CHAPTER I
INTRODUCTORY

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1.1 INTRODUCTION

In all countries, there are disadvantaged individuals and groups. These deprived sections of the community have to struggle hard for survival and development. Education has been acclaimed as the prime mover of development. It opens the doors to modernization. The development of disadvantaged groups like scheduled castes, scheduled tribes, the minority groups etc. cannot be achieved simply by formulating welfare schemes for backward classes but it requires a multisectoral, multidepartmental approach. This idea was mooted by the Late Prime Minister Smt. Indira Gandhi in April 1975. Addressing the conference of chief ministers, she had said, "Unless all the development departments in states were fully alive to their responsibilities towards the backward classes in general, no single department could make an impact on their progress".¹

1.2 TRIBAL EDUCATION AFTER INDEPENDENCE

Tribal children can learn as other children of their age but they can derive a little from the curriculum which is framed and designed by keeping the general population of urbanised and semi urbanised children in mind. They can derive little benefit from the programmes which are framed for the general mass. It was only after independence that greater thrust has been made towards educational development of the scheduled tribes. It was realised that reservation of seats and posts were not the only solution for their age-old apathy towards education. So in 1948-49, the Government of India started scholarships for them. In the first three, five year plans, importance was given to the expansion of facilities and provision of school and teacher even in remote areas. Thereafter in the Fourth Five Year Plan, the scheme of economic incentives was introduced:

to provide reservation in admission;

to provide facilities and concession to the tribal students to pursue their studies;

to provide incentives to the parents to send their children to schools; and

to provide scholarships etc. to attract the children for higher education.
In National Education Policy, the Government of India has given special emphasis on the removal of disparities by attending to the needs of those who have been denied equality so far. These backward people are not able to have an access to the educational facilities which have been provided near their places of habitation. The social rhythm and traditions followed by these people and the lack of adequate economic security available to such persons prevent them to grow and become an integral part of the overall economic developmental process of the society. The way to come out of this grave situation is to provide proper education to them and also provide more and special facilities to them. The central and state governments have already made several moves in this direction. These moves are made in the fields of agriculture, animal husbandry, soil and water conservation, fisheries, forest, rural development programmes, employment, health and medical services, industry and education.

Education is the most important element in the development of any community, particularly, tribal areas where new developmental programmes are being taken up. The summary of national document "Challenges of Education-A policy Perspective"² (1985) notes that, "Education helps to bridge the gap of disparities between people, socio-economic groups and regions and thereby reduces disintegrative tensions. It develops human resources, which has a multiplier effect on utilization of all other resources. Then it is an investment in development."

1.3 TRIBAL EDUCATION-RECOMMENDATIONS OF KOTHARI COMMISSION

Kothari Commission³ stressed to pay special attention to the education of ST. It agreed with the observations of the former commission headed by U. Dhebar on Scheduled Areas and Scheduled Tribes for ensuring all round development of the tribal. They were as follows:

- Percentage of ST enrolment was very much lower in most areas indicating the extent of the education backwardness.
- Education of tribals was relatively better developed at the lower primary stage only in few states like Assam, Gujarat and Maharashtra.

- Wastage among the tribals was much greater than that in the population as a whole.

- The principal weakness in tribal education was really in the age group 11-17 which needed greater attention.

- Vocational education was more popular with tribal students everywhere. The tribals had a natural aptitude for such practical programmes which deserved every encouragement.

The following recommendations were then made by Kothari Commission for strengthening primary education of ST:

i Intensive efforts will have to be made among the tribal people to provide five years effective education for all children by 1975-76.

ii There will be an intensive programme of parental education.

iii Special encouragement should be given to the education of girls.

iv The teachers should be invariably conversant with the tribal languages. The medium of education in the first two years of the schools should be specially prepared in these languages for use at this stage. During this period, the children should be taught by oral instruction in the regional language and their familiarity and command over it should be improved.

v By the third year, the regional language shall be the medium of education.

vi It is necessary to improve the provision of educational facilities which are often very meagre.
vii To attract children to school and to hold them, the working and programmes of the schools should be harmonized with the environment.

viii Vacations and holidays should coincide with agricultural and forest operations and social festivities.

ix The school hours should be fixed to suit the work, the children are required to do for their families.

x The introduction of work-experience and emphasis on art education would attract the tribal children as would the teaching of folk songs, stories and riddles which are very popular with the tribals. Tribal games and archery as well as tribal music and dances should be introduced as extra curricular activities.

xi In several tribal areas, there is a lack of rapport between the teachers and tribal people. So there should be separate sub-cadres in which persons will be selected for their competence and aptitude for work among the tribals. They will have special incentives.

xii The young tribals should be given special training to develop leadership among them.

xiii In tribal areas, each group and area should be studied closely and proper education programmes, institutions and priorities should be proposed.

xiv There should be separate section in centre and state to study the needs of the tribal people and assist them in developing educational systems best culminated to promote their welfare and development.

xv It is necessary to collect sufficient statistical information regarding the spread of education among the tribal people. There should be special investigations also regarding important aspects of the spread of education
amongst the tribals and their effects. A continuous programme of research and evaluation has to be developed for this purpose.

xvi The education of tribal people in particular is a major programme of equalization and of social and national integration. No expenditure is too great for the purpose.

1.4 TRIBAL EDUCATION AND NATIONAL POLICY ON EDUCATION 1986

According to the National Policy on Education, 1986, the proportion of enrolment of ST children was found to be much less than the proportion of their population and the drop-out rate continued to be very high at all levels of education. The problem was more severe in case of girls. It called for systematic efforts directed towards the educational development of ST. It advocated the following policy, targets and implications for strategy.

i The focus is on educational development of ST so as to achieve equalization with the non-ST population at all stages and levels of education.

ii It aims at attaining cent percent enrollment of ST children in the age group 6-11 (Classes I-V) ensuring their retention in school leading to satisfactory completion of the primary stage of education or its equivalent through the non-formal stream by 1990.

iii The operational strategy for achieving the above goals and targets for implementation will be as follows:-

- Incentives to indigent families to send their children to school regularly till they reach the age of 14.

- The coverage will be cent percent of all eligible ST children.

- There will be pre-metric scholarship for children of families engaged in occupation like scavenging, flaying and tanning.
- Constant micro-planning and verification will be done to ensure that enrolment, retention and successful completion of courses by ST students do not fall at any stage.

- Recruitment of teachers from ST.

- Provision of hostel facilities for ST at district headquarters.

- Location of school building, balwadis in tribal villages.

- Utilisation of National Rural Employment Programme (NREP), Rural Labour Employment Guarantee Programme (RLEG) resources to provide education facilities for ST.

- Content and value orientation of the deprived class particularly in respect of ST; Preparation of primers for classes I and II in respect of tribal languages having more than one lakh speakers should be completed by the end of VII plan.

- Measures will be further strengthened to ensure that incentives in the form of scholarships, uniforms, book and stationery, etc. reach the clientele groups.

- A single nodal agency for co-ordination of all programmes leading to development of ST may be developed at the central and state levels.

Inspite of this, the proportion of enrolment of ST children continued to be much less than their population proportion. In case of primary education, the enrolment ratios were found comparable to the general enrolment. This might be due to higher proportion of over-age children amongst these categories. The dropout rate continued to be very high, which could be obvious from the data of 1987-88.
National Policy on Education (NPE), 1986 was unambiguous about removal of disparities and attainment of equalization of educational opportunities for STs, specially for girls. Despite the policy pronouncements in 1986, the implementation of the various schemes had not commensurated with the goals set up for each scheme.

1.5 TRIBAL EDUCATION AND NATIONAL POLICY ON EDUCATION MODIFIED IN 1992

A number of centrally sponsored schemes were continued in the 8th Five Year Plan (1992-97) for STs. They covered (i) Post-metric scholarship; (ii) Grant-in-aid to voluntary organisations (iii) Pre-metric scholarships for children of those engaged in scavenging occupations; (iv) Book banks; (v) Boys' and Girls' Hostel; (vi) Coaching and allied schemes (vii) Educational complex in low literacy tribal pockets for development of women's literacy.

Taking into account the experience gained in the implementation of NPE, 1986 and Programme of Action (POA), 1986, the following strategies were proposed in POA, 1992.6

1. Every scheduled tribe habitation will be provided with a primary school or other suitable institution before the end of 8th Five Year Plan in order to ensure universal enrolment and participation.

2. In tribal areas, educational plan will be implemented in an integrated manner. The integrated educational complex will be responsible for total education within its area serving all children in the age group 6-14 and adults in the group 15 and above.
It will be the responsibility of the teachers to organise drives at the beginning of every academic session to enrol all school-age children specially girls belonging to STs and others. For this purpose active assistance of voluntary agencies and local communities shall be taken. Traditional and folk media can be very effective in reaching parents and children in remote areas to motivate them.

Adequate incentives will be provided for the children of ST in the form of scholarships, uniforms, text books, stationery and mid-day meals.

All schools, Non Formal Education Centres and pre-school centres in ST habitations will be equipped with necessary and essential infrastructural facilities in accordance with the norms laid down for Operation Black Board (OBB) and for achieving Minimum Levels of Learning (MLL).

Operation Blackboard shall cover, within a period of two years, all schools in tribal areas.

The indigent families among ST will be given incentives to send their children, particularly girls, to schools.

Children from tribal communities will be taught the mother tongue in the earlier stages in primary school. Teaching/learning material in the tribal language will be prepared providing for a transition to the regional language by class III.

Standard teaching/learning material will be re-written to make them intelligible to ST children especially in areas where the standard language and the learners' dialect are different.

It will be ensured that MLL already set-up for primary schools will be achieved. Effective methodologies for measurement of MLL will be implemented.
11 Books of proven quality including classics from Indian and foreign languages will be abridged, adopted, translated, reproduced and be made available at subsidised rates to the children and neo-literates in ST communities.

12 Implementation of reservation policy will be notified at all levels and failure to adhere to the same will be made punishable.

13 Reservation in recruitment of teachers from ST communities will be ensured in all educational institutions.

14 Where teachers are not available in schools located in ST localities, crash programmes for giving suitable training to eligible persons from STs will be started. The eligible amongst them will be appointed as teachers in the schools.

15 Specified teacher training institutions such as District Institutes for Educational Training (DIET) will be identified for training of ST teachers on a large scale.

16 Education in tribal areas should be linked with outdoor activities.

17 There is a need to incorporate among teachers and students about the richness of the culture of ST and their contribution to culture and economy.

18 Monitoring of education in ST areas will be entrusted to the local committee with adequate representation of ST members, specially women.

19 There is a need for systematic utilisation of the reports for taking corrective action.

20 At state level and national level, joint monitoring system should be evolved.
1.6 TRIBAL POPULATION OF GUJARAT

The population of Gujarat State as per 1991 census is about 413.10 lakhs, of which the tribal population is about 61.62 lakhs, which works out to be 14.92 percentage of the total population of the state and 8.01 percent of the country. One out of every seven people in the state is a tribal and one out of every ten tribals in the country lives in Gujarat. Gujarat ranks fifth in the country in scheduled tribes population followed to Madhya Pradesh, Maharashtra, Orissa and Bihar. In rural areas, the total scheduled tribes population is 56.63 lakh persons consisting of 28.73 lakh males and 27.90 lakh females. While in urban areas the total scheduled tribal population is 4.99 lakh persons of which 2.59 lakh are males and 2.40 lakh females.

1.6.1 The physical Geography

The tribal population of the state lives along the eastern borders which is one of the most backward areas. Most of these sub areas are characterised by hilly terrain, rocky soil, uncertain rainfall, presence of forest on large chunks of the area and several natural inhibitions. The bulk of the areas covered under forests in the state is located in the tribal areas. The tribal region extends from the semi arid region in Banaskantha district in the north through drought prone areas of Panchmahals down to the comparatively heavy and assured rainfall areas of Surat, Valsad and Dangs districts.

The eastern areas form the water-shed region of Gujarat plains and some rivers and tributaries of inter state rivers like the Narmada, the Tapi, the Banas and the Sabarmati originate in the tribal areas. In this region, the terrain is generally hilly, interspersed with undulating areas which gradually merge into the plains of the state. There are dense forest areas of Dangs, Dharampur and Songadh while in the northern and middle part, the regrading and scanty forested areas, needing conservation and rejuvenation, exist. The forest comprises 40 percent of the land area of the region.
1.6.2 The Climate

The climate in the south and south west is moist with heavy rainfall, while the north eastern portion is dry with low rainfall. The amount of rainfall varies considerably in the tribal areas of the state. The southern-most parts receive an annual rainfall as high as 1960 mm, whereas in the northern parts in the vicinity of Aravali and Abu, the annual rainfall is as low as 630 mm.

The northern parts of the state being close to Rajasthan, experience extreme temperatures. The maximum temperature in the summer would be as high as $45^\circ\text{C}$, in some parts while in winter, the temperature is low gradually increasing southwards.

1.6.3 Tribes of Gujarat

Out of nineteen districts in Gujarat, eight districts, namely, Dangs, Valsad and Bharuch in southern belt, Vadodara and Panchmahals in the central belt and Sabarkantha and Banaskantha in the northern belt have a sizable tribal population and from this point of view, they are usually referred to as tribal districts. There are some other small tribal pockets in Junagadh, Kutch, Surendranagar and Ahmedabad districts where the population of the different tribal groups is not of much significance. In this study, all the main eight tribal districts of Gujarat have been included.

The tribal people who have settled in hilly and forest areas of the state over the centuries have adopted themselves to the particular geographical features of the region.

Not much is known about the original history of the different tribes which now inhabit in the forest areas of the state. However on the strength of historical evidences, it can be generalized that various Hindu and primitive elements have gone in their physical make up.
Historically, it is well known that Bhils were once supreme in this area until they were driven out by the invaders belonged to the communities who had already established themselves. It is an undisputed fact that Gujarat has been the home of the Bhils, one of the most ancient tribes of India and in present times, the second largest tribal community after the Gonds of Madhya Pradesh. It is believed that since paleolithic period, they have been in this region. Another ancient group of tribal people in this state were the Kolis. Later, the Rajputs and the Marathas arrived here. Due to great historical turmoils and upheavals, there was a constant reflux of migration on the part of these important groups of people, namely, the Bhils, the Rajputs, the Kolis and the Marathas. Since the Bhils were occupying the hills and forests and thus were comparatively in safer situation, it could have been easier for some groups of people of Rajput, Koli and Maratha community to throw their lot with the Bhils in order to gain the peaceful existence. Recent illustration of such a situation can be found in the history of the Kunbis of Dangs district, which after settling in the country of Bhils became a hill tribal community. They call themselves Konkan Kunbis. Several such groups have followed along the ridges, moving from one hill top to the next. But as the mountains and the forests have made transverse movement across the region difficult, it had tended to separate people who have followed separate paths of cultures and social development. This may be one reason that today a number of tribal groups are being found whose names do not appear in the early history of this region. The names of the tribal communities like Chawdharys, Dhodias, Dublas, Konkanas, etc. appear only after the advent of the Britishers in this area. By that time the formation of the new social groups had already been taken place. Despite a growing distinction between the tribal people living in the lands, sharp boundaries did not develop between the two. Rather throughout most of the regions, the former were incorporated into social system, dominated by the latter. They remained "the holders of the wild", "the people of the upland" who rendered periodic obeisance to the Hindu rulers in return for the recognition of their status as the first inhabitants of these lands. These relationships found symbolic expression in rituals involving both Hindus and tribal people.
After independence the national and state governments pushed a policy of assimilation of tribal minorities into the mainstream of the Indian life. It promoted programmes designed to improve the welfare and ensure the development of tribal people.

1.6.4 Main Sub-tribes

In Gujarat State, twenty nine tribal groups have been recorded in the list of scheduled tribes. The Bhils have been the largest tribal community forming almost 39% of the total tribal population in the state. They are found in all the tribal areas. Apart from the Bhils, there are several other important tribes in the state. Altogether 14 tribes are considered as major ones. These 14 tribes account for 97% of the total tribal population in the state. The important features and facts of the selected tribes have been given as under:

(A) BHILS: They are the largest group constituting about 39% of the total tribal population in the state. Their estimated population is 18.00 lakhs. They are spread over the entire tribal belt. But their concentration is more in Panchmahals, Bharuch, Vadodara, Dangs, Sabarkantha and Banaskantha districts.

The Bhils are divided into several sub groups. In general the Bhils are not living in isolation. Most of the Bhil villages have schools and in recent years, there has been some improvement in the literacy rates. Most of the Bhils are either agricultural labourers or settled agriculturists, but since income from the agriculture is low, they have to work as labourers during the off season. Bhils are politically conscious and well organised in political and social groups. The educated Bhils are entering government services at lower levels. However, the Bhils of Dangs are extremely backward.

(B) DUBLAS OR HALPATI: Dublas are estimated about 10.55 percent of the total tribal population in the state. The number is about 4.99 lakhs.
Their main concentration is in Surat District but they also live in Valsad and Bharuch districts. They were traditionally attached agricultural labourers but after the termination of their bondages, they have been given a new nomenclature of "Halpati". As labourers on the farms of land owners of south Gujarat, they have been much exploited. Their contact with the non-tribal society has considerable influence on their cultural life. The influence of the Hindu way of life on their special customs, norms and values is evident. Literacy standard amongst them is over 13 percent. Dublas are extremely weak and vulnerable economically.

(C) **DHODIANS** : The Dhodias, whose estimated population being 4.67 lakhs are settled on the plains in Valsad and Surat districts. Their main concentration is in Chikhali and Pardi talukas of Valsad district. The Dhodias are an agricultural community. They live in settled villages and an advanced and progressive group. They are good agriculturists, but because of lack of infrastructural facilities, most of them are not able to produce enough to maintain their families, throughout the year. A large number of Dhodias work as industrial labourers also. In fact, in Valsad and Pardi–Vapi region, industrial labour is becoming the principal means of livelihood for many Dhodias. Their literacy rate is more than 35%. Many Dhodias are working as school teachers, drivers, peons and even government officers.

(D) **CHAUDHARYS** : The total estimated population of the Chaudhary is about 2.44 lakhs. They are distributed in the districts of Surat, Dangs, Bharuch and Valsad. Their main concentration is in the north-eastern part of Surat district. Like Dhodias and Dublas, they are plain dwellers and are settled in villages. They are primarily agriculturists, but all of them do not have sufficient land and have to supplement their earning by working as wage–labourers on construction work, in farms and forests, during the off-seasons. Literacy standard amongst them is over 30 percent and level of political consciousness is fairly high.
DHANKAS: They are concentrated in Bharuch district and are also found in Vadodara and Surat Districts. Their estimated population is 1.80 lakhs. The main sources of their livelihood are agriculture, collection of forest products and wage labour. They do not own enough cultivable land and as the soil is of poor quality, their agricultural yield is hardly enough to see them through three to four months. Since more than a century, the Dhankas have developed contacts with tribal and non-tribal people resulting in cultural contact and changes. Though economically poor, they are receptive to education. By government's efforts, literacy rate among them has gone about 20 percent.

KOKANAS: The kokanas are settled on the western spurs of the Sahayadri hills. They are found in Maharashtra too. Their estimated population in Gujarat is about 2.36 lakhs. Their main concentration is in Dharampur and Vansda talukas of Valsad district and in Dangs districts. The Kokanas are among the most backward groups of tribals in the state. They lead isolated life and are shy of contact with outsiders. Agriculture is their main occupation, but since it does not sustain them through out the year, they seek out their livelihood by other activities determined by their environment, namely, collection of edible forest products and fruits from the forest.

THE WARLIS: The warlis live in the south east part of Valsad district. It is one of the major tribes of the region. In Gujarat State, their estimated population is about 1.64 lakhs. Besides Valsad district, there is also a sprinkling of warli population in Dangs and Surat districts. Although an agricultural community, the warlis did not enjoy rights over land for cultivation. Since earlier times, some non tribal people acquired land in their areas and warlis worked on these land in conditions no better than that of serfs. The warlis have a regular contact with nontribal people of Valsad district and with the metropolitan city of Bombay. The literacy rate amongst them is low (about 5%) and they continue to be poor and
economically deprived. Again, the warlis living in the interior hill areas suffer from isolation and under-developments.

(H) RATHWAS : The Rathwas are concentrated in Chhotaudepur taluka of Vadodara district. The total estimated population of the Rathwas is about 2.51 lakhs. They are also found in Naswadi and Jambugam talukas of Vadodara districts and Devgadhbaria taluka of Panchmahals district. The Rathwas are mainly an agricultural community and have great love for land which they had originally cleared from forest, but earnings from agriculture is low and they supplement their income by working as wage labourers and by hunting, fishing and food gathering. Collection of Mahuda fruits is still an important source of their supplementary income.

Till recently the abode of Rathwas, because of the dense forests and steep gradient, remained isolated. The result was that the Rathwas remained in their agricultural operations and unsophisticated in their knowledge of the ways of outside world. It is because of this isolation that the Rathwas have been able to maintain their distinct individual cultural traditions.

(I) GAMITS : The total estimated population of the Gamits in Gujarat state is about 3.60 lakhs and their concentration is in Vyara, Songadh, Ucchhal and Nizar talukas of Surat district. Gamits depend on agriculture as their chief source of livelihood. Most of Gamits have land. Those who do not possess land, work as agricultural labourers. Another important source of income is wage labour for which Ukai projects provided ample opportunities.

A major and significant activity in this area has been the Ukai project which has completely changed the mode of living of the habitats. Gamits are hard workers and their economic condition is comparatively better than that of other tribal groups.
(J) **PATELIAS**: The total estimated population of Patelias in the state is about 65000, and they live in Panchmahals district, mostly in Dahod taluka. They are considered to be an offshoot of Bhil group.

Their economic condition is better than the Bhils. Unlike Bhils, they do not prefer to go outside their own areas for wage labour. The Patelias consider themselves superior to the other tribal groups of their region. The influence of non-tribals is much evident in the cultural life of these people.

(K) **NAIKAS**: The estimated population is about 3.05 lakhs. Their chief concentration is in two district areas, one Panchmahals district and other in Valsad district. Naikas are poorer and more backward tribal groups. Those living in south Gujarat are better off than those living in Panchmahals district. They are generally landless labourers and depend on wage earning and forest produce. The rate of literacy among them is low and they are slow in reacting to outside influences.

(L) **KOTWALIAS**: Kotwalias are scattered in the districts of Surat and Bharuch. Their main concentration is in Surat, Valsad and Bharuch districts. The total estimated population is about 16130 in the state. They are amongst the poorest and the most backward tribal groups. This group presents a picture of the most backward and retarded socio-economic life of landless labourers and barely subsists on household industries of bamboo work, basket-making etc. They fetch bamboo from the forest or buy from the merchants and make baskets, fishing traps, brooms etc. They lead nomadic life and keep shifting from one place to another. The literacy rate among them is 1.2 percent, which is the lowest among the scheduled tribes. On account of their poor economic condition, they are exploited by other people.

As a summary, the population of the major tribes has been presented in Table-1.1
TABLE 1.1

PERCENTAGEWISE DISTRIBUTION OF MAIN TRIBAL GROUPS OF GUJARAT STATE

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>The Tribes</th>
<th>Percentage of their population</th>
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<tbody>
<tr>
<td>1</td>
<td>Bhils</td>
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</tr>
<tr>
<td>2</td>
<td>Dublas</td>
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<td>3</td>
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</tr>
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1.7 PREVAILING SCENARIO OF TRIBAL EDUCATION IN GUJARAT

The general literacy rate among the ST in Gujarat was 11.69 in 1961 according to census, 14.12 in 1971, in 1981 it was 21.14 which raised to 29.87 in 1991 against the general literacy of 51.17 in the state. As there is a wide gap in literacy rate between the tribal and common people of Gujarat, various incentive schemes are in operation with the aims of accelerating development in education of tribal areas. But the crux of the problem is "drop-out". Although the enrolment in Gujarat is very near the target for 1995, there is sizable drop-out especially among girls and among scheduled tribes and other backward classes. The reasons
for the drop-outs are partly economic and to an extent due to inadequate education standards particularly in school in remote villages.

In order to reduce the drop-outs, the Gujarat Government has taken the following measures:

1. Mid-day Meal Programme: The State Government has introduced the Mid-day Meal Programme since February, 1992. Every year about Rs.95 to Rs.97 crores are spent on the Mid-day Meal Programme and this has resulted in sizable improvement in the attendance.

2. Free distribution of school textbooks to ST, SC and other backward classes.

3. Uniform for ST boys and girls.

4. Financial assistance to talented girl students in primary schools.

5. Special scholarship for girls from low literacy areas and communities having low literacy.

In spite of this, the scenario in tribal areas is not very bright. It needs more study and attention. Earlier, education was mostly confined among the upper castes and classes of Indian Society. In 1931, only 1.90% of the "exterior caste" and 0.8% of the "Primitive Tribes" were literates compared to 8% of the total population. The Kaka Kalelkar Commission (1953), which examined the problems of other backward classes (OBCs) found the following factors responsible for educational backwardness in India. It is very much true in context of the respective tribes:

1. Traditional apathy for education on account of social and environmental conditions or occupational handicaps

2. Poverty and lack of means of a large number of communities to educate their children

3. Lack of educational institutions in the rural areas
Living in inaccessible areas and lack of proper communications

Unemployment among the educated, acting as a damper on the desire of some of the communities to educate their children

Defective education system which does not train students for appropriate occupations and professions

Though Kalelkar Commission brought out above factors responsible for educational backwardness in India, as early as 1953, they are equally applicable to prevalent scenario of tribal education of Gujarat even in 2000. In Gujarat, there are many rich but noble philanthropic dignitaries who can generously contribute for uplift of the tribal people, particularly the education of the tribal children. Either the central or state government alone or both will not be able to win the whole battle of tribal illiteracy. It requires devotion and determination which is lacking in both types of governments for one or the other reason.

In this chapter, the present investigator has tried to give the historical background to the efforts made for the uplift in "Education" of the tribal people of India, in general and that of Gujarat, in particular. It can be concluded that the central government of India has been trying its best for erasing out the illiteracy of the tribal children from the very day of independence. However, there are certain socio-economic factors that hamper the spread of education among tribal people. To repeat, there is neither firm determination nor genuine devotion.
## REFERENCES

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