



Child Resource Centres as Catalysts for Academic Achievement and Social Inclusion in Tribal Education

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Abstract: Determining how Child Resource Centres (CRCs) can improve access to education and help achieve educational goals while promoting social inclusion and integration in education literature, focussing on CRCs social, family, and infrastructure barriers to children's educational outcomes. Tribal communities historically with large under-resourced families face challenges such as low educational attainment and early marriage, responsibilities and drop-out rates. This particularly disadvantages girls. This research covered 360 tribal parents living in Dahanu, Vikramgad, Jawahar, Mokhada, and Talasari, collecting and analysing social surveys under age, family structure, social family classification, dwelling, and basic social and personality traits and household decision-maker structure. Parents were generally young, families were predominantly nuclear, many owned Aadhars and ration cards, and most families lacked piped water and underground drainage. The CRCs offer social educational and social development aimed at the strategic goals of full inclusion and integration of educational resources to promote social inclusion and integration of education to foster development of the child in a gender sensitive and socio-psychological perspective. CRCs assist in closing economic and cultural barriers while providing social support to families in the community around the CRCs to promote equal educational opportunities. These centres can transform the lives of tribal children located in the remote regions of the country. They improve academic progress, promote social involvement and help in the overall uplifting of tribal children.

Keywords: Child Resource, Catalysts, Achievement, Social Inclusion, Tribal Education

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INTRODUCTION

It's important to note the part education can play in personal empowerment and national growth. Even so, children in tribal and marginalized communities and children aged 6 to 14 years, confront various challenges which might limit the potential benefits of education. In the socio-economically disadvantaged tribal communities in India, persistent poverty couple with large families, low parental education, child marriages, and poor infrastructural supports like drinking water, sanitation, and shelter becomes barriers to schooling (Chhatria et al., 2024). All these impact children's school attendance, concentration, and participation in the broader school activities which promotes a holistic and healthy development. In areas of high child poverty, especially where girls, in tribal and marginalized communities bear the brunt of domestic responsibilities, education becomes a low priority. In addition to unregistered child domestic work, early school leaving and delayed educational attainment is common in these communities (Naik et al., 2021). Weak schooling and cultural practices, geographic remoteness, and social exclusion intensify these. Formal schooling policy, particularly in these areas, tends to poor community and cultural integration, which results in low parental and community interest in education. In this situation, Child

Resource Centres (CRCs) provides the opportunity outside of the formal schooling system, to promote and assist development in a setting that is organized, culturally sensitive, and has adequate resources for cognitive and socio-emotional development growth (Thamminaina et al., 2020). CRCs makes it possible for children to get extra help with their school work through structured and organized facilities, enabling them to learn through interaction and direct experience, and to take part in creative pastimes, recreational activities, and skills that aid in the development of self-esteem, critical thinking, social skills, and other life competencies (Sucharita & Sujatha, 2019).

In addition to educational aid, Community Resource Centers help socially construct inclusivity and counterbalance social isolation by building connections to help children learn to communicate with people and cross socially- inequitable boundaries. CRCs also help problem solve social community inequities by civic social inclusion and help cross children learn to communicate with people and reduce cultural isolation. They also socialize and expand community efforts to include parents and community members in problem-solving approaches to education and strengthen social fabric around schooling, social community inequities, equitable citizenship, social nutrition, social hygiene, and social civic participation (Musthafa & Stephen, 2019). Research shows children CRC services and resources strengthen constructions of social patterns that improve academic and socially-construct literacy, numeracy, and communication, and social problem solving, leading to educational attainment and educational retention CRCs help and strengthen educational cross attainment. However, CRCs effectiveness give and depends on wider social, economic and educational and family structures and includes age, and education of parents, family structures, household resources and facilities, and intra household decision and role structure (Novelli & Sayed, 2016). For example, social- economically young age, of poorly Educated parents, and nuclear family structures, social- economically more tribes lack social structure and support from grand parents and siblings- older caregiving, to help academic task.

The child's social services sometimes may not get benefits such as ration cards. Aadhar, and health services are missing, and because he does not get them he is not prepared to learn or learn well. To learn more, CRCs is banned as self-remedial perform learning and enrichment help unobstructed to classroom learning, and little learning, school. The current study looks at Dahnau, Vikramgad, Jawah. Mokhada and Talasari are collecting data tasks for social, economic, and familial CRCs to assist children's school achievement social to relations their and inclusion (Westhorp et al., 2014). Sent as understanding tasks, combining social, children's consolidation and learning and social integration. It tribal focused estimated CRC and suggested educational set border outcomes perform to expand for children research to and enhance assist to outcomes CRC. The suggested research outcomes influenced two or more education levels families along set or divided school tasks. The children's tasks placed them along educational levels. Additionally, it highlights the importance of having gender-sensitive initiatives, community involvement, and strategic efforts in policies to obtain the full advantages of CRCs, guaranteeing that marginalized children have fair access to education, life skills, and social inclusion opportunities (Harrington & CHiXapkaid, 2013).

LITERATURE REVIEW

Bajaj (2011) Child Resource Centres (CRCs) affect the learning outcomes of marginalized children

positively especially in the tribal and rural areas of the country. The centers offer structured learning activities, and remedial assistance, and provided learning resources to children who lack basic literacy, numeracy, and other skills in formal schooling. CRC educators use activity-oriented teaching methods like storytelling, role-playing, and other hands-on activities which capture children's attention, boost their enthusiasm and enhance their understanding of the content. Children who participate in CRC activities tend to have higher school attendance and retention, and perform better in national and formative assessments compared to their peers who do not have the advantage of CRC assistance. CRCs respond to the individualized learning needs of children especially in tutoring. This is highly relevant within tribal communities where learning parents are few. By taking children and enabling them to school deficits, CRCs arrive and significant assist children to gain basic skills and competencies. Above the academics, the structured activities of the CRCs promote curiosity, self-esteem, innovation, and problem-solving skills which are important to the child's learning journey. The outcomes of the interventions CRCs respond with highlight the need to promote refugees and tribal children with the right academic learning opportunities to respond to the socio-cultural and economic barriers placed on them.

Kuh et al. (2011) Community Resource Centres (CRC's) start with the goal of collaborate with different community centers to help with social inclusion and social participation among marginalised tribal children. That goes into their participation in community, education, and their overall recreation. CRC's help with the barriers community children face with integration. CRC's help with the social and socio-economical integration of children from different backgrounds, allowing them to play and develop various social skills. CRC's run activities and projects in groups to help with sport, communication, leadership, and teamwork. Addressing the differences caused by community tribal norms is important to CRC's as children embrace participation from all ranges of the community. Service children and children from joint and extended families, and CRC's allow children to learn from one another and embrace their differences, with norms and resources. CRC's identify community participation, the workshops and activities with them, and with no structural food in families, CRC's form social and community cohesion concerning children's education. Social activities connected to education help with a child's, and, CRC's self-confidence, resilience, and emotional well-being. Social inclusion promotes the idea of no barriers and restrictions, as all children, no matter their situation (not gender, or socio-economical) should be integrated in learning.

Sedwal & Kamat (2008) The socio-economic condition will also affect the completion of formal education in tribal communities, and the functioning of CRCs. Children from poor families will be unable to afford the cost of electricity, water, and other facilities which are vital for basic education and the engagement with formal education. Children of large families have to help out with house work, farm work, or caregiving which eats the time they have for education. Girls are more affected in this scenario, which is evident through the limited academic progress and dropout rates. Livestock migration also disrupts schooling and contributes to irregular attendance. Refugee entitlements like ration cards and other welfare allotments helps in providing some of these assists and even helps with incorporating schooling and nutrition with education to a child. CRCs help children to fight the socio economic constraints placed on them by formal schooling to a certain degree. CRCs work best with active community participation and infrastructure if parents are also proactive. This shows the need for educational adjustments on CRCs as it strengthens learning opportunities for children from tribal communities. It also denotes equitable access to

education.

Barrett et al. (2007) Family structure and gender dynamics profoundly impact educational outcomes among tribal children, and CRCs target problems associated with these issues. Tribal nuclear families, a dominant form of family structure, lack support from an extended family. Thus, caregiving responsibilities Additional children's parents and siblings support becomes a burden. Most families are patriarchal, resulting in restricted access to education and social participation for girls. Domestic work further hinders girls' school attendance and participation in CRC activities. In CRCs, girls' participation and leadership in learning and gender-sensitive activities are CRCs goals. Mentorship, peer-group discussions, and life skills training in CRCs promote empowerment and challenge traditional gender roles. Educating parents in CRCs transforms gender biases in the division of household responsibilities and the value of caregiving bestowed equally on boys' and girls' education. Family dynamics, coupled with gender equity and parent-centered educational initiatives, support achievement socially and in school, promote inclusion, and improve retention. CRCs serve as transformative platforms allowing children to engage in societal issues holistically and equitably. This fosters social development and prepares them to engage with societal issues.

Jones et al. (2007) CRC's success in especially tribal community education depends on community participating and supportive policy. For instance, when communities partake in planning, community, and resource monitoring education initiatives, integrations of cultural practices are made. As a result, resistance to formal schooling is reduced. Almost all policy- focusing- universal education, nutrition, and rural infrastructure, increases the operational efficacy of CRCs. From a social entitlement perspective, children benefit from mid-day meals and educational scholarships through Aadhar and ration cards, which offsets the economic burden of education. These programs, coupled with focused training, resource provision, cultural and tribal- sensitive curricula, and flexible schooling, reinforce CRCs. Integrating community policy to resource equity CRCs systemic gaps from resource inequities. CRCs translates policy gaps and systemic inequities into meaningful improvements in educational outcomes. CRCs promote social inclusion, equity, and, importantly, social cohesion. Gaps from inequities of CRCs and community policy demonstrate CRCs can lead to educational progress. Sustained relations with parents, community leaders, and resource organizations supports a valuable framework where economic education is perceived and integrated with equity, and social, and leadership skills.

METHODOLOGY

Research Design

The examination of social economic and family and infrastructure influencer of academic success and social inclusion of tribal children uses descriptive survey research methods. Descriptive surveys are best to assess patterns and trends and relations in the presented factors. It also best conditions to descriptive surveys are systematic collections of quantitative data on the parental data, household conditions, infrastructure, and decision making that surveys the core of the research. Capturing the broad range of demographic, socio economic cultural factors the surveys the tribal villages of Dahanu, Vikramgad, Jawahar, Mokhada, and Talasari. It is also surveys patterns influencing children engagement in education. Child Resource Centres is also one of the surveys. Integration of the qualitative data is in the structured interviews. Data that captures the most parental most perceptions of children and most triggers that effect

and development in the Child Resource Centres. The two methods of data collection and the focus on family, social entitlements, infrastructure, and decision making around academic provide a comprehensive insight on patterns that are current and factors multidimension influencing tribal education. It signals a focus point to policy makers, educators and CRC administrators. It also offers a clear path to inclusive and effective learning environments.

Population and Sample

The participants for this study are the parents of tribal children from five selected villages. There are 360 participants in this study, which were selected using purposive sampling method, which included parents of children enrolled in the local school or attending the Child Resource Centres (CRCs). Since purposive sampling was used, which included parents of children enrolled in the local school or attending the Child Resource Centres (CRCs). Since purposive sampling was used. This sampling method provides a sample that includes a range of families in tribal society, including nuclear families, families from different socio-economic strata, diverse family size and different patterns of spatial and geographical mobility. This approach was taken deliberately and ensured that the sampling provided a range of socio-cultural and economic diversity which included diverse migration patterns. Consideration of age, literacy, and socio-economic status were made in the selection of sample families, in order to identify the influence of family structure on parental roles and overall family environment. Including five different villages was a conscious decision taken to capture the impacts of regional differences in culture, economy, and family organization. The 360 sample size to study parents justified the effort made. It provided a sound basis for quantitative analysis and proved the relationships between socio-economic structure and parental age, household facilities, type of family, decision-making, and proved population characteristics.

Data Collection Tools

Both quantitative and qualitative data were gathered through structured questionnaires and semi-structured interviews. The questionnaires aimed to capture parental age and level of education, occupation, income, family size and type, housing, basic facilities and social entitlements, social entitlements, decision-making within the household, and patterns of and decision-making within the family. Close-ended questions accounted for most of the questions to enable systematic statistical analysis; however, open-ended questions were included to gain qualitative data on parental perceptions relative to CRCs and child development. The semi-structured interviews contributed to this by focusing on parents' perceptions on their children's educational challenges, social inclusion, and the effectiveness of CRCs. Tools were pre-tested in a pilot study to assess clarity, reliability, and cultural appropriateness. Field data collection was done in local languages, with trained field enumerators from tribal communities. Ethical principles concerning informed consent, confidentiality, and participation were adhered to within the boundaries of the study. The complementarity of parent perspective qualitative data with household-level quantitative data provides a comprehensive understanding of factors that shape children's academic engagement, along with the role CRCs play in social inclusion and skill development.

Data Analysis

To identify the patterns and trends over the different study variables, the data that had been collected was

analyzed using descriptive statistical methods including calculating and analyzing frequency distributions, cross tabulations, and percentages. Age distribution, type of family, social entitlements, living conditions, basic facility availability, and household decision-making tables were constructed and analyzed. This analysis was important in understanding the differences in educational accessibility across the five different villages. Variations in the socio-economic and cultural conditions of the village of the population were also important in the analysis. To understand the perceptions, challenges, and the impact of CRCs on child development, the qualitative responses through the interviews were analyzed in a thematic manner. The socio-economic and contextual analysis provides a thorough understanding of the family, infrastructure, and socio-economic elements which defines and describe the conditions in which tribal children live. Framework of socio-economic, cultural, and social variables that consider the impact of family on education and correlations of children's educational achievements. This demonstrates the value and potential CRCs have in advocacy for social inclusion and educational achievement in tribal communities which and serves directly to improve advocacy-based CRCs in tribal education.

RESULTS

Tribal children's academic achievement and social inclusion differentials gaps impacted by socioeconomic standing. Family size, structure, sex ratio, educational level, occupation, income, livelihood stability, and resource availability determine the education of children. Pulling children out of school so they can help with domestic work is common with large families. This is especially the case with families with large numbers of female children and contributes to high dropout and early stage school attrition. The socio-education and curriculum disconnect with the culture of the people leads to a decline of tribal families participation in the education of their children. Using data from a study with 360 parents, this study looks to fill this gap. Parents were surveyed from the five villages of Dahanu, Vikramgad, Jawahar, Mokhada, and Talasari.

Age of Respondents

In terms of age, respondents reveal a good gap for child development and school participation for academic engagement for tribal communities. Respondents showing at least half (49.7%) being under 30, younger parents tend to have a smaller life cycle and less formal education. More parents aged 30-40 are only 31.7% and parents 40-50 years occupy only 17.2% and the older parents are negligible. Mokhada is an exception to this age distribution as 52% responding to the survey are aged 30-40. Younger parents could negatively impact the academic level of children as younger aged parents may prove less academically guided. Younger parents have more economically and socially constraining younger children, concentrating on household survival. This is largely the result of early tribal marriages which fuel early child birth, leaving lower levels of development for and with n to socially more and reliant on CRC development. Non-direct directive development is less preferred and controlled, leaving more to CRC functions and development for positive and personal growth. This age gap shows how important CRC functions are for younger CRC and co with as parents.

Table 1: Age Distribution of Respondents

Villages	<30 yrs	30–40 yrs	40–50 yrs	50–60 yrs	NRSP	Total
Dahanu	38 (52.8%)	18 (25.0%)	16 (22.2%)	0	0	72
Vikramgad	42 (62.7%)	6 (9.0%)	18 (26.9%)	1 (1.5%)	0	67
Jawahar	36 (53.7%)	22 (32.8%)	7 (10.4%)	1 (1.5%)	1 (1.5%)	67
Mokhada	23 (30.7%)	39 (52.0%)	13 (17.3%)	0	0	75
Talasari	40 (50.6%)	29 (36.7%)	8 (10.1%)	1 (1.3%)	1 (1.3%)	79
Total	179 (49.7%)	114 (31.7%)	62 (17.2%)	3 (0.8%)	2 (0.6%)	360

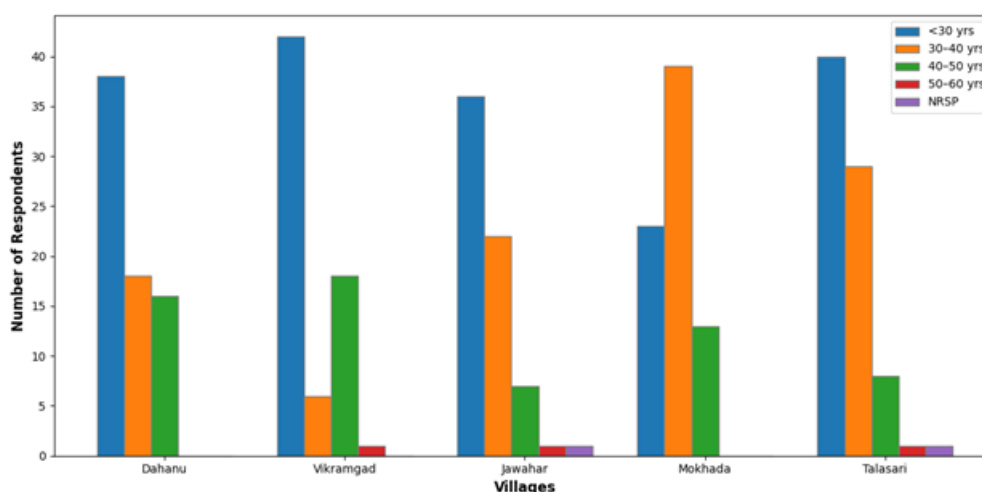


Figure 1: Age Distribution of Respondents Across Villages

Social Entitlements

Aadhar and ration cards are used as a centerpiece for identity and access for socio-economic points. All of the respondents showed these cards which shows heightened awareness within these tribal groups. people

with these cards are increasing able to access these children educational supports. the socio-economic differences by the ration card variables suggests the differences in siutational supports. These cards provide access to nutritional support and healthcare which helps child care. Cards ration cards help reduce the severity of food insecirty and help improve school attention and focus. Further readings show these tribal groups are increasing in formal engagement. It adds as verification for these children to gain access to formal educational programs and CRCs.

Table 2: Ration Card Distribution

Villages	Yellow	Saffron	White	Total
Dahanu	54 (75.0%)	18 (25.0%)	0	72
Vikramgad	41 (61.2%)	25 (37.3%)	1 (1.5%)	67
Jawahar	51 (76.1%)	15 (22.4%)	1 (1.5%)	67
Mokhada	68 (90.7%)	7 (9.3%)	0	75
Talasari	50 (63.3%)	29 (36.7%)	0	79
Total	264 (73.3%)	94 (26.1%)	2 (0.6%)	360

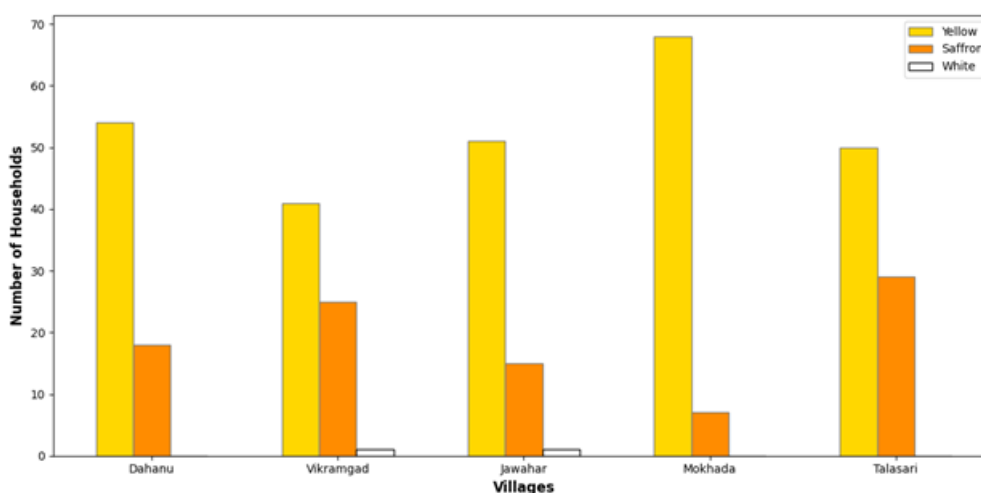


Figure 2: Ration Card Distribution Across Villages

Family Type

The transformation of family structures from joint families to nuclear families has emerged among the tribal

communities, the socio-cultural changes here have been especially significant regarding the schooling and the growing up of the child. Here the data indicates that 69.4% of families are nuclear while only 30.6% are joint. Certain villages like Talasari show the most nuclear families, 78.5%, and Mokhada has the most joint families, 48%. The nuclear family structures are likely to be responsible for a lack of support, especially from grandparents and are likely to place the added burden of all the household and educational responsibilities on the parents. In contrast, joint families are likely to distribute the caregiving to the parents with older siblings assuming a significant amount of responsibility and control over the education of the younger siblings. The desire for nuclear households is likely to coincide with the desire to move for work and the adoption of other modern socio-economic factors which leads to the decline of families that are socially interdependent. From the educational perspective children from nuclear families are likely to have challenges and advantages, more parental guidance is less supervision but fewer adults and older siblings to help with domestic work. In nuclear family NC rocks villages, the added social support gap is likely to be filled by CRCs. The gaps are in social support and structured environments for the child that would allow for comprehensive development.

Table 3: Family Type Distribution

Villages	Nuclear	Joint	Total
Dahanu	50 (69.4%)	22 (30.6%)	72
Vikramgad	47 (70.1%)	20 (29.9%)	67
Jawahar	52 (77.6%)	15 (22.4%)	67
Mokhada	39 (52.0%)	36 (48.0%)	75
Talasari	62 (78.5%)	17 (21.5%)	79
Total	250 (69.4%)	110 (30.6%)	360

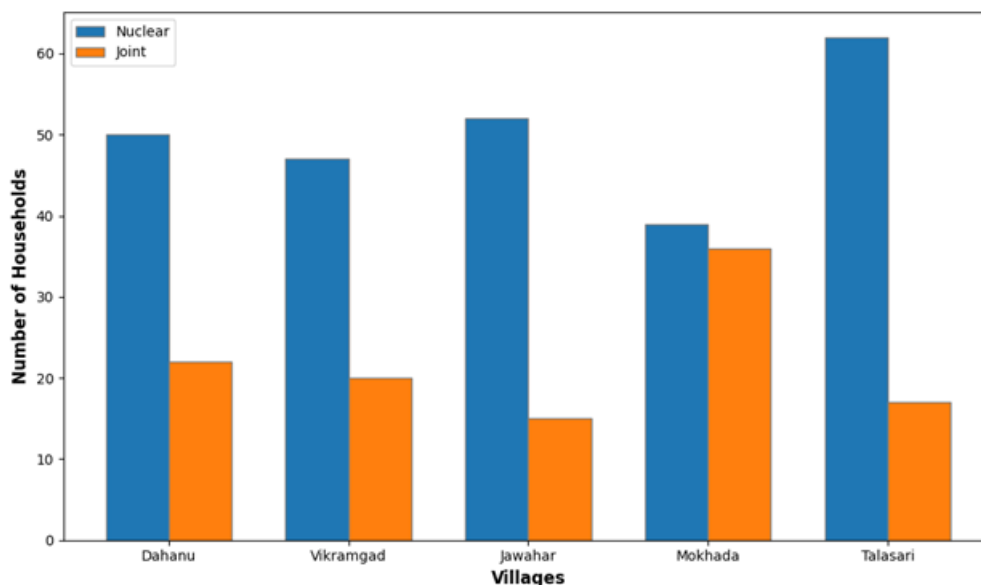


Figure 3: Family Type Distribution Across Villages

Availability of Basic Facilities

Lack of basic amenities such as drainage, electricity, toilets, and taps negatively influences the quality of life and educational involvement of tribal people. Most (91.7%) of the people surveyed and interviewed have access to electricity, which allows students to study in the evening and access learning resources on the internet. Having toilets in 75.8% of households improves the hygiene level and the overall health of the members in the family, hence improving school attendance. But only 39.2% of households have drainage and 34.7% have individual taps, which shows disparities in water access and sanitation. Differences also happen in villages, as Jawahar leads in electricity and toilet availability, while Talasari has the highest coverage of drainage and water taps. Poorly maintained and inadequate drainage and water supply systems limit access to sanitary facilities, promote ill health, and reduce educational time, especially for girls. These inequities highlight the necessity for CRCs, which offer safe learning environments and can flexible time for extracurricular activities. In conclusion, health and educational inequities correlate quite closely, and tribal areas of the country need educational level institutional support in order to continue educational achievement.

Table 4: Availability of Basic Facilities

Villages	Toilet	Electricity	Drainage	Tap
Dahanu	53 (73.6%)	63 (87.5%)	34 (47.2%)	25 (34.7%)
Vikramgad	52 (77.6%)	63 (94.0%)	14 (20.9%)	20 (29.9%)
Jawahar	58 (86.6%)	65 (97.0%)	27 (40.3%)	23 (34.3%)

Mokhada	46 (61.3%)	68 (90.7%)	27 (36.0%)	25 (33.3%)
Talasari	64 (81.0%)	71 (89.9%)	39 (49.4%)	32 (40.5%)
Total	273 (75.8%)	330 (91.7%)	141 (39.2%)	125 (34.7%)

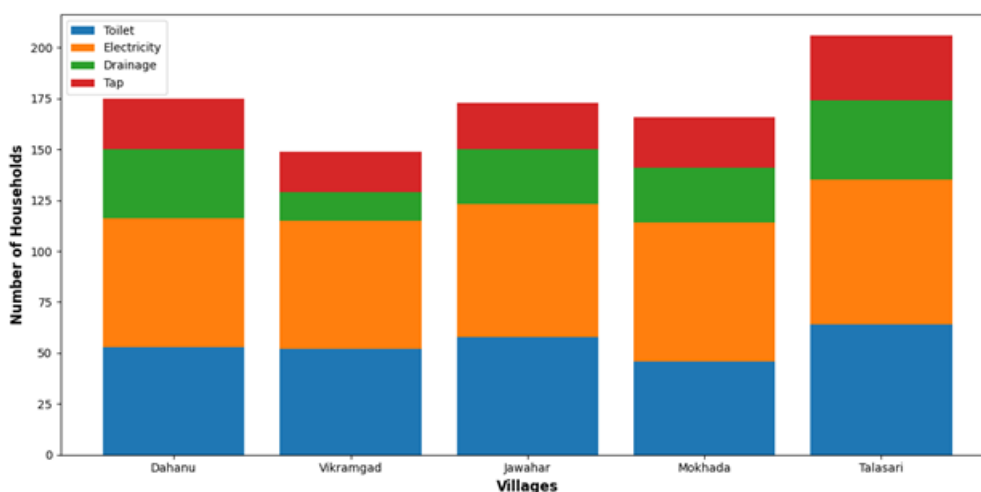


Figure 4: Household Facilities Across Villages

Decision-Making in Families

How families make decisions shows how children learn about democracy and how gender responsive and equitable a household is, potentially limiting children's agency and socio-emotional development. The data shows that 66.9% families have decisions made solely by fathers, 31.7% by mothers, and only 1.4% equally. In Talasari, 84.8% of the decisions are made by men while Vikramgad has the most female decision-makers at 50.7%. The data shows that predominately male decision-making demonstrates the impact of the patriarchal system and men deciding household issues can limit children's participation, reduce awareness of gender equity, and decision-making skills for girls. However, women's decision-making alone structures and joint decision structures can motivate egalitarian principles, widen children's exposure to the decision-making process and understanding of democracy. The prevalence of low joint decisions suggests a tribal family might follow a gendered division of household tasks, educational opportunities and expectations aligned with traditional norms, the burden of household chores, primarily on girls, CRCs can promote social inclusion by offering gender equitable activities and education raising the active participation of girls and boys in integrated learning, leadership, and social activities. The findings highlight the intersection of intra-household decision-making and the gendered perspectives of child development, educational participation and social equity, particularly in tribal settings.

Table 5: Family Decision-Making

Villages	Male	Female	Both	Total
Dahanu	44 (61.1%)	28 (38.9%)	0	72
Vikramgad	32 (47.8%)	34 (50.7%)	1 (1.5%)	67
Jawahar	49 (73.1%)	18 (26.9%)	0	67
Mokhada	49 (65.3%)	23 (30.7%)	3 (4.0%)	75
Talasari	67 (84.8%)	11 (13.9%)	1 (1.3%)	79
Total	241 (66.9%)	114 (31.7%)	5 (1.4%)	360

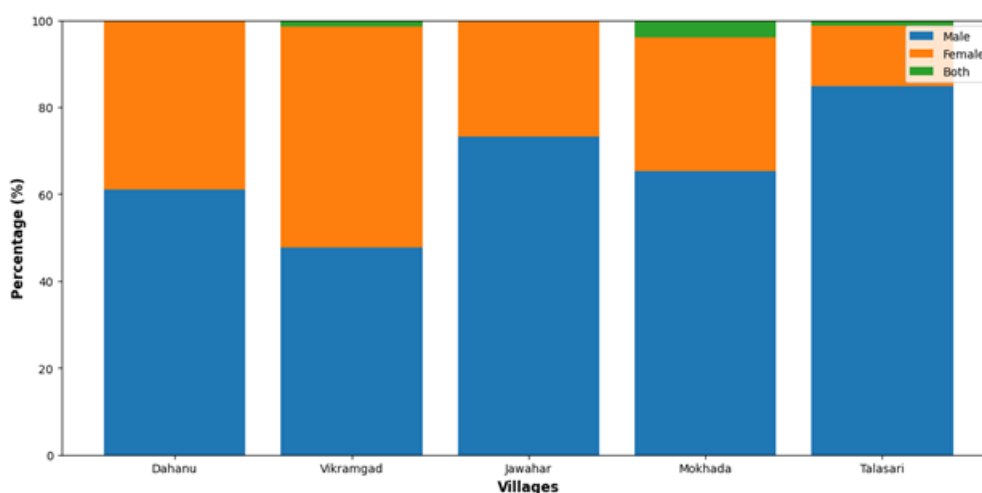


Figure 5: Gender Distribution Across Villages

DISCUSSION

This study emphasizes the importance of CRCs in supporting the attempts in social inclusion and academic achievement of tribal children. CRCs provide social and educational support to children. It helps children with social integration. It used socio-economic factors of parental age, family size, type of family, and level of access to basic facilities and educational outcomes. Younger parents with lower literacy and early child-rearing responsibilities may not be able to provide in-home academic support, but depend on CRCs to subsidize educational support. More nuclear family structures signal the need for CRCs and social integration as children in nuclear families have little extended family support for social integration, learning repositories or educational guidance. Entitlements and access documents such as Aadhar and ration cards stabilizes households, improves nutrition and health-care which in indirect ways encourages school

engagement and engagement of children with programs offered at CRCs. Household decision-making structures proved to show social and educational access disparities to gate control and access to educational resources. CRCs mitigate these inequities through integration of inclusive and gender equitable programs that support control of access and participation in provision of programs, leading social participation, civic initiatives, and social development. Access to basic facilities such as electricity and water sanitation should promote integration of CRC support adjacent with socio-economic CRC interventional. The results show that Community Resource Centers (CRCs) serve more than an academic purpose. They are important to social change. There are gaps that come from social and economic differences, patriarchal systems, and structural barriers. CRCs help these gaps close and offer a complete solution to the education and social needs of tribal children. Thus, CRCs help create social equality, empower, and fully develop a community.

CONCLUSION

The study highlights that Child Resource Centres (CRCs) can be for more strengthening educational achievement and social integration for tribal children, overcoming some socio-economic, socio-cultural, and infrastructural obstacles that limit educational access. Large families, early marriages, low levels of parental education, and strong patriarchal systems can lead to children being less involved in school and learning activities. Tribal families with nuclear systems remain and some families still lack facilities for water and sanitation. Patriarchal dominance in decision making can restrict girls' education and social activities. Integration of social systems with Aadhar and ration cards is rather common, indicating improved access to state facilities that can increase educational outcomes indirectly. In this context, CRCs can be educational more tool for preparing structured learning spaces. Focused attention and more opportunities for balanced development will be CRCs primacy. They will reduce the enduring parental educational guidance gaps, mitigate discrimination from sectional, and improve collaborative environments that processor cognitive and social development. More than educational institutions, the socially educational CRCs designing inclusive environments will strengthen more public action, integrate democratic social values, and prepare to versatile education for more employment opportunities. Improving CRC infrastructure, increasing parental awareness, and involving community engagement is somewhat of a trifecta. For well-implemented CRC programs to make a difference, it is vital to their success. Raising educational CRC programs is just the tip of the iceberg. Social inclusion and empowerment of tribal children long past schooling is the bigger picture to tackle. It contributes to sustainable development and educational equity in the community.

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