

NGOs, Education and Tribes: An Empirical Study of Jharkhand, India

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ABSTRACT

Non-governmental organizations (NGOs) play a pivotal role in all necessary fields of the people, particularly those of the weaker sections of the society. It cannot be denied that some of the NGOs have been working for the cause of deprived people in almost all areas of deprivation, especially for their health and education. However, the maximum number of NGOs, the so-called non-profit organizations, has been involved in promoting their own interest rather than of the society. At this point, it is needed to examine the role of selected NGOs in tribal education from their viewpoints. This paper is based on study of the NGOs in imparting education to the tribal students.

Keywords: NGO, education, tribe, Itkithakurgaon, Bhagwanpur, Jharkhand

The collective responsibilities of the NGOs have played a pivotal role in the development of school education among the tribals. However, the educational situation of the tribals is a matter of attention, as they suffer the maximum degree of educational deprivation. The percentage of the tribal literacy rate has been very less compared to the other sections of society. This is due to the fact that the tribals have historically been isolated and suffered of centuries of neglect which has kept them away from their development in the mainstream and also the government programmes have not reached to them. It is cleared from the study of Ram which emphasized on the problems of availability of educational facility only to certain sections of the society. In his own words,

The policy has been in operation for about five decades (six decades) by now. The obvious question, then, arises about its working and effects on educational achievement of the weaker sections especially the SCs and STs....the various educational provisions made in the policy have not yet been properly implemented and their benefits reached to all the SCs and STs. There is only a small section of population of the

SCs and STs which has made considerable progress in educational achievement and improvement in its socio-economic status. Hence, providing various types of concessions to their education is justified on the grounds that the administration of education in the country is not entirely value-free or impartial and the tradition of education among SCs and STs is more recent in comparison to that in the general population (Ram 1995:102).

Another important point that has been made by Kundu (1984) in his observation is that the tribal education in India is beset with a multiplicity of problems, and under the existing policies and programmes on tribal development the attitude of non-tribals towards the tribals appears to be one of assimilation rather than integration. Little is being given to preserve their culture, more stress is being given to concessional provisions of education, and little attempt is made to equip them with knowledge and skills through special training so that they can compete with their non-tribal counterparts on equal terms. Also, little attention is paid to the development of tribal languages and culture. There is absence of special educational programmes for

the tribals, and the tribal schools are based on wrong principles.

Khurana in his article entitled, 'Approach to Education of Scheduled Tribes' has pointed out that in spite of all efforts to reduce the illiteracy among the Scheduled Tribes (STs), the gap exists because of their poverty and backwardness coupled with ignorance and lack of education facilities (Khurana referred in Ananda 2000:4-5). The UNICEF Report (1995) shows how social discrimination proves to be a barrier to the enrolment of tribal children in schools, as ST families live in colonies by a kilometer or more away from the main village. Even when a school in the village is in the walking distance, a feeling of alienation from the rest of the village and fear of discrimination has kept these children away from schools.

Hence, the best way is to make tribal people conscious of the various issues related to educational problems and their root cause, and it is needed to prepare them for self-help. In this aspect, the role of NGOs or voluntary organizations can only be of a catalyst to help initiate thought and action and then come out of the process at an appropriate time to make it really self-sustaining.

Research Methodology

The study has been carried out on the basis of empirical investigation of two villages of Ranchi and Deoghar districts of Jharkhand. The selection of the villages— Itkithakurgaon and Bhagwanpur was based on the largest concentration of tribal population. The research was exploratory in nature and has been pursued on the basis of primary and secondary sources of data. Out of 232 NGOs in the districts of Ranchi and Deoghar (11 Christian Missionaries and 221 non-Christian NGOs), 18 were selected for this study. The basis of their selection was their association with education of the tribal children and also social work activities for the socio-economic progress of the tribals as a whole in the studied villages and adjoining areas.

Review of Literature

The civil society organization in India is not a recent origin but has its root in the mid-to-late colonial period, in which three extensive kinds of civil activities were involved. First was the philanthropy

of the Christian missionaries, who built the schools, colleges, dispensaries, and orphanages. The second category was initiated by an Indian bourgeoisie that was greatly influenced by the Western liberal thought—leading to building of the schools, colleges, and hospitals, as well as an issue-based social reform regarding widow remarriage, improvement of women's social status, women's education, the practice of *sati*, and so on. These initiatives found very fertile ground in Bengal and thereafter the Western Coast in Mumbai (Bombay) and spread across the country. Mahatma Gandhi gave impetus to the third kind of civil society: activity based on voluntary action and movements such as *Harijan Sevak Sangh*, *Buniyadi Talim*, and the All India Spinners Association. Gandhi believed that voluntary action and constructing work, leading to the self-reliance of villages, was essential to resolve the problems of poverty, inequality and exploitation. Often these organisations were led by people who were also involved in the national freedom struggle as the members of the Indian National Congress (INC) under Gandhi's leadership. By the time of Independence of the country, the entire civil society arena was occupied by the INC and its affiliate organisations with Gandhian ideals (Jayal 1999: 129).

After Independence, the civil society landscape was occupied by the religious and Gandhian organisations working on a variety of welfare and development issue: health, education, village industries, handicrafts, training of government officials, etc. Their religious organisations focused attention on health and nutrition, famine relief, relief for refugees, and the like. The Gandhian groups, which occupied most of the civil society space, started getting government support and funding, became even organs of the state such as the *Khadi* and Village Industries Commission after Independence. Many of the Gandhian organisations across the country not seeking support were under the umbrella of the *Sarva Seva Sangh*, training volunteers for social action from ashrams based in remote areas of the country. These workers, called *sarvodayi*, constituted an important part of civil society spectrum. Many other Gandhians did not believe in institutional structure and preferred individual and group social action (Mahajan 2000:107). The most important among

these Gandhians was Acharya Vinoba Bhave, who led a movement called *Bhoodan* and urged voluntary donation of land by wealthy landlords for redistribution among the rural landless poor.

In the contemporary times, the NGOs have significantly altered the civil society space over the past three decades. This shift is strongly reflected in the changing terminology used to define civil society organisations—from 'voluntary sector' in the 1970s to the present 'development sector'. These NGOs clearly indicate the changing character of the civil society institutions and now work as professional organisations instead of the Gandhi-inspired voluntary efforts for social and developmental work. Some think that voluntary social action has serious structural and institutional limitations in meeting the objectives of sustainable development and contend that professionalism is required to achieve the objective of NGOs. The experiences of the milk co-operative movement led by Dr. Kurien, in establishing a highly successful Amul Dairy Cooperative gave a further fillip to this trend. The Institute of Rural Management in Anand (IRMA) was established in 1980 to build the capacity of young people for professional management of rural development programmes, policies, and institutions.

Later, in 1986, the Council for Advancement of People's Action and Rural Technology (CAPART) was set up by the government of India to provide financial and technical support to NGOs, considering them as a nexus in coordinating the emerging partnership between voluntary organisations and the government for sustainable development of rural areas. Similarly, Ekalavya was set up in the early 1980s in Bhopal, with an innovative technique, for improving education. Again, the Centre for Science and Environment (CSE) was established in the 1980s in New Delhi as a public interest research and advocacy organisation for promoting environmentally sound, equitable, and sustainable development strategies. This trend continued in terms of increasing number of professional NGOs, working in diverse geographical regions and such diverse fields such as community health, education, tribal development, women's issues, and the environment. The 1990s saw the growth of professional intermediary organizations, focusing on issues like capacity building, research, advocacy and networking. The Society for Participatory

Research in Asia (PRIA) in Delhi, with its wide, and strong network in more than 12 States, and the National Centre for Advocacy Studies in Pune are good examples of this trend (Pruthi 2006:82-83).

However, some of the NGOs, in the country, have been working as the landmark in the field of education. They are Nirantar, Aga Khan Foundation, MV Foundation, CINI ASHA, Namma Bhoomi, CREDA, Pratham, Nali Kali, Digantar, Agramee, Mukangan, Kanavu, Jeevan Shalas, etc. For Nirantar, education acquires a meaning that goes beyond imparting literacy and numeracy skills to women. It works with tribal community of the Banda district in Uttar Pradesh. The Aga Khan Foundation is essentially an umbrella organization, which funds different organisations to carry out its various programmes and has largely worked for the education. The importance of acknowledging the significance of other inputs, especially to establish the right of education and create educational opportunities for child workers, was driven home by the pioneering work of the MV foundation in Andhra Pradesh. The *Cini Asha* in Kolkata works for street children, those children living on railway platforms, and children of sex workers in addition to those in slums and squatter settlements and it provides them education. The *Namma Bhoomi*, a residential school and a field project of the CWC (The Concern for Working Children) at Kundapur in Udipi district of Karnataka, has been engaged in organising the working children and forming a children's panchayat, besides helping them to forge links for support.

The organization like Pratham has done stellar work with municipal schools in Mumbai and its emphasis, throughout, has been on strengthening the capabilities of government schools and helping children to cope with the burdens of learning. Similarly, the Nali Kali, in Mysore district of Karnataka, represents another effort to revitalise primary education by working with and training teachers in child-centered, activity-based and participatory teaching so as the school may represent a joyful environment. The Agramee experiment with the tribal children in the districts of Western Odisha clearly demonstrates that in a region where schools and teachers either do not exist or are only sporadically present, the only way is to work with the communities directly, base educational efforts on

their culture, lifestyles and language, be sensitive to their work and livelihood requirements, and train the teacher from the region and communities who would be trusted. The Kanavu (meaning ‘dream’) at Wayanad, the tribal-concentrated district of Kerala, was started as an alternative educational institution in 1993, by a walk-out, the writer and social activist K.J. Baby. The school does not just educate, it helps retrieve the lost tribal pried. Another case presents an alternative experimental venture called Digantar in Jaipur, Rajasthan that has made, over the last two decades, significant interventions in the philosophy of elementary education. As a part of the larger Lok Jumbish programme, the Mukhtangan in Rajasthan has shown how to work with tribes that have had little prior exposure to education (Ramachandran 2003). Finally, the *Jeevan Shalas* are schools run by the *Narmada Bachao Andolan* in the Narmada Valley. These have been started with an alternative vision to reach out to the tribal children of the valley and to provide them education that is relevant and meaningful for them (Narmada Jeevan Shalas 2000).

Discussion and Analysis

This part of the paper looks into the role of the selected NGOs, which have been working for the cause of the deprived people in general and the tribal education in particular in the districts of Ranchi and Deoghar. More precisely, the study investigates the kind of activities they have been engaged in and the extent to which these are satisfied with their own working patterns. The study is based on the selected 18 NGOs—9 from each district.

NGOs’ Satisfaction with their Working Patterns

Satisfaction is the most important part in the sense one works in a given social environment. Since almost all the selected NGOs were satisfied with the working pattern of their own organization, it is necessary to critically examine their working patterns and end results so as it may further help them to improve the styles of their functioning for the purpose for which these have been established. Obviously, the frame of references here is their working for educational betterment of the tribal children from the studied villages. But before enquiring into it, the study recorded their views on how could they contribute to eliminate the illiteracy among the tribals, particularly their children.

Table 1: Role of NGOs in Elimination of Tribal Illiteracy

Responses	Frequency	Percentage
1. NGOs can make the tribals aware about the benefit of education	3	16.67
2. The problems of the tribals can be understood by them, at deeper level, through the participatory approach	4	22.22
3. They can work as an agent to activate the process of schooling by providing the tribal children all basic facilities necessary for their education	4	22.22
4. They can involve themselves in providing education to tribal children through appreciating their language and culture	3	16.67
5. Through the collaborative attempt, NGOs can bridge the gap to eliminate the tribal illiteracy	2	11.11
6. NGOs can work through Anganwadi Centres and Self Help Groups (SHGs)	2	11.11
Total	18	100

Looking at Table 1, it is found that NGOs, with the help of government, can activate the process of schooling and make the tribal children to join school, by providing them all the basic facilities which are necessary for their education. They can make them aware about the benefit of education so that they would easily join the nearby school. It may be easier for them to better understand the problems of the tribals, at a deeper level, with the help of participatory approach. More specifically, by appreciating the language and culture of the tribal people, the NGOs can involve themselves in providing education to their children in an innovative manner so that they would not feel alienated from children of the other sections of society. Thus, through their collaborative attempt, the NGOs can also bridge the gap between the government’s efforts and the tribal community to eliminate the illiteracy, especially among the tribal children.

Many NGOs have been involved in providing

education, either directly or indirectly, to the tribal children in the Itkithakurgoan village. However, a fact cannot be denied that the maximum number of NGOs have been working on paper rather than in the field, especially in the Bhagwanpur village. Yet, for a better appreciation, the types of their work for tribal education are given below in Table 2.

Table 2: NGOs’ Activities for Tribal Education

Responses	Frequency	Percentage
1. Involved in tribal education through the scheme SSA (<i>Sarva Shiksha Abhiyan</i>)	2	11.11
2. Involved in Non-formal Education (NFE), Bridge course and the Anganwadi Centres	4	22.22
3. With the help of local people, made the government schools more accountable about tribal education	2	11.11
4. With the help of educated local people, provided education to tribal children by applying innovative and participatory methods	3	16.67
5. Involved in enrolment drive campaign and made the tribals aware about the benefit of education	2	11.11
6. Opened new schools in tribal areas	2	11.11
7. Provided sanitation facilities in schools and made tribal children aware of health and hygiene	1	5.55
8. Worked for street children, whether tribals or non-tribals	2	11.11
Total	18	100

It is interesting to note that the types of activities these NGOs are doing in the studied villages are found to be different in nature as the Table 2 has shown above. However, most of the NGOs are committed in the field of tribal education. They are mainly involved in the field of tribal education not directly but through the Sarva Siksha Abhiyan (SSA) and use to practice enrolment drive so as to make them aware about the benefit of education. These NGOs have also provided education to the tribal children through the Non Formal Education (NFE), Bridge Course and the Anganwadi Centres. In addition, with the help of local people, they have

been making government schools more accountable to tribal education, by using the maximum local resources in which educated people of this area are getting involved. For example, The Child in Need Institute (CINI), Ranchi has been making the tribals aware towards education and has worked for providing education to drop-outs tribal students from the various parts of the state. In other words, there are different ways adopted by the NGOs in providing education to tribal children in both the studied villages. The same are mentioned in the Table 3 given below.

Table 3: Ways of Providing Education to the Tribal

Responses	Frequency	Percentage
1. Providing education to tribal children with the help of government, private sectors and community	10	55.55
2. Taking classes through volunteers in government schools those who have already stopped functioning	1	5.55
3. Making education interesting through games, songs and flash card* (a learning aid)	2	11.11
4. Activating the process of education through Bal-Sansad and Bal-Mitra	1	5.55
5. Providing education through their organization’s schools and also extending supports by sending their own volunteer teachers for smooth running of government schools	4	22.22
Total	18	100

* A flashcard or flash card is a card that is used as a learning aid. One writes a question on a card and an answer overleaf. Flashcards can bear vocabulary, historical dates, formulas or any subject matter that can be learned via a question and answer format.

In fact, the different NGOs have different ways to provide education to tribal children. On the basis of above data, it is found that these NGOs have been involved in providing education to tribal children with the help of both the government and private sectors. For instance, Bhartiya Manav Vikas Seva Sansthan, Ranchi has worked in the field of education with the help of government and private sectors. The volunteers of this NGO take classes in those government schools that have

already stopped functioning. They make education interesting through games, songs and flash card. They activate education through the Bal Sansad (the Children’s Parliament) and the Bal Mitra (the Children’s Friends Circle). And they provide education with their organization’s schools and also extend supports for smooth running of government schools. However, a little more than 10 per cent of the sampled NGOs have been involved in the enrolment drive among the tribal children for the various schools found in both the studied villages, which hardly ensure the actual enrolment and retention of these children in different classes in the given schools.

Yet, all the NGOs covered under the study were not satisfied with the working pattern (s) of government schools situated in both the villages because the government schools, in their views, have not been able to provide satisfactory education to the tribal students. The main reasons behind this are the lack of motivation of government schools, teachers towards education and their absenteeism in the school. At the same time, the NGOs have also argued that teachers were not serious to provide meaningful education to the students in general and the tribal students in particular in the school, but they offered private tuition at home to the students from the same school. These days, the SSA makes special efforts in the educational development of the deprived sections of society by providing scholarship, free text books, and mid-day meals to all and bicycles to only girl students. This has been the state of affairs about education of children in the government schools, in spite of some commendable efforts made by the government. The data on attempt made for functioning of government schools indicates that 89 per cent of the NGOs had already made some attempts so that these schools would work for the educational development of children, especially the children from the deprived sections of society. On the other hand, out of selected NGOs, 11 per cent were not able to make any attempt because of their different fields of activities.

It is interesting to mention that the different NGOs have applied different strategies for sensitizing the government schools to solve the problem of education of the tribal children. Some of the strategies that have been applied by the sampled NGOs are given below in Table 4.

Table 4: Strategies Applied by the NGOs on the Government Schools

Responses	Frequency	Percentage
1. Organised seminars, workshops and gave training to BRP (Block Resource Persons), CRP (Clusters Resource Persons) and teachers in collaboration with government	4	22.22
2. Supported the SSA programme so as to reach to the larger sections of society in general and the tribals in particular	1	5.55
3. NGOs made the government conscious through their various activities about the tribal education and got their volunteers involved in this process	6	33.33
4. Provided training to instructors, made available the teaching-learning materials, got involved in the enrolment drive campaign, and made the mid-day meals scheme operative	2	11.11
5. By demanding facilities and lodging complain regarding problems of tribal education in the schools	1	5.55
6. Suggested innovative methods of teaching to the teachers of government schools	2	11.11
7. NGOS created the Parent-Teachers Association (PTA) and Children Club in the schools and spread the awareness through meeting teachers and community, and also involved SHGs to speed up the process to solve the problem of tribal education	2	11.11
Total	18	100

As indicated in the table, some NGOs have been active in organizing seminars and workshops, and giving the required training to BRP (Block Resource Persons), CRP (Clusters Resource Persons) and teachers in collaboration with government. In this regard, the CARE India has organized a number of seminars and workshops at the larger scale not

only in the Ranchi and Deoghar districts but in the entire State. Here is an interesting fact relating to the SSA programme that, despite being active role of the SSA, a very few NGOs have supported the SSA programme so as to reach to the larger sections of society in general and solve the problem of tribal education in particular. At this point, there is a question why NGOs have not supported government scheme? In this context, the secretary of the Lok Jagriti Kendra, Deoghar mentioned, "We are mainly focusing on the aspects from where the problems come. In the case of the SSA, most of the schools are doing good work, and the enrolment and the retention rates of the students have been increased in the last decade". Therefore, it is clear that even the NGOs are satisfied with implementation of the SSA programme. A larger number of NGOs have made the government conscious, through their various activities, about the tribal education and got their volunteers involved in the process of educating the students in the schools. This point itself represents that the whole system of government schools are not conscious so far as the various educational activities are concerned. Hence, the NGOs have to be involved in this regard. In fact, many NGOs have mentioned that they have provided training to the instructors of government schools and helped to make available the teaching-learning materials to the students. In this connection, the various NGOs have been involved in providing educational training to the newly appointed teachers, especially to the BRP and the CRP. So far as their claim to make the teaching-learning materials available to the students, they have just simplified the learning tools, such as Flash card, to make the process of learning interesting. Interestingly, not a single attempt has been made by these NGOs on the issue of medium of instruction, which are supposed to be made available in their local dialect. However, it cannot be denied that the NGOs have also played a key role in other fronts also, such as in the creation of the PTA, Children's Club and so on.

Educational Pattern of NGOs

We have seen briefly, the various kinds of role played by the NGOs, which distinguish them from the functionaries of the government schools in imparting education to the tribal children of the

studied villages. Here, we shall look at their direct involvement in imparting education to these tribal children. More precisely, we shall enquire into the educational patterns of involvement of the NGOs in educating the tribal children. The responses of the NGOs are given in the following Table 5.

Table 5: NGOs Patterns of Educating the Tribal Children

Responses	Frequency	Percentage
1. Concentrated, at the micro level, in making aware and motivating the people in general and the tribals in particular with commitment by applying different methodology	5	27.78
2. Applied different innovative methods, such as learning through maps and charts, discussions, and weekly test, which remained different from the government schools	3	16.67
3. Provided awareness about health and hygiene to the tribal children in the government schools so that they could take care of their own health	2	11.11
4. Adopted wholistic development methods through non-formal and vocational education to the school children	3	16.67
5. Took care of all needs and requirements of tribal children and gave emphasis on their personality development	3	16.67
6. Adopted and emphasized upon the teaching methods, at micro level, by imparting skills to the tribal children for self-reliance under the skill development programmes	2	11.11
Total	18	100

In fact, a large majority of NGOs, working in the studied villages, have responded that they are making tribal aware, but what are the ways? Here, the President of the Chetna Vikas, Deoghar replied, "We work on the basis of cause-effect relationship. Firstly, we try to find out their main educational problems interlinked with their other

kind of problems. Then, we act upon it and, hence finally, we are able to convince them by involving the local tribal leaders also". The point relating to the different innovative methods, such as learning through maps and charts, discussions, and weekly test, we have found a contradiction and overlapping statements. For instance, in the Itki village, the missionary schools have been conducting weekly test and organising discussion, but on the other hand, there is still lack of maps and charts in the schools. On the issue of providing awareness about health and hygiene of the students in the government schools, the Gram Jyoti has been working in the Deoghar district. Interestingly, in the Itki village, not a single NGO has been involved in making the students aware of their health and hygiene, unlike the missionary schools. Further, the Lok Jagiriti Kendra, Deoghar has been involved in the wholistic development of the tribal children, especially students.

The organizational activities, undertaken with the government support, definitely make extra effort towards imparting general education to the tribal people and their children. In this regard, we have ascertained and analysed views of the studied NGOs working for betterment of the tribals in the sampled villages. We have found that all the NGOs viewed that the organizational activities were necessary to realize the societal goal, especially the educational development of the tribal people. Yet, they had noted many problems existing in the tribal areas, which were different from those of others. They themselves had faced many problems or difficulties in educating the tribals as they came from different background and places. Some of the difficulties expressed by the NGOs are given below.

Table 6: Major Difficulties Faced by the NGOs in the Concerned Tribal Areas

Responses	Frequency	Percentage
1. Problem of language in the tribal areas, as they do not understand Hindi well	7	38.89
2. They do not want to send easily their children to school	3	16.67
3. The parents are alcoholic in nature	12	66.67
4. They do not come into contact easily, because they consider outsiders as 'others'	4	22.22

5. It is difficult to make them understand about anything because they are rigid in behaviour	2	11.11
6. There is always fear of MCC and Naxalism	1	11.11
7. There is severe problem of illiteracy, especially in older generations	5	27.78
8. Lack of awareness and motivation	7	38.89

There is severe problem of illiteracy, especially in older generations, and of language in the tribal areas. In fact, they do not want to send easily their children to school. It is because they feel alienated from other groups of people, as others usually do not give attention to the tribal children. Hence, at this juncture, they need teachers from their own community. Also, they do not come into contact easily because they think outsiders as 'others'. Interestingly, some NGOs have made the point that it is difficult to make them understand about anything as they are rigid in their behavior. But it is not true as we have seen in the tribal areas that they are very much understandable and cooperative; the only thing is that we have to make them convinced.

Then, the question is as what to be done to make them understand the importance of education and send their children to schools? There are many important activities to be done so far as educational development of tribes are concerned. In this context, the studied NGOs have expressed various views, which are given in the Table below.

Table 7: Views on Needs to be done for Improvement of Education among Tribal Children

Responses	Frequency	Percentage
1. To provide hostel facilities, uniform, stationary and more amount of scholarship to the tribal children	6	33.33
2. To make the tribals sensitized and aware by giving emphasis on preferential pattern, orientation, publicity, etc., which are necessary for educational system	5	27.78
3. To activate the SSA at the larger scale and provide health facility to tribal students	3	16.67

4. To consider tribal language as the medium of instruction at elementary education level, and appoint teachers from the tribal community and motivate them to work for their educational development	3	16.67
5. To make available the course materials in local dialect to tribal students	3	16.67
6. To make provision of computer literacy	3	16.67
7. To open more number of schools in tribal areas	3	16.67
8. To regularize the mid-day meals scheme	3	16.67
9. To make tribal more conscious and aware about the government policies and programmes	3	16.67
10. To develop basic infrastructure for educational requirements to tribal children	4	22.22

It is clear from the above table that there is a need to provide hostel facilities to the tribal students so that they are able to fully concentrate on education, because the tribals are mostly poor and they are unable to allow their children to attend in the schools. If not, at least the amount of scholarship must be increased urgently, because without it, it is difficult to afford the cost of their education. In this regard, a large number of NGOs have accepted the lack of basic infrastructure facilities in the schools, yet not a single NGO has answered why they do not work as pressure groups to pressurize the government on this issue.

Other issues are also equally important to accelerate the process of enrolment of the tribal children, such as, sensitization, publicity, awareness, and preferential pattern of imparting lesson to the pupils and generating orientation among them. This can, however, be possible only through collaborative efforts. In other words, the social capital formation among the tribal children, particularly students, is needed at higher degree so that all issues would be advocated and the related programmes be implemented. The fact cannot be denied that the SSA has made impact on regularization of the mid-day meal scheme and also to provide health facility to the tribal students.

In addition, there is also a need to use the tribal language as a medium of instruction at least at the primary level so that the tribal children may can join schools in large number and feel associated with the system. In this context, the course materials have to be written in the local dialect and the appointment of teachers are to be done from the same community, as is advocated also by the some NGOs.

The NGOs themselves are unable to act as pressure groups on the functioning of the government because they themselves have been facing the problem of insufficiency of funds. Even then, 67 per cent NGOs have tried their best to arrange some fund through the contribution of members of their executive body, volunteers of their organization, and the local people so that the educational activities among tribals might be continued. But 23 per cent NGOs have expressed their inability to work with inadequate fund for promoting education among the tribal children. But then, they take help from some SHGs so that the activities undertaken by them may not stop.

But in the case of availability of adequate funds, the NGOs have mentioned about many more important activities to be undertaken by them in the field of tribal education as is given in the following Table 8.

Table 8: Initiatives to be taken for Tribal Education

Responses	Frequency	Percentage
1. Establish special schools with hostel for tribal children by keeping in mind the innovative method necessary for their educational development	5	27.78
2. Work for dropouts girls and provide them vocational training	1	5.5
3. Making provision of infrastructural facilities with more number of teachers in the tribal language	2	11.11
4. Fulfillment of basic objectives of the SSA and Universal Elementary Education (UEE) by giving emphasis on the girls' education and of all children from the deprived sections of the society	1	5.5
5. Provide long term education, with vocational training, for self employment	2	11.11

6. Provide educational requirements such as uniform, stationary, and more amount of scholarship to the tribal students	3	16.67
7. Focus on more areas with all educational facilities	4	22.22

There are many key issues that need to be given importance for the educational development of tribal children. Here again, most of the NGOs have expressed their views opening more number of special schools with basic infrastructural facilities and educational requirements. Another important point comes out that there is a need to give emphasis on larger areas of tribal habitants, because most of the educational programmes and activities are only restricted to particular areas.

Support from the Sarva Shiksha Abhiyan (SSA)

The SSA operates with a number of expectations for universalizing elementary education as discussed earlier. We have already mentioned about the inadequacy of resources, especially the required funds with the NGOs for carrying their activities for promoting education among the tribals of the studied villages. The SSA also has been trying to impart the elementary education to all children between 6-14 years of age through the government schools as well as the NGOs. In this regard, we have found 56 per cent NGOs, which have been carrying out the various activities relating to promotion of education among the tribal children in the studied areas, have not accepted any financial support from government or from the SSA. The most important fact is that the NGOs supported from the SSA also were not seriously involved in carrying out their activities relating to education of the tribal children. The suggestions provided by the NGOs for the development of tribal education are given in Table 9.

Table 9: Suggestions for the Development of Tribal Education

Responses	Frequency	Percentage
1. More amount of scholarship and stationary must be provided	10	55.55
2. Make the tribal aware about the benefit of education at macro level with the help of community participatory approach	4	22.22

3. Make government officers aware and sensitize them to make government teachers accountable. Village level education would be fruitful for drop outs	1	5.5
4. Provide modern educational facilities and infrastructure to all schools located in tribal areas	2	11.11
5. Provide vocational training with hostel facilities	1	5.5
6. Tribal education should be provided at all levels, i.e., primary, secondary and higher education at larger scale	2	11.11
7. Problem of language and poverty must be solved	2	11.11
8. The basic problems of tribal education should be realized	3	16.67

Looking at the above table, we find that most of the NGOs (approx. 56%) have suggested and emphasized that there is an urgent need to provide more amount of scholarship to tribal students so that they could get enrolled and remain present in schools regularly without any hindrances because the maximum number of tribals are facing acute poverty. It is usually seen that the government programmes have not been implemented at the macro level. Therefore, it is also equally important to make them aware about the benefit of education, at macro level, with the help of community participation.

CONCLUSION

On the basis of above discussion, it may be concluded that the NGOs have proportionately been working satisfactorily in the field of tribal education. Despite many problems in regulating smooth functioning of the NGOs, they have worked in all aspects of human life. Some of the NGOs have already proved to be the milestone in their working patterns and been acknowledged internationally. However, the study has revealed that most of the NGOs are engaged in multiple activities rather than in any specific issue. They are, however, not able to make any everlasting impact on education of the weaker sections of society in Jharkhand.

The study finds that NGOs play a crucial role in the educational development of the tribals. However,

it is not activated and regulated at larger scale everywhere, especially in the countryside. It is well taken that they may not be directly involved in running schools, but they are indirectly making contribution through spreading awareness about the benefit of education, giving training to the school teachers, organizing Parents-Teachers Meet (PTM), and making visit to schools and villages to examine the educational progress of the tribal students. In brief, it can be said that the NGOs have been making efforts in the enhancement of tribal education.

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