

# **The Status of the Education of Tribes in the UT of Jammu & Kashmir and Curriculum Transactional Practices thereof: A Suggestive Track**

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## **Abstract**

*India is a diverse country characterized by multilingualism and the existence of different religions. Tribal communities and people from scheduled tribes also face rigorous disadvantages at numerous levels due to their unique geographical location. Tribal people used to live in a definite geographical area. They live in isolation from mainstream society. This isolation has kept them far from developing and from other sectors, including education. Tribal people have a vast diversity and have a unique culture. The tribal people live in the world of poverty, deprivation, separation, and illiteracy and a single potent medium which can bring them out from denial is education. Only education can help them to achieve social justice and equality in the society which should be in their mother tongue but the same has not been done till now. Such children feel confused in acquiring basic skills of writing and reading. Curriculum and pedagogy should be molded to make learning experiences relevant for students of tribal community; otherwise, they will avoid to go to Schools and will not understand its after effects. Therefore, to make education relevant for the children of Tribal Society, there is dire need to relook it immediately. This paper attempt to analyze the transactional practices of the Schedule Tribe in the different states of India. With this backdrop, the proposed paper attempts to analyze and highlight the curriculum transactional practices which may be used by teachers in schools for better accommodation and assurance of the success of tribal children of not only in different Union Territories of India but of whole Country and the whole World at large.*

**Keywords:** Tribes, Education, Illiteracy, Curriculum, Pedagogy

## **Introduction**

India is home of the largest population. It is the second-most populous country in the world after China. India is a hub of the vast cultural diversity spreading from east to west and from north to south. This diversity is because of diverse cultures, religions, geography, and diverse communities. So far diversity among communities is concerned;

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each of them have their own culture and habitat. Due to such differences their educational needs are also different. One such community which constitutes one of the important parts of the whole Indian society is the tribe. Different tribes have different cultures and accordingly need different approaches to acquire education. The definition of 'tribe' has created problems for academicians in both conceptual and empirical domains (Surajit, 2002). The Scheduled tribe in India is usually considered Adivasi, meaning 'Indigenous people' or unique resident people. Tribals are genuinely the actual citizens of our nation bestowed upon them by the Constitution of India equality and equity of rights, duties, and opportunities. It constitutes about 9% of India's population, approximately 87 million Indians fall under the Adivasi population; tribal peoples can be found in Indian states of Jammu and Kashmir, Andaman and Nicobar Island, Uttar Pradesh, Andhra Pradesh, Rajasthan, Sikkim, Odisha, Tamil Nadu, Maharashtra, etc. and some northeast states and union territories there are about 645 different tribes found in India (Govinda, 2002).

This community has a very nominal percentage as compared to the whole population of the country. Tribal community has their own different identity because of their various features and characteristics. Tribal society is often conceptualized as that community that is isolated from the mainstream. The tribal population has its own ways and means of living. Tribal people have disconnected from the mainstream population due to their different cultures and lifestyle. Schedule tribe's schooling has assumed unique significance inside the context of the country's planned human resource development. Education is also a powerful medium of Social Change. The Scheduled Tribes (STs) become aware of their education's social, political, economic, and legal rights. Education also becomes a guarantor of secure employment and contributes immensely towards the health and prosperity of Scheduled Tribes (STs). In India, education was made a Fundamental Right for kids for 6-14 years through the 86th amendment act 2002. "The state shall offer free and compulsory schooling to all kids of the age of 6 to 14 years in such a way as the condition may also through determine announcement. In Indian Constitution, Article 21 (A) of Fundamental Rights. Article 46 proclaims this particular intention to sell academic and financial pastimes of Schedule Tribes (Andrabi, 2013). States like Odisha, Kerala, and Maharashtra have separate schools for Tribal pupils, but they are based on flawed principles. By providing an isolated environment for the pupils, the system generates a sense of inferiority as to their reputation inside the community. These state-sponsored education programs lack preparation for the students to co-adapt and evolve with their non-tribal counterparts, which is of fundamental necessity to real life. (Suri, 2014). The record of Schedule Tribe actions is pretty for primary livelihood, and tribal language should be made compulsory (Singh, 2018).

Although schooling was no longer a high priority for the schedule tribe, the government's policy focused on education as the most important path to integrating them into mainstream society. The concept of Ashram Schools' residential schools for schedule tribe children emerged as a way to overcome structured barriers such as difficult terrain, inaccessible sites and geographically separated habitations, and therefore to improve educational access for schedule tribe populations. (Pradhan, 2015)

However, the poor quality of education in tribal college has scattered confidence in education as means of social mobility. The curriculum has little to do with the monetary and social lives of Schedule Tribes, and instead aims to wean younger humans away from it, alienating them in the process. Given the poor quality of instruction and facilities, as well as the distance of the schools from the ST network and habitants, it's not surprising that many families opt not to send their children's to school and among those who do, the dropout rate and enrolment decline is significant (Pradhan, 2015; Bhat & Khan, 2022b).

Due to the practical constraints, the medium of instruction cannot be solely the local dialect. It must, however, begin with that. More importantly, classroom interactions must respect the child's language, identity, and social background. Even in a multi-lingual setting, it is possible to instill this dignity in a child. It is completely ignored even when the tribal language is used as instructed. you must also consider people's(tribal) motivations for learning another language (Noronha, 2006). In charge, Education and Health Programs). Basu (1961) suggested an education scheme for tribal's concerning curriculum, medium of instruction, vocabulary, and functioning of schools. The author believed that aboriginal education should be subjected to proper planning and supervision by a board of specialized and well-known scholars in tribal communities. The tribal language and its role as a medium of instruction were the Tribal Language Committee Report (1966). The committee recommended that tribal languages and dialects be recognized as a medium of instruction after describing the consequences of imparting education in languages other than the mother tongue. In a case study of Santali in Orissa, Lotz (2004) emphasized the need for promoting tribal languages through teaching in the mother tongue and giving special training to teachers posted in tribal areas. The study suggested that positive recognition of their culture can prevent tribal children from alienation. Minority language education alone is not an effective strategy for preventing further marginalization or extinction. Only job opportunities related to this language can improve their status. A study by Devi and Reddy (2010) about constraints and strategies in the education of tribal children in Andhra Pradesh revealed that the major hindrance in tribal students' education was parents' illiteracy. They also found that the dropout of male

children was more than the female children. Investigators suggested that may give special training to teachers posted in the tribal areas and knowledge of tribal languages should be made compulsory. Also, the education provided in the tribal areas should be linked with the Vocational training relevant to the tribal region.

Murali M., in his article entitled "Teaching English as a second language in India-A review" in the modern Journals of applied linguistics, stated that the effect of the first language on second language is noticeable and cannot be eliminated. Linguistics, February 2009 noted that adoption of regional languages as the medium of instruction, infrastructure, environment, family background, family income act as a hurdle in learning English as a second language. Fillmore Lily Wong, University of California, Barkley, in her study "when learning a second language means losing the first," stated that in the process of getting linguistically absorbed into the English language, the American immigrants and native children and adults have lost their ethnic languages. It has been observed that as immigrant children learn English, their language use patterns in their homes change. Notably, the younger the learner, the greater is the effect. Every one of the 573 scheduled tribes has its unique language distinguished from the regional language widely spoken in their state of residence (Challa, 2016).

The pedagogical practices in many developing countries have changed very little over the decades. In the present scenario, the pedagogy frequently uses a lecturing style and the expectation of the students to follow textbooks. Teaching effectively in many developing countries is very difficult due to the wide variation in children's initial preparation for school in comparison to developed countries. Once children are enrolled in the school and their school has adequate inputs, their academic progress depends on the quality and appropriateness of the teachers' pedagogical practices (Damon et al. 2016).

Panigrahi and Sankar (2016) researched the difficulties faced by the tribal students learning English as the second language in Odisha. It was discovered that the factors such as an unsuitable home and school environment, lack of parental guidance, the background of the family and school, income, medium of instruction, and the defective classroom teaching methods had hampered the learning of English among tribal students. The tribal's first language harms sentence structure and correct spelling of English words. It was also revealed that the female tribal students had more difficulty learning English than their male counterparts because they are customized in speaking in their language within the family and neighborhood.

Challa (2016) study revealed that learning a language is a skill itself and the teaching of English is very difficult because language is taught by the use of language

itself. Every society has its mannerism curiosity. Due to the nomadic way of living, the tribal students somehow cut off from the rest of the student's life. They have their rapidity and beliefs of learning. To bring up thousands of tribal students of different segments, Andhra Pradesh has its language problems to share. Teachers are not capable of their language due to a lack of knowledge about their community language.

Behara (2015) revealed that the tribal students faced sociopsychological and linguistic communication barriers. They believed that the medium of instruction should be flexible and even through the demands and needs of the tribal students. It was also revealed that the non-tribal language was a significant hurdle in their uniform communication with the non-tribal communities, teachers, friends, classmates, administration, and institutions.

Varghese (2013), according to Varghese, English is the most strenuous subject for the tribal students. There is a significant difference between the mother tongue and the English language. In the tribal community, their parents and their local community cannot help to construct the bridge between the mother tongue and the foreign language. The school administration does not use effective pedagogy, which could have enriched the tribal student's English language skills. There was also a reading deficiency among tribal students. It was also discovered that the students were unfamiliar with text and symbols due to the lack of language knowledge.

Mandal and Mete (2012) researched tribal development in India. From the educational point of view. There are following recommendations should be implemented for the achievement of goals. Up to the upper primary level of the study material should be prepared in their tribal language. The teachers should be appointed from the same tribes or areas. To motivate the parents to send their children to school over six years.

The UT Jammu and Kashmir is situated in the Northern part of India. It is located mostly in the Himalayan Mountains, and shares a border with the states of Himachal Pradesh and Punjab to the south. Jammu and Kashmir has an international border with China in the north and eastern side, and the Line of Control separates it from the Pakistani-controlled territories of in the west and northwest respectively. The socioeconomic and educational status of the schedule tribe in the state of Jammu and Kashmir is not satisfactory. No doubt a few families from such community have done good in education and vocational side but majority of tribal are still suffering due to their illiteracy and poverty. There is a wide spread poverty, illiteracy and backwardness among the tribal people which is evident from the census report (Abbas 2015). As per the census report there is about 50.56% literacy in the union territory of Jammu and Kashmir.

### **Different Pedagogical Interventions Advocated by Commissions/ Committees and Policies**

In India, government policy and official documents advocated in the early 1950s that linguistic minorities receive primary education in their mother tongues.

Article 350A of the Constitution states that "Each state will endeavor to offer centers for education in the mother tongue to persons belonging to minority groups.

To make education more relevant to students from tribal communities, curriculum and pedagogy will be contextualized. Unfortunately, one of the most pressing issues confronting today's children is a lack of relevance in their education, which stems from curriculum design and teaching that frequently debar them, as well as teachers who do not understand or relate to their culture or language. (Draft on National education Policy 2019).

In the early 60s, the Dhebar Commission emphasized the importance of language in tribal children's education. It has been observed that tribal children pick up lessons quickly when they are taught through tribal dialects. (Dhebar Commission 1962).

With specific reference to tribal communities, The Kothari Commission (1966) recommended that their tribal language as the method of teaching for the first two years of schooling. According to NPE's revised Programme of Action, "tribal communities' children should be teaching in their mother tongue language in the early stages of primary school.

In the document of New Education Policy 2020 the stress has been laid on the medium of instruction which until 5<sup>th</sup> class and till 8<sup>th</sup> grade will be home language or local language. The home language shall continue to taught as a language wherever possible. The books will be in home language. If the material or textbooks are not available in home or local language, the teaching medium or transactional practices will be mother tongue so that the students can understand the contents easily.

### **Curriculum Transactional Practices Prevalent in Tribal Populated States**

Teachers and administrators face unique challenges in teaching tribal children. Medium of instruction is one such dilemma the teachers face, among other challenges and difficulties. Moreover, the tribal language varies now no longer most effective inside a restricted Geographical location; however, additionally, most of the numerous tribes and sub-tribes add to further complications in presenting an effective solution (Dar and Najjar, 2017). The students are also forced to drop their course at a very early stage of education because of the difficulty in using their language and its sporadic use.

The medium of instruction is English, and the textbooks are written in English as well. Teachers reported having difficulty transacting in curriculum content. The students lack interest in the content and curriculum, and they don't understand the English language very well (Dar and Najjar, 2017). With this point of view the efforts have been made to analyze different pedagogical intervention going on in different States for the education of tribal children so that that same may be suggested for the U.T. of Jammu & Kashmir and for other States as well.

In the state of Arunachal Pradesh, the exchange of subject matter in the classroom should not be limited to a single language. Priority should be given to the children's understanding of the concept. As a result, it can be bilingualism, i.e., Mother Tongue, Hindi, or any other language, depending on what the teacher believes is most appropriate for the classroom situation. Andhra Pradesh's government launched an experimental pilot multilingual education project in the eight tribal languages in 1000 schools. Developing a curriculum, textbooks, teaching-learning materials, and teacher training was all part of the initial preparations. MLE (Multilingual Education) programmers in Andhra Pradesh and Odisha provide a higher quality of education than traditional submersion education in second language programmers.

In Assam is a state of multiple languages. Assamese is the medium of instruction of government-aided schools, and some of the private schools are taught in the form of regional language. The medium of instruction is English in most private schools in the state. Some schools are taught in Hindi and Bengali media. Bodo is the medium of instruction in schools in the Bodoland territorial areas. The lower primary schools where Assamese is the medium of instruction. The students of such schools belong to these tribes whose domestic language isn't like the language of their medium of education (Ministry of Tribal Affairs, 2005).

In Madhya Pradesh, the scenario in Madhya Pradesh is a stark contrast to the pedagogical security of educating in mother tongues. Major tribes (Gonds and Korkus) on this location have demanded that their children no longer learn how to examine their language. They see the Local tribal languages as confusing their progress and amalgamation in the mainstream society. To help tribal children and enable them to excel in education, a complex and more advanced system of education is to be developed (Kanunda and Mahapatra, 1979).

In the tribal state of Manipur, the introduction of vernacular subjects in almost all tribes and communities in Manipur's education system. It is difficult to think as hard-earned achievements. Manipur has a multi-lingual society based on equal value-based education comprised of mother languages in the learning-teaching pedagogy (Phukan,

2019). Lotz (2004) emphasized the need for promoting tribal languages through teaching in the mother tongue and giving special training to teachers posted in tribal areas. The study suggested that positive recognition of their culture can prevent tribal children from alienation.

In Odisha tribal schools, English is required at the primary, secondary, and higher secondary schools. The English teacher is ready to use the bilingual method. This method only slows down learners to a certain extent. Furthermore, this act reduces the overall learning process. If a student does not understand something in English, they request an explanation in their native language, like Odia. (Panigrahi, Sarbani, Sankar). Pati (1996) assessed the primary school curriculum for Odisha's tribal children. According to the findings, teachers considered that the tribal primary school curriculum had not been developed for the age and needs of the tribal children. There was not a single topic in the elementary curriculum that the indigenous youngsters could employ in their daily life. Tribal kids are confined to the country language and talk in their home language [Mondal].

Tamil Nadu Kannan R., in his study, "Difficulties in learning English as a second language by the secondary school students of Tamil Nadu", it stated that the defective method of instruction acts as the severe obstacle of learning English as a second language. Bose A.C., in his study "The problems in learning model auxiliary verbs in English at the high school level," stated that the family background, defective medium of instruction, method of teaching, and a smaller number of hours spent in English language laboratory for practice are all issues that students at the High school level face.

### **Analysis of Different Educational Practices for the Education of Tribes in the different Union Territories of Jammu & Kashmir:**

So far, the Union Territory of Jammu and Kashmir is concerned, the population of Scheduled Tribe in J&K is about 14,93,299 people, accounting for 11.9 percent of the total population in the state (Census 2011). The Gujjar and Bakarwal tribe networks are the most prominent in Jammu and Kashmir UT, which includes Jammu (including the districts of Jammu, Kathua, Udhampur, Poonch, and Rajouri), Kashmir valley, and other districts (comprising the districts of Srinagar, Baramulla, Kupwara, Pulwama, Budgam and Anantnag districts, etc.) Gujjar and Bakarwal are general in nomadic tribes of Jammu and Kashmir. (Zutshi 2001; Bhardwaj 1994; Kango & Dhar 1981; Bhat & Khan, 2021). In the case of schooling and literacy parameters, the tribes of Jammu and Kashmir lie far below the other tribes at the district, regional and national level (Bhat & Khan, 2022a). Major hurdles in obtaining an education are lacking basic infrastructural facilities and



poverty (Andrabi, 2013). Efforts like mobile schools are experimented in addressing the unique challenges of tribal education in J&K (Singh, 2018)

Many languages are spoken in the state, particularly Kashmiri, Dogri, Gojri, Urdu, Pahari, Ladakhi, Badharwahi, Sheena, Balti, etc. All these languages represent different cultural identities in the state and have a substantial impact on the politics of the state as well. The govt. in Jammu and Kashmir has failed in its objective of providing quality education and education in the govt. Institutions. There is a lack of pedagogical skills and transactional practices in the school. The teacher working in the tribal school does not belong to the tribal society. The teachers do not know about the culture and language of the tribal community. When the teachers teach the students, the students are unable to understand the language of the teacher. All the teachers must be provided professional training without committing serious pedagogical blunders (Amin, et al. 2014).

Gujjar and Bakarwal in J&K are far behind their counterparts in other states. These tribal communities have already encompassed the rest of the tribes and population of the inconvenience region. The Government of Jammu and Kashmir has already recognized Gojri by including it in the sixth schedule of the constitution. Gojri is not taught in the school where 100% of the children are Gujjar. Tribal language Gojri which is spoken by different parts of the country. To promote the regional language, including the Gojri language. This language is considered the oldest and stated in traditional literature. Both Kashmiri and Dogri were included in the 8th schedule. Gojri language has not been taught in the school or colleges (Bhat & Khan, 2020). The teachers use Hindi or English in the class.

The curriculum of tribal schools established for nomadic children has not been properly implemented. Every season, all of the children must sit together and complete some work, which helps them to stay on track. One such school, which is still in operation in the Jammu area, teaches English, Hindi, Math, Science, and Social Studies to children from different classes at the same time. The learning method is that only one teacher teaches all subjects to different age groups within five to six hours of teaching, exacerbated by the teacher's lack of motivation due to frustration over their low salary (Singh, Sengupta].

In Jammu and Kashmir, 1163 mobile schools are operational for tribal students. They are successfully catering to the educational need of such people who migrate continuously from one place to other in semi-hilly terrains. The Jammu and Kashmir Government has started twenty-three (17 for males and 6 for females) hostels for students who wish to continue their studies. The government of India had sanctioned eight lakhs for model residential schools in the name of Ekalavya Model Residential schools in

Jammu and Kashmir under 275 (i) of the Indian constitution. The functioning of the mobile schools in Jammu and Kashmir is facing difficulty in practical. The Kafila of tribe are moved their ways and concerns to school and teachers. The scheduled tribe Gujjar and Bakarwal reside in the hilly and mountainous areas of the region. The location of residence of the scheduled tribe creates the main obstacle for their children to attend the schools.

In the initial years of the child's education, a deep sense of comfort can be brought about using their tribal language. It must be the primary language and be taught to learn about tribal culture, ethnicity, literature, and the arts. Due to the practical constraints, the medium of instruction can only be the local language. It must start with the child's potential, and the state language positively influences the mainstream education systems. The study conducted by (Mondal and Mete, 2012) stated that the language planners have strategically brought mother tongue as the first language in the school curriculum to use the multilingual classroom as a resource. The use of the mother tongue in education promotes the children's cognitive, psychological, and emotional development (Panigrahi and Sankar, 2018). Mother tongue helps improve the quality of teaching and helps change the social and gender equality in linguistically different communities. UNESCO (position paper on education in a multilingual world).

Education as an approach for development failed to improve the situation of tribal communities. There is a need to fortify the school education by giving particular importance to tribal culture and practices. The need for vocational education and skill development programmers has been suggested by scholars for reform tribal education.

Multilingualism is reflected in the learning language policy of India that tends to make multilingual through schooling. But the pedagogical practice adopted for the achievement has created more equalities within the educational system by imposing a medium of instruction on the marginalized that is 'militating against the spread of knowledge and skills, and thus against the tribal learners' hasty social and economic well-being.

States like Andhra Pradesh and Orissa have begun to solve the problems if distant tribal region schools, where students from one language- speaking community study in the mother tongue, using the transition model. Tribal children are taught in their native language first, then in their regional and national languages- Report of the Government of India Elementary education subgroup for the 12th plan.

NCERT's position paper on teaching of Indian languages and NCF national curriculum framework 2005 has retreated their home languages should be the teaching method in the school. We must respect the child's first language (Sujatha, 2000).

Teacher education institutions established in the tribal areas should focus on propagating multi-cultural pedagogy in classroom situations. The teacher training program should be aimed at the preparation of dedicated, value-based professionals who should be sensitive to the tribal communities' beliefs, norms, and values.

The teacher teaching in the tribal areas needs to be encouraged through incentive provisions. It will be beneficial if they belong to the same community, only a better picture for such students can aspire.

National policy on Education '1986 and Sarva Shiksha Abhiyan say on curriculum and pedagogy in local culture. At last, it can be said that educational planners, plan makers, and commissioners should glimpse at the curriculum and pedagogy that can bring scheduled tribe children closer to the classroom and link the outlet between Scheduled Tribes and the general population shortly. Wherever possible, the learning materials in local tribal languages should be made available (as a way of presenting, transforming, or directing), particularly in children's early years. (NEP 2019). Bilingual textbooks should be developed. In mother tongue and a second language may be Hindi, English, or any other language prevalent in that particular area), and the same should be adopted for teaching purposes. (NEP, 2020).

### **Recommendations in the Context of different Union Territories of India**

- Overcome the language barriers requires concerted efforts.
- Development and Printing of textbooks and syllabi should be decentralized
- Learning material should be created with the indigenous people's socio- cultural and economic circumstances in mind.
- Language should be India's first resource center to promote mother tongue-based only childhood education among indigenous people.
- Support for the establishment of child- friendly schools and systems should be one of the UNICEF promising initiatives (CFSS).
- To empower tribal children, equal access and opportunities should be provided.
- Volunteers should be used as a support network and not replace local teachers.
- There should be achieved gender equality in the union territory of Jammu and Kashmir.

- Volunteer's teachers in private and government schools to prepare students for their future and have a tangible impact on their lives.
- There should be well-qualified teachers and infrastructure facilities in the school of rural areas.
- In the tribal schools, the teachers should have to that tribal society; the teacher should know the languages of the children.
- In proper education, non-discrimination and Democratic education are essential for ST students.
- The state education department should organize a training program
- To promote learning assessment methods so that children learn free from anxiety and promote the inclusion of the society and classroom situation.
- In the classroom, the teacher should make sure that all of the students feel comfortable and accepted.
- Regardless of caste, the teacher should make an effort to relate to each child's experiences.
- In the classroom, the teacher should devise a non- discriminatory seating arrangement.
- Regardless of caste, the instructor should nurture and raise the self- esteem of all students.
- The teacher should encourage all students, regardless of caste, to work together as a team.
- Exams and sporting events should be carefully prepared by the teachers for all students.
- All students (including STs) and the community should be encouraged to interact with one other according to the teacher.
- There should be an exceptional tribal teaching job available for children in nursery to elementary school, which is fantastic news because students are adorable.

## **Conclusion**

The preceding discussion seeks to highlight the critical role that home languages (or mother tongues) can play in facilitating the education of children from tribal communities in India. With a few exceptions, tribal languages are currently unavailable as educational media in schools. Education is primarily provided the dominant regional languages, which are listed in the Indian Constitution's Eighth Schedule.

As early as in 1950s, government policy and official documents in India advocated for linguistic minorities to receive primary education in their mother tongues. "Every state shall endeavour to provide adequate facilities for instruction in the mother tongue to children belonging to linguistic minority groups," states Article 350A of the Constitution. In the early 1960s, the Dhebar Commission emphasised the importance of language in tribal children's education. "When tribal children are taught in tribal dialects, they seem to pick up lessons quickly. It is believed that tribal dialects should be developed and preserved" (India, 1962). The Kothari Commission (1966) recommended, with specific reference to tribal communities, that "the tribal language should be the medium of instruction in the first two years of school." This was reiterated in the 1986 education policy (NPE). "Children from tribal communities should be taught in their mother tongue in the early stages of primary school," according to the revised NPE Programme of Action (India, 1992:10). Related recommendations have also been made regarding the creation of textbooks in tribal languages, the hiring of teachers who are fluent in the languages spoken by children, and so on.

For tribal children to benefit from mother tongue education, there must be a concerted effort from both within the education system and outside of the education system. The policymakers, scholars, researchers, educators and teachers have all been emphasized. Tribal communities will also lead to be consulted in order to understand the linguistic and cultural resources that children bring to school and to determine which languages should be used as the primary medium of teaching first. It will also be required to enlist the help of language speakers, as well as family and community support for education. The demand for 'quality' education in mother tongue must be linked into broader campaigns for democratic rights, including children's rights. Schools will then be able to reintroduce tribal children to their native languages, enriching their educational experience. If the suggested recommendations are considered and adopted; will prove to be very beneficial for not only the tribal students of Jammu & Kashmir but for whole country and for whole world community at large.

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