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Issues and challenges with the Eklavya Model Residential Schools in Skill Education

Abstract : The EMR schools are the main part of the tribal education system. It is the one that can't be ignored when it comes to teaching people, especially tribal people. The teacher comes into the field of teaching with their own beliefs and ideas about how to teach. Pedagogy is the theory and practice of how teachers teach. This paper explores the advantages and disadvantages of the teachers and students' perspectives. It considers the good and bad of teaching and learning the pedagogy. The details were provided by secondary sources. In this study, the aim is to review the state of pedagogy in skill education and what it/others could be. Also, consider the problems with teaching in tribal schools, and how to solve them. It knows how the instruction will help the tribal people in the classroom.

Keywords : Pedagogy, Eklavya Model Residential Schools, Social interactions, challenges, skill.

Introduction : India is a rich country and including tribes. Diversity is in culture, language, tradition. 'State of India is of different tribes and majority of the people live in the hilly area. The tribe doesn't come with clear definitions for what it means to belong. Groups of people have made names for them like depressed classes and Adivasi. But the gains, however modest, will be felt by the people. People here have history, and in many ways, a reason for pride, though it has yet to make its presence felt on many Indians. They are still tribal groups that live in remote areas and are

not very advanced (Verma 1996). Most of the time, the tribes in India live in the hills, in forests, near the sea, or on islands. Their way of life is very different from that are not tribal (Preet 1994). Even though national leaders and those who write the constitution want to help the tribal people, they haven't reached the level of development they want yet (Chandra Guru et. al: 2015). The EMRS is one of the places for tribal education. The tribal people in India go to EMRS, which are funded by government. The Ministry of Tribal Affairs under the provision of section 275(1) of the Indian Constitution are run and functioned by an autonomous organization NESTS. officials invited applicants with some of the reservations from the scheduled tribe who will get well quality education free of cost to them from this school get jobs on 12th pass. The buildings of these schools were supposed to help tribals and offer constructions where the staff and children could stay. These were opened in 1997-98 to inculcate quality education to the children in far-off regions. Boys and girls goes to school with an average of 480 students at the schools. The schools are English medium, CBSE affiliated and medium of Instruction is Hindi and in regional dialect.

Teachers Belief : Kindsvatter, Willen, and Ishler (1988) and Abdi and Asadi (2011) said that the following are the sources of teachers' beliefs: 1). ("IJRTI - IJCRT") teachers should learned about learning languages, so teachers should know what are the needs and requirement of student, and these things helped them shape their ideas about teaching. 2).

Experience as a teacher. Teachers' beliefs come mostly from their own experiences as teachers. For example, how to use a method within a group of students so that it can perceived in their beliefs about that method. 3. The personality of the teacher. Some teachers like a certain method because it fits with who they are. 4. Principles based on education or research. Teachers should learn second language acquisition, or schools of thought like psychology to form their beliefs.

Richardson (1996) says that teachers' beliefs come from three main places: their own experiences, their experiences with teaching, and their experiences with formal knowledge. Kukari (2004) showed that there is a link between cultural and religious ways of teaching and learning. These practices will shape them how teachers thinking will affect the learning before they become students of teaching. Teachers' beliefs and understandings affect both the theoretical parts of teacher training (Clark, 1988; Crow, 1987; Holt-Reynolds, 1992) and the way they teach when they are on the job (Goodman, 1988).

Understanding Pedagogy : There is an asymmetrical pedagogical relationship between with the adult and the younger person: the adult is there for the younger person in such a way that the younger person is not there for the adult. Nohl says that this "personal relation of the educator to the child" is always "doubly determined: by the love for the child as he is and by the love for his educational goal, the child's ideal" (1933/2022, para. 7). This means that there is a need to find a

balance between meeting the child's needs and preparing them for the future. The way that the pedagogical present is at odds with the future sets it apart from everyday time.

Schleiermacher (see 1826/2022) said that when we are with children, we don't always indulge in the present or "sacrifice" our enjoyment of the present for the future, like we might do at work. Nohl says that the "strange opposition and entwinement of two directions of work [oriented to the present and to the future] makes up the pedagogical stance and gives the teacher a unique distance from both the subject and the child or student. Nohl ends by saying that this distance is called "pedagogical tact" in its most refined form (1933, para. 13). This polite, slightly distant attitude is like the space of pedagogy, where the teacher gives the child room to be themselves but stays close enough to help. The way of knowing, thinking, and acting that was just mentioned gives pedagogy a unique focus on basic relationships and what F. D. E. Schleiermacher (1768–1834) called the "dignity of practice." Schleiermacher said that "parents undertook education, and as is commonly acknowledged, they did so without reference to a 'theory'" before schools became common. He goes on to say that it would be "wrong to say that this practice gains its character and specificity only through theory." ("Full article: The performative triangle of tact as a professional ...") Instead, he says, practice has its own "dignity," value, integrity, and primacy. J. F. Herbart (1776–1841) also believed that practice had its own value. He came up with the idea that

pedagogical theory and practice could be linked through pedagogical tact. He says that because theory and practice never completely match up, a link that is somewhere between the two forms itself. This means that you need to be able to make quick decisions and judgments that aren't always the same. But this approach can't brag, like a fully developed theory should, that it can meet the needs of each case while still being consistent with the rule... People develop a way of acting based on feeling but only loosely based on certainty of belief (1803/2022, para. 17).

To develop this modality, Herbart emphasizes, requires both theory and practice; it requires not exhaustive planning but for the educator to prepare "himself, his disposition[:]" He must prepare his head as well as his heart to correctly receive, perceive, feel, and judge the phenomena awaiting him and the situation in which he will be placed" (1803/2022, para. 18). Herbart also stresses that teachers should study theory not only of the types mentioned above (like the pedagogical triangle and the pedagogical relation), but also of things like what he called a "aesthetic presentation of the world" and a type of teaching that is very educational. All of this points to a way of looking at education that isn't based on psychology or sociology, but on knowledge that connects with feelings and the senses. This is a kind of knowledge that isn't purposely kept separate from teaching, but is instead shaped and informed by it. It's more of a description and reflection than a full explanation (see: Bollnow, 1989).

Significantly, Herbart himself wrote about the dangers of “the science of education...being conquered and ruled from afar,” precisely by other sciences or disciplines. Herbart argued that “it would be better if the science of education remained as true as possible to its own intrinsic conceptions and cultivated more an independent mode of thought” (1806/1908, p. 83; emphases added). (“(PDF) What is Pedagogy? – Academia.edu”) This article is just beginning to introduce a small number of terms that Herbart would have seen as being intrinsically pedagogical – words like educand, educator, pedagogical relation, pedagogical tact, and didactical transformation. (“What is pedagogy - Strath”) Meanwhile, in the case of what is called ‘education’ in English language, we can say that the colonization of education by other disciplines that Herbart warned of is almost complete: The dominance of the social and psychological sciences, together with elements of philosophy and critical theory, is now so total in education as to have rendered education almost entirely a “field” of phenomena to be analyzed and directed only from other disciplines and vantage points. There is a concept called ethno pedagogy but we have discussed in detail about the pedagogy yet pedagogy is a term which encompasses teaching learning. Or in other words it includes theory and practice. Ethno teaching in the light of culture.

To understand the concept of ethno-pedagogy, firstly define pedagogy, which is a comprehensive and scientific term that encompasses the

entire teaching-learning process. Pedagogy is more comprehensive than teaching in that it includes both the performance of teaching as well as the theories, beliefs, policies, and controversies that inform and shape it. In other words, pedagogy connects the seemingly self-contained act of teaching with culture, structure, and the mechanism of social control (Alexander, 2001, p.540). In other words, ethno-pedagogy is teaching in the light of culture. When teaching is successfully scaffold between a child's natural and cultural lines of development, and moves via the child's understanding of cultural minuscule, it can be considered ethno-pedagogy, which is both good and bad at the same time.

That means it includes both what it is and what it would be like in a perfect world. At the macro level, ethno-pedagogy looks at culture as a set of rights, values, exchanges, obligations, opportunities, and power. At the micro level, it looks at how the demands of a cultural system affect the people who have to live and work in it (Bruner, 1996, pp.11-12).

Bruner (1996) gives a comprehensive picture of the cultural loading on children learning which is the very fundamental of ethno- pedagogy. He validates four arguments in favour of a child quest for culture based learning or a pedagogy that has cultural loading in it. These are

- Seeing children as imitative learners
- Seeing children as learning from didactic exposure
- Seeing children as thinkers
- Seeing children as knowledgeable

The first—seeing children as imitative learners—is the basis of apprenticeship, a system for 'leading the novice into an expert'. It requires practices skill and abilities. The second—seeing children as learning from didactic exposure—presumes that children are not knowledgeable until they have demonstrated that they can recall and repeat the facts, principles and rules in question. The third seeing children as thinkers—presupposes that children can and do think for themselves, and it is the task of the teacher to uncover and understand that thinking through discussion and 'pedagogy of mutuality' to help the child move from a private to a shared frame of reference. Lastly, seeing children as knowledgeable starts with the premise that in any culture there is a 'given' of knowledge, and knowledge is not exclusively personal or relative, and the teacher's task is to help children grasp the distinction between personal knowledge... and "what is taken to be known" by culture (Bruner, 1996, pp. 53-63).

This means there is a need of reformation and transformation in the system of education. And the system of education should extend its sway from ethno pedagogy in a stricter term to critical pedagogy in the broadest way that calls for construction of praxis where peripheralized peoples... are no longer induced to fear and obey the white gaze of power, where bonds of sentiment and obligation can be formed among diverse group of oppressed people ... where contrasting cultural styles and cultural capital among diverse group cases to be

token of estrangement..... (McLaren, 1997, pp. 537-38).

According to Arsaliev, (2016) "Ethno- pedagogics represents the scientific knowledge containing the information on practical education and formation of experience of ethnic groups, about moral, ethical and aesthetic views on the value of a family, a tribe, a national character, a nation" (p.11). Ethno-pedagogy incorporates Cultural symbols in the Textbook in the form of folklores, folktales, etc.

Tribal Education and Interaction : In learning about the role of education, skills, and ways out of tribal poverty. The National Policy on Education of Tribals (2006) has made clear that below are the things for improvement in tribal education. These are:

- i. Tribal culture as an essential part of the education system
- ii. Incentive management
- iii. Making essential change in pedagogy for teaching tribals

Locur Committee (1965) the first commission on tribal people-has also strongly emphasized the same. Now, with the changing demography of the country, the government is coming with new plans and programs for their success in education.

Some of the common issues and challenges here are the some of the factors which, if attempted successfully, can yield remarkable success in this regard.

1.Motivation : The tribes should be motivated from the outside by giving them rewards and from the inside by giving them the power to take part in

and improve different academic activities. The government gives the tribals a lot of reasons to do things, like free books, free meals, and money. But it should be handled carefully and correctly, to get the best results. Also, certain measures will be taken and assure them that they may involved in school activities in a meaningful way. This will change the way they think, an unable to see education as something they get.

2. Local Resource Person : The government and other local groups that work with tribals education, should make it a top priority to find local expert, who can give students better exposure to different areas of teaching.

3. Syllabus Upgradation The syllabus ought to make room to discuss in tribal dialects and demonstrating how their culture is exhibited in the classroom. Strategies must be drawn to alter the curriculum to their liking and requirements. Further research case studies are to be conducted in order to discover a relationship with education and tribal culture.

4. Linking Syllabus with Vocational and Economic Activities : Tribals are the poorest in our country. However, the poorest tribals inhabit Odisha. Naturally, when their lives are in the balance they would place education in the backburner. That's the reason, there is much space needed in vocational activities and development of economic independence of the students by way of introducing work education, SUPW etc.

5. Creating Political Will : Political will may work wonders in a way. There must be power in people in making a good

political will, which is real. The general public learning of the same can pass the message across to the political parties using movements and other ways.

6. Sharing Resources through School Cluster : Big tribal regions that harbor many schools will be awarded clusters that will assist in sharing information and utilizing resources. It requires schools to collaborate and be at the forefront to make it happen. This enable them to understand the various plans programs and policies of the government and other organizations both in the US and the global world. They also collaborate in the aspects of the curriculum, pool and share resources in the most desirable manner and carry out researches on emerging issues in the research area of tribal education.

7. Promoting Translation : Alot of assistance in the translation of both curricular and extra-curricular books should be granted. When the students wants to read a subject in own language , it will surely learn more about it. They must know about what is happening in outside world beyond school life. when they will be able to read books in their language which are not in their curriculum. They would take a position as leaders in the future. Therefore this will create an iconic influence to the tribes.

8. Convenient school hour : It has been established in studies that the duration of 3 hour a day will be sufficient to cover the academic and theoretical learning aspect and the remaining 3 hour to practice. School holidays are prepared in such a way that it coincides with tribal functional and celebration. The Sunday, in

tribal school is instead of being proclaimed as a holiday but it may make them a working day and the students may be granted leaves whenever they want to go to help their parents in the season of cultivation and other reason etc. In Satyavadi model school in Odisha also, Gopabandhu Das has implemented such flexible time table as per necessity of climatic condition.

9. Opening of More Ashram and Sevashram Schools : Odisha is blessed with good quality Ashram school and Sevashram schools. The Ashram schools are residential formation of vocational and agricultural inclination boarding school which proves education up-to secondary grade. Better type lower primary schools are the Sevashrams. Still, thirty two Ashram schools and five hundred and seventy five Sevashram schools could never satisfy the huge number of students of the tribes of Odisha.

10. Enhancement of Teachers' Knowledges : A need for refinement in teacher's knowledge in tribal language and culture, improving curriculum with local life examples, introduction of bilingual primers to the students, imparting instruction in mother tongue, minimizing the cultural gap between the non-tribal teacher and tribal community, making teachers exposed to in-service teacher education on quality improvement in teaching learning activities and strategies for community participation.

11. Medium of Instruction : Mother tongue is the best medium for educating a child. The tribals are to be taught in their dialects. Non-tribal teachers are to

be given training to teach them in their native dialect. Writing text book in their language is to be attempted on priority basis. (Mohpatra 2021)

Conclusions : The school system represents the most pivotal element of any society. It not only fosters the development but also stimulates the growth of the community, serving as a substantial source of advancement for tribal populations. Instruction and learning at the EMR Schools adhere to the CBSE Curriculum; however, numerous educational institutions face challenges in pedagogy and learning due to linguistic disparities. The prevailing attitudes of individuals towards education must be transformed, it will benefit directly all tribal communities. Education possesses the capacity to address the challenges related to instructional methodologies at the EMRS, thereby facilitating students in managing these differences with greater ease. The establishment of EMRS marks the commencement of a transformative journey for the tribal populace in India. Moreover, conviction further empowers educators in designing lesson plans and discerning what knowledge to impart to the students, enabling them to adapt their pedagogical approaches and learning behaviors effectively.

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