

## Social Inclusion of Tribals and Their Contribution to Value Education in Indian Society

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### Abstract

Social inclusion of tribal communities in India is essential for fostering an equitable society that values diversity and cultural heritage. Despite constitutional safeguards and affirmative action policies, tribals continue to face socio-economic and educational challenges that hinder their full participation in mainstream society. This paper explores the significance of social inclusion in empowering tribal communities and highlights their contributions to value education. Tribal traditions, folklore, and ethical practices enrich moral education, environmental consciousness, and communal harmony, offering valuable lessons for contemporary society. By integrating tribal knowledge systems into formal education and policy frameworks, India can promote a more inclusive and holistic approach to value education. The study also discusses strategies for bridging the gap between mainstream society and tribal populations through inclusive policies, education, and community-based initiatives.

**Keywords:** Social inclusion, tribals, value education, indigenous knowledge, cultural heritage, education policy, community empowerment, environmental ethics.

### Introduction

The countries in the world are many, but the human race is one. Geographical boundaries are many, but the earth is one. The styles of living are different, but the struggle for existence is one. The minds are crores, but the peace of mind is one. This oneness is the quality of uniqueness. Which inspires us to think for the peaceful co-existence of all the citizens of the world. That's why we are tied to each other in the name of world brotherhood and respect the philosophy of Vasudhaiva Kutumbakam. That's why the United States has adopted sustainable development goals and fixed aims to achieve them by 2030. We need to involve the citizens of all communities irrespective of caste, creed, sex and nationality to achieve the millennium development goal to maintain peace and prosperity in the whole world. We not only dream but work together to make this earth free from hunger, poverty, diseases, disabilities and inequalities. So, sustainability should be the first priority of all the nations because sustainable development is the strength of the society. The social inclusion of tribals and their contribution to national development are the key points of discussion of this article.

- **Objectives:**
- To highlight the success stories of eminent tribal personalities.
- To identify the relevance of interdependence.
- To spread humanitarian values among societies
- To seek the cooperation of the academicians and social activists to convert the social liabilities into social assets.

- To grow respect for tribal culture.
- To create a positive attitude in the society for the tribal community.
- To strengthen our art and literature related to value education for social integration.

### **Review of literature:**

(Chowdhury, A. 2022) tries to focus on critical issues of tribal women's education such as location of the village, attitude of the parents, economic conditions, negative attitude to school children.

(Giri, D.K,2022, the statesman) tries to exhibit the uniqueness of the tribal culture and regard it for its progressive nature.

(Giri, D,2020) assessed critically the tribal art, culture and literature.

(Mahipal, B, 2010) tries to understand the tribal education system and the importance of tribal culture. The author tries to suggest content and methods of tribal education.

The culture of tribals is as old as the civilisation itself. Tribal people are developing day by day coping up with the time and situation. Their issues and challenges have attracted the attention of our country and inspired us to conduct research from time to time. Now it is time to recognise the contribution of tribal culture to national development.

### **Rationale:**

The author has studied so many articles on different tribal issues, but could not find any hearttouching article highlighting the contribution of tribal culture to value education. So, he took some initiative to gather information from different sources to prepare an article enlightening the richness of tribal culture and the importance of tribal morals contributing to value education. So, this article must inspire others to think and write in this new perspective which is the real social strength of the present century.

### **What is a Tribe?**

A tribe is a social division in a conventional society. It consists of families linked by social, economic, religious, or blood ties, with a common culture and dialect. A tribe possesses certain features and attributes that make it a special distinctive cultural, social, and political entity. Tribes are known as 'Adivasis' in India. Article 366 (25) defined scheduled tribes as "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". The constitution of India has recognized tribal communities in India under 'Schedule 5' of the constitution. This Constitutional reorganisation has given them the name 'Scheduled Tribes'. There are around more than six hundred distinct tribes in India. The major tribes in India are Gadaba, Santhals, Bathudi, Gond, Juang, Kolha, Munda, Paroja, Saora and Shabar etc. The total population of Scheduled Tribes is 10.43 crore as per the Census 2011 which accounts for 8.6% of the total population of the country.

### **What is Culture?**

Culture refers to a set of patterns of human activities within a community or social group. It is a symbolic structure that gives significance to such activities: Customs, laws, dress, and social standard. It takes into accounts different aspects like conducting marriage, observing festivals, ritualistic practices and funeral activities etc.

### **What is Value Education?**

The meaning of Value Education is to teach worldwide values. The purpose of value education is the development of the persona of the learner. The achievement of all-round development is only possible through value education. Value education causes all other development such as physical development, emotional development, moral development, social development, spiritual development and national development. Value education teaches values of life, values of character, values of social contribution and values of spiritual attainment. It teaches good manners and responsibility towards citizenship. It teaches the way of thinking and the art of living to get peace of mind and prosperity for the community. It develops the quality of judgment to know what is wrong and what is written. Let us try to find the effect of values on the life and culture of tribal people.

### **Social inclusion and value education:**

Inclusive education is the best form of modern education. It promotes appropriate education for greater social inclusion. Social inclusion is highly essential for the reconstruction of our experiences to form new knowledge. Tribal culture possesses a great amount of indigenous knowledge which can rightly be explored through social inclusion. Social inclusion means active involvement and social integration without any kind of discrimination or man-made opposition to full participation in social activities. Inclusion can be achieved only through the spread of value education because the principles of values consider humanitarian concerns for the establishment of social inclusion of the tribals in the larger society. There are so many tribal personalities in India who have contributed their best to all the fields of development in society starting from education to politics, literature to architecture, social work and social reform. It is our responsibility to bring those personalities of tribal communities who can influence the whole country to respect the tribal culture and recognise their contribution to value education and social inclusion.

### **Advantages of social inclusion and value education:**

- a) Empowerment of the tribe to face the challenges.
- b) Capacity building of differently abled tribals for success.
- c) Opening of new ways and means of sustainability.
- d) Taking care of the dignity of the underprivileged
- e) Protecting the rights and interests of the marginalised.
- f) providing privileges to the underprivileged groups.
- g) Developing a sense of superiority among the tribals.
- h) Encourage the peaceful coexistence among the tribals and other groups in the society.
- i) Recognising the cultural uniqueness of different tribal groups.

### **Needs of value education for social inclusion:**

- a) Value education for Moral Development,
- b) Value education for Cultural Development,
- c) Value education for Social Development,
- d) Value education for All-Round development,
- e) Value education for Solving Conflict,
- f) Value education for the Development of Democratic qualities,
- g) Value education for Co-operative living

### **Incorporation of Values in School Curriculum Through Tribal Culture:**

Values are an invaluable wealth of the culture. The culture of India has originated from tribal culture. We can preserve Indian culture by preserving tribal culture. A few initiatives have been taken to incorporate some tribal stories in our school curriculum. Topics like “Atithi Satkar”, “Semane Ama Bhai Bhauni”, “Birsa Munda”, “Baba Tilak Majhi”, “Pahadara Dak”, “Sahid Laxman Nayak” have been included in our school curriculum. Our curriculum experts and syllabus committee should try to touch the success stories of the tribal people of the contemporary decades. It is a matter of pleasure that thousands of tribal citizens are rendering their services to this country. If we can highlight the struggle and the success of those great tribal personalities of the current time, it would be a valuable source of inspiration and information for the lakhs of our tribal students. If the emerging academicians and scholars belonging to tribal communities come forward to lead their communities not only politically, but educationally and culturally, influencing their successor, the inclusion of tribals in the mainstream would become a reality.

### **The Sadhana of Ekalavya- a Story of Values:**

Ekalavya was the most powerful archer in the world. This great tribal character of Mahabharata had a strong sense of concentration born out of a high level of devotion to his Guru Dronacharya. His adherence and determined efforts made him so learned that Acharya Drona was surprised to see his archery and fixing of aim at the destination. This is the most influential mythological story of tribal values to prove the divine potential of the tribal disciples. He contributed his values of Guru Bhakti dedicating his thumb in the form of Guru Dakshina which is the rarest sacrifice of a student for his Guru.

### **Value Education in Tribal Culture:**

Values are not bookish property but rather cultural property. The tribal people usually reflect higher values in their cultural practice. We can analyse them here in brief as follows.

### **Understanding the value of nature:**

The tribal people respect and worship nature which is a geographical duty of the citizens. They don't harm the trees and forest during different tribal festivals which is a symbol of conservation of nature. They worship the soil, the trees, the forest, which are the real sources of energy. To worship means to know the importance of contributing aspects. We should learn the love for nature from these tribal people. Understanding the value of Agriculture. The tribal peasants do not use any pesticide and chemical fertilizers in their fields. Which practice is ideally followed by modern farmers to protect the soil. The Tribals are fond of agriculture, some of them make settled cultivation and the others prefer shifting cultivation. We have to guide them towards the agricultural universities. We should take their support to preserve the traditional ways of farming.

### **Marriage System Highlighting Values:**

The groom's family gift something to the bride's family in the form of cash or cattle while accepting a girl's hands in marriage. It's a strong message against the dowry system. It is found in the Paroja community, that a man can marry the widows of his deceased elder brother and deceased wife's younger sister. Remarriage of widows, widowers and divorces are permitted in their society. This kind of social practice possesses higher social values. The Saora people practice also sororate and levirate customs of marriage.

### **No Gender bias in the Tribal Community:**

We can find no gender bias or gender discrimination in the tribal community. The tribal women are equally efficient and engaged in their occupation. In the Saora community, the women's rights are well protected for

example: - A notable feature of the Birinda is that a woman from birth to death belongs to her father's birinda. Her Birinda membership doesn't change even after her marriage. This is definitely a feature of women's rights followed by the tribal community.

### **Practical Training Imparting Values:**

The tribal people love their children very much. They try to educate them in their own ways. The children in tribal communities' trend in different practical activities like swimming, climbing trees, tracking hills, escaping from wild animals from their childhood days. These skills are taken as skills of adventure in the modern age. It helps them in their professional life in the future. It becomes easy to prepare their fields, build their houses and protect them from wild animals. It develops different emotional qualities like self-confidence, problem-solving, and decision-making, which is highly essential for value education. Ideal social setting imparting values.

The tribal people cooperate with each other in solving their problems and at the need of hour which is an ideal principle of peaceful coexistence. In some tribal communities like the Saora community, if a wife proves to be barren, her husband may marry another woman or adopt a child. The experienced ladies help their pregnant women as a mead wife at the time of delivery. They celebrate different religious festivals in different agricultural seasons, which shows their harmony and attachment to one another.

### **Eminent personalities from tribal community:**

#### **Draupadi Murmu: First tribal president of India:**

The brightest example of super inclusion and social inclusion is known other than Her Excellency Madam Draupadi Murmu, the 15th President of Independent India. How a clerk, a teacher, a politician, or a lifelong public representative could convert her isolation into the silence of meditation to overcome all evil conditions through her continuous struggle is nothing but the strength of the Indian tribal culture which is highly regarded for super inclusion and social inclusion. We can learn how to win over all the evil situations and crises in our social lives from this eminent tribal personality. Her life is a combination of spirituality and education. Though she lost her husband, sons, mother and brother in different circumstances still she is a follower of Brahma Kumaris. Her great social relationships and leadership quality made her a political leader in the form of councillor of Rairangpur Nagar Panchayat, MLA from Odisha Legislative Assembly between 2000 to 2009, minister of state for commerce and transportation from March 2000 to August 2002 with independent charge, and Fisheries and Animal Resources Development from 6 August 2002 to 16 May 2014, first woman to become governor of Jharkhand from 2015 to 2021, the first president of tribal communities in 2022. Madam Draupadi Murmu leads a spiritual life and takes Sattwik Bhojan which needs to be followed by all of us. She sits in meditation which usually helps in building a spiritual base. She has overcome different hardships throughout her life and successfully converted her loneliness into the silence of meditation. Madam Draupadi Murmu is the most powerful personality and an exemplary character to encourage the young tribals to develop a spiritual base for success.

#### **Padma Shri Tulasi Apa- the Worshiper of Value Education:**

Moral education is more valuable than formal education. Many of our predecessors were illiterate but not uneducated. Padma Shri esteemed Tulasi Munda was once a child labourer in the mines, who had no formal education. She belongs to the Munda ethnic group of Adivasis in our state. She had started an informal school for children in the veranda of her home. Later, she started the Adivasi Vikas Samiti School; the school provides



education up to the class 10 standard for more than 500 boy and girl students every year. The school has increased the level of education and standard of living in the area. She has educated more than 20,000 children in our country. She has also helped the government in establishing 17 schools for both primary and secondary education. It was possible because of her meeting with so many social activists like Ramadevi Choudhury, Nirmala Deshpande, Malati Choudhury and Acharya Vinoba Bhave, who taught her the value of education and value of life. So let the tribals, even the illiterates, be their own leaders.

#### **Birsa Munda the eminent freedom fighter:**

Birsa Munda was a famous tribal leader who contributed his best to the freedom movement of India. Though he was deprived from formal education still he fought against the superstitions that prevailed in the tribal community. He united the tribal people and inspired them to save the country from British rule even at the cost of their life for the sake of the land. The Ulgulan movement led by Birsa Munda was not only against the Britishers but against the local landlords who exploited the innocent tribals both by labour and land, wages live with their social rights and dignity. However, the spiritual enlightenment of Birsa Munda and his obligation for the Dharti Aba is a symbol of worship of nature and saving the earth. This is how Birsa Munda was a great source of inspiration not for the tribals but for the entire country. Birsa Munda passed away on 9th June at Ranchi jail and sacrificed his life for this country. Govt. of India and different state Govt have established various educational and social institutions in the respect of this eminent tribal personality. We can find Birsa Munda Tribal University in Gujarat, BIT, Sindri, Birsa Munda Vanvasi Chattravas, Kanpur, Birsa Munda Airport at Ranchi, Birsa Munda International Hockey Stadium, Rourkela.

#### **Mohan Charan Majhi: a grassroots leader touching political height:**

Tribal people have their own strengths. We need to improvise and utilise them. We can take the example of the tribal leader of Odisha who made his journey from the village Sarpanch of Raikala Panchayat from 1997 to 2000 to the Chief Minister of Odisha. He has been secretary of the tribal wing of the state unit of BJP since 1997. He proved that real leadership starts with educational services. So, he served as a teacher in a private school Saraswati Shishu Mandir in Jhumpura. He represented the people of Keonjhar in the Odisha Legislative Assembly from 2000 to 2004. Then he won his second term of election in 2004 and served as deputy chief whip of Govt from 2005 to 2009. He acted as chairperson of the public accounts committee in the state from 2022 to 2024. He was sworn in as chief minister of Odisha in 2024.

#### **Giridhari Gamango:**

Odisha is the land of sixty-two types of tribal races. Many tribal leaders have proved their excellence in this holy land of lord Jagannath. Giridhari Gamango was one of those who served as Chief Minister of Odisha in 1999 for a short period from February to December.

#### **Hemananda Biswal: First tribal Chief Minister of Odisha:**

Hemananda Biswal was another tribal leader who served as 1st tribal Chief Minister of Odisha for two times from December 1989 to March 1990 and again from December 1999 to March 2000.

#### **Girish Chandra Murmu an ideal administrator:**

He was the 1st Lieutenant Governor of the Union Territory of Jammu and Kashmir. He is currently working as Comptroller and Auditor General of India. He had a Master of Arts in Political Science from Utkal University and an MBA from the University of Birmingham. He got IAS in the year 1985. He is the chairman

of the United Nations Panel of External Auditors and the Asian Organisation of Supreme Audit Institutions, and also the external auditor of WHO. He had exercised the role of relief commissioner, Managing Director, and Joint Secretary of the Gujarat Home Department.

### **Raghunath Murmu the tribal legend:**

Raghunath Murmu is a famous Santali writer who developed the Ol Chiki script in which the Santali language got its own literary identity. Before his attempt to develop a script, Santali people have no writing script. A Santali language book Horh Sereng written by Raghunath Murmu was published in the Ol Chiki script. His 1st play Bidu Chandan was published in 1942. From this exemplary discussion, it is proved that the social inclusion of tribal people in India is accelerating its speed in all the fields of social and educational development. So many success stories are hidden which needs to be explored and brought to the public notice to encourage and inspire the young tribal scholars to prove their excellence and serve the country with their great contribution to our culture and sculptures, art and architecture, science and politics.

### **Bhima Bhoi and Spiritual Values:**

Bhima Bhoi was an eminent saint and a poet of the Kandha community in Odisha. He was a famous follower and propagator of Mahima Dharma. Though he was visually challenged still he could enlighten the whole world through his divine spark. His famous quote “Witnessing the plethora of plights on earth how one could bear with; let the world get redeemed at my cost” is perhaps the best source of inspiration to inculcate humanitarian values. So, the analytical outcome of this valuable article justifies that the culture of India is rich due to the contribution of tribal culture to the value education of in this great country.

### **Arjun Munda: the tribal chief minister of Jharkhand:**

Arjun Munda is another tribal figure who has proved himself as an efficient politician discharging his duties as an MLA and MP and as the Chief Minister of Jharkhand which is an example of super inclusion.

### **Dilip Tirkey: an eminent Hockey star of India:**

Padma Shri Dilip Tirkey is another Hockey Captain, politician and sports administrator. His representation in 3 Olympics is a milestone in history and his personality is a symbol of Super inclusion.

### **Contribution of the Lakra family to sports:**

Indian sportsman Birendra Lakra, his elder brother sportsman Bimal Lakra and his sister Asunta Lakra are the glories of India and the source of inspiration for thousands of Indians and showed how three members of a tribal family could represent a country with great pleasure and potential.

### **Significant initiatives for social inclusion:**

Social inclusion or social equity is essential to achieve the sustainable development goals. The contribution of tribal people for the achievement of sustainable development goals need to be studied to utilise their resources and natural knowledge for scientific research and the preservation of cultural heritage to multiply the strength of society. We can take so many ideal initiatives in this regard to utilise the tribal human resource to achieve the sustainable development goals.

Three pillars of sustainable development are economic, social and environmental attempts for philanthropic development. The social aspects of sustainable development largely depend upon humanistic management to convert the social liabilities into social assets for sustainable development. It is to ensure that every

marginalised group is a part of the efforts for sustainable development no weaker section should be left behind from the mainstreaming process in this journey for sustainable development with the proper utilization of the modern science and technology we have successfully managed empowering the tribals to play their roles in the national development. Every University should have a special department of tribal welfare to translate the National and International gleams into ground realities of achieving sustainable development goals at the grassroots level.

The humanistic management system needs to initiate the following social development programmes to make the tribal talents as assets for the society and the Nation as well: -

### **1: - Digital literacy programme:**

Digital literacy has become a part of the requisite qualifications for almost all the jobs in the current time. But unfortunately, we could not have ensured the connectivity of the internet in the remote areas, for thousands of tribal learners are deprived of online education. They lack the skills for various digital applications relating to applying for jobs, gathering data, seeking information, protecting individual details and participating in different National and International programmes. So, we need to facilitate computer aided learning to promote digital literacy among the tribal people.

### **2: - Legal awareness campaigns:**

There are so many laws, rules, and guidelines, protecting the rights of the tribal people. But the tribal people are not aware of the details of those functionalities which would benefit them so we should make elaborate arrangements for the legal awareness of the tribal people. We need to teach them how to apply for loans, admissions, jobs, scholarships and information so that the tribal welfare schemes and programmes would be more beneficial and comprehensive for these innocent people.

### **3: - Training for leadership:**

Training for leadership is essential to create tribal leaders for tribal people. Leadership should not be limited within the political parties; educational leadership and social leadership are more essential and beneficial than political leadership because this educational and social leadership would strengthen tribal empowerment and tribal participation at large. It would be easier for government and other welfare agencies to reach them through these local leaders. We can better convince them to be a part of the journey of sustainable development.

### **4: - Training for adventure:**

It is a matter of satisfaction that most of the tribal people are adventurous. They are acquainted with different advanced and courageous skills of life such as climbing trees, swimming in the river, controlling the wild animals, working with great stamina and observing the effect of nature on life in agriculture. These skills are the requisite skills for many occupations like that of the forest officer, zookeepers, rapid response, team members, army commanders etc. So, if we can properly mobilize these naturally active human resources and give them the responsibility of social leadership, it would be easier for us to convert the social liabilities into social assets.

### **5: - Training for enhancing communicative skill:**

Tribal people need to be encouraged to learn multiple languages for better communication if we can train them in different developed languages, they can communicate their problems, demands, feelings and experiences



to the social activists and government officers to accelerate the development programmes we can know a lot of things relating to their cultural life, social customs and the indigenous knowledge of dealing with the nature. So ideal initiatives must be taken to enhance their capacities in using different modern languages for effective communication with the external world. The learned people established in different responsible positions should be invited and involved in uplifting the rest left behind to achieve sustainable development goals.

### **Establishment of Vocational Rehabilitation Centres for Tribes:**

Education becomes meaningful when it provides a livelihood fulfilling the economic aim of education. Only a prestigious livelihood can prevent them from being in isolation, away from modern society. There should be provision for the admission of tribal persons in different vocational trades, which would provide them sufficient employment opportunities in the rural areas. Their physical strength and job interest should be given due place in the selection process. These vocational rehabilitation centres would be able to address the need of the hour to reduce rural poverty and unemployment. It must try to integrate all the poverty alleviation schemes of both the State Governments and the Central Government coming into force from time to time. These centres should have proper liasoning with the corporate sectors to create immediate employment opportunities after the completion of the vocational training. So that it would change their standard of living and social status in the 21st century. It would definitely be helpful in humanistic management and the achievement of sustainable development goals.

### **Govt initiatives for social inclusion of tribals:**

1. The Prime Minister of India has launched a mission for the social inclusion of tribals in the name of Pradhan Mantri Particularly Vulnerable Tribal Groups (PM-PVTG) for the improvement of socioeconomic status of Vulnerable Tribal Groups in November 2023. The union budget has allocated Rs 24000 crores for the aforesaid purpose. The facilities available under this scheme are health and sanitation, education, nutrition, safe housing, and clean drinking water.

### **2. PM JANMAN:**

PM Janjati Adivasi Nyaya Maha Abhiyan was launched in 15th February 2024 to protect the endangered tribal groups. It provides support services to the vulnerable tribal groups. It spreads over 22544 villages of 220 districts of 18 States and UTs. It aims at ensuring safeguard to tribal communities, preserving their valuable cultural heritage and mainstreaming them in the larger society. It aims at ensuring socio economic empowerment by bridging the communication gap between the concerned schemes and their beneficiaries.

### **3. Sankalp se Siddhi- Village and Digital connect drive:**

There is an apex organisation TRIFED (Tribal Cooperative Marketing Development Federation of India) which deals with the promotion of socioeconomic development of tribal people in India. So, it endeavours to create markets for tribal products all through the country. The income-generating trades of the tribes like pottery, tribal paintings, tribal textiles, and metal crafts. TRIFED functions as a facilitator and service provider to sell their product. The tribal people are exposed to knowledge, tools, and information as a result of the marvellous attempts of TRIFED. It works for the capacity building of the tribals and forms tribal SHGs for their women's empowerment and economic growth.

### **Educational transformation for social inclusion:**

Govt. has taken so many initiatives to impart, spread and transform the education of tribals in India. Let us have a brief discussion regarding all those Govt. initiatives here under

### **Digital transformation in tribal schools:**

MoU of Ministry of tribal affairs signed with Microsoft to bring digital transformation in schools like Eklavya Model Residential Schools (EMRS) and Tribal Welfare Ashram schools. It is expected that if the tribal youngsters are well acquainted with digital world, it will be helpful for the tribal community to cope with the changing world because in this age of social media social inclusion without digital inclusion is difficult. The result of e-governance can be reached to the tribal community, if the tribal people themselves are digitally empowered. It is expected that Artificial intelligence has become a part the academic curriculum of those schools. All EMRS schools have their digital education who trains these tribal children both in English and Hindi language to use different apps on their computers. Teachers of these schools are expected to be trained phase-wise for developing their productivity skills in the apps like Microsoft 365 Office and different AI applications in teaching.

### **Reservation Policies for tribals for social inclusion:**

Govt of India has made provisions of reservation for the STs in different sectors as follows

- a) There are 7.5 per cent of seats reserved for STs in civil posts and services in direct recruitment
- b) and promotions.
- c) In higher education 7.5 percent seats are reserved in Central Government funded institutions.
- d) There is reservation of STs in Panchayats as per article 243 D
- e) In article 330 there is reservation of STs in the House of people.
- f) In article 332 there is reservation for STs in Legislative assemblies of states.

### **Conclusion:**

It is our duty to preserve and conserve our tribal culture. We should include the rich cultural values in our school and college curriculum so that the world can observe the contribution of tribal culture to value education. The tribal culture should not only be limited within the tribal museum rather it should be reflected in the public life. It is an urgent need of the hour to ensure the fullest participation of the tribal communities in the development process of all the countries in the world. If the tribal people are efficiently managed, fundamentally strengthened optimistically employed and faithfully given the leadership, achievement of sustainable development goals will come true within a few years. Now we the academicians, the educationist, the industrialist, the policy makers should join our hands to empower our numerous tribal brothers and sisters, the real heroes of this century to accompany us in our journey for sustainable development.

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