

CHAPTER I

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CHAPTER : I

INTRODUCTION :

India has one of the highest tribal population of the world. Although, figure of tribal strength in each State and for the country as a whole are far from reliable, consensus (1981) are of the opinion that there are 30 million classed as scheduled tribes. One out of every fourteen Indian is a tribal. 6.94 percent of total population is tribal. According to the 1971 census of India's list, there are 427 tribal groups.

Tribal people live in fairly well defined zones. In the North and North-East zone, there are such tribes as Bhotia, Thoru, Girung, Limbu, aka, Mishmi, Dabla, Kachari, Goro, Khasi, Naga, Mizo, Rabha and Lepcha. In the central zone the well known tribals are Santal, Munda, Oraon, Ho, Bhumji, Kol, Kharia, Birhor, Gond, Bhuiyan, Boige, Bhil, Juango and Kond. The southern zone contains such tribes as Chenchu, Toda, Kadar, Badaga, Koto, Ureli, Mannikar and Pulayan. These lists do not tend to exhaust, only the more important ones are mentioned here.

Racially, the tribes of India can be put into three categories : the Proto-Australoides, the Mongoloides and the Negroids. The major population of tribal India belongs to the Proto-Australoid group, characterised by darker skin, sunken nose and lower forehead.

Linguistically, tribal people differ too, their languages belonging to three major linguistic families, such as Dravidian, Austro-Asiatic and Sino-Tibetan, the last named is further subdivided into Tibeto-Burman and Siamese-Chinese.

1.1 TRIBAL RELIGION :

The tribal religion can be categorised as follows :

TABLE : ITRIBAL RELIGION

(Source : Tribals for christ)

No.	Tribal Religion	Percentage
1.	Hindus	89.00
2.	Animists	04.00
3.	Buddhists	00.34
4.	Muslims	00.21
5.	Christians	05.53
6.	Others	00.92

The Christians among the tribals are mainly concentrated in Assam, Nagaland, Mizoram, Meghalaya, Bihar, Nicobar Islands and Orissa.

1.2 DISTRIBUTION OF TRIBES :

A list of tribes of India appears in scheduled castes and scheduled tribes lists modification order 1956 and according to that order there are so many as 144 main tribes besides a good number of sub-tribes.

The tribes are distributed as follows :

TABLE : II

DISTRIBUTION OF TRIBES:

(Source : Tribals for christ)

No.	Name of the State	Tribal groups in a State
1.	Andhra Pradesh	33
2.	Assam	35
3.	Bihar	30
4.	Maharashtra	73
5.	Madhya Pradesh	68
6.	Madras	42
7.	Mysore	62
8.	Punjab	03
9.	Rajasthan	14
10.	Himachal Pradesh	06
11.	Manipur	29
12.	Tripura	19

Looking at the information given in TABLE II, it is observed, that the highest number of tribal groups are found in the State of Maharashtra i.e. 73 groups.

Uttar Pradesh was scheduled in 1967. There are 6 groups now listed for Uttar Pradesh and these represent total of about six lakhs of tribal people.

Figures for the tribal communities are fluid. So facts and figures can sometimes be puzzling. In 1950, an official report stated that there were 212 tribal groups, In 1956 there were 414 tribal groups, and according to the 1971 census of India, there were 427 tribal groups.

1.3 LOCATION :

By far, the largest number of tribal people are situated in central India, in the area bordered by Orissa, Madhya Pradesh, Andhra Pradesh and Maharashtra State. In this area alone, there are an estimated seventeen million tribal people, that is nearly half the scheduled tribal population of India.

The Government of India is taking up the challenge of

Uplifting the neglected tribal communities, yet, here in India, there are vast areas representing literally millions of unreached people with few or no workers at all. Government workers are reluctant to take up posting in such unattractive places.

1.4 NEHRU'S FIVEFOLD POLICY :

The late Pundit Jawaharlal Nehru had a lifelong interest in and love for the tribals of India, and during his tenure as Prime Minister of India, he was directly concerned with the tribal policy. He gave five points which are worth considering, they are as follows :

1. "Tribal people should develop along the lines of their own genius and we should avoid imposing on them. We should try to encourage in every way their own traditional art and culture.
2. Tribal rights on land and forest should be respected.
3. We should try to train and build up a team of their own people to do the work of administration and development.
4. We should not over administer these areas or overwhelm the schemes. We should work through and not in rivalry to their own

social and cultural institutions.

5. We should judge results not by statistics or the amount of money spent but by the quality of human character that is evolved".

Again, Nehru believed that, "Tribal people are capable of being trained for places of responsibility in their own environment". He believed that they should be groomed to take over their own administration.

The constitution of India has safeguarded the tribal interest. According to Article 46 of the Constitution, Which states, "The State shall promote with special care the educational and economic interests of the weaker section of the society, in particular the scheduled castes and scheduled tribes, and shall protect them from social injustice and all forms of exploitations".

Even, after 47 years of independence, the constitutional commitment still remains to be fulfilled. Numerous programmes for development are not being effective because of ignorance and illiteracy of tribals (Sachindananda,1967).

1.5 INCENTIVES BY STATE GOVERNMENT OF MAHARASHTRA

The State Government of Maharashtra has made education of its people in general, and backward classes in particular, as a sheet anchor of its progress.

The Social and economic integration of backward classes with the rest of the masses depends solely upon their educational development. To attain the objectives, the following educational schemes are implemented in Maharashtra State :

1. Award of tuition and examination fees to one failure scholar undertaking post S.S.C. courses, who are not in receipt of Government of India scholarship.
2. Award of tuition fees and examination fees and payment of scholarship for pre-S.S.C. courses.
3. Payment of grant-in-aid and recognition to aided Backward class hostels.
4. Building grant-in-aided Backward Class Hostels by Government.
5. Study homes.

6. Coaching classes of I.A.S. and I.P.S. students.
7. Training of superintendants of aided backward class hostels.
8. Opening and maintenance of backward class hostels by Government.
9. Award of Government of India scholarship to the students undertaking post S.S.C. courses.

1.6 LITERACY RATE AMONG DIFFERENT SOCIAL SECTIONS IN INDIA

The scheduled castes, scheduled tribes grouped together forms the considerable percentage of population of our country. Education, has therefore, been considered as a basic need for the upliftment of backward classes both by the Central Government and the States. The percentage of literacy amongst scheduled castes and scheduled tribes, in India, is given below :

TABLE : III

LITERACY RATE AMONG DIFFERENT SOCIAL SECTION IN INDIA.

(1961, 1971, 1981).

(Source : The 5 year plan, Government of India, New Delhi)

Year	Rest of Population	Schedule Castes	Schedule Tribes
1961	27.86 (16.59)	10.27 (03.29)	08.53 (03.16)
1971	33.80 (17.11)	14.67 (06.44)	11.30 (04.85)
1981	41.22 (29.51)	21.38 (10.93)	16.35 (08.04)

(Figures in brackets represent FEMALE literacy).

Although, there is a consistent increase in the literacy rate, it is still not impressive. There is a wide gap in the educational development of scheduled tribes and other communities.

The Kothari commission (1966) has stated that, "Aspect of tribals education which might call for a special attention will vary from area to area and no pain should be spared in under-

standing the problems which arise in different context". Ratnaiah (1977) has suggested that, "National survey being conducted on tribal education by the I.C.S.S.R. must be supplemented by intensive studies of the individual groups. So as, to gain a clear and comprehensive understanding of the problems of tribal education in different regions".

From the TABLE II it is seen that Maharashtra accounts for the highest number of tribal groups i.e. 73 groups and West Khandesh ranks first in tribal population. West Khandesh is educationally backward district of Maharashtra State.

Inspite of various scheme implemented by the Government for the educational progress among the tribals, there is very little educational progress in them.

Even though, Kothari commission and Ratnaiah have pointed out the need for regional survey to understand the tribal problem in different context, and as very little is known about the problem of tribals of West Khandesh, the Researcher has undertaken the following objectives as study key:

1. To understand the educational problems of tribals of West Khandesh.

2. To suggest remedial measures for the same.

1.7 TOPOGRAPHY OF THE DISTRICT OF DHULE (WEST KHANDESH)

West Khandesh (now Dhule district), in the ancient time, it was known as Rasika. Later under the Yadavas, it was called Scundesa after the king Scunachandra who ruled over it. With the advent of Muslims, the name changed to Khandesh, to suit the title 'khan' given to Faruqi Kings.

The entire area of Khandesh included two districts viz. Dhule and Jalgaon and was administered as one district with headquarters at Dhule. However, in 1906, for administration purpose Khandesh was divided into two districts known as West Khandesh (Dhule district) and East Khandesh (Jalgaon district).

Since 1961, the number of tehsils in the district are ten. However, with the upgrading of hemlets/wadis as separate villages, the number of inhabited villages have risen from 1360 in 1961 to 1516 in 1981, but the number of towns have remained the same at seven.

Out of 15 scheduled tehsils of Maharashtra State, three, i.e. Akrani, Akalkuwa and Navapur are in West Khandesh (Dhule

district), and out of the 15 tehsils of Maharashtra, sharing the highest proportion of dwellings with walls of grass, leaves etc. three are in West Khandesh viz. Akrani, Akkalkuwa and Navapur. These tehsils are well known hilly habitats of scheduled tribes and have large areas under forest.

Location, Relief and Drainage:

West Khandesh lies in the upper Tapi basin in the North-² West corner of the Maharashtra State. Total area is 13150 Km . It lies between 20 degrees 38' and 22 degrees 3' North Latitude and 73 degrees 47' and 75 degrees 11' Longitude.

The distinguishing feature of the topography of the district is that unlike the Deccan Plateau, the orientation of the district is towards the West coast. The Tapi river passes through the centre of the district from East to West with deep cut-up beds and black soil fertile plains along its banks.

It is bounded on the West by Gujarat State. On the North by Madhya Pradesh and on East and South by Jalgaon and Nasik district of Maharashtra respectively. Except for the small area in the extreme North-West which drains into the Narmada river, The whole district is drained by the Tapi river and its tributaries. There are three well marked belts running East and West

1.e.:

1. The rich valley in the centre.
2. The high and wild Satpudas in the North, and
3. The bare ridges and well watered valleys separated by Sahyadri ranges and innumerable dykes. All these belts run parallel to the Tapi river.

There are two main hill ranges in the district, the Satpudas in the North, and the Sahyadries and their off-shoots in the West and South. The Satpudas, a broad belt of mountain land stretching in wall like manner and running from East to West, cover the North Akkalkuwa and Akrani tehsils of the district. The hills in these ranges posses considerable heights.

The Sahyadri hills bound the South-Western corner of the district and includes Navapur tehsil. The Satmala which is an off-shoot of the Sahyadris break off sharply from it in the North-west at Nasik and cover the district with low hills and good vegetation.

Akrani and Akkalkuwa tehsils in the North and Navapur tehsil in the South-West have heavy concentration of tribals.

Geographically, the entire strip is mountainous and covered with jungle. In the North the tribal area nestles in the Satpudas and the Sahyadris and their off-shoots in the West and South.

In the valleys of these mountain ranges, the tribal villages are situated. As a natural consequences of this, there is a great paucity of agriculture land in the entire belt.

This naturally leads to assume that it has been a real hard struggle for the tribals of this region to survive.

Climate:

The climate of the district on the whole is dry, except during the South-West monsoon season. As the district is far from the coastal area, there are large variation in the day and night temperatures. May is the hottest month of the year with the mean daily maximum temperature of 40.7 C and the mean daily minimum temperature of 25.8 C. On some days the maximum temperature goes above 45 C.

January is the coldest month of the year with mean daily maximum temperature of 30.3 C and the daily minimum temperature of 16.2 C. Day and night temperature drop rapidly till the end of the month.

The average annual rainfall in the district is max 674 mm. Rainfall is heavier in the hilly regions of the Satpudas ranges. July is the rainiest month.

During the South-West monsoon, the skies are heavily clouded otherwise, they are clear for the rest of the year.

TABLE IV

DISTRIBUTION OF POPULATION IN RURAL AND URBAN AREAS

Source : 1981 Census

Sr. No.	Name of Tehsil	TOTAL			RURAL			URBAN			No. of Villages	Total Inhabited	No. of Towns
		Person	Male	Female	Total	Male	Female	Total	Male	Female			
1.	DHULE	483,701	250,308	233,393	272,942	139,439	133,503	210,759	110,869	99,890	161	159	1
2.	SAKRI	276,054	140,170	135,884	276,054	140,170	135,884	—	—	—	182	182	—
3.	NAWAPUR	154,677	77,388	77,289	135,562	67,470	68,092	19,115	9,918	9,197	133	128	1
4.	NANDURLA	209,566	106,590	102,976	144,172	72,578	71,594	65,394	34,012	31,382	152	149	1
5.	TOLODA	85,832	43,244	42,588	65,777	32,963	32,814	20,055	10,281	9,774	92	91	1
6.	AKKALKUWA	100,237	50,095	50,142	10,237	50,095	50,142	—	—	—	187	185	—
7.	AKRANI	63,285	31,623	31,662	63,285	31,623	31,662	—	—	—	160	160	—
8.	SHAHADA	234,413	118,906	115,507	209,458	106,007	103,451	24,955	12,899	12,056	183	180	1
9.	SHIRPUR	212,553	108,001	104,552	178,540	90,454	88,086	34,013	17,547	16,466	139	139	1
10.	SINDKHEDA	229,976	116,815	113,161	204,086	103,394	200,692	25,890	13,421	12,469	143	143	1
District Total —		2,050,294	1,043,140	1,007,154	1,560,113	834,193	915,920	400,181	208,947	191,234	1,532	1,516	7

1.8 POPULATION :

The district ranks 14th in population and 9th in area at the State level.

From TABLE IV, it is observed that within the district the most populous tehsil (Dhule) has nearly eight times the population, of the least populous tehsil (Akrani).

TABLE IV also shows that Dhule tehsil is the only tehsil within the district which has almost half of the tehsil's population residing in the urban areas. Sakri, Akkalkuwa and Akrani tehsil have no urban population at all.

1.9 TRIBAL CULTURE:

House and belongings of Tribals (Bhils).

The Bhils formerly lived in hive-like huts cresting the tops of isolated hills to be crept into for a few weeks and then left. Most of them still live in thatched huts, but leave them at once if disease breaks out or if the hamlet is found to be inauspicious, unlucky or haunted. Such of them as have settled down on the plains have stoned buildings, having walls of unburnt bricks and a roof of mud with a small verandah in front and divided inside into two or three rooms. Each household has some metal and a good many earthen vessels, a stone slab with a roller, a hand mill and a large knife for cutting vegetables, a charpoy or two with a bedding, a blanket and a quilt made of pieces of clothes stitched together. Their possessions are a cow or a buffalo, a few fowls, a small fishing net, a bow and a good stock of arrows and sometimes a sword.

Dress.

Bhils living in the hills have scarcely any clothing except a piece of loin cloth and their women wear coarse tattered saris. The peasant Bhil wears a turban, a waist cloth and a coat and their women have 'sadi' with or without a bodice.

Festivals and Ceremonies

The more civilized Bhils of the plains have complete birth, marriage and death ceremonies not differing much in detail from those practiced by higher class Hindus.

Marriage.

A marriage proposal has to be made by the bridegroom's side through some intermediary. If the father of the girl agrees, the girl is brought out and seated among the guests from the bridegroom's side and a packet of sweet-meats is given to her. This done, they dine together and with the help of an astrologer a betrothal day is fixed. On the betrothal day, an astrologer, the boy, his father and other relations take a 'sadi', a bodice piece and sweetmeats and go to the girl's house. A final announcement is made in the presence of 'pancas'. The presents are given to the girl. The guests are entertained by the girl's father. There is no fixed interval between betrothal and marriage. It may be a month or years. When in a position to meet marriage expenses, the boy's father sends word to the girl's father that he would shortly bring dowry or 'dahej' called 'ghun' in Bhili language. The dowry is settled in

a meeting of all and placed in a plate. An unmarried girl of the bride's family puts red powder on it and on the brows of the bride and the groom. The bride is asked to sit on the boy's father's lap and he gives the 'ghun' to her. After a feast, the evening is spent in dance and music. Next day, the boy's father fixes the marriage day in consultation with a family priest. What follows is very much akin to what obtains among other Hindus castes.

Bhils have so far allowed and practiced polygamy but nowadays, there are only monogamous marriages. Widow marriage is also customarily allowed. When a man wishes to marry a widow, he sends some friends to urge his suit with the woman or her parents and relatives. If the proposal is accepted, the suitor takes to the woman's house a 'sadi' and a piece of bodice cloth, a head necklace and some boiled gram and sugar. The match is then settled. The man takes with him a few friends and materials for a feast and they share the food with a party of the woman's relations. The woman dresses herself in the clothes brought to her and after the guests start for some distant place, before day break and spend the whole day in the field, in some lonely place where friends send them food. These widow marriages are often preceded by an elopement which after the payment of a fee to the head of the community, are condoned by the parents and relations.

Divorce

A married woman can get a divorce and remarry the man of her choice provided the proposed husband is ready to pay to the first the money which he had spent at the time of the first marriage of the woman. This divorce system is called 'jhagda'. No particular disgrace seems to attach to the woman who had divorced more than one husband.

Death.

When a Bhil is about to die, his relatives distributes money among the poor in his name. After death his body is laid on a blanket or on a piece of cloth spread over a blanket. An earthen pot full of cold water is placed near the door of the house and the body is brought out, held in a sitting position outside the door and water is poured on it. Old clothes are taken off and a new piece of cloth is tied round loins. The body on a bier and covered with a new sheet of white cloth. The face is left bare and the head is covered with a turban. 'Gulal' is sprinkled over the some bread and cooked rice are tied together in a piece of cloth and laid on the bier. The dead body is

neatly tied and taken to the burial place over the shoulders of four nearest relatives. Infront of them the sons of the deceased walk, one of the chief mourners carrying fire in an earthen jar and one of the others carrying an earthen jug full of water. Half way to the grave, the bier is lowered and some of the cooked food is laid near a bush. The bearers change places and without any further halt, the body is carried to the burial ground. The bier is lowered and all the mourners help in digging a grave long enough for the body and to prevent its being opened by wild animals five or six feet deep. The body is laid in the grave, the head to the south and the arms stretched along either side. Cooked rice and bread are placed in the mouth and the body is sprinkled with water. The whole party sit around the grave so far off that they cannot see the body and the chief mourner throws a handful of earth on the corpse and then all joining cover the corpse with earth. A small trench is cut round the grave and water is poured in it. The bier is broken into piece and burnt. The funeral party then goes to the nearest water place, bathes and accompanies the chief mourner to his house. In front of his house a fire is lit and into it some woman's hair is burnt and each of the mourners take some neem leaves, throws them on the fire and passing his open palms through the smoke rubs them over his face. The mourners are now pure and return to their homes. On the third day, one of the women of the mourning household rubs the right shoulders of the bier-bearers with oil,

milk and cow dung and washes them with neem twigs steeped in cow's urine. Then the four men bathe and are treated to a dinner. On the eleventh day the chief mourner goes to a river and gets his beard, head and face shaved. After taking a bath he makes a dough cow, sprinkles red powder on it and setting it in a banana leaf, bows to it and throws it into water. After one more bath he goes home. Either on the twelfth or the forty-fifth day a Kumbhar (potter) is called and seven step hemp ladder called 'codhvan' is set against the wall of the house, the belief being that the soul of a dead person may climb by the ladder to heaven. The family priest sits at the foot of the ladder and chants some verses from the 'puranas' and the string by which the ladder is fastened to the ground is burnt, the ladder is pulled down and thrown away. The spot where the ladder was tied is then spread over with flour and a small plate with a piece of bread and cooked rice is laid over it. In the plate placed is a small water pot and by its side a lighted lamp covered by an empty bamboo basket with a cloth drawn over. On this day a big feast is given to relatives and friends, but before beginning it, five mouthfuls are burnt near the basket. The burial rites for a woman are the same as those of a man. In the case of a child, its father carries the body in his arms and buries it. The seventh day is celebrated by a feast. In rare cases Bhils are also known to burn their dead bodies.

Religion.

Bhils from place to place, differ in their religious beliefs and practices. Some of the wildest tribes worship only the tiger god or 'Vaghdev'. Most are devotees of the 'Mata' and 'Mahadev'. Others worship local deities like Khandoba, Kanhoba, Bahiroba and Sitalamata, the small-pox goddess. Almost all worship the spirits of their ancestors and believe in sorcery, witchcraft and omens.

1.10 LITERACY

In Indian census a literate is defined as a person who can both read and write with understanding in any language. For, a person to be classified as literate, it is not necessary that he should have received formal education in any school or institute or should have passed some minimum educational standard.

Yet there are 121.3 millions adult illiterates in India, forming 30 percent of the world's adult illiterate. sixty-two percent of these are women.

The 1981, census reveals that 37.51 percent of total population of West Khandesh (Dhule District) are literates as against of the State average literacy rate of 47.18 percent. The district ranks 20th as compared with other districts of the

TABLE V**PERCENTAGE OF LITERATES TO TOTAL POPULATION**

Source :— Census Report 1981.

Sr No.	Tehsil	Percentage of literates to total population		
		Male	Female	Total
1.	DHULE	61.44	37.88	50.07
2.	SAKRI	45.48	23.23	34.53
3.	NAWAPUR	34.19	14.37	24.29
4.	NANDURBAR	51.71	28.70	40.42
5.	TALODA	41.79	19.46	30.71
6.	AKKALKUWA	23.07	8.71	15.89
7.	AKRANI	10.40	3.52	6.96
8.	SHAHADA	46.93	23.55	35.41
9.	SHIRPUR	48.08	24.43	36.45
10.	SINDKHEDA	57.63	30.74	44.40

State of Maharashtra.

From TABLE V it is observed that through Dhule tehsil's literacy rate is as high as 50.07 percent but the literacy of three scheduled tehsils viz. Akrani, Akkalkuwa and Navapur is extremely low, being 6.69 percent 15.89 percent and 24.29 percent respectively. On an average the literacy rate of the three scheduled tehsils is 15.71 percent.

Literacy percentage can serve as standard measuring rod to measure the development of education. The present statistics of literacy proves that the tribal areas of West Khandesh falls short of educational facilities.

1.11 SIGNIFICANCE OF THE STUDY

Education and Development are the two faces of the same coin. Development is the resultant outcome of educational input. Governments now realized that expenditure on education is not purely expenditure in orthodox sense rather it is positive investment.

Government of Maharashtra has implemented various schemes viz. 1. Awarding Scholarship.

2. Opening of Government Hostels.

3. Providing Educational Materials.

4. Supplying mid-day meal etc. to push up the level of education among the backward classes.

But Literacy TABLE V points out that tribals of West Khandedesh are educationally backward. The literacy among the tribals is barely 11.39 percent which stands in sharp contrast to national literacy of 41.22 percent.

With the proclamation by the World Community of a renewed commitment to ensure that the basic learning needs of all children, youth and adults are met effectively in all countries

(World Declaration on Education for all (1990)).

The issue of the education development of disadvantaged population groups has come in to sharper focus once again. It is an in-escapable fact that despite phenomenal expansion of education in countries around the globe during the past decades and notable efforts to universalise primary education, millions of children continue to remain deprived of the benefits of education due to variety of causes. More than 100 million children, including at least 60 millions girls have no access to primary schooling and equal number fails to complete basic education programmes and millions more satisfy the attendance requirements but do not acquire essential knowledge and skills.

UNESCO report which mentioned that, "The first and the foremost emphasis of Asia and Pacific Programme of Education for all (APPEAL) is the fact that basic literacy and numeracy are *sin-quan-non* for every individuals to function as a human being". It further mentions, Research studies on human cognitive developments have indicated that, "literacy enhances peoples thinking power and cognitive faculties". The list of characteristics that accrue from literacy enhance include objectivity. capacity for logical analysis and content, independent abstract thinking,

holding individual opinion and a sense of history and universalization. Literacy certainly includes reading, writing and arithmetic skills but literacy is something bigger and deeper than mechanical skill in reading and writing. Literacy is a potent form of consciousness. It makes men better human beings. It frees men from the confine of ignorance and prejudices and allows our creative energies to flow unencumbered. That is why the United Nation Charter has recognised literacy as a human right as well as a basic human need (UNESCO Report, 1987).

But inspite of various educational incentives, there is very little progress in tribal education in West Khandesh. This is because the planners are providing the tribals, what they feel is appropriate for them, no attempt so far is made to identify their wants and plan according to their needs.

In the process of modernising the tribals their original faith, languages, customs and cultural traits is getting destroyed. By branding them simple folk the professional have established their right to improve their standard of living, to educate them and to bring them into the main stream. By labelling them "Primitive" they have taken upon themselves the task of civilizing them by destroying their pride in their own tradition. By calling their language inadequate, undeveloped and non language, they have succeeded in shifting their creativity and

lowering their self image.

It is in this perspective that the educational development of scheduled tribes is to be seen. The educationists in India, who are for uniformity and standardization of process and product, the economist who are tutored in the western models of capitalist industrialism or state Capitalism, both destroyers of individuals and group autonomy, have joined with the planners to produce scheme which plan them out.

By encroaching in to their territories, their free access to land and food has been curtailed. By establishing outsider's right over forest produce their autonomy in devising a viable economy has been curtailed. By enacting laws in favour of outsiders they have been acclaimed offenders in their own land for pursuing their age old practices.

By forcing them to join schools they have been declared early dropouts, wasted and stultified. In short, by imposing the outside view of development, they have been deprived and exploited. They are to live in the houses, which are not homes. They are asked to eat food which either they grow for others or which is rationed to them. Thus making them dependant on the outside. They are introduced to dresses which makes them depend-

ant on outsiders.

They are introduced o language which disables them from either being creative of acquiring knowledge. They are exposed to an education system which alienates the educated from the society and creates exploiters within their ranks. Having completely impoverising them, the proffessionals have moved in to work for their development and bring them to the main stream. Instead of trying to increase the efficiency of their societies based on the value system and accepting the nation of autonomy underlying their socio-cultural organization, the planners and professionals have forced commodity centered values on them with the dice heavily loaded against them, they stand condemned, dammed, deprived and exploited.

The educational planning meant for tribal area and for the people belonging to scheduled tribes should emerge from the concerned area. It should first be discussed with the people for it is meant. Their active participation and agreement to the plan and programmes of Action is surely going to make it a sucess. Only when the tribal area are invloved in the process of planning, they can think of it as their own plan meant for their own good then they will feel the responsibility to make it sucessful. Before giving a final shape to the plan, it should be discussed with their representatives and the voluntary

oraganisations working in the area in order to seek full co-operation of the people.

The educational develpoment in tribal areas would not go beyond a particular standard if the "Integrated Approch" is not adopted. A paralled plan for economic development can provide support to the plan for educational development. In this study causes that hinder the educational growth of tribal pupils are identified and under remedial measures, economic plans are suggested as supplementary inputs for educational development. If implemented they will bring about the desired change. This linking education with economic development will prove as effective strategy.