Introduction
CHAPTER I

INTRODUCTION

Indian society is classified into a hierarchical social order. In many respects it is closed system as compared to the open system of Western societies. Stratification necessarily implies a graded scale of inequalities. The higher the stratification in a society, the greater are the hierarchical inequalities in the social system. In such social system vertical mobility becomes very difficult. An individual born in a lower stratum encounters heavy odds in the task of self-advancement, an individual's social status gets fixed with his birth and the individuals, who are socially higher in the hierarchy maintain their distance from those who are socially lower in the hierarchy.

The tribal communities represent an important social category of Indian social structure. They are said to be the original inhabitants of India. India is a country of multiracial stock. Different types of groups occupy different parts of India, having their own cultural characteristics and levels of development. A number of groups are still in primitive stage and they are very often referred to as "tribals", 'primitives', 'adivasis' and so on. The tribal population in India, according to 1991 census was 67.76 million. This was almost equal to the population of Britain. At present, India has the second largest tribal population in the world next only to
Africa. Tribals in India are spread over the length and breadth of the country.

'Tribes' in the Indian context today are normally referred to in the language of the constitution as 'scheduled tribes'. The 'scheduled tribes' constitute the second largest group of the backward classes that come under what is known as the 'non-privileged section' of the populace. The scheduled tribes, generally known as 'tribes', constitute 8.20% of the total population as per 2001 census records. The tribal people who are regarded as the earliest among the present inhabitants of India have survived here with their unchanging ways of life for centuries. Many of them are still in a primitive stage. And they are far from the impact of modern civilization.

In fact, the issue of tribal identity is not something new or a very recent phenomenon. In one stage, tribals preferred to follow the upper caste. Hindus in the process of Sanskritization, giving up many of their own traditional beliefs, values and customs just to include themselves in the Hindu fold. With the rapid industrialization tribals faced a different type of identity crisis. Change in their traditional economic spheres because of adopting many industrial jobs, resulted into the reorientation in tribal way of life with some structural and organizational changes too.

Danda (1988:327) says that, the process of change among the tribals today is not exactly the same as it was there before independence.
of the country. Still it is a matter of gratification that due to exposure to the government sponsored programmes, particularly of education and development, the scheduled tribe in India, instead of feeling shy of or losing their identity by way of absorption have become assertive about their right to maintain their independent cultural identity and at the same time become partner of the larger national whole on equal terms.

Since the time immemorial, tribals have been most segregated section of Indian society. They live in isolation, observing a totally different value system, culture and life style, which have virtually remained unchanged since ancient times. Their economy has also been independent of wider economic system and mainly depends on the forestry, livestock and agriculture. However, their segregation from the main society does not mean that they are small in number. Living in isolation in the remote areas, they constitute 8.20% of country's total population. They are scattered in the sub-Himalayan, North-Eastern regions, in the mountain belts of Central India between Narmada and Godavari rivers and in southern most part of Western Ghat extending from Vindya to Kanyakumari.

These people have some common cultural pattern or ways of living through similarity of fruits in material culture, which largely depends upon ecology and geo-physical condition. In most cases, they lack in specialization. There is no rigidity of caste occupational relationship as
found in Hindu social system. These tribal people have a poor technology to grapple with the harsh nature. Homogeneity or absence of social stratification is another characteristic feature of the tribal attribute. The group consciousness or ethnocentrism may be counted as a criterion to differentiate a tribal group from other. Tribalism or the concept of sharp group mentality generates oneness in dealing with others on the alien groups. This feeling or tribalism is reinforced in the endogamous principles, governed by strong communal organization reflected in the form of tribal Panchayat Council.

The physical type, mental makeup, manners, customs, nature, basic values, occupation etc., of the tribes are different from that of all other people. Their world, the climate, the environment, food, drinks, the colour of the soil and vegetation are different from one region to another. The tribals of India are divided into a large number of sub-tribes, which are mutually exclusive. However, they have certain common features like they live in forests and hills, belong to one of three racial stocks of Negrito, Austric Mongoloid and speak dialect etc.

A tribe ordinarily has a leader. And they may have a common ancestor or patron deity. The families or small communities making up tribes are linked through social, religious, family or blood. Peddington (1960) considers, "literacy and societal organization on the basis of small social groups, low level of technological achievement, social relationship
being based on kinship and locality primarily and lack of economic specialization and overlapping of social groups as primary characteristics of primitive communities".

The tradition oriented tribes of India exhibit a chequered way of life. They are to be found in variegated levels of socio-cultural development. The tribes of India are characterised by having diverse economic perspective – their representation starts from the primitive food gathering stage of subsistence and it goes to the up-to-date pattern of industrialization and allied activities. In this broad range of economic existence and tribals have tried to express themselves in multifarious perspectives in course of their progress through time and space. Their time long effort to adjust with the ecology and environment to eke out their existence has provided them with specific philosophy of life. Whatever may be the identification marks for the tribal people as designed by the colonial administrators, these people are not detached from India's traditional culture. Rather they form an integrated whole in the web of greater Indian society. From time immemorial the tribal culture has been coming in the close contact with the traditional Indian culture and vice versa. As a necessary consequence, a time long interactions between the two aspects of culture had set in, which resulted in the interchange of many basic cultural elements. This process is still going on in the different spheres of society with the outcome of so many integrated understandings.
Today the importance of education as a means of employment has long been realized in our national plans for tribal development. But prior to 1950 our nation had no specific programmes for the educational upliftment of the tribals. Only after enactment of our constitution it has become a responsibility of the government to raise the literacy level of the tribals. Despite constitutional safeguards, plannings and provisions predicting an alluring achievements in the field of educational development not much has materialized yet as seen from the scale of development. By taking into account of the slow educational progress among the tribals various committees and commissions were constituted to review the progress initiated by the government.

The state and central governments have been taking several measures to accelerate the process of educational development in tribal areas. These measures include reservation of jobs, political participation through reservation of seats and special facilities in the field of education in terms of scholarships, freeships etc. With the growth of education the tribals are being drawn into the service and professions in large numbers. Social structures of tribal societies present picture of breaking down and building up new.

In developing country like ours, where government is all out to help the backward classes to improve their lot both economically and socially, it is important to note the role played by those who have already benefited
from the facilities provided by the government. The new elite among the tribals are expected to create an impact on the tribal society as a whole and are expected to play a major role in the social transformation of their communities. The study of Rath (1991) revealed that, most of the beneficiaries were keen to see that the benefits made available by the government reached the general masses who were still so ignorant. Majority had the intention of helping their community. Though the ethics of government servant prevent him from promoting a particular group interest, yet without breaking the rule and without going out of the way majority felt that they have helped their community in the matter of getting government job, monetary help, advice, propogating the uses of education, the necessity of hygiene. Above all, their singular presence in a job has had a positive effect and has inspired their community to realise the facilities of reservations.

Modern forces have been actively moulding the life of scheduled tribes. The factors like Sanskritization, urbanization, industrialization christianity, modernization in education, tribe caste continuum and other factors responsible for the transformation of scheduled tribe's social status.

**Who are scheduled tribes ?**

Since a number of definitions of tribe are currently in usage and in India in particular, there is an administratively defined category of
populations known as the scheduled tribe, in the interest of clarity and precision in our understanding the delineation of the category tribes needs to be made explicit.

The term tribe has been derived from a middle English term “TRIBUZ”, which has a Latin root. The term means three divisions. The early Romans, were categorised in these divisions. Thus the meaning of term varies from one nation to another. According to Roman this is a political division. Whereas Greeks take into consideration as equal with fraternity and Irish history depicts the term as family or community having the same surname. Etymologically the term stands as follows. “Group of primitive or barbarous clans under recognized chief” (Oxford Encyclopedia Dictionary – 1983). Western scholars have almost the same concept with a minor modification.

The term ‘tribe’ was earlier used for a community who constituted or homogenous group lived in total isolation having a relatively self-sustaining economy autonomous political setup and who maintained a distinct customs, religions practices inherited from one common concestor. But today those unique features are not found prevailing in its original form. They are no more geographically isolated, self-sustaining forest based economy have been destroyed by the storm of modernization Political autonomy has become useless by the introduction of panchayats, law and legislation, court and police force.
Tribe is a group of people speaking a common dialect inhabiting a common territory. The tribal people are characterized by their culture and identity. Generally members of a tribe have a single government. They have a specific name.

The Webster's Third New International Dictionary (1967) among its several definitions describes scheduled tribe as, “an endogamous social group held to be descended from a common ancestor and composed of numerous families, exogamous, clans, bands, or villages that occupies a specific geographic territory possesses cultural, religions and linguistic homogeneity and is commonly, united politically under one head or chief”.

Winick C. (1964:546) in dictionary of Anthropology reported the definition of scheduled tribe as “a social group usually with a definite area, dialect, cultural, homogeneity and unifying social organization. It may include several sub-groups, such as sibs or villages. A tribe ordinarily has a leader and may have common ancestor, as well as a patron deity. The families or small communities making up the tribe are linked through economic, social, religious, family or blood ties”.

Sir Risley H. (1915:62) who was the commissioner of census in 1901 defined the tribe in the following way”. A tribe as we find it in India is a collection of families or groups of families bearing a common name which as a rule does not denote any specific occupation, generally claiming common descent from a mythical or historical ancestor and
occasionally animal, but in some parts of the country held together rather by obligations of blood fused than by tradition of kinship, usually speaking the same language and occupying profession or claiming to occupy a definite tract of country. A tribe say it is not an invariable rule that a man of a particular tribe must marry a woman of that tribe and cannot marry a woman of a different tribe.

According to D. N. Majumadar (1962:367) : A tribe is “a collection of families bearing a common name members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligation”.

The constitution of India has defined ‘scheduled tribes’ as such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under article 342 to scheduled tribes for the purpose of this constitutions.

Das T.C. (1953) defines the term in the following manner. “A tribe generally has a common name, a common habited, a common language, a common culture and a feeling of unity among its members as against members of other tribes. These common features give the tribe its individuality and thereby keep it distinct and different from the other tribes or advanced groups”.

Gradually tribes came to be recognized as a social category for the purpose of census and administration. After independence Government of India accepted this category as “Scheduled Tribe”.

The scheduled tribes were never considered as untouchables like the Harijans, but due to their physical isolation and habitation on difficult terrains they have remained aloof and socially segregated.

Vidyarthi, L.P. (1975) said that the tribals may be grouped under six categories: hunters, food gatherers, artisans, shifting agriculturists, settled cultivators, pastoral and industrial labourers.

Jagannath Pathy (1989) said that some food gathering communities and shifting cultivators were added to the list of tribe. The first official designation was “forest tribe” followed by “primitive tribe”, “backward tribe”, “Adivasi” and ultimately “scheduled tribes”. In this way primitive tribes are today called by the name “scheduled tribes”.

Scheduled area and scheduled tribes commissioner (Dhebar, U.N.) (1961:1) observes “The term ‘tribe’ is nowhere defined in the constitution and in fact, there is no satisfactory definition anywhere. To the ordinary man the word suggests simple folk living in hills and forests, to people who are a little better informed, it signifies a colourful people famous for their dance and song; to an administrator it means a group of citizens who are the special responsibilities of the president of India, to an
anthropologist it indicates a special field for study of a social phenomenon. In their own way all these impressions are correct. No standard term has been accepted to denominate the people who are classified as of tribal origin".

**Geographical distribution of scheduled tribes**

The chief home of the tribes, is in the barren and sparsely populated tracts of hills and forests, corresponding in extent fairly closely to east. *Satpuras* but encroaching eastwards and westwards along the Vindhyan ranges through the south of Malwa plateau on the eastern extremity of Gujarat. The only other tract where they are numerous are the outlying parts of Assam range and the hilly country that divides Assam from Burma. The tribals living in the Andman and Nicobar Islands are also the part of the Indian realm.

The tribes in India are not found in any one particular region alone but distributed among the various states. For example, the Gonds whose population is around 4 million are found in MP, Maharashtra and AP. The Bhils too have a strength of about 4 million and are distributed in Rajasthan, Maharashtra and MP. These two tribes have a high number of tribals. Santhals who have a strength of 3 million are spread over Bihar, Orissa and West Bengal. The Andamanese is the smallest community with a strength of only 19 people. Dr. B. S. Guha (1960 : 28-35) has given a three fold territorial distribution of the tribals which is as follows.
i. The northern and the north-eastern area spread over the sub-Himalayan region and the mountain valleys on the eastern frontiers of India, which merge imperceptibly with those of Burma in South-East.

ii. The central belt occupying the mountainous areas between the Narmada and Godawari rivers, the central barrier which divides the North from the Peninsular India.

iii. The southern most part of the Western Ghats stretching from Wynaud to cape comorin, i.e., south of latitude, 16°N.

1. The north and north-eastern zone, which consists of the sub-Himalayan region and the mountain ranges of the Eastern Frontiers of India of the Tista Valley and the Jamuna-Padma portion of the Brahmaputra. This zone lies approximately between 31°7/N and 35°0/N or its western and 23/30°N and 28°0/N on its eastern and between 77°33'E and 97°0.E. The eastern most tribal concentration is found in Assam, Arunachal Pradesh, Nagaland, Meghalaya, Mizoram, Manipur and Tripura. The tribal areas of this region constitute a very large body, although their total strength is not as high as that of the second group. In this region live 4.68 million tribals, forming 12.33% of the total tribal population.

The most important tribes living between Assam, Arunachal Pradesh and Tibet may be mentioned: (1) Aka, Dafla, Miri, Gurung and
the Apatani on the west of the Subansiri river, (ii) the Gallong, the Minyong, the Pasi, the Padam and the Pangi in the Dehong valley, (iii) The Mishmi tribes live in the high ranges between the Debong and Lohit rivers, (iv) the Chulikata and Belejiyas on the western and the Digaree and the Meju on the eastern parts. Farther east are found the Khamtis and the Singphos; (v) Beyond them, converging on the south are the different Naga tribes occupying the mountain valleys on both sides of the Patkois.

The Naga tribes consist of five major groups; (I) the Rangpan and the Konyak in the northern (ii) the Rengma, Sema, and the Angami in the western; (iii) the Ao Lhota, Phom, Chang, Santam and the Yimstusunger in the central; the Kacha and the Kabui in the southern and the Tangakhul and the Kalyo Kengu in the eastern section.

South of the Naga hills running through the states of Manipur Meghalaya tracts live the Kukis, Lushais, the Lakhers, the Chins, the Khasis and the Garos, many of whom are really overflows of the tribes from across the frontiers. The tribes of the north eastern zone show characteristic Mongoloid features and there is among them a substratum of megalithic culture with pronounced development of matriarchy. In fact along the Arunachal Pradesh is no clear line of ethnic demarcation between Assam and Burma and the tribes are closely allied, both racially and culturally.
In the sub-Himalayan region in Sikkim and the northern portions of Darjeeling, there are a number of rather primitive tribes of whom the Lepchas are the best known.

In U.P. also a number of tribes such as the Tharus, Bhoksa, Khasa, Korwa, Bijar, Bhuia, Majhi, Cheri, Raji and Kharwar are found.

2. The Central or the Middle Zone is separated from the north eastern zone by the gap between the Garo Hills and Rajmahal hills and consists of plateaus and mountainous belts between the Indo Gangetic plain to the north and roughly the Krishna river to the South. This zone lies approximately between 20°0'N and 25°0'N and 73°0 E and 90°0 East. In this zone, we have another massing of tribal peoples in M.P. with extensions in U.P. southern Rajasthan, northern Gujarat, Bihar, Andhra Pradesh and Orissa, Southern Gujarat and Bastar form the peripheral areas of this zone. The tribes living in this region form the largest assemblage of India's aboriginal population numbering 30.7 millions, or 81.05% of the total tribal population.

The important tribes inhabiting this zone beginning from the Eastern Ghats and Orissa hills are (i) the Savara, Gadaba and Bondo of the Ganjam district, (ii) the Juang, Kharia, Khond, Bhumij and the Bhuiya of the Orissa hills (iii) in the Plateaus of the Chota Nagpur live the Mundas, the Sathals, the Oraons, the Hos and the Birhors. Further west along the Vindhya ranges live the Katharis, Kols and the Bhils, the latter
extending as far as north west as the Aravalli hills. The Gonds form the largest group and occupy what is known as the 'Gondwanaland' and extend south wards into Andhra and the adjoining district of Bastar.

On both sides of the Satpuras and around the Maikal hills are found similar tribes like the Korku, the Agaria, the Pardhan and the Baigas. In the hills of Bastar live some of the most picturesque of these tribes, viz., the Mulrias, the Hill Murias of the Abhujhmar hills and the Bisonhorn Murias, of the plateau region south of Indravati valley. Majority of these people show similarity of race and culture. They conform to the pattern of Australoid characters.

3. The southern zone falls south of the river Krishna (below latitude 16°N) stretching from Wynaad to Cape Comorin. This zone approximately lies between 8°0N and 20°0 N and 75°0 E and 85°0 East. Andhra Pradesh, Karnataka and Tamil Nadu fall in this zone. From the fact that they occupy these marginal areas and also from the records in the oldest Tamil literature of the Sangam period they appear to be one of the most ancient and primitive inhabitants they appear to be one of the most ancient and primitive inhabitants now living in India having been pushed by the intrusion of more advanced people into their present habitats, where safety and shelter were found against increasing pressure. This zone contains 2.46 million tribal population.
Beginning from the north east, the Chenchus occupy the area of the Nallaimallais hills across the Krishna into the Andhra State. Along the Western Ghats from the Koraga to South Kanara, the Yeruvas and Todas living in the lower slopes of Coorg Hills; the Irulas, Chenchus, Paniyans and Kurumbas of Wynaad, and stretching almost to Cape Comorin along the ranges of Kerala and sheltered in the isolation of the forest are found the most primitive of Indian aborigines such as Kadars, Kanikkars, Malavadan, Urali, Malakurvan, Muthuvans, Mannans, Malapantarams, Sholigas and others, with many of their original traits still preserved. A Negrifostrain is found among some of the more primitive and isolated tribes like the Kadars, Irulas, Uralis and Paniyans.

In addition to these major zones, there is a fourth small and isolated zone consisting of Andman and Nicobar islands. The main tribes living in this zone are the Jarawas, Onge, North Sentinelese, the Andmanese and the Nicobarese. Though separated from the main body of India's aboriginal tribes they are ethnically connected with them. Numerically these are smallest tribes but very important anthropologically. This zone contains only 47,642 tribals i.e., about 0.13% of the total tribal population.
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Location</th>
<th>Rural Male</th>
<th>Rural Female</th>
<th>Urban Male</th>
<th>Urban Female</th>
<th>Total Male</th>
<th>Total Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Karnataka</td>
<td>1486073</td>
<td>1448457</td>
<td>2934530</td>
<td>270165</td>
<td>259291</td>
<td>529456</td>
<td>3463986</td>
</tr>
<tr>
<td>2.</td>
<td>Belgaum</td>
<td>107390</td>
<td>105280</td>
<td>212670</td>
<td>15589</td>
<td>15192</td>
<td>30781</td>
<td>243451</td>
</tr>
<tr>
<td>3.</td>
<td>Bagalkot</td>
<td>35231</td>
<td>35069</td>
<td>70300</td>
<td>4940</td>
<td>4941</td>
<td>9881</td>
<td>80181</td>
</tr>
<tr>
<td>4.</td>
<td>Bijapur</td>
<td>13841</td>
<td>13025</td>
<td>26866</td>
<td>1614</td>
<td>1571</td>
<td>3185</td>
<td>30051</td>
</tr>
<tr>
<td>5.</td>
<td>Gulbarga</td>
<td>67965</td>
<td>66623</td>
<td>134588</td>
<td>9961</td>
<td>9646</td>
<td>19607</td>
<td>154195</td>
</tr>
<tr>
<td>6.</td>
<td>Bidar</td>
<td>87157</td>
<td>82972</td>
<td>170129</td>
<td>6298</td>
<td>5792</td>
<td>12090</td>
<td>182219</td>
</tr>
<tr>
<td>7.</td>
<td>Raichur</td>
<td>139266</td>
<td>138649</td>
<td>277915</td>
<td>12814</td>
<td>12313</td>
<td>25127</td>
<td>303042</td>
</tr>
<tr>
<td>8.</td>
<td>Koppal</td>
<td>65108</td>
<td>63611</td>
<td>128719</td>
<td>4955</td>
<td>4914</td>
<td>9869</td>
<td>138588</td>
</tr>
<tr>
<td>9.</td>
<td>Gadag</td>
<td>23333</td>
<td>22523</td>
<td>45856</td>
<td>4406</td>
<td>4148</td>
<td>8554</td>
<td>54410</td>
</tr>
<tr>
<td>10.</td>
<td>Dharwad</td>
<td>22818</td>
<td>21383</td>
<td>44201</td>
<td>13416</td>
<td>12825</td>
<td>26241</td>
<td>70442</td>
</tr>
<tr>
<td>11.</td>
<td>Uttar Kannada</td>
<td>9542</td>
<td>9443</td>
<td>18985</td>
<td>2436</td>
<td>2360</td>
<td>4796</td>
<td>23781</td>
</tr>
<tr>
<td>12.</td>
<td>Haveri</td>
<td>59641</td>
<td>56185</td>
<td>115826</td>
<td>5857</td>
<td>5480</td>
<td>11337</td>
<td>127163</td>
</tr>
<tr>
<td>13.</td>
<td>Bellary</td>
<td>142013</td>
<td>139314</td>
<td>281327</td>
<td>41649</td>
<td>41662</td>
<td>83311</td>
<td>364638</td>
</tr>
<tr>
<td>14.</td>
<td>Chitradurga</td>
<td>120694</td>
<td>115417</td>
<td>236111</td>
<td>15500</td>
<td>14624</td>
<td>30124</td>
<td>266235</td>
</tr>
<tr>
<td>15.</td>
<td>Davanagere</td>
<td>89407</td>
<td>86366</td>
<td>175773</td>
<td>17525</td>
<td>16403</td>
<td>33928</td>
<td>209701</td>
</tr>
<tr>
<td>16.</td>
<td>Shimoga</td>
<td>22131</td>
<td>21461</td>
<td>43592</td>
<td>6304</td>
<td>6101</td>
<td>12405</td>
<td>55997</td>
</tr>
<tr>
<td>17.</td>
<td>Udipi</td>
<td>17757</td>
<td>18105</td>
<td>35862</td>
<td>2815</td>
<td>2936</td>
<td>5751</td>
<td>41613</td>
</tr>
<tr>
<td>18.</td>
<td>Chikmagalur</td>
<td>18604</td>
<td>18608</td>
<td>37212</td>
<td>1966</td>
<td>1841</td>
<td>3809</td>
<td>41019</td>
</tr>
<tr>
<td>19.</td>
<td>Tumkur</td>
<td>86447</td>
<td>83483</td>
<td>169930</td>
<td>12348</td>
<td>11541</td>
<td>23879</td>
<td>193819</td>
</tr>
<tr>
<td>20.</td>
<td>Kolar</td>
<td>96235</td>
<td>93835</td>
<td>190070</td>
<td>8043</td>
<td>7598</td>
<td>15641</td>
<td>205711</td>
</tr>
<tr>
<td>21.</td>
<td>Bangalore</td>
<td>9278</td>
<td>8797</td>
<td>18075</td>
<td>35693</td>
<td>32250</td>
<td>67943</td>
<td>86018</td>
</tr>
<tr>
<td>22.</td>
<td>Bangalore (Rural)</td>
<td>27769</td>
<td>26564</td>
<td>54333</td>
<td>3768</td>
<td>3454</td>
<td>7222</td>
<td>61555</td>
</tr>
<tr>
<td>23.</td>
<td>Mandya</td>
<td>6886</td>
<td>6615</td>
<td>13501</td>
<td>1807</td>
<td>1885</td>
<td>3692</td>
<td>17193</td>
</tr>
<tr>
<td>24.</td>
<td>Hassan</td>
<td>12107</td>
<td>12095</td>
<td>24202</td>
<td>1190</td>
<td>1059</td>
<td>2249</td>
<td>26451</td>
</tr>
<tr>
<td>25.</td>
<td>Dakshina Kannada</td>
<td>27171</td>
<td>27269</td>
<td>54440</td>
<td>4408</td>
<td>4088</td>
<td>8496</td>
<td>62956</td>
</tr>
<tr>
<td>26.</td>
<td>Kodagu</td>
<td>22480</td>
<td>22416</td>
<td>44896</td>
<td>629</td>
<td>590</td>
<td>1219</td>
<td>46115</td>
</tr>
<tr>
<td>27.</td>
<td>Mysore</td>
<td>11322</td>
<td>11132</td>
<td>224254</td>
<td>23709</td>
<td>23388</td>
<td>47097</td>
<td>271351</td>
</tr>
<tr>
<td>28.</td>
<td>Chamrajnagar</td>
<td>42680</td>
<td>42217</td>
<td>84897</td>
<td>10525</td>
<td>10689</td>
<td>21214</td>
<td>106111</td>
</tr>
</tbody>
</table>

Source: Census of India 2001
Series One Final population totals, pp. 146-153.
Table 1.2. Literacy rates among scheduled tribes

<table>
<thead>
<tr>
<th>Scheduled tribes</th>
<th>Total rural</th>
<th>Percentage of literate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scheduled tribes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>14.69</td>
<td>20.14</td>
</tr>
<tr>
<td>Rural</td>
<td>12.99</td>
<td>17.94</td>
</tr>
<tr>
<td>Urban</td>
<td>30.03</td>
<td>35.00</td>
</tr>
</tbody>
</table>

NA – Not available.

Classification of scheduled tribes

Attempts have been made to classify the tribals into various categories. Verrier Elvlin (1943) has classified tribal population into four classes on the following basis.

a) The tribes who have often come in contact with the rural-urban groups. Due to their contact they have become settled agriculturists, spinners, weavers, potters, poultry farmers etc.

b) The tribes who are away from the rural-urban group i.e. in isolation, still belong to the food gathering and hunting stage.

c) The rest tribes who have become the unskilled, landless labourers.

Thus the following are the four classes:

1. Those who are most primitive, live a joint communal life and cuttirante with axes eg. Hill Maria, Juang, Gadaba Bondo, etc.
2. Those who are more individualistic though value their solitude and attached to their ancient, traditions, less occupied with execultivation, eg. Bison, Hillmariai, Baiga etc.

3. Those who under external influence are already on the way to the loss of their tribal culture, religion and social organization. eg. Bhil, Naga, RajGond, Kurku etc.

4. Those like the Bhils and Nagas who are said to be representatives of the old, forgotten aristocracy of the country eg. Munda, Santhal, Orao, Khasi, etc.

**L.P. Vidyarthi's classification**

Vidyarthi (1977) has classified the tribals of India on the basis of cultural affinities and technological achievements. According to him the tribes have been categorised into the following types.

1) Forest-hunting type : Main economy of the tribes is hunting and food collection from forest e.g. Jarawa, onge, Birhor, Korwa, Kadar, Chenchu, Kurumba, etc.

2) Hill cultivation (shifting or slash and burn cultivation) main economy is shifting hill cultivation. Though they settle in different areas, they have a more or less similar ecology. eg. Khond, Gond, Baiga and tribes of Eastern States.

3) Plain agriculture type : These tribes have taken to settled agriculture on plain land as means of their livelihood. Their technique and mode of cultivation are the same as those of other peasant groups eg. Santhal, Munda, Oraon, Gond, Bhil, Meena etc.
4) Simple Artisan type: The tribes earn their livelihood through handicrafts. They are engaged in basket and mat making, weaving, blacksmithy, etc. eg. Karmali, Lohara, Mabali, Asur, Gujar, Agaria, Kinnauri etc.

5) Pastoral type: Very few tribes fall in this type. Some of the tribal rare the cattle like sheep and goat for selling them in the market eg. Toda, Gaddi, Nagesia, Maldhan etc.

6) Folk Artisen: The tribes of this group earn their livelihood by performing dances, acrobatics, snake charming etc. Hence are called ‘folk artists’ ex. Nut, Sapera, Mundupptu, Kota etc.

7) Agricultural and non-agricultural labour oriented tribes about 1/5 of the total tribal population is engaged in agriculture as wage earners. The tribals who have accepted industrial and urban profession. A good number of tribal communities of Bihar, Orissa, West Bengal etc. have left their traditional habits and accepted these professions either permanently or seasonally.

8) Tribes engaged in service and trade: Very few tribal people are engaged in government and semi-government job. The tribes of Northeastern fringe and mainly Christian tribals of Chota Nagapur full in this type.
Apart from the above classifications the scheduled tribes are classified into various categories on the basis of various factors like, linguistic, economy, cultural assimilation, physical appearance etc. Today, a majority of scheduled tribe people is leading their life in civilized society. In Karnataka some castes are admitted in the list of scheduled tribe in 1993 viz. Valmiki, Nayak, Bedar etc. These in 1993 viz., Valmiki, Nayak, Bedar etc. These scheduled tribe people are either forest dwellers or living in civilized society are facing innumerable problems in general and educational problem in particular. Let us discuss the typical problems of scheduled tribe people.

Problems of scheduled tribes

The tribals who constitute 8.20% of the total population of India, are distributed in various states of the country and are facing many problems. Some of these problems are peculiar to some areas while some others are common to tribals of all the areas. Many of these problems are the direct outcome of the changes that are taking place in the tribal community. These changes are also not uniform. Hence it is not easy to understand tribal problems in their true perspective.

Tribals in India, in general, are facing some common problems such as problem of geographic separation, economic, cultural, social, health and educational problems.
Most of the tribals of India are in a way geographically separated from the rest of the population. Some of them are living in the unapproachable physical areas such as deep valleys, dense forests, hills, mountains, etc. It is difficult for them to establish relations with others. Hence, socially they are away from the civilized world. This kind of physical as well as social isolation or seclusion has retarded tribal development. The welfare programmes and developmental projects undertaken by the government many a time do not reach the tribals because of this geographic isolation. Hence, the tribals need to be protected from leading an isolated life away from villages, towns and cities. Regular contact should be maintained with them through the network of roads and communication system.

The tribal culture is entirely different from the way of life of the civilized people. The tribals fail to understand the civilized people, their customs and practices, beliefs, attitudes and so on. They are suspicious of the civilized people. They are clinging tenaciously to their customs and traditions. During the British rule some foreign Christian missionaries made an attempt to propagate their religion in some of the tribal areas, particularly in the north-eastern provinces. They even tried to impose their culture on them. Even today such an attempt is going on.

In several tribal areas, mass conversion to Christianity had taken place during the British period. While the missionaries have been the pioneers in education and opened hospitals in tribal areas. They have also been responsible for alienating the tribals from their culture. Christian
missionaries have many a time instigated the tribals to revolt against the Indian government.

On the other hand, the Ramakrishna mission, RSS (Rasthreeya Swayamsevak Sangh) the Vishwa Hindu parishad and other organisations are spreading Hinduism in some of these areas. Further, some of the tribal leaders have now started popularising the tribal religion. These different propagandas have created a great confusion and conflict among them. The cultural gap between the civilized and the tribal people is coming in the way of the assimilation and integration of the tribal people into the mainstream of the national life of India.

The tribals have their own social problems. They are traditional and custom bound. They have become the victims of superstitious beliefs, outmoded and meaningless practices and harmful habits. Child marriage, infanticide, homicide, animal sacrifice, exchange of wives, black magic and other harmful practices are still found among them. Hinduisation of tribals has led to problems such as dowry, divorce, untouchability, child marriage, etc. Christianisation of tribals has led to problems of separatism, alienation, religious conflict and cultural confusion. Many tribals still believe in ghosts and spirits. They have keen desire to maintain their own practices, beliefs, etc. Hence, it is said that “the tribals are tribesmen first, the tribes men last and the tribesmen all the time”.

The tribal are economically the poorest people of India. Majority of them live below the poverty line, the tribal economy is based on
agriculture of the crudest type. The innocence, illiteracy and helplessness of the tribals are exploited by the outsiders. The British policy, in particular, had led to ruthless exploitation of the tribals in various ways as it favoured the Zamindars, landlords, moneylenders, forest contractors and excise, revenue and police officials.

About 90% of the tribals are engaged in cultivation. And most of them are landless and practice shifting cultivation. They need to be helped in adopting new methods of cultivation. The tribals possess uneconomic holdings because of which their crop yield is very less. A very small percentage of the population participates in occupational activities in the secondary and tertiary sectors.

A good portion of the land in the tribal areas has been legally transferred to non-tribals. Tribals demand that this land should be returned to them. In fact, the tribals had earlier enjoyed much freedom to use the forest and hunt their animals. They are emotionally attached to the forests. They worship the nature as their god. They are worshippers of nature. Spirits live in forests. The tribals who are “deprived” of their rights to the land and forest have reacted sharply to the restrictions imposed by the government on their traditional rights.

A large number of tribal young men and women are either unemployed or underemployed. They are unhappy for they are not able to get jobs that can keep them occupied throughout the year. They need to
be helped in finding secondary source of income by developing animal husbandry, poultry farming, handicrafts and handloom weaving, etc.

Banking facilities in the tribal areas are so inadequate that the tribals have mainly to depend on the moneylenders. The tribals, therefore, demand that "Agricultural Indebtedness Relief Acts" should be enacted so that they may get back their mortgaged land.

Due to illiteracy and ignorance the tribals are not able to appreciate modern concept of health and sanitation. They do not take much care pertaining to their own health. They believe that hostile spirits and ghosts cause diseases. They have their own traditional means of diagnosis and cure. A good number of them fall a prey to the diseases such as skin disease, forest fever, typhoid, T.B., leprosy, malaria, venereal diseases and small pox, etc. contact with outsiders further added to a few more diseases in the tribal areas. It is observed that the Todas of Niligiri Hills have been suffering from some modern diseases like venereal diseases, diabetes and blood pressures, etc., after coming in contact with the British who made Niligiri Hills as one of their summer resorts. These diseases take a heavy toll of tribal life. Their suspicion and lack of faith in modern doctors have made them not to avail themselves of the modern medical facilities.

**Educational problems among scheduled tribes**

Scheduled tribes have low educational and occupational aspirations compared to others. Parents have also low estimation of their children.
They are satisfied with their low academic achievements and do not show much concern for the education performance of their children. In fact, education of the younger generation depends upon mother's education. Educated mothers are more concerned and conscious about the education of their children than uneducated mothers.

The home environment does not provide any intellectual stimulus to tribal children. Most of the parents are illiterate or have extremely low level of education. Parent's illiteracy or low level of education is positively associated with children's level of education. Due to the poor economic condition parents remain absent from home most of the time and child stays with other children. The peer groups in which they live also do not help for their educability because they are also illiterates and disinterested in education.

Extreme poverty operates as a check on educational progress of ST's. Due to this poverty they prefer to send their children to earn some daily wages rather than send them school. The services of children are utilized in household work and to earn a wage in minor agricultural work. In this context Varrier Elvin (1963:84) says "For a tribal family, to send its grownup boy or girl to school is an economic proposition and entails destoration in the traditional pattern of division of labour. The girls give every kind of help to their mothers in the work at home. During the
agricultural season tribal boys work in the field with their parents". Thus there is correlation between poverty and illiteracy among ST’s.

Another important factor for slow educational progress among tribals is the problem of teachers, who happens to be the most important component in the teaching-learning process. Teachers are usually trained to teach children whose cultural and social life are akin to their own. When they work in tribal areas they face the difficulty in interacting with the tribal children and the community at large due to lack of knowledge of tribal dialect. Therefore, many teachers do not ready to work in tribal areas.

Hence, Jain L.C. (1981:325) opined that only a small proportion of those who are literate have had access to higher education, the dropout rate, for economic reasons, being high. Though, seen overtime, there is an improvement in the ratio of involvement of the children of scheduled castes and scheduled tribes in primary and secondary schools, they are still significantly below the enrolment ratio of the general population.

Thus the education doesn’t cater to the specific needs of the tribes. There are many drawbacks in the educational system, such as alien medium of instruction, unsuitable working hours and holidays which donot attract the tribal children. The National Policy of Education 1986 has suggested that efforts should be made to adopt tribal dialect as medium of instruction. Thus, the progress of education among the weaker
sections, especially SC's and ST's seem to be painfully slow and halting. While the government has taken up the cause of ameliorating the educational situation among the scheduled castes and tribes, the response has been far from satisfactory.

Therefore R. Rath (1991:639-646) says, "low level of literacy is one of the basic problems of tribal development. It is needless to emphasize the vital role which education plays in the process of human resources development. Most of the schemes of tribal development require an active understanding and participation by the beneficiaries. In the absence of widespread education among tribals the process of development cannot have any impact. Although universalization of primary education and removal of adult illiteracy by 1990 have been identified as the national objectives, yet the situation among tribals still remain alarming".

In introducing and promoting formal education in the tribal areas a large number of difficulties have been encountered. There is large amount of wastage at the primary level. Because the scheduled tribe children and their parents are least interested in education. Since most of the parents are illiterate and ignorant. They are not aware of the benefits of education. At the same time it is also true that scheduled tribe youths who had moderate level of education are not able to secure employment, which leads to discontentment and frustration among them.

Keeping all these aspects in mind let us try to know the new approaches to tribal development.
The tribals are relatively isolated and live at various stages of economic, technical and cultural development. The overall development of tribal communities depends largely upon the consideration of their problems and programmes carried accordingly. Considering the socio-economic conditions of the tribals, geographical location of tribal areas, and keeping in mind socio-political issues of the state, various approaches by the religious missionaries, social reformers and anthropologists have been evolved to develop the tribal people in India.

**Religious Approach**

The basic thrust of this approach is to assimilate tribals into a religious culture which, in turn, helps breaking their isolation and passivity and joining them with the national mainstream. The missionaries of various denominations have been involved in the activities of conversion of while undertaking certain reformative measures for tribal people. The religious agencies like Arya Samaj, the Ramkrishna Mission, the Luther Mission and the Catholic Mission, are worth mentioning. These agencies have been carrying out massive conversion activities in central India and north-eastern India (Dubey, S.M. 1982:1-5). The missionaries have tried to understand tribal culture and language for the sake of its assimilation to the culture of Christian Church. The Hindu religious bodies have also made attempts to assimilate tribals into a Hindu framework.
But the tribal religion is perceived as 'animism' in its various degrees of manifestation within the tribal community. Tribals live in their own religious world, practising some distinct and typical religious rituals and are considered as having a separate religious identity. The conversion of tribes by religious agencies generates a crisis of their identity and ethnicity, and it has often disrupted the tribal cultural fabric or social solidarity.

Voluntary Agency Approach

This approach aims at the promotion of standard of living and social awareness among the tribal people. The voluntary works in the tribal areas are undertaken by social workers, social reformers and other social movement agencies, the notable voluntary social service organisations are (1) Indian Red Cross Society (2) All India Backward Classes Federation, (3) Indian Council for Child Welfare (4) Bharatiya Adimjati Sevak Sangh, (5) Bharatiya Depressed Classes League, (6) Orissa Adivasi Congress, (7) Bihar Adimjati Seva mandal, etc. These organisations claim that they have no vested interests in rendering social service or extending economic benefits to the tribal people. They function in both official and non-official spheres (Vidyarthi, L.P. and Rai, B.K. 1977; 428-429).
Political Approach

This approach emphasizes the participatory role of tribals in various levels of politics, administration and nation-building. This was considered significant to improve the administrative situation in the country. The political approach has not only included policy making and providing suitable constitutional safeguards for the tribal people, but also a vast administrative structure for tribal welfare. This can be understood in the context of the pre-independence and the post-independence period.

The British Administration dealt with the tribals as basically 'law' and order problem keeping them isolated from the mainstream of national life. After Independence the Constitution of India visualised a policy of progressive assimilation of the tribal people in the national mainstream. To promote the integration of tribals with the rest of the India, the Constitution provided special safeguards and facilities to this weaker section by way of protective discrimination for a period of ten years. This time period has been extended subsequently.

Gandhian workers

Thakkar Bapa (Sri. A.V. Thakkar) was moved by deep human concerns and prepared an outline for the welfare of the tribals. He created a band of dedicated and selfless workers whose activities were mainly confined to spread of education and organising tribal cooperatives for
their economic upliftment. However, their impact on the basic issues of exploitation of the tribals was marginal. In the matter of education they started with lofty ideals of gurukula system, basic education and moral environment. A spirit of sacrifice and self-reliance pervaded these ‘institutions but in later years after independence the Ashram Schools, increasingly dependent on Government grants-in-aid, hardly remained the ideal institutions they were supposed to be. There was not much to distinguish most of these institutions from normal schools except that these provided residential facility even at the primary stage. A particular set of norms and values were sought to be impose upon the tribal children, which were often not in consonance with the traditional life of the tribals. To quote an instance, almost all these institutions banned non-vegetarian food for the inmates.

The anthropologists have dealt with the problems of tribals in different ways and tried to find out possible solutions. They happened to be concerned about the problems of integration and isolation. Elwin’s concept of ‘park land’ (Elwin, V. 1939) brought about a break through and initiated a debate his view was refuted by Ghurye and others who argued for the assimilation of tribals into the Hindu fold. Elwin changed his earlier version of cultural segregation and emphasized a careful planning for tribal development (Elwin, 1957; 7-38). Applied anthropology in India seeks the co-operation of social welfare workers, applied anthropologists
and administrative staff for the effective implementation of plans and programmes for the development of tribals. Anthropologists have laid emphasis on the proper understanding of tribal community, their social organisations and tribal culture. They hold the view that no meaningful development projects may be formulated without a thorough knowledge of socio-cultural base and the physical environment of the people concerned. Above all, this approach looks for a composite culture and greater area of integration of the tribes.

The above-mentioned approaches find support in the three important theories, namely, (i) theory of isolation, (ii) theory of assimilation and (iii) theory of integration. The protagonists of these theories look into the tribal problems in their respective ways.

**Theory of Isolation**

This theory of isolationism is widely known as 'National Park theory' popularized by Elwin. He suggested that "the first necessity of the establishment of National Park, in which not only the Baiga but thousands of simple Gonds in their neighbourhood might take refuge. A fairly large area was to be marked out for this purpose. The area should be under the direct control of a tribe's commissioner who should be an expert standing between them and legislature". In short, the administration was to be 'so adjusted as to allow the tribesmen to live their lives with utmost possible happiness and freedom. No missionaries
of any religion were to be allowed to break up tribal life (Elwin, 1939:511-519).

This approach has been attacked by nationalist leaders and social workers. According to them, tribals should not be kept isolated from the rest of the nation like domestic cattle or zoo exhibits. They are equal citizens of free India. They have to contribute towards the country's advancement. They are entitled to share the fruits of development. While delivering R.R. Kale Memorial Lectures in 1941, A.V. Thakkar (a noted social worker) attacked anthropologists for trying to "keep these people confined to and isolated in their inaccessible hills and jungles, something like keeping them in a glass case of a museum for the curiosity of purely academic persons. To him, 'separatism' and 'isolationism' seemed to be dangerous theories as they struck at the root of national solidarity (Ghurye, 1963:149-150).

**Theory of Assimilation**

Nationalist politicians and social workers like A.V. Thakkar advocated the theory of assimilation. Ghurye is also a protagonist of this theory. Isolationists aimed at keeping the aborigines in their areas untouched by the civilization of the plains, because they believed that the contact with the Hindus would break tribal solidarity, and social evils of untouchability, early marriage, and purdah would be introduced. They characterized indigenous social workers and nationalist politicians as
Thakkar strongly objected it and pleaded for the policy of assimilation. He wrote: “aborigines should form part of the civilized communities of our country not for the purpose of swelling the figures of the followers of this religion or that, but to share with the advance communities the privileges and duties on equal terms in the general social and political life of the country (Ghurye, 1963). The protagonists of this theory advance the view that tribals should be assimilated with their neighbouring non-tribal cultures.

The policy of assimilation was followed by various religious organisations in order to spread values of their respective religions. The missionaries tried to understand tribal culture and learnt their languages in order to raise their status in terms of a Christian identity. A considerable effort has been undertaken to assimilate the tribal people under the guidelines of social culture of caste Hindus. Commercialisation of tribal economy, acculturation under the framework of Hinduism, imposition of Christian values and excessive politicisation of tribal people along the lines of regional chauvinism and separatism are factors which inhibit their assimilation into the mainstream (Vidyarthi and Rai, 1977).

**Theory of integration**

The theory of integration is the outcome of the serious research activities undertaken by social anthropologist in India. Their main concern is to find out a national strategy of nation building activities.
They deal with the terms ‘social integration’ and ‘cultural assimilation’. Cultural assimilation only highlights various trends of a religiosity and traditions. It sets a pattern on the basis of priorities available to it. ‘Social integration’ means acceptance of common goals and symbols by different parts of a whole, while retaining a dimensions of political relationship. It is presumed that people having diverse cultural traits may foster common goals and symbols (Roy Burman, 1975:31-75).

Assuming the position of tribes at various stages of development, the objective of tribal development policy is suggested to bring a progressive advancement of the tribals with an accent on their integration and putting them on an equal footing within a reasonable distance of time. L.P. Vidyarthi recommends the integration of the tribes in regional and nation setting (Vidyarthi and Rai, 1977:419-420). The nation of ‘unity in diversity’ is to be constituted as the base of the Indian culture for the purpose of national setting. There are varieties of tribal culture in terms of tribal customs, traditions and religion. Even the unity of tribal cultures may become more difficult than the unity in diversity. It logically follows that the integration of the tribals must be taken at regional levels before the integration takes place at national setting.

The concept of tribal development emerged since the beginning of the plan period. Government is honestly trying to ameliorate the tribals with the main stream. But after the 50th year of independence we still
think of tribal development. So, what kind of development programmes were framed for the tribal, since the last four decades, that they are still far behind the light of civilization. Civilization, author does not mean to have a square meal per day, a pair of bullocks, some goats or pigs, an empty pass book or a piece of paper called patta, a piece of dhoti or 'saree, some pocket money or some pre-primary books or to enjoy, some special provisions as a prescription. Civilization is rather an achievement by the people themselves, which is attained through, the process of impulsive change or development.

However, the five fundamental principles for tribal development promoted by Pt. Nehru in his forward to the second edition of Verrier Elwin's (1957) books *Philosophy for Nefa* are quoted here:

1. People should develop among the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional art and culture.

2. Tribal right in 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. Some technical personnel from outside will be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
4. We should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather 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.

Other welfare programmes

a. Provisions for agricultural and economic development

b. Rehabilitation and housing programmes

c. Advancement of loans

d. Educational development

e. Health and nutritional provisions

Provisions for agricultural and economic development

According to the provisions of the government, plots of land are being handed over to the landless tribals. True but, the actual possession takes a lot of time. Further, in many occasions the plots supplied have not been ready for cultivation purposes. So again it requires a lot of processing, sometimes not possible by human hands. Hence, from the very beginning the tribals become disinterested. In addition to land other facilities, which are provided also do not solve the purpose, for instance, the drawing animals, which are supplied are not of local variety. These
animals are to be fed sufficiently and required constant veterinary care because of changed environment. Both fodder and veterinary care are very difficult tasks for the tribals. As a result of these the animals do not survive long and ultimately the tribals suffer.

Besides land and drawing animals, modern plough, fertilizers, high yielding seed and pesticides are also supplied to facilitate the entire process of agriculture. But the lack of knowledge for proper utilization creates hindrance for the ultimate success.

Rehabilitation and housing programmes

Mostly the tribals stay in small hamlets and villages. At times the entire hamlet or the village belongs to a particular clan or sub-clan. Above all, the tribals have well knit social structures, nicely managed political systems deeply perceived religious institutions and closely regulated economic organizations. Hence, it becomes very difficult to bring any overnight change among such people. It is very much doubtful, whether the authorities have considered all these factors before implementing the rehabilitation programmes. It is true that there have been many habilitation programmes during last four decades but it is very fearful to point out that none of these programmes have met their basic objectives. Success of the programme does not mean the mere acceptance of the tiled roofed house (with much reluctance) constructed for them. Even after a couple of years one would find the age old traditional thatched houses in
place of the tiled roofed ones. In some places they have vacated the site of rehabilitation and have gone back to their previous areas or to new areas selected by them.

**Advancement of loans**

There have been several facilities for the scheduled tribes to get government loans under various schemes. However, all the plans for this have failed to solve the problem of indebtedness and bonded labour among the tribals. The people are still coming in large numbers to the local landlords and money-lenders in spite of their much higher interest and lingering harassment. The only plus point which attracts the tribals to such hilly people is that they advance money right at the time of need and just by putting a thumb impression. On the contrary the paraphernalia of the modern financial institutions are so complex that they hardly allow to release money easily within a short time. Further, the illiterate tribals are ignorant of the modern system of monetary transaction from the financial institutions. Moreover, the lending institutions are very limited in number in rural sector. As a result of this the rural and the tribal people never enjoy the fruits of such facilities.

**Educational development**

Tribal education has been given top priority both by the state as well as by the central government. Free education, free text books and
other teaching materials, mid-day meals, various scholarship facilities, hostel facilities reservation of seats in educational institutions and many other provisions have been provided by the Constitution to the tribal people. But tribal people have failed to make best use of these facilities. As a result the overall tribal literacy rate is much below.

This failure is largely due to the socio-economic conditions of the tribals. Children in tribal societies are assets to their respective families. They not only help their parents in household work, but also earn a small income for their families in terms of firewood, roots, fruits and other forest products. So the parents prefer to send their children to forests for collection rather than to schools for education. They feel that sending children to school is a net economic loss. Hence, after two to three years their children discontinue schooling and engaged in various traditional work. Therefore, there is a heavy dropout in case of tribal students. Further, the teachers also do not take proper interest rather they take the advantage of the situation.

**Health and nutritional provisions**

In spite of all health and nutritional facilities the death rate in tribals as large as 45 per thousand. The infant mortality rate is as high as 175 per thousand live births and the life expectancy is as low as 40 years. As a result of malnutrition the fecundity period among the tribal women
becomes shorter almost by 10 years. Hence, the net result is that the tribals are proportionately decreasing year after year.

For all these, there may be one reason, that is, the ignorance towards the modern medicines and medical facilities among the tribals.

The process of tribal development should generate the feeling of self-help in the minds of tribal people. The process of development should ensure the self-employment of the tailing tribal masses. It warrants the rigorous study of evolution of tribal political economy in relation with the political economy of India. An alternative policy is to be found out for the elimination of various processes of domination and cultural hegemony of ruling social classes. Otherwise, it is impossible to trace out the multiple structures of exploitation in the tribal areas. The policy has to wipe out the structures of exploitation, which block the progress and freedom. Our commitment must be directed against any sort of activities which would destroy the aspirations of tribal masses for the attainment of a society based on an egalitarian social order. They have a role to play for the construction of a society based on equality, justice and freedom.

**Constitutional facilities**

After independence India declared herself a welfare state. With this declaration successive five-year plans have been implemented all over the country for the overall development of the tribal people. Hence, the tribes of India received special attention.
The constituent assembly set up a sub-committee under the chairmanship of AV Thakker for 'excluded' and 'partially excluded' areas. This committee's important recommendation, which was accepted was that the new democratic state had a responsibility towards the tribal people and the development of tribal areas. Howsoever remote or inaccessible they might be. The task that confronted the nation was to devise methods, which would protect the economic interests of the tribal, safeguard their way of life and ensure their rapid development in accordance with their own genius, to enable them to take their legitimate place in the general life of the country.

In the constitution various provisions have been made in different articles of which Article-46 is the most important, which runs as follows.

"The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation".

Article 45 of part IV, article 154 of IV and 244 of Xth related to the special provisions for the administration of these areas and creation of separate ministries in the states of Bihar, Madhya Pradesh and Orissa. Where larger concentrations of the tribes is found.

Provisions are made for the grant of special funds (Part XII, Article 75), reservation of seats in parliament and Legislative Assemblies (Part
XVI, Articles 330 and 332), and preference while filling in posts in the services (Part XVI, Articles 330 and 332), and preference while filling in posts in the services (Part XVI, Article 335. Under Article 338 of Part XVI, a special officer designated as commissioner and scheduled castes and scheduled tribes has been appointed. His duty is "to investigate all matters relating to safeguards provided for scheduled castes, scheduled tribes and report to the president upon the working of those safeguards at fixed intervals as president may direct".

A very important provision is contained in Article 275(1) which runs as follows:

".......... there shall be paid out of the consolidated fund of India as grants-in-aid of the revenues of a state such capital and recurring sums as may be necessary to enable that state and meet the costs of such schemes of development as may be undertaken by the state with the approval of the Government of India for the purpose of promoting the welfare of the scheduled tribes in that state or raising the level of administration of the scheduled areas therein to that of the administration of the rest of the areas of that state".

Two constitutional provisions, viz., Article 339 (2) and paragraph 5(1) of the fifth schedule, deserve special mention. According to Article 339(2) "the executive power of the Union shall extend to the giving of directions to a state as to the drawing up and execution of schemes specified in the direction to be essential for the welfare of the scheduled
tribes in the state. I am not aware of any single directive having been
issued by the Government of India to any State Government so far.

Thus the Governors of the states having scheduled areas have been
vested with extraordinary powers to act in the interests of the tribals. This
provision has been utilised so far by only one state - Andhra Pradesh and
that too only as recently as 1986 when the state government issued
orders that henceforth all the vacancies in the posts of teachers, forest
guards and Village Officers (same as Patwari, Lakhpal, Talati or Karam
in other States) in the scheduled areas will be filled up by appointing only
local scheduled tribesmen.

Besides the various articles under the Indian constitution which
deal with safe-guards provided to the scheduled tribes are Articles 15, 16,
17, 19, 23, 29 and 46. Out of the consolidated funds of India very large
amount of money is paid to the State Government recurring and non-
recurring expenditure on welfare schemes. These schemes are being
carried by (1) state sponsored schemes and (ii) centrally sponsored
schemes. The first type of schemes is given fifty per cent aid by the centre
whereas the second type is entirely financed by the centre. Besides the
government also gives grants to certain non-official welfare agencies
working in the tribal areas.

The constitution makers lay down the framework within which our
tribal policy has to operate.
Commissions

The following commissions have been constituted time to time to examine the nature of welfare works done for the down-trodden communities by the government.

1. Commissioner of SC and ST.

2. Backward classes commission.


5. Committee on special multi-purpose tribal block (1960) - Headed by Dr. Verrier Elwin


7. Study Group on Welfare of the Weaker Sections of the Village Community.

8. Study team on Tribal Development Programme (1966) - Headed by P. Shilu AO.

9. Task force on Scheduled Tribes (1972) – Headed by Prof. L.P. Vidyarthi.
The commissioner of SC and ST India has to submit an annual report to the president of India through the Minister for Home Affairs.

The Planning Commission has a social welfare division to examine the various welfare activities under operation and for their assessment and evaluation for future planning.

**Committee on Special Multi-purpose Tribal Block**

The First Five Year Plan was started in 1952, with a view to an all-round development of the rural and tribal areas in 1956 community. Development projects were established in the country. It aims at developing the tribes into the main stream of Indian society. But it was felt that it would not be possible to cover the entire country by such an intensive effort in a reasonably short period. It was decided to adopt a comparatively less intensive and modest model of Community Development Blocks.

Since the Community Development Programme was comprehensive one. In 1954, 43 Special Multi-purpose Tribal Development Blocks were started in the country.

After the introduction of this project there was criticism and naturally the Ministry of Home Affairs appointed a committee under the chairmanship of Dr. Verrier Elwin in 1959 to examine the working and programmes of these blocks. The object was to make the programmes of development more intensive in character than those undertaken in the normal CD blocks.
REVIEW OF LITERATURE

Education is one of the most important aspects of human resource development in modern society. It makes a significant contribution in raising the quality of life of the people and serves to develop the human resource of the country to face the challenges of the present and future. It helps to transform society and liberates it from traditionalism and conservatism. Education, therefore, generates individual traits needed for development and makes the people ready for change by changing irrational attitudes and traditional habits by providing more skills and knowledge. Education can attack and revolutionise the basic thinking and attitudes of the primitive people. Thus education is regarded as one of the most effective and forward-looking instrument of tribal social transformation.

Education is a cultural process, which includes schooling as well as training by other agencies. Education is a means and not an end in itself. It holds good for all levels and kinds of learning. In all the societies irrespective of whether they are tribal or highly civilized and modern, the main aim of education is to impart knowledge, to pass it on from generation to another generation to findout ways and means for improving upon the present one through different systems and institutions. The overall progress of any country depends on its progress in education.
An important aspect of the modern educational systems is the role played by educational system in preparing and training the members of the society for an occupation. As a society changes the traditional family based skills and occupations are no longer adequate to fulfill the demands of a modern society. They may co-exist with industrial occupations but do not fulfill the needs of an advanced industrial economy. There becomes a need for new occupations dependent on the acquiring of necessary educational qualifications. In such a society status becomes increasingly achieved rather than acquired as a matter of tradition. In this connection it may be noted that status ascribed by birth to a status achieved through education is a tendency of a modern, urban and industrial society. And in this way role played by the educational system need not be over stressed.

The primary function of the educational system, as Panunzio, C. (1939) has pointed out “is to transmit a knowledge of the forms’ and skills society regards as indispensable to its survival and improvement”. Along with imparting knowledge and skills, education also transmits the particular system of moral, social and cultural values of the society.

As W.G. Sumner (1906:4) has expressed the view that education transfers the ‘more’ to the individuals, that is, “He learns what conduct is approved or disapproved; what kind of man is admired most; how he ought to behave in all kinds of cases; and what he ought to believe or reject". 
Durkheim (1961) considers education as a social institution that functionally promotes consensus and social integration in new generation through cultivation of those personal qualities that can further it as a social process. Emile Durkheim stressed that the school serves as a function, which cannot be provided by the family. He argues that education teachers the undivided specific skills, which are necessary to prepare him for a future occupation and that this function of education is especially important in a complex and specialized society. In pre-industrial societies a child may learn the traditional skills, which are hereditary in nature from his parent, but in an industrial society it is education which prepares him for a vacation.

Talcott Parsons (1955) observes that modern education creates motivation in a competitive society by encouraging students to strive for higher educational attainments and by rewarding him with better occupation and higher status in the society. Thus it fosters the value of opportunity for a better life, which at the same time cultivating and developing universalistic rather than particularistic standards achievement rather than ascriptive, tendency and meritocratic principles. Therefore education tests and evaluates students match their talents, skills and capacities to the jobs for which they are suited. Education prepares a highly motivated and achievement oriented workforce.
It may be noted that Havingurst, R.J. (1959:91) observes that in a fast changing society "there is likely to be increased opportunity for people with talent and ambition to get the education they need for a better position and to achieve these positions, while those with less talent and ambition will tend to be downwardly mobile". Thus Havingurst highlights the role of the educational system as the main instrument for upward mobility and that lack of educational aspirations or feature to achieve it can become the chief cause of downward mobility.

Many other studies by noted western sociologists have strengthened the above idea. D.V. Glass (1954:291) in his study of the working class in England has shown that those who had acquired grammar school education had achieved better occupations and consequently better income than their peers. A similar conclusion were drawn by Centres R., (1949:143-4) in his study of the lower class in the United States where American children from the poorer class have succeeded in moving upward due to acquiring higher education.

A social and cultural revolution has been brought about in a system where equality of educational opportunity is provided education is consciously used to develop potential talent among the tribals of Indian society. Educational development is the essential pre-requisite to the allround development of any community economically, socially and culturally. But this was barrier for scheduled tribe people, who were
uneducated and denied free occupational mobility until recently. But they are still facing many educational and occupational problems, though the intensity of problem is reducing gradually.

Traditionally, Indian society has been based on rigid hierarchy and the scheduled tribes have been deprived of social, economic and cultural rights. They were engaged in uneconomic occupations with no right to education. They remained victims of suppression and exploitation until independence. During British rule they had some open avenues for modern, secular education and occupations. At the time of independence, the constitution provided special facilities for their education and employment. Although their progress is marginal, education continues to be an effective means for their development. Hence, an attempt to draw attention towards the role of educational expansion and occupational aspirations of the scheduled tribes in increasing their status has been made in the present study.

The educational gap between the scheduled tribes and the rest of society is still very wide and the rate of improvement is very slow. Due to lack of proper guidance the scheduled tribe students are attending schools at a later age. Pimpley (1980) has revealed that college students among scheduled tribes were mostly over aged. In most cases their parents were illiterate with meager financial resources. Further they also had to spend a lot of time in performing domestic duties, which interfered with their studies.
Chitnis (1979) and Premi (1984) holds that instead of providing equal opportunity to all, the present system of education is creating new inequalities. The available data show that only a small proportion of scheduled caste and scheduled tribe students have been able to reap major benefits of higher education and modern education. It is because of education among them is still a problem.

In this context Naik, D.J. (1969) opines that, “Expansion of education among scheduled tribes has made them conscious of their rights and has made them secure better social status in the society. Education has played an important role in the alround development of the scheduled tribe people”.

Similarly Naik, T.B. (1969:166) said that “no doubt, because of such investment of money and machinery education has brought about changes in the modes of living, dress, economy and some less important customs of the tribals but there is hardly any change in the social values and ethical codes”.

According to Mann, R.S. (1968:7) “Schemes for welfare, education, communication medical relief were no doubt, essential but one must always remember, however, that we do not mean to interfere with their way of life, but want to help them to live it. But tribal people should be helped to grow according to their genius and tradition".
Chakrawarty and Singrole (1988) are of the opinion that "The socio-economic development of scheduled tribes is closely linked with their educational advancement, more so in today's changing world in which education plays an increasing role in every day life apart from equipping a person with necessary skills for more effective participation in different spheres of economic activity".

In the same way Balakrishna (1986) highlighted the effects of socio-cultural deprivation on tribal adolescents. He found that the Christian tribal students possess more intelligence, better reasoning ability and higher achievement motivation than non-Christian tribal students. Moreover, the Christian tribal groups were found to have higher aspirations and goals than non-Christian tribal group.

Chand (1985) compared various Naga tribal students in relation to their self-perception, socio-economic status and allied aspects. It was found that the boys belonging to Angami and Sema tribes were significantly different from the girls of same tribe in self-perception. The girls belonging to the three different tribes were found similar on self-perception. The vocational choice of girls belonging to those three tribes was not found to differ significantly from one another. Likewise the educational aspirations of the boys were also found to be similar.

Choudhury (1985) focused on the education and social change among the scheduled tribes of North Bengal. Some of his findings are as
follows. The indigenous scheduled tribes were generally more advanced compared to migrant scheduled tribes, such as plantation workers and village settlers in the fields of literacy and gainful occupation. Migrant scheduled tribes of the village were alarmingly backward in education in relation to migrant scheduled tribes in the tea estate and indigenous scheduled tribe in the village.

Smith and Cheung (1968) assessing the trends in the effects of parental status as a determinant of educational outcome, feels that the effect of background on schooling differs for men and women. The number of years that an individual's father has attended school is clearly a strong determinant of educational attainment for both men and women.

So far as educational and occupational aspects are concerned, there is an extreme degree of gender inequality compared to men, women have far more limited access to both educational and occupational resources according to Dunn D (1993). Thus gender inequality is yet another problem.

Singh, N.K. (1979) has revealed that a very low number of scheduled caste and scheduled tribe girls come for education than the boys. The scheduled caste and scheduled tribe students were comparatively of higher age with a heavy concentration in the subject of arts. This showed their lack of awareness of future prospects and further they had a low level of aspiration for technical and professional jobs.
Bindu (1979) observes that literacy rate among the scheduled caste and scheduled tribe female was very low specially in Uttar Pradesh as pre-primary education was to popular among girls in Uttar Pradesh as parents refused to send girl children to schools. They were put to domestic work. Educating girls was traditionally considered a waste of time.

Maurya, R.D. (1985:32) in his study of problems and prospects of education for Tribals in M.P. concluded that Education can play a crucial role in inculcating an awareness among the tribals about their legitimate rights. Thus it helps them to cope up effectively to face the challenges of modern life. In conclusion, it is suggested that there is absolute need for an integrated approach for rapid expansion of education among tribals. By integrated approach we mean that the educational and economic development must go side by side. It is an established fact that the level and quality of education in a country has a direct bearing on its development. All the aspects of tribal life should be developed simultaneously. In order to remove all impediments from the path of educational development, government should launch a series of time bond target group oriented programme in tribal areas.

Chauhan, B.R. and G. Narayan (1976) have opined that a negligible number of girls among scheduled castes and S.T. go to school and this is particularly so in rural areas. Thus there is a need for planning special
measures to minimise the gap in the enrollment of scheduled castes and S.T. boys and girls. Further, they observe that ignorance and illiteracy of parents affects many of these girls and very few of them are getting education in spite of the help of government facilities.

Pimpley, P.N. (1980:47) says', "Before and just after independence, however, the progress is not uniform in the case of males and females. Due to the efforts of the government and other organizations, the male members of scheduled castes have made considerable headway in the field of education, but the educational progress among the female members is yet to be accelerated".

Nagi, B.S. (1990) study of four villages of Rajasthan reveals that child marriage has been a major cause of girls low literacy or lower level of education. Further, due to utter poverty many of them dropout of schools after primary education. Therefore, for the education the government has been providing scholarship facilities and free education. But still it has not made much impact.

A.K. Vakil (1985:67) more or less comes to the same conclusion. However, he feels that there should be more seats reserved in professional and technical institutions in which the scheduled castes are not properly represented.
Sharma K.L. (1974) found that hostel and scholarship facilities, provided to scheduled caste students have increased the enrollment of S.C. and S.T. students in schools and colleges. It is due to acute poverty of these groups and such facilities encourage them to pursue their education.

Singh, R.G. (1986) says, “Students are facing the problems in getting scholarships in colleges, also where they receive them after six months of admission and till then they have to spend on their own. Many parents cannot send their children for higher education only because of limitations of financial resources. This kind of problem is most genuine for the weaker sections”.

Chauhan B.R. and Narayan G. (1976) Observed that many students have no opportunity of taking guidance or getting encouragement from their family members since the latter or largely illiterate.

Adishesha and Ramanathan (1979) have found that the wastage in education at primary level in case of the scheduled castes and S.T. was very high due to high drop out rate as a majority of scheduled caste and S.T. students came from illiterate homes in difficult financial conditions.

Sorokin, P.A. (1959) says that “when a man remains throughout his life in the same occupational, economic and political status, his behaviour inevitably becomes very rigid and non-flexible. Under the yoke of permanent performance of the same work in the same social and
economic conditions, the body and mind, and the whole behaviour acquire a definite rigidity*. Further he observes that the mind is decidedly marked by the stigmas of his social position.

The study of Himalayan tribe the Tharu by Srivastava (1958) revealed that though they have a tribal matrix and continue to practice certain distinctive tribal customs they have been accepted as Kshatriyas. They have greatly succeeded in getting themselves accepted as Thakurs by wearing the sacred thread, by establishing marriage relationships with the accepted Thakurs and by modelling the rites de-passage in accordance with the Hindus.

Similarly, another study of major Himalayan tribe the Khasa by Mazumdar, D.N. (1962) also revealed that the culture of Khasas has been greatly modelled on the ways of having of the Rajaputs and Brahmins of the neighbouring plain areas, with their fast adoption of the Hindu surnames and establishing of social connections with the Rajputs and Brahmins of the plains. They declare themselves as Rajputs and with the Brahmins of the area, they constitute the apex of the social order.

Rajendra Singh (1967:466) is of the opinion that the communities at Patratu have shown a considerable degree of change in their occupational structure and other spheres of economic activities. There is marked decline in traditional occupation, agriculture and this has been attributed to the expansion of employment opportunities for the villagers in the industrial concerns as semi-skilled and unskilled labourers.
Vidyarthi, L.P. (1977:466) said that the traditional village institutions like the 'jaja mani system', the cycle of festivals and rituals, the cast-affiliation, etc. have been completely disintegrated and an alround depression and despair seems to have affected the life of the uprooted villagers.

Vidyarthi L.P. (Op. Cit: 472) opined that the tribes in different parts of India are passing through an accelerated phase of transformation and the equilibrium in the traditional society has definitely been greatly distributed. A phase of transition marking the meeting of the two worlds, traditional and modern, is in the process. But inspite of the universal modernized process in operation, it seems the different tribes or sections of a tribe will continue to respond to the change differently, and thus the identity and variety of the tribal culture of course in changed from, will be maintained.

Dutt, M.L. (1983) studied the socio-psychological aspects of the tribal high school male students of Himachal Pradesh with high achievement motivation. He found that the tribal students with high achievement motivation were better than the students with low achievement motivation, with regard to intelligence and extraversion, there was no effect of achievement motivation of tribal students on their anxiety, emotional adjustment, social adjustment, educational adjustment, neuroticism and perceived parental support, parental control and parental punishment. The study highlighted that for betterment of
tribal students personalities guidance and counselling programmes should be encouraged. Also non-formal education, co-curricular activities and adult education programmes should be encouraged in tribal areas.

Gupta, S.P. (1965) surveyed tribal students in Ranchi district. He concluded that overall situation posed by the tribal students was far from satisfactory. Their problems of adjustment to different spheres of life, social, financial, personal and academic dependent on various factors such as social class, accommodation, personality traits, distance from the native place, financial incentives and level of occupation.

Kumar (1978) made systematic enquiry into higher education among scheduled tribes. He conducted his study among 300 tribal students. He inferred that inspite of the many facilities provided to tribal students in higher education, they have not yet come upto the level of non-tribal students. In professional education tribals dropouts and stagnated most in low courses. Majority of the tribal students belonged to literate families with comparatively high economic and social status in their community. There was comparatively less indiscipline among the tribal students.

Mazumdar, K. (1973:188) said that the tribals do not want to remain in isolation on ground of neither false prestige nor the spiritual superiority of their ancestors. The tribals are gradually rising to a more higher and advanced cultural and social life and may be expected to raise the same standard of living as the rural people of the same area has got.
Munda, G.S. (2000:35) said that the majority of the scheduled tribe students have entered government, service either in the Railways, police, forest departments and the PWD etc. Thus with the spread of education there has been diversification of occupation among them. People do not flock into the hereditary occupational structure of the caste system, but have found a new freedom in the occupations made available by urbanization.

After the study of tribals of Himachal Pradesh and Uttar Pradesh Goyal, R.S. and Singh, R. (1991:108) states that, the tribal people are opening up to the socio-economic changes taking place in the society. They are adopting education, new methods of cultivation and other developments. But in this process government support is rather essential as it creates necessary environment for development.

In the tribal societies the social roles and the occupational roles are deeply interwoven and the family, Kin and the community take care of both the roles, Singh, Y (1967:59) observes, “in the tribal and peasant societies a child becomes man or woman much earlier than in advanced societies”. The child in tribal societies learns the roles and skill in the setting suited to his limited requirements and thus gets socialized in an early episode of life.

Lakara S. (1976) observed that agricultural tribes are gradually migrating to towns and cities neglecting agriculture, tribal handicrafts
and traditional mode of living. There is reawakening among more educated and brighter sector of tribals, for the preservation of all the good aspects of the tribal culture. The less educated youths were gradually becoming delinquent because of various unwanted situations.

Sharma, D.K. (1988:118) after studying the traditional occupations and impact of education, remarked that they would be very happy if, education providing solutions to their regular requirements of cattle rearing, increase of production in terms of wool and milk, reduction in the diseases prevalent among them and reduction in the problems of the torturous journeys that they have to take every season is imparted to them. They very much appreciated the idea that some of them are given special training in the area and than in turn others are trained and educated by these specially educated people.

Ratnayya, E.V. (1974) in a study of structural constraints in tribal education in Andhra Pradesh, found that geographical barriers and inadequate school and hostel facilities in tribal areas were largely responsible for the poor progress in tribal education. The salaried tribals sent their children to school more often than the tribal farmers or labourers. The rate of drop out was tremendous; from the 100 enrolled in the first standard only three persisted up to the fifth standard. The teachers from the tribal community were not adequately equipped with the language of instruction. The non-tribal teachers had no orientations in tribal language and culture and as a result they were handicapped in
achieving their objectives. The instructional material and the curricula were of the normal type and not specifically developed for the tribal children and hence they served the purpose inadequately.

Rath, Rajalaxmi (1991:642-643) conducted a study with objective of digging out the role of the Tribal white-collared jobholders in the process of social change in their own community. She said that they have entered a new profession, which has not only given them a steady income but higher status in society. It clearly shows that the facility of reservation in public services has enabled more persons from these depressed classes to enter government services, which were otherwise out of reach for them. They perceived of themselves as successful only because of this reservation policy and there was substantial rise in their numbers. Government service has therefore given them an opportunity for higher social mobility. The presence of these members ensures a more responsive and sympathetic administration in their favour. At the same time they provide a source of inspiration for other members of their community to emulate.

Wankede, G.G. (1999) opines, "Occupational mobility leads to change in the socio-economic status, and as a result, an individual or group becomes a part of the elite section of the society".

He further says "education becomes a condition to become eligible to avail of the facilities and a minimum level of education becomes a pre-condition to get into employment. Therefore, their occupational mobility
has to be necessarily seen through educational attainments, which are inter-linked and inter-dependent.

Dubey, S.M. (1972 : 288) is of the opinion that the change in occupational structure is bringing about change in tribal economy and the pattern of occupation change is from tribal occupations to the modern occupations of father and from business and government service to professions.

Vidyarthi, L.P. (1977:141) said that “Education has received a grand welcome by the tribals and the elite among them are fast moving towards urban and industrial fields for white-collar jobs in public or private enterprises and business. Major tribes are taking up new jobs according to their educational qualifications”.

Sachchidanand (1968-79) is of the opinion that “Even remote tribal areas we come across people who have gone to work in distant lands. Both men and women now go out into the wide world to take up any employment suited to their qualifications”.

In a systematic and more through analysis, R.H. Turner distinguishes between two types of upward mobility, that of sponsored mobility and contest mobility. According to Turner (1961:121-139) sponsored mobility is that type of higher occupational status attainment where an individual acquires an elitist type of education. A special
preparation in a well-known educational institution and is directly selected or recruited because he passes out of a prestigious institution. On the contrary contest mobility is more democratic or egalitarian where one competes with a large section of society who have similar educational qualifications. Here competition for achievement is more and the accompanying mobility is also slow and gradual.

In this context it may be mentioned that in a similar study by Lee, D.J. (1968) in England, he observes that those who avail of better education and who are consequently directly recruited are generally those who are from the middle class. They tend to have a tradition of education in their families and plan or chart their career by selecting better categories of educational institutions, which will eventually help them to avail of higher class of occupations due to their professional qualifications or technical education. Here we may understand that the nature of education becomes a mechanism of "selections".

Entry into higher education becomes necessary part of upward mobility inevitably as a large number of below average or low academic quality students often fail, leading to a high drop out rate. Such students often change their course to which they may not be suited and rejoin colleges offering conventional courses. This in turn affects their mobility as they have to "social down" their goals and they have to take recourse to 'contest mobility' as outlined by Turner R.H.
It may be noted that Spady, W.G. (1978) has opined that though there may class, ethnic and sex differentials in educational performance, the position of the lower social strata has considerably improved with the spread of education as compared to the social position of their parents. This is particularly because of better accessibility of education for a large section of society with an increase in educational institutions and better financial allocation made by Governments.

In this regard Pati, R.N. and L. Jagatdeb (1991) in their book tribal demography in India, have opined that education is essential for the socio-economic modernization of all the societies. It is one of the important keys that unlock the door of modernization.

The discussion of social change among the tribal communities in India will be incomplete without a discussion of the role of Christian missionaries. The missionary effort in education, health and proselytisation, was an important agency of starting for reaching social amongst them. As K.S. Singh (1978) has remarked, “Christianity gave them an ideology created a myth and a sense of history sharpened the feeling of separateness and emphasized identity”.

Christian missionaries working in tribal areas were the first to start modern formal education among them in 1831, when the illiterate and ignorant folk was found to be exploited in various ways by the landlords, the moneylenders and non-tribals. It was against this background that
the work of the Christian missionaries comes as relief to the tribals. G.E.L. Mission, S.P.G. mission and Roman Catholic mission were some of the important missions, which took a leading role in educating the tribals by opening hundreds of primary and secondary schools in different tribal belts of the country.

Similarly the role of Christian missionaries was also notable, which brought about lot of changes among weaker sections and tribals in this context Nurullah and Naik (1951:427) have observed that “In Bengal and Assam the education of the tribal children has been partly taken up by the direct instrumentality of the state, but chiefly by the missionary societies with help and encouragement from the government”:

Patel, Tara (1984:42) is also of the opinion that upto the end of the 19th century, the spread of education among the tribal people was very insignificant and that too only at the primary level. Later on, the missionaries, with the support of the government, continued their efforts. While most native states did not make any significant contribution towards the welfare of the aborigines, some of the advanced native states, such as Baroda, opened a new vista in the area of tribal education and welfare.

Similarly Kamat A.R. (1981:1282) has opined that with the spread of education the Christian missionary influence became predominant in certain regions while with the growth of nationalist movement Indian missionary influence became predominant areas. Inevitably their land
started the process of consensus and conflict, of emulation of the
dominant classes and of search for new self-identity.

Before independence industrial revolution has brought about multi
dimensional change in the social structure. These changes have been
both benign and malignant. If, on the one hand they have promoted socio-
cultural communication, accelerated modes of transportation and have
succeeded in establishing contacts with people so far been isolated
became of surrounding natural horizons on the other hand the pace of life
accompanying industrial revolution has disturbed the placid and coherent
life style of many a small scale simple tribal community. These tribal
groups had so far been limiting themselves to a social world of their own
imaginative creation alone. To them, life entailed nothing more than the
satisfaction of their basic needs. But with the advent of industrial forces
and transmigration of various population these simple tribal people were
exposed to new cultural experiences, which at times resulted in giving
them some sort of a cultural shock.

In this connection Mehta, Shalina (1992: 271-272) has opined that
the traditional tribal communities, who had so far depended solely on
agriculture as a means of livelihood, were now facing the challenge of
machine technology, which demanded not only a change in an economic
pursuit, but a total reorientation of their socio-religious life and also
distributed the established political order. This sudden unplanned
process of industrialization uproots many old and traditional values and
gives vent to social conflict, which could have been avoided, if social
change was brought about in a gradual and systematic manner.

Thus industrial revolution led to migration towards towns and
cities, which has resulted in expansion of education among tribal folk.
The attainment of education has provided better occupational
opportunities and their economic advancement. Today the tribal economy
is opening up and more employment avenues are becoming available to
them, even to the female workers. In this connection Goyal, R.S. and R.
Singh (1991:105) have opined that the tribal economy is heavily depended
on the utilization of resources, which are locally and easily available.
However, very often their technology to harness these resources is very
primitive, demanding more labour and is less productive. It could be one
of the reasons for the higher women's participation in the labour force.

Similar opinion was also expressed by Furer, C.V. (1981:132), he is
of the opinion that in the tribal societies of North-east India, superior
educational institutions allow many young people to obtain good
academic qualifications, which enable them to compete even outside their
own sphere on equal terms with men and women of other communities.
There are many tribals have been appointed to gazetted government posts
and others have proved successful in the professions and in commerce.
Hence, education has so high a prestige that a few failures do not mar its image.

Thus in any developing country like India, the educational system becomes a powerful instrument of economic and social change for accelerating the process of transforming its traditional and agrarian ways and means of living into those of a modern and industrial society. Education is needed in all areas to cope with and repair the destruction already introduced, and beyond this to make it possible for the people if they choose, to take advantage of the progress of science and technology in improving their standard of living.

Similarly Lerner (1962:61) is of the opinion that "Education is essential for the socio-economic modernization of all the societies. It is one of the important keys that unlocks the doors to modernization it is also a powerful agent which is responsible for transition from traditional to modern sectors". He further (Ibid : 166) said that in a tribal society education is a value in itself, education has become part of the economic foundations of modern society. Literacy is, therefore, both the index and agent to modernization.

To highlight the importance of education Ram, R.B. (1987:1) remarked that education and training are, no doubt, means for bringing social change in and attaining socio-economic progress of human society in general and people living in state or country or any area in particular.
As such, if we want to develop our nation and change the traditional ways of living and thinking, remove social evils of our society like child marriages, ban on widow remarriage, dowry, parda system, etc. We have to pay more attention on the development of education and training for both man and woman equality.

It shows that education is one of the most important ingredients of human resource development in modern society. It makes a significant contribution in raising the quality of life of the people and serves to develop the human resources of the country to face the challenges of the present and the future. It promotes economic growth helps to transform society and liberates it from traditionalism and conservatism. It generates individual traits needed for development and makes the people ready for change by changing irrational attitudes and traditional habits and by providing more skills and knowledge. Thus, education is regarded as one of the most effective and forward-looking instruments of tribal social transformation.

In traditional societies, the positions, statuses and roles are generally based on the hereditary principles and are ascribed. On the other hand it is generally assumed that in modern societies, positions, statuses and roles are based on achievement, merit, qualification and training rather than on ascription.
In this connection Rath, Rajalaxmi (1991) said that Indian society has been held to be largely "immobile". An immobile society is one, which is caste-ridden, segmented and compartmentalized. It is a society where interaction and integration is either low or non-existent, of late influence such as communication and growth of education has visibly influenced the mobility of society and it is visible even among the schedule tribes, "social mobility is the transition of an individual from one social position to another".

The importance of education in bringing about this social mobility is immense. Proper education gives a person better opportunity for entering into government service. Sometimes the aspirants have also moved out of their ancestral villages to towns for pursuing higher education. Jobs have also made them leave their home to town areas for greener pastures. All this is also geographical mobility. Even this mobility is a form of social mobility and is an index of modernization. There is also a growing tendency among jobholders to aspire for upward social mobility through the process of sanskritization.

Thus it is assumed that education has a crucial role to play in bringing about orderly and peaceful socio-economic and political change. Education is a means to the end of human betterment. In reshaping and moulding a new pattern of culture based on new ideas and new values, education proves to be a potent instrument of change. In any society the
educational system plays an important role in the training development and allocation of its manpower resources. Ideally, it starts the people according to their interests and ability, channels them into streams of training, which develops their interests and potentials, encourages them to aspire to adult roles that are in keeping with their talents.

Christianity has been an important factor of cultural change among the tribals since the British rule. Initially the conversion begun at individual and family level and was an uphill task. It is significant to note that during the process of conversion the choice fell on the numerically major tribes. Sahay, K.N. (1967) said that the first impact of proselytization in the tribal areas was felt by the Khasis of Assam in 1813, the Oraons of Chotanagpur in 1850 and Bhils of Madhya Pradesh in 1880.

The impact of Christianity on the tribes of India has opened up a lot of changing situations. The converted tribals witnessed a rapid process of transformation.

After baptism the mentality of the aboriginals began to change in an extensive way the value patterns of the indigenous way of life experienced a severe confrontation with the newly development thoughts and ideas resulting from the change of religion. The territories, where Christianity took a deep based and wide spread role, become so much influenced that the physical as well as social settings of the tribal villages
developed there in faced thorough change over. In course of time most of the tribal groups came under the spell of the caste system which resulted in the formation of a large number of low-graded communities within the Hindu fold, many other have taken shelter to Christianity and by this way the despotic exercise of power of the caste based society had been avoided. After getting lowly based position in the caste graded Hindu society many transformed tribal groups had to face severe hardships created by the Hindu landlords in their large scale malpractices of snatching agricultural lands from the grip of the so-called socially upgraded tribals. They were faced to become daily wage earners under the disposal of these landlords. In this meagre income they hardly could escape from the greedy clutches of the money lenders. Christianity appeared as a protective force to these ill-fated people in that specific situation of degradation and oppression.

After the attainment of India's independence the tribal people of India have been focussed in a different perspective. It has been felt by the national government that the tribes of India are to be treated as the specific part and parcel of the traditional Indian civilization and as a necessary consequence, they should be integrated with the mainstream of national social system by means of directed developmental processes. In order to protect the tribals in the transitional phase some constitutional safe-guards have been provided by the government. Various measures
have been adopted to help the tribes of India in developing themselves socially, economically and educationally.

Thus various governmental measures and education among scheduled tribes enhanced their social status in the society. As a result today they are enjoying higher social and economic status in the society. Therefore in the present study an attempt is made to understand the perception of scheduled tribe educated section towards their increasing status. So far many scholarly studies are done toward the changes of tribals. But this study throws light on the awareness and reaction of scheduled tribes toward their changing status and life styles. To know this education is used as an important and independent variable of change.