

# “From Classrooms to Global Opportunities: A Critical Study of Tribal Education Interventions in Madhya Pradesh”

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## Abstract

The research undertakes a critical analysis of the policy framework and on-ground efficacy of key central and state government schemes for tribal education in Madhya Pradesh. Despite a robust architecture of interventions—including Eklavya Model Residential Schools (EMRS), Pre-Matric and Post-Matric Scholarships, the National Fellowship Scheme, and the National Overseas Scholarship (NOS)—persistent disparities in educational outcomes and socio-economic empowerment among tribal (Adivasi) communities necessitate a thorough investigation. This study moves beyond enrollment statistics to critically evaluate the translation of policy intent into tangible impact and its role in fostering genuine empowerment.

Three primary objectives guide the research: first, to critically assess the implementation and impact of the EMRS, Pre-Matric, Post-Matric, NOS, and National Fellowship schemes in the tribal districts of Madhya Pradesh; second, to examine the institutional bottlenecks in infrastructure, governance, and pedagogy that hinder effective delivery of tribal education; and third, to propose evidence-based policy recommendations for strengthening these initiatives and enhancing their linkage to sustainable livelihood and global opportunities.

## Keywords.

Tribal Education, Eklavya Model Residential Schools (EMRS), National Overseas Scholarship (NOS), Pre-Matric and Post-Matric Scholarships, Madhya Pradesh, Government Policy Implementation, National Fellowship Scheme

## Introduction

The term "tribe" originates from the Latin word *tribus*, which referred to the "poor or the masses." By the sixteenth century, the term entered the English lexicon, initially describing a group of people who traced their lineage to a shared ancestor. In contemporary usage, a tribe is typically understood as a socially cohesive community tied to a specific geographic region, whose members perceive themselves as

politically self-governing. Additionally, many tribes are characterized by unique linguistic features, such as a distinct dialect, as well as other culturally defining attributes.

## Scheduled tribes

India is home to a remarkable diversity of indigenous groups, with approximately 698 communities identified across the country. Among them, 75 tribes have been officially classified by the Government of India as *Particularly Vulnerable Tribal Groups* (PVTGs)<sup>1</sup>, due to their declining population, low literacy rates, dependence on pre-agricultural practices, and relative economic isolation. In the Indian constitutional framework, these communities are broadly categorised as Scheduled Tribes (STs), a legal identity that grants them specific protections and entitlements. Traditionally referred to as *Adivasis*, or “original inhabitants,” STs constitute around 8.6 per cent of the national population<sup>2</sup>. Despite this significant demographic presence, their ways of life, cultural systems, and socio-economic conditions often remain distinct from the mainstream populations among whom they reside.

The Constitution of India provides a special legal and political status to the Scheduled Tribes. Article 342 empowers the President of India to specify, through public notification, the tribal communities or groups that shall be recognised as Scheduled Tribes in relation to a state or a Union Territory. This constitutional provision ensures that the identification of tribes is not arbitrary but carried out in consultation with state governments and with parliamentary approval. In effect, it provides a uniform framework for the recognition of tribal groups, ensuring that each state and Union Territory acknowledges and records the Scheduled Tribes residing within its jurisdiction. By doing so, the Constitution seeks to secure not only the identity of these groups but also their entitlement to protective measures designed to overcome historical disadvantages.

The status of Scheduled Tribes in India is distinctive from both cultural and socio-economic perspectives. While these communities are celebrated for their rich traditions, languages, and heritage, they continue to face structural marginalisation across various spheres of life, including education, health, livelihood opportunities, and political participation. Across the Indian Union, approximately 705 tribal groups have been recognised as Scheduled Tribes, spread across 30 states and Union Territories<sup>3</sup>. This recognition underscores both their diversity and the constitutional commitment to their protection.

Demographic data further illustrates the unique socio-spatial patterns of tribal communities. According to the Census 2011, Scheduled Tribes account for 8.6 percent of the country’s population, with nearly 89.97 percent of them residing in rural areas and only about 10.03 percent in urban spaces<sup>4</sup>. This uneven distribution reflects their continued reliance on land, forests, and traditional livelihoods, which are more deeply rooted in rural geographies. Furthermore, the decadal growth rate of the ST population between

<sup>1</sup> *Welfare of particularly vulnerable Tribal groups*. (n.d.). <https://www.pib.gov.in/Pressreleaseshare.aspx?PRID=1577166> Retrieved 1 August 2025

<sup>2</sup> A. Apoorva (2023) *Indigenous Communities: Human Rights and Right to Development-Exploring the Indian Context*. [https://www.ejsss.net.in/article\\_html.php?did=14311&issueno=0](https://www.ejsss.net.in/article_html.php?did=14311&issueno=0)

<sup>3</sup> *Ministry of Tribal Affairs*. (n.d.). <https://www.pib.gov.in/PressNoteDetails.aspx?NotelId=153230&ModuleId=3> Retrieved 1 August 2025

<sup>4</sup> Census of India 2011. Registrar General & Census Commissioner of India: New Delhi.

2001 and 2011 was higher than the national average, with a growth of around 25 per cent among tribal women compared to 23 percent among men, suggesting both demographic vitality and gender-specific dynamics within tribal societies.

Geographically, the habitat of Scheduled Tribes in India may be broadly divided into two distinct regions: the central belt, covering states like Madhya Pradesh, Chhattisgarh, Jharkhand, and Odisha, and the northeastern states, where tribal populations form a significant proportion, sometimes even the majority, of the population. This spatial concentration underscores the importance of region-specific policies and interventions, as the needs, challenges, and aspirations of tribal communities vary considerably across different contexts. While some groups remain integrated within agrarian economies, others, like the Baiga, continue to rely on shifting cultivation, forest resources, and traditional systems of knowledge, making them particularly vulnerable to displacement and developmental pressures.

In sum, the recognition of Scheduled Tribes within the Indian constitutional framework reflects both their demographic significance and the need for safeguarding their rights in a rapidly modernising society. By combining legal recognition with affirmative action policies, the state seeks to strike a balance between preserving the cultural distinctiveness of tribal communities and addressing their socio-economic vulnerabilities.

## Education

Education, derived from the Latin term *educare*, literally means "to nourish" or "to cause to grow."<sup>5</sup> It is widely understood as a process that goes beyond biological inheritance and actively shapes the mind, character, and capacities of an individual. As a lifelong endeavour, education equips individuals with the ability to adapt to changing circumstances and to engage in new forms of thought and action. Scholars like Malinowski (1947) emphasised its transformative role in human life, while John Dewey poignantly remarked that "education is not preparation for life; education is life itself." In this sense, education is not merely an institutionalised activity but a continuous process that enables both individual and collective development.

In the context of modern society, education is considered a central instrument of transformation and human resource development. It functions as a driving force not only for economic advancement but also for the holistic progress of marginalized groups, particularly tribal communities. For tribal populations, education provides the necessary tools to cope with contemporary challenges while simultaneously strengthening their cultural identity and resilience. It serves as both an immediate resource for improving living conditions and a long-term investment in enhancing future opportunities. By expanding capacities, overcoming structural barriers, and widening access to opportunities, education contributes to sustainable improvement in well-being and empowerment.

<sup>5</sup> Tagore, R., Vivekananda, S., Gandhi, M., Tagore, R., Rigveda, Upanishada, Radhakrishnan, Plato, Aristotle, Rousseau, Froebel, Pestalozzi, Herbert, J. F., & Dewey, J. (n.d.). *The Concept of Education: A Comparative study of Indian and Western views*. <https://rahacollege.co.in/learning/32.pdf>

The Indian Constitution recognizes the critical role of education in shaping an equitable society and incorporates several provisions to ensure access, inclusivity, and protection of educational rights. Article 21-A, introduced by the 86th Constitutional Amendment Act of 2002, makes education a fundamental right for children between the ages of 6 and 14, mandating the state to provide free and compulsory education. Complementing this, Article 45 of the Directive Principles of State Policy directs the state to promote early childhood care and education for children up to six years of age, thereby laying a foundation for lifelong learning.

Further, Article 41 obligates the state to provide public assistance in securing educational rights, while Article 46 explicitly directs the government to promote the educational and economic interests of Scheduled Castes, Scheduled Tribes, and other weaker sections of society. Similarly, Article 15(5) empowers the state to introduce special provisions for advancing socially and educationally backward classes, including SCs and STs, in educational institutions.

Recognizing India's linguistic diversity, Article 350A ensures facilities for instruction in the mother tongue at the primary stage for children belonging to linguistic minorities. Alongside this, Articles 29(1) and 30(1) safeguard the rights of religious and linguistic minorities to establish and manage educational institutions of their choice, thereby strengthening cultural autonomy within the educational framework. Finally, Article 51A(f) articulates the fundamental duty of every citizen to value and preserve the nation's rich cultural heritage, which includes the protection and nurturing of its educational institutions.

Taken together, these constitutional provisions reflect the state's commitment to democratizing education and addressing structural inequalities. For marginalized groups such as tribal communities, these rights are not only legal guarantees but also essential instruments for empowerment, social mobility, and the preservation of cultural heritage. Thus, education functions as both a constitutional entitlement and a transformative force for sustainable development in Indian society.

## Madhya Pradesh

Madhya Pradesh, which literally translates to "Central Province," occupies a strategically significant location in the geographical heart of India. The Narmada River, flowing east to west across the state, acts as a natural demarcation between the Vindhya and Satpura ranges. This river-valley system has historically been regarded as the cultural and geographical divider between northern and southern India.

Madhya Pradesh shares its borders with several states, which enhances its centrality in India's federal structure. To the west, it is bounded by Gujarat, to the northwest by Rajasthan, to the northeast by Uttar Pradesh, to the east by Chhattisgarh, and to the south by Maharashtra. This geographical positioning has historically made Madhya Pradesh a crucial link between various regions of India, shaping both its socio-political significance and its cultural diversity. In terms of area, Madhya Pradesh is the second-largest state

in the country, while demographically, it ranks fifth, with a population exceeding 72 million residents, as recorded in the 2011 Census<sup>6</sup>.

The state is characterised by its substantial tribal population, which contributes significantly to its demographic and cultural profile. The major tribal groups in Madhya Pradesh include the Gond, Bhil, Baiga, Korku, Bharia, Halba, Kaul, Mariya, Malto, and Sahariya. Tribal populations are concentrated in certain districts, most notably Mandla, Dhar, Dindori, Barwani, Jhabua, and Alirajpur. In Jhabua and Alirajpur, tribal communities constitute nearly 90 per cent of the total population, making these districts important centres for tribal culture and identity. Mandla and Dindori, with more than half of their populations belonging to Scheduled Tribes, are equally important in understanding the socio-economic and cultural dynamics of indigenous communities in the state.

According to the 2011 Census, the tribal population of Madhya Pradesh was recorded at 15.34 million, representing approximately 21.1 per cent of the state's total population<sup>7</sup>. Within this, 45 communities are recognised as Scheduled Tribes<sup>8</sup>, of which three have been designated as *Particularly Vulnerable Tribal Groups* (PVTGs), reflecting their socio-economic marginalisation and endangered status. The distribution and concentration of these groups highlight the state's crucial role in national-level tribal development and policy implementation.

Educational development in Madhya Pradesh presents a mixed picture, reflecting both progress and persistent challenges. The literacy rate in 2011 stood at 69.32%<sup>9</sup>, which, although indicative of improvement over previous decades, continues to lag behind the national average.

Thus, Madhya Pradesh occupies a unique position in India both geographically and demographically. Its vast tribal population, concentrated in specific districts, makes it central to debates on indigenous rights, identity, and development. At the same time, the state's educational infrastructure and demographic size provide opportunities for social and economic transformation. However, the challenge lies in ensuring that these opportunities are equitably accessible to marginalized groups, especially the tribal communities whose socio-cultural heritage and livelihoods continue to face significant threats in the context of modernization and development pressures.

## Research objective

- 1- To critically assess the implementation and impact of EMRS, Pre-Matric, Post-Matric, National Overseas Scholarship, and National Fellowship schemes in Madhya Pradesh.
- 2- To examine institutional bottlenecks in infrastructure, governance, and pedagogy that affect the delivery of tribal education.

<sup>6</sup> India State of Forest Report 2011 [https://fsi.nic.in/cover\\_2011/madhyapradesh.pdf](https://fsi.nic.in/cover_2011/madhyapradesh.pdf)

<sup>7</sup> Ministry of Tribal Affairs (2015), [Demographic Status of Scheduled Tribe Population of India: State-wise, 2011](https://musem.tribal.gov.in/1857.html)

<sup>8</sup> Ministry of Tribal Affairs, Government of India <https://musem.tribal.gov.in/1857.html>

<sup>9</sup> Madhya Pradesh Population 2025 | Sex Ratio & Literacy rate

2025. <https://www.census2011.co.in/census/state/madhya+pradesh.html>



- 3- To propose evidence-based policy recommendations for strengthening tribal education and enhancing its linkage to livelihood and empowerment.

## Methodology

Secondary data from government reports, including the Ministry of Tribal Affairs, MRS, Pre-Matric, Post-Matric, NOS, and National Fellowship schemes, has helped the researcher in collecting data.

## Government steps taken for ST students in education

### 1- The Eklavya Model Residential Schools (EMRS)

This has emerged as a pivotal initiative for the educational advancement of Scheduled Tribe (ST) students. Comparable in intent and design to Jawahar Navodaya Vidyalayas, Kasturba Gandhi Balika Vidyalayas, and Kendriya Vidyalayas, the EMRS scheme was instituted under Article 275(1) of the Constitution of India with dedicated grants for tribal welfare. Conceived and implemented by the Ministry of Tribal Affairs, the EMRSs provide free, residential education from Classes VI to XII, thereby ensuring continuity of schooling for tribal children within a supportive academic and cultural environment<sup>10</sup>. Following policy reforms, the Eklavya Model Day Boarding Schools (EMDBS) were merged with EMRSs in April 2022 to streamline resources and strengthen delivery mechanisms.

The objectives of EMRS extend beyond the provision of basic education, aiming to deliver quality upper primary, secondary, and senior secondary education to students belonging to Scheduled Tribes and Particularly Vulnerable Tribal Groups (PVTGs). These institutions are designed to integrate academic learning with extracurricular activities, sports, skill development, and cultural preservation, thereby preparing tribal youth to compete equitably with the general population while nurturing their indigenous identity. To achieve this vision, the government plans to establish EMRSs in every block with a ST population of more than 50 percent and at least 20,000 tribal residents, setting an ambitious target of 728 schools nationwide by 2026. As of July 2025, 722 schools had been sanctioned, though only 485 were reported as functional<sup>11</sup>, reflecting both the progress and the challenges inherent in large-scale implementation.

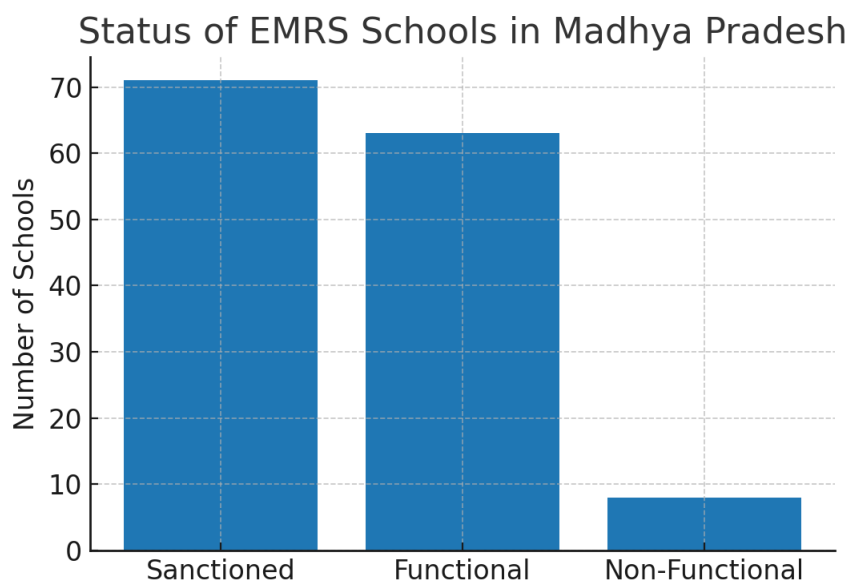
The management structure of EMRS is organized across three tiers of governance. At the national level, the **National Education Society for Tribal Students (NESTS)** has been constituted as the nodal body to oversee policy, planning, and quality assurance in tribal residential education. At the

<sup>10</sup> Ministry of Tribal Affairs. *Ministry of Tribal Affairs, Government of India*. <https://tribal.nic.in/EMRS.aspx>

<sup>11</sup> *REFORMS IN EMRS OPERATIONS*. (n.d.). <https://www.pib.gov.in/PressReleaseDetailm.aspx?PRID=2159068>

state and union territory level, dedicated EMRS Societies have been entrusted with the responsibility of maintaining, controlling, and managing the schools in accordance with guidelines issued by the Ministry of Tribal Affairs. At the district level, the scheme mandates the formation of District Level Committees (DLCs), chaired by the District Collector and comprising local educationists, tribal representatives, and district officials, to supervise the functioning of schools and ensure effective implementation. This multi-tiered administrative framework underscores the government's intent to ensure not only institutional accountability but also meaningful participation of tribal communities in shaping the educational trajectory of their children. The status of Eklavya Model Residential Schools (EMRS) in Madhya Pradesh reflects both significant progress and persistent challenges in tribal education. As of the latest data, a total of 71 EMRSs have been sanctioned in the state, of which 63 are functional and 8 remain non-functional. The fig. 1 shows it. With coverage across 70 blocks and villages, the institutional presence is widespread in tribal-dominated regions, indicating commendable penetration of the scheme. The fact that nearly 90 percent of sanctioned schools are operational demonstrates the state's administrative and institutional capacity; however, the eight non-functional schools also reveal bottlenecks, primarily related to infrastructure development, staffing, and administrative delays. In terms of enrollment, Madhya Pradesh records 25,056 tribal students, comprising 11,722 males (46.8%) and 13,334 females (53.2%). Fig. 2 shows it. The favourable gender ratio in favour of girls is particularly noteworthy in a context where tribal female literacy has historically lagged, suggesting that EMRS is effectively bridging gender gaps in access to education.

*Fig.1*



Source: Ministry of Tribal Affairs. Year: (2000-2025)

### Enrollment of Tribal Students in EMRS (Madhya Pradesh)

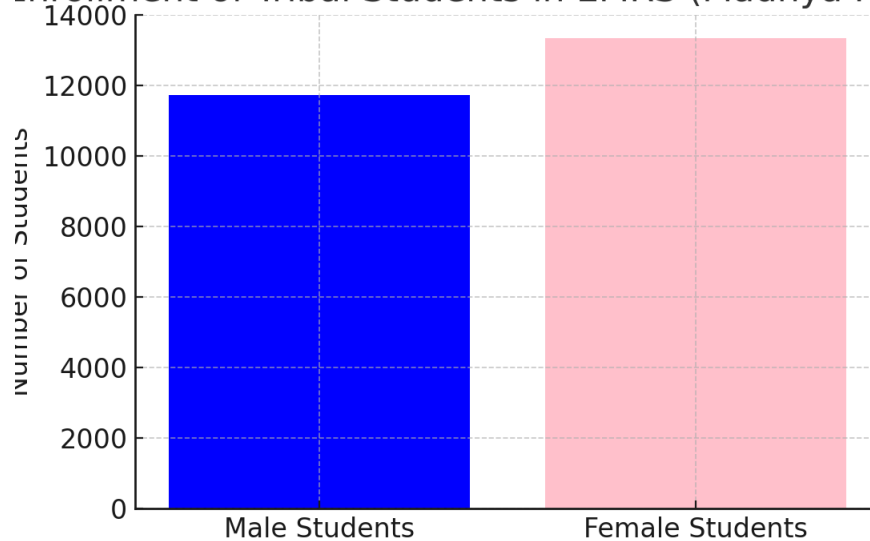


Fig. 2

Source: Ministry of Tribal Affairs, Year: (2000-2025)

Financially, during 2022–23, the state received allocations totaling ₹6783.16 lakhs, of which ₹6163.65 lakhs were directed toward recurring costs such as salaries, scholarships, hostel management, and learning resources, while only ₹619.51 lakhs

Table. 1 District Enrolment of students

District	Students
Dindori	1782
Dhar	1759
Guna	375
Harda	394
Hoshangabad	454

were allocated for capital expenditure. This reflects a strategic focus on sustaining functional schools and ensuring continuity of services rather than rapid expansion. Infrastructure remains a critical factor in functionality: of the 63 operational schools, 44 have completed buildings, 16 are still under construction, and 3 have not yet started. Among the 8 non-functional schools, 5 are under construction and 3 remain in the planning stage, highlighting the strong correlation between construction delays and non-functionality.

District-level distribution reveals interesting patterns. For example, Dindori district alone accounts for 1,782 students—nearly 7.11 percent of the state’s total enrollment—making it a focal point of Madhya Pradesh’s tribal education landscape. Given that marginalized Baiga and Gond communities predominantly inhabit Dindori, the district’s concentration of EMRS students underscores the scheme’s relevance in addressing deep-rooted educational deprivation. Other districts such as Dhar (1759 students), Guna (375 students), Harda (394 students), and Hoshangabad



(454 students) also illustrate how EMRS institutions have reached diverse tribal belts across the state. This is shown in the table. 1.

The temporal trend in school sanctions indicates a slowdown in recent years: six schools were sanctioned in 2021–22, only one in 2022–23, and another in 2024–25. This deceleration suggests a policy orientation toward consolidating existing institutions and ensuring their effective functioning rather than aggressively expanding the network.

- 2- The **Pre-Matric Scholarship Scheme for Scheduled Tribe (ST) students** is a **Centrally Sponsored Scheme** implemented by the Ministry of Tribal Affairs to support ST children studying in Classes IX and X. Its primary aim is to reduce the dropout rate among tribal students, particularly during the critical transition from elementary to secondary education, thereby enabling them to progress smoothly to higher levels of study. Under this scheme, scholarships are made available to ST students for studies within India, with the financial assistance directly transferred to the students' bank accounts. The award of the scholarship is governed by the domicile status of the applicant as determined by the respective State or Union Territory government.

To be eligible for this scheme, students must belong to a recognized Scheduled Tribe of their domicile state and should be enrolled in a government school or a school recognized by the government or a central/state board of education. The annual family income of the applicant should not exceed **₹2.5 lakh** from all sources. Students must also possess a valid Aadhaar-linked bank account and mobile number. Importantly, they should not be availing of any other scholarship simultaneously, and they are allowed to receive the scholarship for a particular class only once, meaning it will not be granted again if the student repeats the same class. The scheme thus ensures renewal only upon promotion to the next class.

The income criteria specify that if both parents are working, their combined income is considered, whereas the income of other earning family members is not included. In the case of a single parent, only that parent's income is taken into account, and for orphans supported by guardians, the income criteria are waived. The scholarship amount varies for day scholars and hostelers: day scholars receive ₹225 per month for 10 months (₹2,250 annually), while hostelers receive ₹525 per month (₹5,250 annually). Additionally, all students are entitled to a book and an ad-hoc grant of ₹750 for day scholars and ₹1,000 for hostelers. A special provision is made for students with disabilities, who receive an additional allowance of ₹600 per month (₹7,200 annually) if they are day scholars and ₹800 per month (₹9,600 annually) if they are hostelers. This provision extends to students with certified disabilities, including those cured of leprosy or suffering from conditions such as sickle cell anemia or thalassemia, provided they possess a valid medical certification.

The scholarship is payable for ten months in an academic year, while the disability allowance is provided for the full twelve months. The continuation of the scholarship depends on the student's

good conduct and regular attendance. For students promoted from Class IX, the award is renewed for Class X, ensuring consistent support during these crucial years of education.

The functioning and impact of the Pre-Matric Scholarship Scheme for Scheduled Tribe (ST) students in Madhya Pradesh, which is one of the largest tribal-dominated states in India. The total national allocation for this scheme during 2024–25 is ₹440 crore, out of which Madhya Pradesh has received a substantial share of ₹53.051 crore, reflecting the state's demographic weight with its sizeable tribal population constituting 21.1% of the total as per Census 2011. A comparative review of fund flow over the two academic years shows a sharp rise in allocation, from ₹13.99 crore in 2023–24 to ₹39.06 crore in 2024–25, making the cumulative release ₹53.05 crore. This escalation underscores the Union government's commitment to expanding the coverage of educational support and addressing high dropout rates among tribal students in Classes IX and X. The expenditure data, which records 37% utilization of the released funds as on 1 July 2025, reveals moderate efficiency in implementation. While the early absorption of over one-third of funds indicates positive progress, it also highlights a structural challenge of delayed utilization, which has historically been an issue in tribal welfare schemes. Importantly, the geographical distribution of these scholarships has been concentrated in tribal-dominated districts such as **Dindori, Mandla, Alirajpur, Jhabua, Dhar, Barwani, and Betul**, where socio-economic vulnerability is pronounced and educational support mechanisms are most needed. The rising allocation and targeted spread suggest that the scheme is not merely a financial intervention but a strategic effort to ensure retention of ST students in secondary education, thereby laying the foundation for their progression into higher education and, ultimately, for improved socio-economic mobility within Madhya Pradesh's tribal communities.

- 3- The **Post-Matric Scholarship Scheme for Scheduled Tribe (ST) Students in India** is a **centrally sponsored initiative** of the Ministry of Tribal Affairs, designed to provide financial assistance to tribal students pursuing higher education. The scheme, first introduced in **1944–45**, has undergone several revisions to suit the changing educational needs of ST communities, with the most recent revision being implemented on **1st April 2013**. It aims to remove financial barriers faced by ST students by covering educational expenses from **Class XI to postgraduate and doctoral levels**, including both professional and non-professional courses, technical and non-technical streams, as well as correspondence and distance education programs.

A key feature of this scheme is that it is **implemented by the State Governments and Union Territories**, while receiving **100% central assistance over and above the committed liabilities** of the states. Scholarships are awarded by the state or union territory to which the applicant belongs, and the coverage is restricted to recognized courses and institutions in India. Additionally, the scheme also provides **central assistance for the creation of Book Banks** in states and UTs to facilitate access to study materials for ST students.

In terms of **eligibility**, the scheme is accessible to students from ST families whose parents' or guardians' annual income does not exceed **₹2.5 lakh from all sources**. All children of a family are

eligible under the same household income condition. Applicants must have passed matriculation or higher secondary examinations from a recognized board or university. The scheme covers both full-time and correspondence courses, and even employed students are eligible provided they are on unpaid leave for the duration of their study. However, students already availing other scholarships or stipends, or those who have received coaching under government pre-examination training programs, are not eligible.

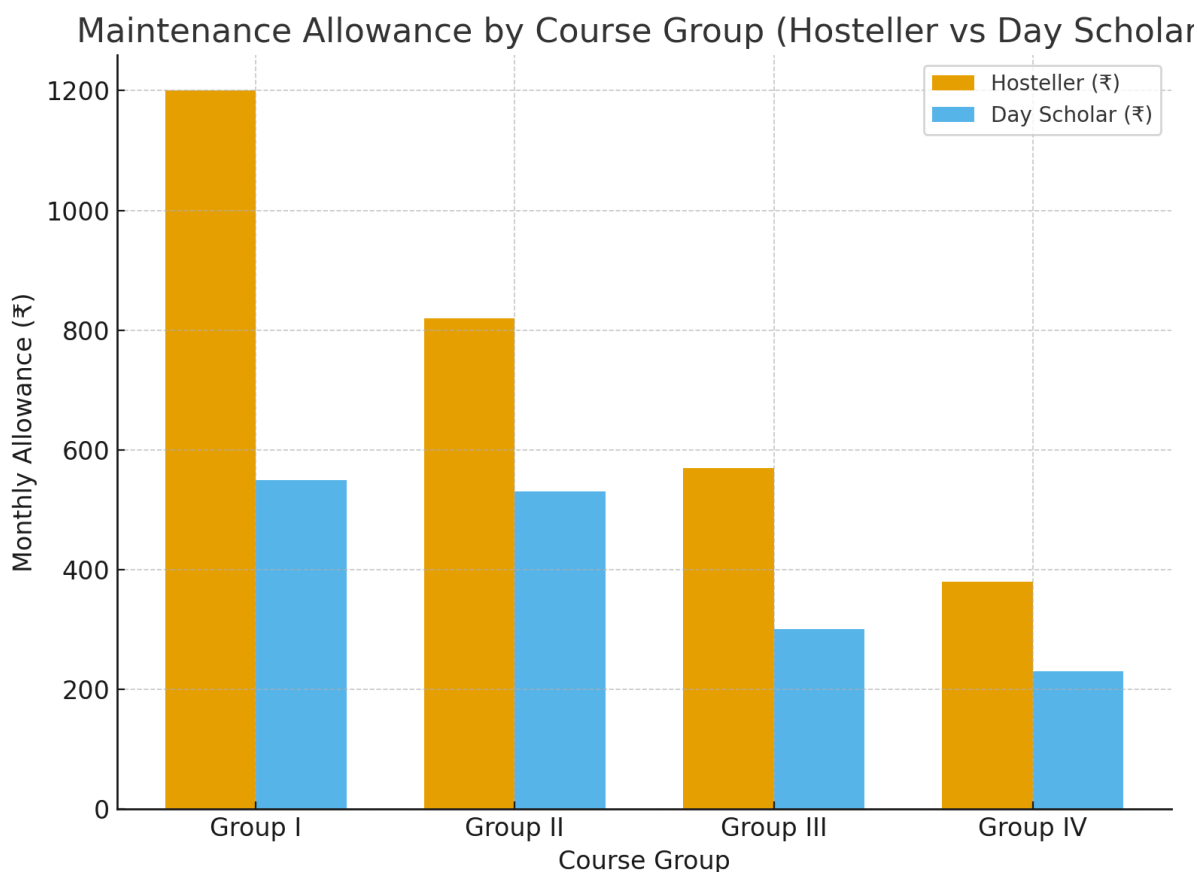
The **benefits of the scheme** are comprehensive, extending beyond tuition support to cover a wide range of academic expenses. It reimburses compulsory institutional fees such as enrollment, tuition, library, medical examination, and union fees. It also includes study tour charges up to **₹1,600 per year**, thesis typing and printing charges up to **₹1,600 for research scholars**, and an annual book allowance of **₹1,200**. For students pursuing correspondence courses, the cost of prescribed books and course fees is reimbursed. Furthermore, ST students with disabilities are provided with additional allowances at prescribed rates depending on the degree of disability.

A critical aspect of the scheme is the **maintenance allowance**, which varies depending on the type of course pursued and whether the student is a hosteller or a day scholar. Students in **Group I courses**—which include prestigious fields such as medicine, engineering, management, architecture, law (LLM), chartered accountancy, ICWA, CS, and doctoral research—receive **₹1,200 per month for hostellers and ₹550 per month for day scholars**. Those in **Group II courses** such as pharmacy, nursing, LLB, hotel management, mass communication, and postgraduate studies like MA/MSc/MCom receive **₹820 (hostellers) and ₹530 (day scholars)**. For **Group III courses**, such as general undergraduate degrees in arts, science, and commerce, the allowance is ₹570 and ₹300, respectively. In contrast, Group IV courses—encompassing higher secondary, ITI, vocational, and diploma courses—offer **₹380 and ₹230 per month<sup>12</sup>**.

Finally, to support academic resources, the scheme extends **central assistance for Book Banks**, allowing states and UTs to set up shared academic material systems.

<sup>12</sup> GOVERNMENT OF INDIA & MINISTRY OF TRIBAL AFFAIRS. (2022). POST MATRIC SCHOLARSHIP (CENTRALLY SPONSORED SCHEME) FOR THE STUDENTS BELONGING TO SCHEDULED TRIBE FOR STUDIES IN INDIA REGULATION GOVERNING THE AWARD OF SCHOLARSHIP (APPLICABLE FROM 01-04-2022). In *MINISTRY OF TRIBAL AFFAIRS*. Page-7 <https://tribal.nic.in/downloads/guidelines/post-matric/Post-matric-guidelines-15032023.pdf>

## Maintenance allowance



Source: Ministry of Tribal Affairs

The ceiling for such assistance is **₹7,500 per set of books for every two students at the degree level**, and **₹5,000 per student for postgraduate courses**. This ensures that students pursuing higher education in professional courses have access to costly textbooks and reference materials.

In essence, this scholarship is not only a **financial lifeline for tribal students** but also a **social justice measure**, aimed at enhancing access to higher education, reducing dropouts, and empowering tribal youth to compete in both professional and academic spheres.

A **total of ₹2,598.34 crore** has been released by the Union government to states and union territories for disbursing scholarships. The scheme has benefitted **15,75,449 tribal students** across the country. This is a substantial figure, showing that the program directly impacts the lives of over one and a half million students, covering diverse levels of education such as higher secondary, undergraduate, postgraduate, professional, vocational, and research studies. A notable aspect of the scheme's management is its **grievance redressal mechanism**. Out of the **298 grievances received from states, 295 have already been resolved**, indicating a grievance resolution rate of nearly **99%**. This demonstrates strong institutional responsiveness and accountability within the system. **30**

**States and Union Territories** have received grants under this scheme. This extensive geographical spread ensures that the benefits are not confined to a few tribal-dominated states but are distributed across the nation wherever tribal populations reside. the Post-Matric Scholarship Scheme for Scheduled Tribe (ST) students in Madhya Pradesh as monitored by the Ministry of Tribal Affairs, Government of India, for the financial year 2024–25. The data reflects a substantial allocation, with **a total amount of ₹250 crore released to Madhya Pradesh**, making it one of the largest recipients of this scheme. Out of the total national budget of ₹2,374 crore for 2024–25, the state has secured a significant share, which highlights its demographic importance given that more than one-fifth of its population belongs to tribal communities.

A closer look at the year-wise breakdown indicates that in the academic year 2023–24, Madhya Pradesh received **₹195.24 crore**, while in 2024–25 (as of 1 July 2025), an additional **₹54.76 crore** has been released, bringing the cumulative figure to ₹250 crore. This distribution pattern suggests continuity of support but also reveals that the majority of the funds were concentrated in the earlier academic year, with relatively smaller but supplementary releases in the following year. Such financial consistency is crucial for sustaining the educational journeys of tribal students beyond the school level, ensuring they can access higher secondary, undergraduate, and postgraduate education without financial barriers.

Another striking feature in the data is the **109% expenditure rate**, which exceeds the allocated budget utilization benchmark. This indicates not only full absorption of the sanctioned funds but also an over-expenditure, reflecting both the high demand for scholarships among tribal students and the effectiveness of the disbursement mechanisms in the state. In comparison with the pre-matric scholarship data, where utilization stood at 37%, the post-matric scheme in Madhya Pradesh shows stronger financial execution and better outreach, perhaps because the demand for higher education financial aid is more visible and pressing. Districts with a strong tribal presence such as **Dhar, Jhabua, Alirajpur, Dindori, Mandla, and Barwani** are likely the primary beneficiaries, as students from these areas face both economic and infrastructural barriers to pursuing higher studies.

#### 4- **National Overseas Scholarship [NOS]**

The Ministry of Tribal Affairs administers a specialized scholarship scheme designed to support regular, full-time Scheduled Tribe (ST) students in pursuing higher education abroad. The scheme facilitates opportunities for postgraduate studies, including Master's, Ph.D., and Post-Doctoral research programs, at recognized foreign universities and institutes, and is implemented in collaboration with Indian Embassies and Missions abroad under the Ministry of External Affairs.

A progressive feature of the scheme is that 30% of the awards are reserved for female candidates, ensuring gender equity in access to global education opportunities. Notably, the scheme does not cover undergraduate courses in any discipline, focusing instead on advanced academic and research-oriented education. Financial assistance is extended to scholars until the completion of



their course or research, or for the officially prescribed duration of the program, whichever comes earlier, thereby providing comprehensive support for academic success and global exposure.

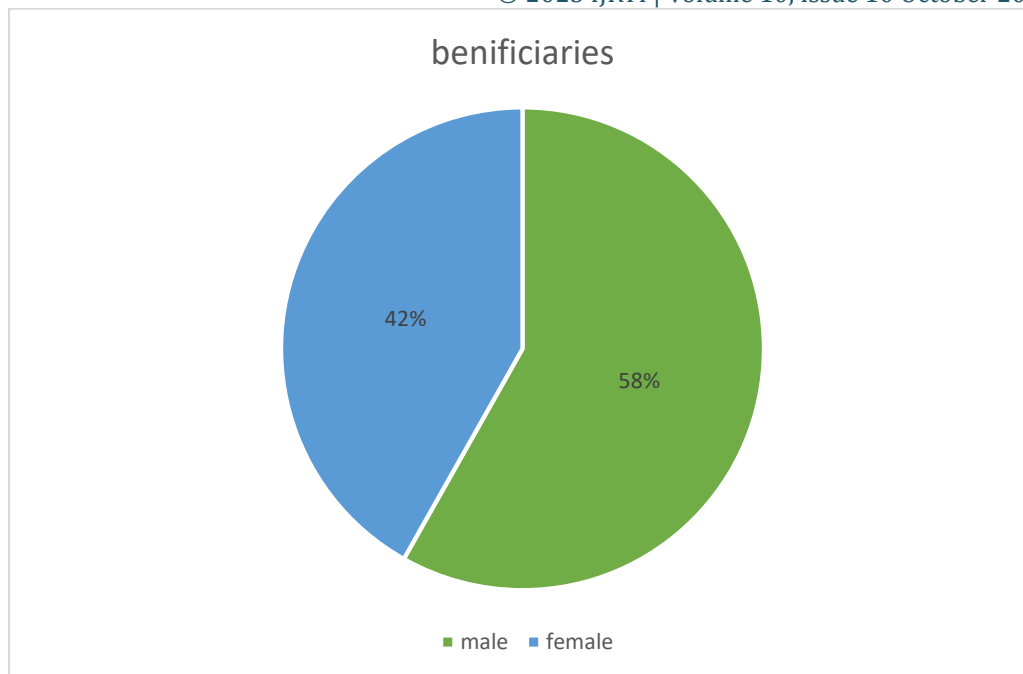
The data highlights a comprehensive picture of the scheme's performance across states, gender, academic levels, and international destinations. A total of 55 beneficiaries were supported, with ₹6.07 crore disbursed against a sanctioned budget of ₹6 crore, resulting in 101.21% expenditure. This indicates that the scheme not only achieved full utilization but also slightly overshoot the allocation, reflecting efficient demand and use of funds. The beneficiaries are spread across 50 universities and 46 programs, suggesting a wide academic reach.

Gender-wise analysis reveals that males constitute 58% (32 beneficiaries), while females account for 42% (23 beneficiaries). However, the disparity is sharper in funding allocation, with males receiving 74% (₹4.48 crore) compared to 26% (₹1.60 crore) for females. This imbalance suggests that although women have fairly strong representation in numbers, they lag in terms of funding size, indicating structural or selection-level disparities in the program's implementation.

In terms of countries of study, the scheme shows a clear concentration in English-speaking nations. The United Kingdom leads with 35 beneficiaries and ₹280.61 lakh disbursed, followed by the United States with 9 beneficiaries and ₹168.88 lakh, and Australia with 5 beneficiaries and ₹112.40 lakh. These three countries together account for nearly 90% of the total beneficiaries and funds. Other destinations such as Sweden, Israel, Japan, Malaysia, and Thailand show minimal participation with one or two beneficiaries each, reflecting a scattered and limited outreach beyond the dominant study hubs.

Country	Beneficiaries
United Kingdom	35
United States	9
Australia	5
Sweden	2
Israel	1
Japan	1
Malaysia	1
Thailand	1

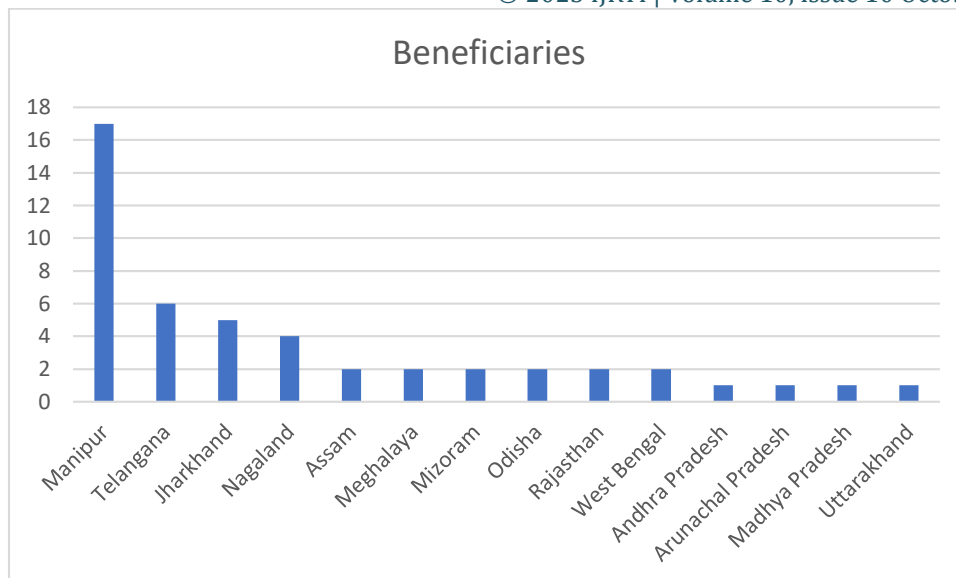
Source: Ministry of Tribal Affairs.



Source: Ministry of Tribal Affairs.

Course-wise data shows that postgraduate and doctoral studies dominate the distribution, with 27 beneficiaries pursuing master's degrees and 25 pursuing Ph.D. programs. This together constitutes 95% of the total, while post-doctoral and research-level participation remains extremely rare, with only three beneficiaries across categories. This pattern underlines the strong preference for higher education at the postgraduate and doctoral levels under the scheme.

State-wise analysis brings out stark regional imbalances. Manipur alone accounts for 17 beneficiaries, the highest among all states, followed by Telangana (6), Jharkhand (5), and Nagaland (4). Several states, such as Assam, Meghalaya, Mizoram, Odisha, Rajasthan, and West Bengal, contribute two beneficiaries each, while others, including Andhra Pradesh, Arunachal Pradesh, Madhya Pradesh, and Uttarakhand, have only one each. This indicates that the Northeast, especially Manipur, has emerged as the key beneficiary region, while central states such as Madhya Pradesh remain underrepresented, with only a single beneficiary.



Source: Ministry of Tribal Affairs,

- Taken together, the analysis reveals that the scheme has been effective in terms of budget utilization and outreach but remains highly concentrated in certain states and countries. Gender disparity in funding and the limited representation of central and western states, particularly Madhya Pradesh, are important concerns. Firstly, in terms of courses, the majority of the beneficiaries are pursuing **Master's degrees (27)** and **Ph.D. programs (25)**. This shows that the scheme or program is mainly supporting postgraduate and doctoral students, while only a minimal number are engaged in **post-doctoral research (1 each across different categories)**. This reflects a trend where financial assistance is more concentrated at the master's and doctoral levels rather than advanced research stages. **Madhya Pradesh**, along with Andhra Pradesh, Arunachal Pradesh, and Uttarakhand, is at the lowest end of the spectrum with just **1 beneficiary each**.

This low representation of Madhya Pradesh is particularly noteworthy because it is one of the largest states in India, with a substantial tribal population and significant higher education needs.

The fact that only one beneficiary has been recorded could point to:

1. Lack of awareness or outreach of the scheme in the state.
2. Administrative or institutional gaps in guiding students towards such opportunities.
3. Barriers in eligibility or application processes that limit participation from marginalized groups, including tribal communities.

In contrast, the North-Eastern states (especially Manipur, Nagaland, Mizoram, and Meghalaya) are disproportionately benefiting despite having smaller populations. This suggests that awareness campaigns, state-level facilitation, or stronger local demand for higher education support may be more effective there compared to Madhya Pradesh.

##### 5- National Fellowship Scheme (NFS)

The scheme is designed for ST students who have completed their postgraduate education with a minimum of 55% marks and secured admission to recognized universities or academic institutions

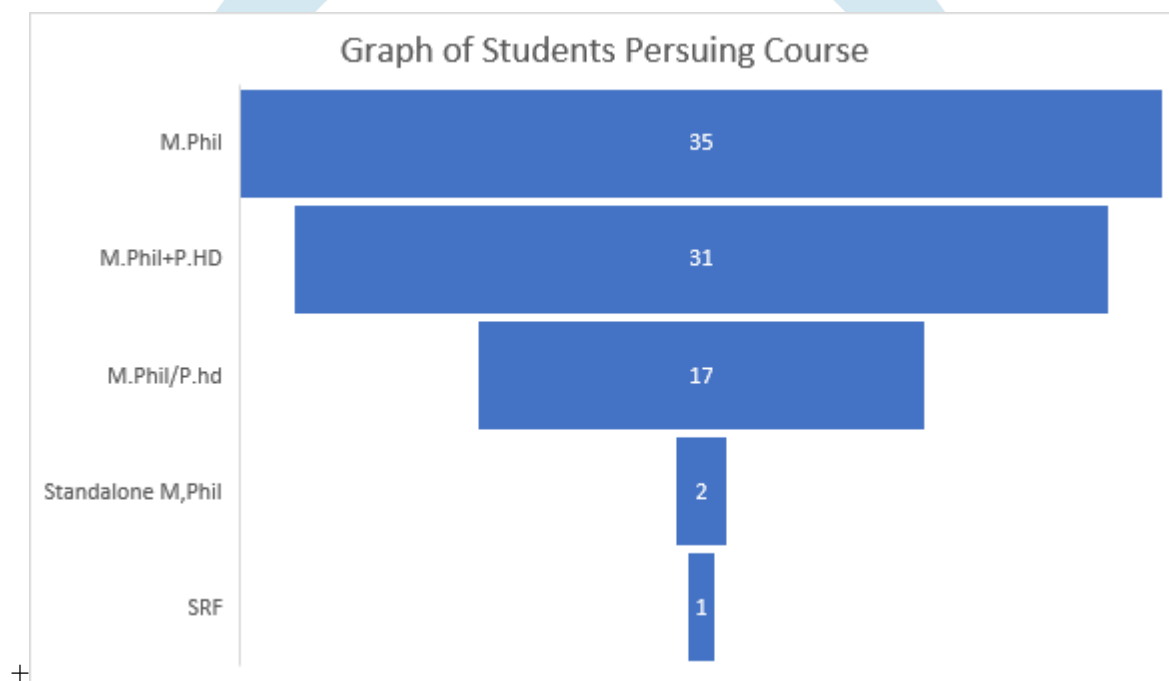
for full-time and regular M.Phil. or Ph.D. programs. The duration of the fellowship depends on the course: two years for M.Phil., five years for M.Phil. plus Ph.D. (2+3 years), and up to five years for Ph.D., or until the submission of the dissertation, whichever is earlier. Additionally, candidates must not exceed the maximum age limit of 36 years as of the first day of July in the year of the award.

Eligible institutions include universities and colleges recognized under Sections 2(f) and 12(B) of the UGC Act, deemed universities under Section 3 of the UGC Act, eligible for UGC grants, central and state government-funded universities and institutes, and Institutes of National Importance notified by the Ministry of Higher Education. Each year, a total of 750 fresh fellowships are sanctioned under this scheme. In cases where the required number of eligible ST applicants is not met, the unutilized fellowships are carried forward to the subsequent academic year. Importantly, there is no state- or university-specific cap on the allocation of fellowships, ensuring broader access for ST students across India. For M.Phil. scholars, the monthly fellowship amount is ₹31,000, while the contingency grant differs by discipline—₹10,000 annually for Humanities and Social Sciences and ₹12,000 annually for Science, Engineering, and Technology. In the case of Ph.D. candidates, the fellowship is ₹31,000 per month for the first two years and ₹35,000 per month for the remaining three years. The contingency grant for Ph.D. scholars is significantly higher, set at ₹20,500 annually for Humanities and Social Sciences and ₹25,000 annually for Science, Engineering, and Technology.

As of June 2025, the scheme has successfully disbursed the sanctioned budget of ₹144.62 crore in full, supporting a total of 2,698 scholars across India. A closer look at the distribution of fellowships by course reveals a striking emphasis on doctoral-level education. Out of the total beneficiaries, 2,612 scholars are enrolled in Ph.D. programs, accounting for almost the entire budget allocation of ₹141.59 crore. By contrast, only 35 students are pursuing M.Phil., 31 are enrolled in combined M.Phil. and Ph.D. programs, 17 have transitioned from M.Phil. to Ph.D., while merely two candidates remain in standalone M.Phil. (two years) courses, and one scholar is in Senior Research Fellowship (SRF). Gender-wise distribution presents a near-balanced scenario, though slight disparities persist. Male scholars constitute 54 percent (1,460 beneficiaries) with a disbursement of ₹78.88 crore (55 percent), while female scholars account for 46 percent (1,238 beneficiaries) with a funding share of ₹65.74 crore (45 percent). Although men continue to outnumber women both in representation and funding, the relatively narrow gap highlights encouraging progress toward gender equity. Particularly in the context of tribal education, where female participation has historically lagged, the scheme appears to be contributing positively to bridging gender disparities at the highest academic levels.

In terms of disciplinary distribution, the majority of tribal scholars are concentrated in the sciences, where 1,385 beneficiaries have received ₹74.82 crore. This is followed by the humanities and social sciences, which support 1,083 scholars with ₹58.27 crore. Engineering and technology, however, remain underrepresented with only 230 beneficiaries receiving ₹11.53 crore, suggesting a weaker tribal presence in technical education fields. The implementation of the National Fellowship

Scheme (NFS) in Madhya Pradesh demonstrates targeted outreach to tribal students pursuing higher education, particularly at the doctoral level. As of June 2025, a total of **₹1.74 crore** has been disbursed in the state under the scheme, benefiting **36 fellowship scholars**. An overwhelming majority of the beneficiaries from Madhya Pradesh are pursuing doctoral research. Specifically, **35 out of 36 scholars (97 percent)** are enrolled in **Ph.D. programmes**, with a cumulative disbursement of **₹1.73 crore**, while only **one candidate** is engaged in a combined **M.Phil. + Ph.D.** programme, receiving a relatively marginal amount.



Source: Ministry of Tribal Affairs

The dominance of Ph.D. enrolment mirrors national trends and reflects the growing prioritization of advanced academic research among tribal students. From a disciplinary perspective, the distribution of scholars shows a healthy representation in both the **humanities and social sciences** as well as the **sciences**. Out of the 36 scholars, **18 are enrolled in humanities and social science disciplines**, collectively receiving **₹0.90 crore**, while **17 scholars are from the sciences**, with a total disbursement of **₹0.78 crore**. These two streams together account for almost the entire fellowship distribution, reflecting tribal students' strong participation in foundational academic disciplines. By contrast, **engineering and technology** fields are notably underrepresented, with only **one beneficiary** receiving **₹0.05 crore**. This trend suggests a continuing gap in access to technical and professional education among tribal communities in Madhya Pradesh, possibly due to limited institutional presence, lower STEM preparedness, or financial and infrastructural barriers. Gender analysis of the fellowship data presents a moderately encouraging picture of inclusion. Of the total 36 scholars, **21 are female (58 percent)** and **15 are male (42 percent)**, indicating that female representation slightly outpaces that of males. In terms of funding, however, **female**



**scholars have received ₹0.97 crore (56 percent), while male scholars have been allocated ₹0.77 crore (44 percent).** Although the differences are not stark, the higher proportion of female recipients—both numerically and financially—is a positive development in the context of tribal education, where gender disparities have historically been significant. The data suggests that the scheme is effectively facilitating greater participation of tribal women in higher education and research.

## Suggestions

### 1. Reimagining Infrastructure and Connectivity for Meaningful Access

The first and most visible barrier is physical access. The problem, however, is not just a scarcity of schools but the severely compromised quality and relevance of the infrastructure that does exist. Many schools in tribal-dominated areas are characterized by single-room structures, multi-grade teaching, and a lack of basic facilities like drinking water, toilets, and electricity. This creates an environment unconducive to learning. The solution lies in moving beyond the traditional brick-and-mortar approach to a more strategic and effective model. Instead of aiming for a primary school in every small hamlet—which is often unsustainable and leads to poorly resourced institutions—the focus should shift to developing **cluster-based residential schools (Ashramshalas)** or well-equipped hostels for students from Class 6 onwards. This model consolidates resources, ensuring that children from scattered habitations can access a center of excellence with qualified teachers, laboratories, libraries, and sports facilities. For younger children, Anganwadi centers must be strengthened and integrated with primary education to provide a strong foundational base.

Furthermore, for day scholars, the challenge of last-mile connectivity in difficult terrain must be addressed as a non-negotiable component of the right to education. This requires guaranteeing safe and reliable transportation. Schemes providing bicycles for older children have proven successful and should be expanded and standardized. In more remote or topographically challenging areas, the government must subsidize robust transport services or construct safe walking paths and footbridges. In the 21st century, access also means digital access. Schools in tribal zones must be prioritized for digital infrastructure, including solar-powered computer labs and offline digital libraries. Tablets pre-loaded with educational content in local languages can bypass the issue of unreliable internet connectivity, ensuring that tribal students are not further marginalized in the digital divide. Technology should not be a mere add-on but an integral tool for bridging geographical and pedagogical gaps.

### 2. The Human Factor: Recruiting, Training, and Retaining Empowered Teachers

The most critical element in any educational ecosystem is the teacher. In tribal areas, the absence of motivated, trained, and sensitive teachers is the single biggest point of failure. Often, teachers from non-tribal backgrounds are posted to these areas as a punitive measure or are transient figures

awaiting a transfer, lacking any connection to or understanding of the community they serve. To solve this, a two-pronged strategy focusing on recruitment and training is essential. Firstly, there is a need to create a dedicated cadre of "**Tribal Education Service**" officers. Recruitment should prioritize local tribal youth who possess the requisite qualifications and have an innate understanding of the culture and language. This provides dignified employment and ensures teacher stability. For non-tribal teachers, the incentive structure must be completely overhauled. Incentives should be substantial and multifaceted, including not only significant financial hardship allowances but also assured accommodations with basic amenities, accelerated promotions, preferential treatment in future postings, and recognition awards. The goal is to attract and retain committed educators, not reluctant conscripts.

Secondly, pre-service and in-service teacher training must be radically transformed from a generic curriculum to a specialized, continuous process. Training modules must be compulsory and focused on three critical areas. The first is **Multilingual Education (MLE)**, equipping teachers to use the child's mother tongue as a scaffold for learning the state language and English. This prevents the alienation and cognitive disadvantage that occurs when a child is suddenly immersed in an unfamiliar linguistic environment. The second is **Culturally Responsive Pedagogy**, which involves training teachers to appreciate and incorporate tribal history, values, art forms (like Warli, Gond, or Pattachitra), folklore, music, and traditional ecological knowledge into their lessons. This transforms education from an alienating imposition into a relevant and respectful dialogue that fosters pride rather than shame in one's identity. The third crucial component is training in **Socio-Emotional Learning (SEL)**. Teachers must be equipped to support children who may experience trauma, culture shock, or a lack of confidence, creating a classroom environment that is psychologically safe, inclusive, and nurturing.

### 3. Transforming Curriculum and Pedagogy: From Alienation to Relevance

The current national curriculum often acts as a tool of alienation for tribal children. Its content, examples, and context are frequently urban-centric and disconnected from the tribal child's lived reality, making learning abstract and irrelevant. This disconnect is a major contributor to disengagement and dropout. A profound reform is needed to make the curriculum a bridge rather than a barrier. This involves the **contextualization of the curriculum** to integrate tribal history, contributions of tribal freedom fighters (like Birsa Munda, Sidhu-Kanhu, and Rani Gaidinliu), traditional knowledge systems related to forest management, medicinal plants, agriculture, and rich artistic heritage. Textbooks should include stories from tribal folklore, examples from their local environment, and illustrations reflecting their culture. This validates their identity and makes the learning process meaningful.

Pedagogy must simultaneously shift from rote memorization to participatory, experiential, and inquiry-based learning. Lessons should be designed around activities that connect to the community's environment—learning mathematics by calculating the area of agricultural land, understanding biology through the local flora and fauna, or studying physics through indigenous

architectural techniques. This approach not only makes education engaging but also demonstrates the value of both traditional and scientific knowledge systems. Crucially, the effective implementation of **Mother-Tongue Based Multilingual Education (MTB-MLE)** in the foundational years (up to Class 5) is non-negotiable. This requires a massive investment in creating high-quality learning materials—textbooks, worksheets, audiobooks, and flashcards—in multiple tribal languages. Teachers must be thoroughly trained to use these materials to build a strong foundation in literacy and numeracy in the child's first language, ensuring a smooth transition to other languages later without sacrificing cognitive development.

#### 4. Building Holistic Support Systems for the Child and Community

A child cannot learn effectively on an empty stomach, in an unsafe environment, or when their family is disengaged. Education schemes for ST communities must, therefore, be embedded within a framework of holistic support that addresses health, nutrition, and family economics. Residential facilities like EMRS and Ashramshalas must be transformed into nurturing ecosystems, not mere dormitories. This requires adequate staffing with trained wardens, nurses, nutritionists, and professional counsellors. The food provided must be nutritious, ample, and culturally appropriate, respecting local dietary practices. The role of embedded counsellors is particularly vital. They can help students cope with homesickness, academic pressure, and the psychological stress of navigating two different worlds, while also providing essential career guidance.

Perhaps the most overlooked aspect is the engagement of parents and the community. Schemes have traditionally been top-down, with little consultation with the intended beneficiaries. This must change. **Tribal Education Councils** should be established at the cluster or block level, comprising parents, community elders, teachers, and local leaders. These councils should have a formal role in monitoring the school's functioning, providing feedback on the mid-day meal scheme, overseeing hostel facilities, and organizing community-school events. This builds a sense of ownership and accountability. Furthermore, awareness programs are needed for parents, particularly mothers, to understand the long-term benefits of education. These programs must be conducted in the local language and should address specific parental fears and misconceptions, such as the loss of cultural identity or the perceived irrelevance of formal education to their livelihoods. Engaging the community turns them into partners in education, rather than passive recipients.

#### 5. Ensuring Efficient, Data-Driven Governance and Delivery

The best-designed schemes fail due to bureaucratic inertia, corruption, and inefficient delivery mechanisms. A common complaint is the inordinate delay in scholarship disbursement, which can force a student to abandon their studies mid-stream. Streamlining this process is critical. The system must move to a seamless, fully online, **Direct Benefit Transfer (DBT)** platform with a single-window application process. The integration of Aadhaar and bank details must be simplified, and a real-time tracking system should allow students to see the status of their application, eliminating anxiety and the need to pay bribes to middlemen.

Governance must become data-driven and transparent. A robust **Management Information System (MIS)** is required to track every ST student from the moment they enroll in school until they transition to higher education or employment. This dashboard should monitor key metrics: attendance patterns (to predict dropouts), scholarship status, academic performance, health indicators, and hostel occupancy. This data allows for proactive intervention—for instance, if a student's attendance drops, a community volunteer or teacher can be alerted to visit their home and understand the problem. Finally, to ensure accountability, **mandatory third-party social audits** should be conducted annually for all major schemes like EMRS and hostels. Civil society organizations or community-based groups should audit infrastructure, teacher attendance, fund utilization, and overall quality, with their reports made public and acted upon. This creates a powerful feedback loop and deters malpractice.

### **Facilitating Successful Transitions to Empowerment and Livelihood**

The ultimate goal of education is empowerment and the capability to lead a life of dignity. Therefore, the focus must extend beyond school completion to ensuring successful transitions to higher education and the workforce. For students moving from regional-medium schools to university education, which is often in English, specialized **bridge courses** are essential. These courses should focus on language proficiency, study skills, and computer literacy to level the playing field. Systematic career counselling must begin in secondary school to expose students to the vast array of opportunities beyond government jobs and traditional roles.

The Post-Matric Scholarship scheme, a vital enabler for higher education, needs to be strengthened. The scholarship amount must be revised periodically to cover the true cost of education, including expenses for laptops, books, expensive study material for professional courses, and boarding costs. Dedicated **ST Support Cells** must be established in universities and colleges to provide academic, financial, and emotional support, helping students navigate the often-overwhelming university environment. Finally, for youth who may not choose an academic path, education must be linked to livelihood. Vocational training programs should be introduced in alignment with the local tribal economy, such as sustainable forestry management, eco-tourism, organic farming, handicrafts design and marketing, and veterinary services. This ensures that education translates into tangible skills that enhance their traditional livelihoods and provide new economic opportunities without forcing migration.

## **Conclusion**

The journey of tribal education in Madhya Pradesh, as critically examined in this study, presents a complex and paradoxical narrative. It is a story of significant, measurable advancement juxtaposed with persistent, deeply entrenched challenges. This research has moved beyond a simplistic binary of success or failure, instead opting for a critical analysis that situates government interventions within the broader frameworks of historical marginalisation, cultural hegemony, and the competing demands of national integration and tribal identity. The findings of this study unequivocally acknowledge the substantial infrastructural and quantitative gains made through state and central government initiatives. Schemes providing scholarships, bicycles, and uniforms have tangibly

reduced the economic barriers to education, particularly for girls, leading to a slow but steady rise in female literacy within tribal communities. The deployment of teachers, albeit often insufficient and unevenly qualified, represents a state presence in areas historically defined by its absence. However, this critical study reveals that this very framework is also the source of its most profound limitations. The predominant model of education delivery, as observed, remains overwhelmingly assimilationist and homogenizing. The curriculum, pedagogy, and language of instruction—overwhelmingly Hindi and English—often operate as instruments of cultural alienation rather than empowerment. The knowledge imparted in these formal "classrooms" is frequently disconnected from the tribal lifeworld, rendering it irrelevant and abstract to the learners. This creates a pernicious internal conflict where educational advancement is perceived, often correctly, as contingent upon the erasure of one's cultural identity. This analysis leads to the core argument of this paper: the current interventions, while creating access to education, have been markedly less successful in ensuring emancipatory and contextually relevant education. Education has become a tool for integration into the mainstream, but on the mainstream's terms. The promise of "global opportunities" is dangled as the ultimate reward, but the path to it requires tribal youth to shed their distinctiveness to become palatable players in a globalised market. The path "from classrooms to global opportunities" must not be a one-way street that leads away from the community. Instead, it must be reconceptualised as a circulatory system, where education empowers individuals to navigate the global world while simultaneously enriching and protecting their local world.

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