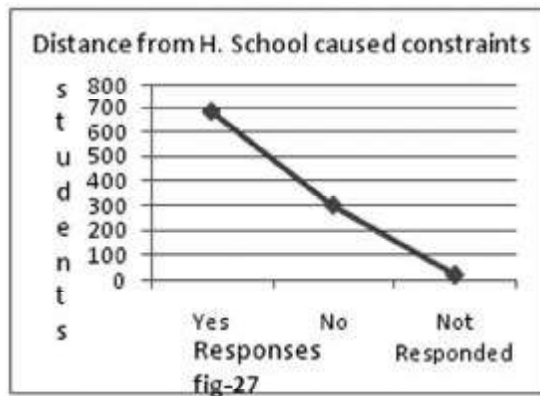
students are required to walk or commute to faraway places to go to the schools. That is actually responsible for the high dropout rates among the ST students who mostly reside in the rural areas. The drop-out rate gets higher with the higher class.

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There are lack of adequate number of high schools in the rural and interior areas to cater to the needs of the students there. when asked, whether the lacking of high schools in their areas or distance from their high schools had caused constraints to them in education. 68.2% ST students said yes. 30.1% said no. while 1.7% didn't respond to this question (fig-27).

Like school, the distance from the colleges also becomes a reason for high dropout rates and constraints in studies for the students in our country. Especially for those who live in the far flung interior areas. Well to do families are able to send their wards to distant cities for better education of their wards. But, the rural and the poor ones can't bear the expenses of sending their sons and

Distance from College fig-28

■Yes ■No

26%

74%
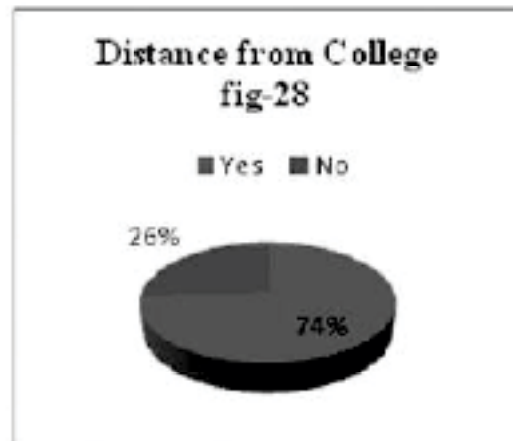
daughter to the cities where the living of standard and expenses are higher. Millions of students in India and thousands in Tripura come out from their areas to cities for the college education.

But, the distance of these colleges from their residences and the high cost of living there forces students the leave their studies midway. Those who succeed or continue with it have to face a lot of constraints on a daily basis. The survey conducted revealed that 74% of the ST students surveyed had faced difficulties due to this. 26% of them responded in negative to this question (fig-28).

Lack of Encouragement/Guidance at Home

Students need to be encouraged and guided every now and then. Encouragement and guidance at home and school inspires students to excel at their studies. This also keeps them interested in their schools and academic activities. Educated parents

Lack of Encouragement/ Guidance at Home fig- 29

■Yes ■No

37.6%

62.4%
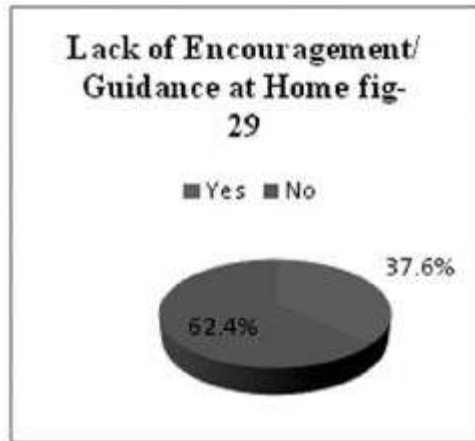
understand the importance of education. So they motivate their children for the studies. Whereas, the poor and the less educated parents are found less enthusiastic in this case. This lack of encouragement too is responsible for the low educational achievement among the poor and the ST, SC students. The survey conducted reveals that 37.6% of the surveyed ST students had faced constraints due to lack of encouragement/ guidance at home(fig-29). 62.4% had not faced any such problem.

Disturbed Family Background

A peaceful conducive family background with a sound economic support is what helps a student, grow in his academic and social life. But, owing to a disturbed family background many students are unable to continue their studies. This is one phenomenon, which is seen among the families

Disturbed Family Background fig-30

1000

500

0

ST Students

Yes   No

Responses
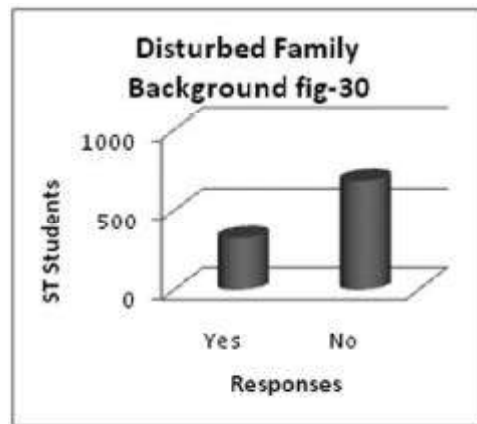
of different classes and status all over the world and in our country. The state of Tripura too is affected by this problem. The survey of the ST students revealed that, 31.8% of the surveyed ST students had faced hindrances in their studies due to this and had faced severe constraints at least once, during their life (fig-30). 68.2% were found not having such issue with them.

Lack of Interest/ Concentration

A vast majority of the children especially, belonging to poor families suffer from malnutrition India. Under nourishment is seen even among the children belonging to the middle class families. These
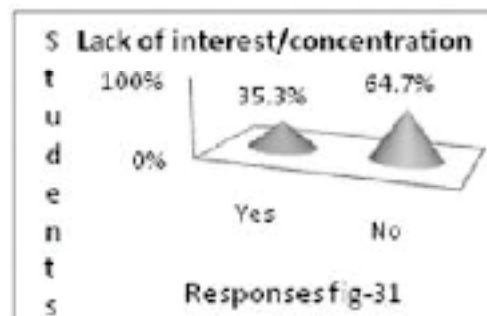
malnourished/under nourished children usually lack concentration at studies and are unable to compete with their peers at academics. This causes poor performance by them and failure at studies. Those who succeed to continue (barring few) do not get very good academic results. The data collected reveal that around 35.3% of the surveyed ST students had lack of interest/concentration at studies(fig-31). And that had hindered there studies and academic performance. 64.7% had no such problem.

Lack of Coaching/Private Tuition Facilities

Private tuition/ coaching facilities have mushroomed in india everywhere. People are forced to provide their children with extra coaching/ private tuitions in order to compete with the other children at studies. Students, who are unable to get these due to financial reasons or unavailability at their areas suffer and fall behind the other students who are facilitated with these coaching/ private tutions by their parents. The collected data reveal that 54.7% of the surveyed ST students face/ faced this problem. While 45.3% didn't have to face this situation (fig-32).

Malnutrition

Health is the most essential requirement for a man's success in his life. A healthy man is an asset to his society and the country alike. Countries around the world spend billions of dollars in order to improve the health of their citizens. It is because to develop a healthy and prosperous country a wealth of healthy people is required. Western countries such as America, Europe,

Malnutrition Reason fig-33
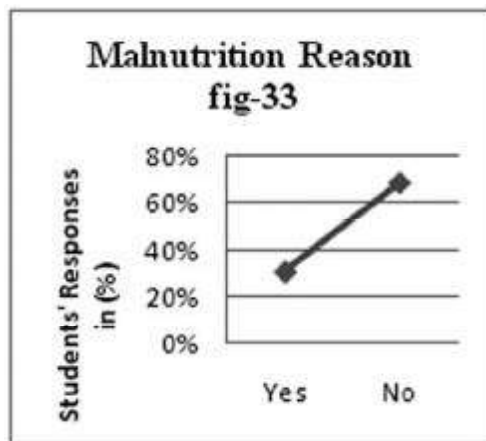
Japan and Australia have overcome many of the health issues, which still today are niggling problems in the developing countries like Pakistan, Bangladesh, Nepal, African Union and India. Problems like malaria, polio, dengue, high infant and woman mortality and mal-nutrition are found to be very common among these developing countries. These poor countries aren't able to provide 100% medicare to their people. A significant number of students ,who are enrolled in the schools or colleges face tremendous problems or drop out midway due to various social and economic reasons. Health reason is one of them. The data collected through survey reveal that 31.9 % of the surveyed ST students had faced constraints due to their health problems (malnutrition) at studies. 68.1% of them said they didn't have such problem(fig-33). Modern education reached late to these countries. Student enrolment in lower in the development countries compared to the developed nations of west.

Poverty

Child labour and poverty are big issues in developing countries like India. Even after 67 years of independence, India has not been able to rid itself of these problems. Almost a quarter of India's more than 1 billion population, live in extreme poverty. Many other fall under the border line category who if are not care may soon fall into the poor category too. In these families children are forced by their parents to work to support themselves financially and earn extra income. Girls are neglected and are not given preference for giving education. They are supposed to help their mothers in the domestic chores. Those who are enrolled for the studies discontinue sooner or later for the above mentioned
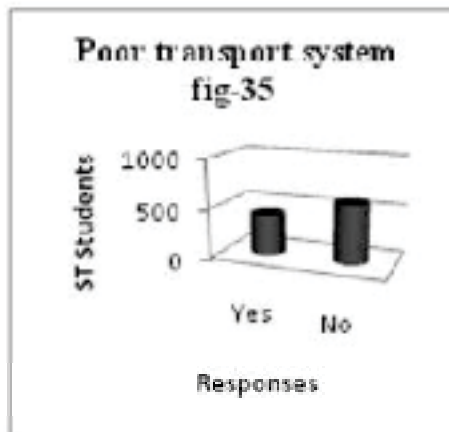
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reasons. Many who continue have to go through these nagging problems every now and then which hampers there studies greatly. 34.8% ST students of Tripura were found have had faced problems at their studies due to this. 65.2% students of them said they didn't have to go through such problem(fig-34).
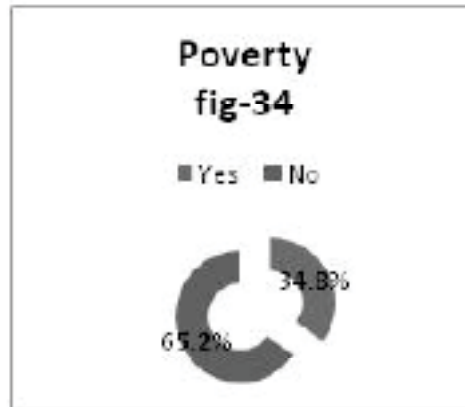
Poor Transport System

Roads are an essential requirement for a good transport and communication purpose. Roads are considered as the life line of

a country. Roads help in connecting the people and the areas with each other. A good network of transport system not only helps the governments in implementing their schemes and policies to the people on time but also help the people to avail those facilities. Lack of proper roads causes a lot of bottlenecks and problems on the way to development. It also creates problems to the student communities, working people and the people who need to travel to schools, offices in other areas in emergency . Students coming from the rural areas face this problem on a daily basis. Owing to the poor roads regular vehicle services are not found in their areas. So, this forces them to come out from their villages and stay in towns to continue their studies. Those cannot come to towns are forced to discontinue their studies. 41% of the surveyed ST

students of Tripura said their studies were hampered by the bad roads or they had faced problems due to the poor roads in their areas(fig-35). 59% of them had no such issue with them.

Poor Communication with Towns/Cities

As per the census report of 2011, only 1/3 of India's population resides in the urban areas. While, rest of the population are still reside in the rural areas. These rural areas are found wanting in information many a times due to a poor communication with the urban areas, where usually most of the offices of the governments are centered located. State and central governments of India announces and regulates several schemes for the benefit of the poor and rural areas. But, these schemes never reach to the intended people most of the time or the people do not get the proper information regarding these schemes due to poor communication facilities with the towns and cities. It has been observed that a large section of the poor and rural people do not hear or know about the schemes launched by the governments mainly because they are poor, uneducated and live in far remote areas. Lack of communication with the towns and cities have an impact on the student communities of these people too. Who would have benefitted with these schemes otherwise. 48.9% of the surveyed students said they had faced constraints at their studies due to this(fig-36). 51.1% said they had no problem regarding this.
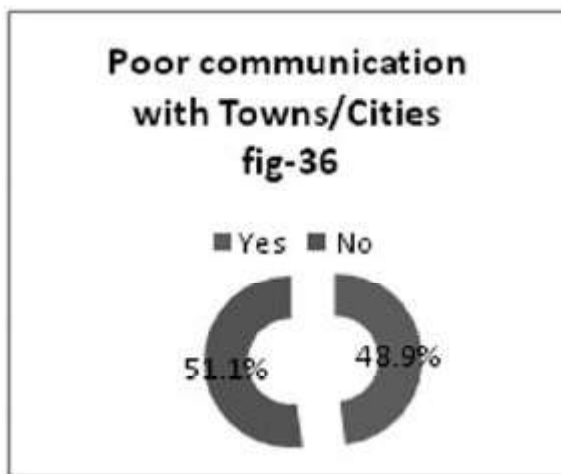
Lack of Mass Media at Home

Mass media (Newspaper and T.V.) are a good source of information. People get various information through these

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mediums. Government informs its schemes to the people through these mediums. Even an illiterate person gets to know many things through various T.V. programmes. Similarly a student learns through them about various issues pertaining to world and the country. Lack of T.V. and newspaper facilities cripples off a student from the world of knowledge and information. Since, in most of the tribal dominated rural areas of Tripura, the

Lack of mass media fig-37

■Yes ■No

35.5%

64.5%

newspaper facilities are not found the student communities of those areas are left behind in this regard. Several families do not even own T.V. which is the basic need of today's times. Compared to them those who have these facilities, their children are always in an advantageous position. Because, it keeps them in psychological advantage of knowing more. 35.5% of the surveyed ST students admitted to have faced problems due to this and said, they couldn't avail the government schemes meant for them due to lack of information (Newspapers/ T.V at home). 64.5% said they didn't face this problem(fig-37).

Lack of educational environment at Home/Village fig-38

550
500
450
400

Yes   No
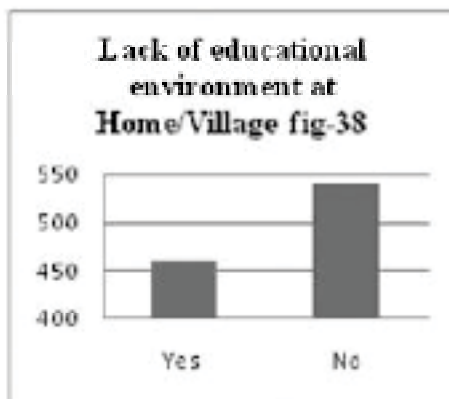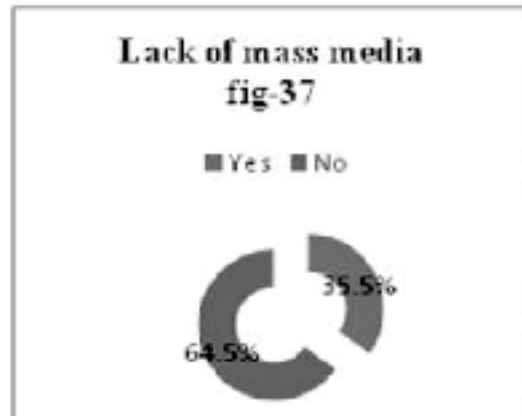
Lack of Educational Environment at Home/ Area

A constant support to the student at his home and an educational environment in the area where he resides always helps him progress at his studies. His progress at it is affected when he doesn't get such

an environment. It affects the student's mentality negatively. This is one of the main reasons found responsible for the backwardness of the tribal students. Tribal students do not get such an environment in their areas therefore do not understand the importance of education. That ultimately hampers their studies. Collected data reveal that 45.6% (456) of the Surveyed ST students faced this problem while 54.4%(544) of them had no such issues (fig-38).

Bad Company

A good company is what desired during a student's life. On the other had a bad company is an evil which destroys the life of the student. Many good students turn astray from their goal of education because they get into the company of the bad people. Students turn into smoking, drinking habits. Sometimes they become even drug addicts due to the bad company. Many students discontinue their studies due to the influence of their bad company. That's why a student always require a constant watch by his parents and teachers. Above all he requires a company of good people. 26% ST students of Tripura said their studies were affected due to the bad company they had (fig-39). 74% said there was no such problem in that front for them.

Findings and Suggestions

Due to bad company fig-39
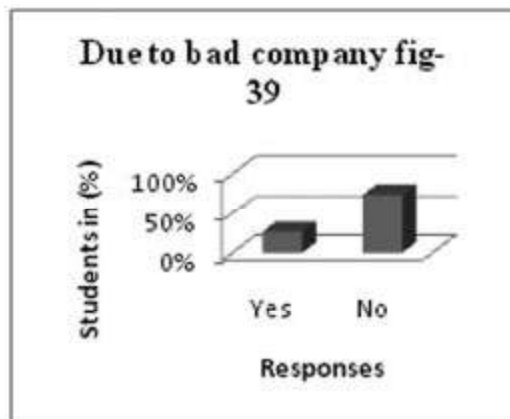
Education forms an important component of an individual and in a society's over all development. It is a fact that education brings a collective awareness in a society among the people, which in turn greatly facilitates their overall development. When we say, over all development, it means political awareness, economic growth, socio-cultural progress and progress of all

kinds which are required today. The reports of various government agencies, such as Census report of India 1991, 2011, Directorate of economics & Statistics, Govt of Tripura, etc reveal that considerable achievements have been made since last few decades in case of tribal peoples education(literacy) not only in Tripura but also in the country level. This is welcoming news.

But, it is to be seriously pondered that whether along with the literacy level of the ST people, significant or desired education level progress has been made or not. Because, literacy and education mean two different things. A mere increase of literacy rate should not suffice to the feeling of great achievement. As per the Ministry of Tribal Welfare Affairs, 2010, in all India level, 47% of the tribal people were still illiterate. In 2011 census report it stands at 41.04%. Although, the literacy rate of ST people in Tripura is said to be 79.05% (Directorate of economics & Statistics, Govt of Tripura, 2013-14 report) , which is no way a mean achievement, the same rate of success has not been made in case of achieving the higher education among them. The pass percentage among the ST students in all India level has been observed to be lower than the national average. The census report of India 2011, shows that along with Jharkhand (71.9%) and Nagaland (77.6%), in Tripura(89.7%) ST students who take higher education scored 50% or less. It is despite the fact that the largest proportion of centrally & state government sponsored programmes for tribal development are related to the single sector of education & the laws which provide compulsory & free education to all children between the ages of 6 – 14.

1. Past and present experiences tell that mere formulation of rules, policies & pouring in money do not guarantee 100% achievement in the field of education. More sincere efforts from the central and State governments are required to tackle this social problem. Analysis of data show that less number of teaching institutions and low income of the tribal families are not the only reasons for the low educational achievement of the Tribal people/ students of Tripura. Rather there are multi pronged issues, which are actually hindering the growth of the education among the ST students of Tripura. So, the aim of the policy framers and

government agencies should be to identify these issues or platforms which actually contribute into achieving the high education level among the people. These issues or elements are the ones which when not taken care of create constraints on the way to higher education. One such issue is the distant location of High (class x) and H.S. Schools (class xii) from the tribal areas. Careful observation of location of H. Schools in Tripura reveals that in a state level, at every 6269.489 people there is a H. School. But in case of ADC(Autonomous District Council) areas where the majority of ST people live, the ratio is 1 H. School per 8394.338 people. Similarly, in state wise, there is 1 H.S. School per 9372.237 people. Whereas, in ADC areas, it stands at 1 H.S. School per 23336.36 people. Distance wise there is 1 H. School per 17.903 sq km in the state. Which in case of ADC areas stand at 1 H. School per 51.313 sq km. The average distance location of H.S. schools in state is 26.76 sq km. The ratio in ADC areas stands at 142 sq km per a H.S. School. Government's objective should be to provide these schools as much closer to the tribal areas as is possible. The density of these schools per population and area should be increased in order to cater to the population demand and to reduce the hardship of tribal students. It would help the St students (especially girls), who many a times stop going to schools owing to the long distances of the school they have to cover on foot.

2. Another issue which cause constraint on the way to the education/higher education is the unavailability of the regular vehicle services in the tribal areas. This is a major issue not only for the ST students, but also for the entire tribal communities residing in the rural areas as a whole. The scarcity of regular vehicle services not only affects the common people but also greatly impact the education life of the tribal students, who have to travel to distant places on daily basis to attend to their schools and colleges. Many tribal students have poor attendance and high drop out rates due to this fact. The effort should be to provide the tribal areas with the regular vehicle services, which would solve the transport related hardships of not only the ST students, but also the common people as well.

3. If we look at the location of the colleges and other higher education institutes such as universities and medical colleges and technical institutes etc, we'll find that they are located at very faraway places from the tribal areas. The Tripura government's official record of July 2015 reveal that out of 22 general degree colleges, only 04 are located in the TTAADC area where Majority of the tribals reside. Other institutes such as, medical, technical, Law college and professional colleges are located either in Agartala or urban areas which are far away from the tribal students residences. This shows a disparity in the case of their location. Government's effort should be to provide the tribal people with adequate number of colleges, technical & other higher educational institutes in the tribal areas. That would greatly reduce the hardships of the tribal students who can't afford to go to the cities and towns to stay in order to obtain the higher education. It would help in their high attendance pass percentage also.

4. The light of education among the tribals reached quite late in comparison to the other groups of people in Tripura. The main reasons for that were the apathy of the erstwhile tribal kings towards their people and the far off remote location of the tribal homes from the urban areas. Today with the onset of development and improvement in infrastructure, the education scenario has begun to change. But it is to be remembered that so far it is mostly the second generation of tribal people who have seen the light of proper education. Their education level among them is significantly low. And due to their low education level the ST parents are unable to guide their children at home. ST students do not get good private coaching facilities in their areas as is found in towns. The lack of this facility, coupled with the low education level of ST parents, affect the performance of the ST students in the schools. Many lose out interest at studies and drop out from schools ultimately. Government should try to provide to the ST students in the rural areas with more coaching centres similar to Sarva Shiksha Abhiyan centres. School premises should be used during off time and days with the help of qualified unemployed youths to impart the coaching to the needy Tribal students.

5.   Lack of regular communication with towns abd distant location of tribal areas are major hurdles on the way to ST students' education. Governments spend crores of Rupees on the welfare schemes of ST people at central and state level, but, it is found that these schemes in many cases never reach the intended people. Most of the ST people remain unaware of the schemes launched by the governments. Lack of means of information such as newspapers in rural areas, and failure of governments or negligence of governments to properly advertise the schemes for the welfare of tribal students/people could be attributed to this. Governments should help and facilitate in the expansion of newspapers' outreach towards the village areas. It should be priority of the concerned department that along with launching the schemes, proper advertisement should be done at multi level and stages. Means of obtaining those facilities should be made easier. Unnecessary paper works should be avoided to stop the unwanted harassment of the innocent tribal people.

6.   Different education policy regarding the medium of education by central and state governments at teaching institutions is a cause of concern. It is roadblock on the way to students' education for it affects the performance of students to a great effect. In Tripura medium of teaching at schools is Bengali, in colleges, students are encouraged to study/write subjects in English medium, while in university English is the medium of teaching and learning. Due to this kind of complexity regarding the education policy, by the state and the central governments, students find it difficult to adjust, grasp, comprehend the contents of study and find it difficult to express themselves through writing at one or another stage. This hinders their academic performance. Efforts should be made by the governments and academicians to make the education system more flexible and student friendly in this regard and have a uniform education policy at all the levels(starting from schools) to attract and make the education system more students friendly rather than making it rigid & inflexible.

7. Like in all India level, the main occupation of the Tripura's people is cultivation. And like the national scenario the land

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holding of the state's people is very small. The primary data collected show that 70% of the surveyed ST students had 0.806 or less hectare of land only. Due to the small landholding the economic return of the people is meager in the state. Tribal cultivators at large are single or double croppers. They don't utilize the land to the potential. A significant portion of them grow crops only once in a year. Their participation in entrepreneurship activities is very low. Collected data reveal that 50% of the surveyed ST students' families income was below Rs 5000/- per month. And 65% of ST students' families' had their household income below or between the range of Rs 8000/- (if taken from Rs 0/- to Rs 8000/-) per month. This falls way below the recommended income value of US $ 2 per day. 34.8% ST students admitted of having to work to support families. All these economic and social hardships cause constraints on the way to ST students' education. Proper utilization of the land in the form of multiple cropping, production of crops more than once in a year, dry farming suited to the state's climate and soil during off season, alternative activities like pisci-culture & participation of tribal youth in activities other than agriculture are some of the ways to strengthen the hands of tribal people economically. Governments aim should be to target these areas and provide the ST households with proper training and easy credits to help them come out from their situation. This will help them to be economically sound . That would in turn help the ST parents support their children at their studies.

8. Earlier having big family was considered as an asset & norm. Previously when science in the field of medicine was still in the earlier stage of development, the infant and people's mortality rate was very high. People had more children to counter that. Having more children and large family provided security and advantage over the adversaries. But today with the progress in the field of science & medicine, the death rate among the people has come down significantly. Today, when the living has become much costlier and resources scarce, having large family is considered as a burden. Having said that, the collected data reveal that around 40.73% of the surveyed ST students were living with

6 or more than 6 family members. It is an established fact that large number of family members is one of the reasons of poverty among the people of India. With less economic opportunities in rural areas and meager income, it becomes difficult for the tribal families with large number of family to send each and every child to school. They are unable to bear the expenses of schooling.

9. Therefore, These ST parents of the state are found least motivated to send their children to school. A large section of tribal children remain backward in the field of education for this reason. The Tribal children initially start their schooling in the village schools (Junior and Senior Basic schools), but fall behind or drop out due to the unsupportive family and the surrounding circumstances. Governments should make available medical facilities in the interior areas also to improve the health status of the tribal people. It should explain the benefits of family planning properly to the tribal community in the state, if they want to increase the education level among them. In 1990's the govt of India had campaigned for having small families. This saw success mainly in the urban areas and to some extent in the rural areas. The change of attitude regarding this can be seen among the people of Tripura also. But, to a large extent the tribals of the rural areas are unaware of such things. The government authorities such as Doctors, health workers and local panchayat bodies should be entrusted with campaigning this matter with and in the tribal areas time to time. Topics related to family planning and their benefits should be included early in the school syllabus. Teachers should take pro active part in schools by teaching the matter regarding it.

10. In Tripura's tribal society, taking wine is not considered as a taboo as is the case with the non tribal society. It is considered as normal and part of the tribal culture. A tribal youth take up to drinking quite early in his life. He gets addicted to the habit of drinking easily due to the surrounding he gets. Every opportunity he gets, he spends it in drinking with his peers. This not only affects the social health of the tribal society, but also affects their mental health. Addiction to drinking wine takes the tribal youths away from education. It causes high dropout and poor pass

In Search of Quality

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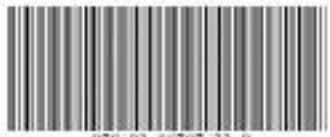
percentage among them. One of the aims of the governments should be to save the youths from the habit of drinking because, it is one of the reasons for the poor performance of the tribal people in general & students in particular in the walks of life in comparison to the other people. Social awareness programmes similar to the family planning should be done at all the levels in the tribal areas. Parents and youths should be discouraged to the drinking habits. Awareness regarding the bad impacts of drinking should be made through multiple stages through on regular and constant basis with the help of NGOs and the panchayat bodies. So that the youth who are the future of our nation do not get lost in these evil habits, but instead, co-operate and take active part in making the future, the nation we aspire to have.

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