CHAPTER - I
EMERGENCE OF THE STUDY

1.1 **Education and Human Life:**

A Chinese saying rightly points out,

"If you are planning for one year, plant grains;

If you are planning for ten years, plant trees;

If you are planning for hundred years, plant men."

This proverb indicates that man is the measure of all things, is the key to all development for a longer period. Education is regarded as the potential instrument of national development. Education mainly deals with improvement of human resources. It is through education that a nation transmits its heritage, recreates its culture strengthens its economy and conserves its values. Education plays great role in shaping every human character. It is education which helps people to earn well and live well. Without it a person cannot learn morality of life. A human being life has seven stages. The first stage he spends with family. At this stage a child learns his first lesson from family. He learns from family how to speak, how to live and how to behave well with others. So, parents should try to teach their kids morality of life. At the second stage a child has to start his education. This stage is very tough for children. During this stage a child has to concentrate his mind to

study. He has to spend 6-7 hours at a school where he learns different subjects. After qualifying 10th exam, he has freedom to choose subjects according to his own interest. Children who like science generally take interest to make their career as a doctor, engineer or scientist etc..pretty much normal. No human beings are able to survive properly without education. By the means of education only one's potential can be used to maximum extent. Education tells men how to think, how to work properly, how to make decision. Through education only one can make separate identity. It is most important in life like our basic need foods, clothes and shelter. With the beginning we learnt how to interact with others, how to make friends because of education only. With further development he faces with the sense of competition and desires and other such emotions and feelings, he also learns to control these emotions and feelings. And also teaches how to act in different situations. Education is not just restricted to teaching a person the basic academics, say computers, mathematics, geography or history education is a much larger term. If we want to find out the impact of education on any individuality, we better do an intense observation to the ways of well-educated people and then compare them with an illiterate man. We would get a clear picture of the education and its accurate concept. Education is one of the important factors which formulate the persona of a person. Education is a productive and beneficial factor in a person's life. It is everyone's right to get. The training of a human mind is not complete without education. Only because of education a man is able to receive information from the external humanity, to notify him with past and receive all essential information concerning the present. Conservative education makes independent thinking extremely complicated. If we are being educated merely to

achieve distinction, to get a better job, to be more efficient, to have wider domination over others, then our lives will be shallow and empty. If we are being educated only to be scientists, to be scholars wedded to books, or specialists addicted to knowledge, then we shall be contributing to the destruction and misery of the world. We may be highly educated, but if we are without meaningful combination of thought and feeling, our lives are incomplete and clashing. Education develops a meaningful outlook on life. The individual are different but to emphasize the differences and to encourage the development of a definite type education is must. Education is not just a matter of training the mind. Training makes for efficiency, but it does not bring about completeness. Knowledge and efficiency are necessary, which brings up by education. Education should help us to discover lasting values; unfortunately, the present system of education is making us submissive, emotionless and deeply thoughtless. Systems, whether educational or political, are not changed without explanation; they are transformed when there is a fundamental change in ourselves. The individual is of first importance, not the system; and as long as the individual does not understand the total process of himself, no system can bring order and peace to the world. Education is the process of learning and knowing, which is not restricted to our school text-books. It is a holistic process and continues through our life. Even the regular happenings and events around us educate us, in one or the other way. It would not be an exaggeration to say that the existence of human beings is fruitless without education. An educated person has the ability to change the world, as he/she is brimming with confidence and assured of making the right moves. The article

dwells on the importance of education in our lives. Read on to know what meaning it holds for all of us.

1.2 Significance of Education in Our Life

(1) **Education Makes Better Citizens:** Education makes a worthy contribution to our lives, by making us responsible citizens. We get to know our history and culture through education and imbibe those values. Education opens our mind and expands our horizon. It enables us to understand our duties as a citizen and encourages us to follow them. There is no denying the fact that an educated person is a better citizen.

(2) **Education Ensures A Productive Future:** Education is futuristic in character, in so far that it ensures that the one who receives good education gets a secure future. Our productivity is increased by acquiring new skills and talents through education. We find ourselves in the most competitive jobs, courtesy the right training and education. The importance of education is evident by the dizzy heights we achieve in life.

(3) **Education Opens New Panorama:** The significance of education, for a great part, lies in its ability to open new vistas for us. It expands our outlook and teaches us to be tolerant towards other views. An educated person will find it easier to understand a different point of view than the one who is uneducated. Education broadens our mental landscape and is the way forward to greater enlightenment - the ultimate goal of every human in life.

(4) **Education Spreads Awareness:** Awareness is a virtue in itself, given that the lack of awareness is lamented everywhere. Education spreads awareness, informing us about our rights and the services that we can access. On the most basic notes, it teaches us to differentiate between right and wrong. For most part of our lives, we falter in dichotomizing right and wrong, but the right education gives us the right answers.

Education Helps In Decision-Making: Decision making is an integral part of our life. We have to take decisions throughout our lives and sometimes, decision making can be a very tough and challenging process. It can leave us perplexed and often wondering, as to what is the right choice. Education is significant, because it enable us to take the right decisions and prevents losses.

(5) **Education Bolsters Confidence:** An educated person is a confident person. Education fosters a positive outlook and allows us to believe in ourselves. Self-belief is the most wanted trait in a human being and education leads us towards relying on ourselves, making us believe that we are ready to take on the world.

Education not only acquires the knowledge of experience but also develops the attitudes skills to guide the children and moulding their behavior in a better way which help them to lead a full and worthwhile life. In the process of development of children is trained to bear the burdens of their adult life. Education develops in the mind of children to understand and analyze in order to fit them to rise to the occasion when they are faced with the pressing problem of home, community and world.

In the world today a nation could develop in case its countrymen make all round progress towards positive goals for the basis of democracy is the belief in the inherent worth of the individual in the dignity and value of human life. Education develops the human resources which are both an end itself and also a means for development of physical resources, without it no other resources can be developed.

What is true in the world education, the third world is a most complex one. It is also in the case of education scene in India in general and tribal education in particular. The problem is more acute and hence needs an immediate solution. If at all we want to change the basic structure and function of education in India in order to make it more purposeful, integrative and significant both to the individuals and to the society.

The education is the process of development from infancy to maturity. It is the development of innate of children. Education is not mere acquisition of information but the expansion of natural powers; it is the attainment of fullest natural growth of the individual. It helps children in adjusting themselves to the society. John Dewey defines education as the development of all those capacities in the individuals, which will enable them to control the environment and fulfill their possibilities.

Education is a vital force for growth it is both convention and progressive functions. In its conventional functions, education is to the intellect, transmit what is permanently worthwhile in the culture heritage and sociability adjust the young to society as it is. The rising generation has to be conveyed the activities. The new generation has to be emancipated from the need of dwelling in an outgrown past

and the current habits one has to form better habits, along with culture and values, so that the society as a whole may go on improving and progressing.

Every new generation meets with new situations in the vicious circle the transmitted knowledge of activities and experience has to be re-organized in order to meet the new situation. An integration of the old and the new dynamic and progressive. The world today is the result of education and them we have to admit that man has been making continuous effort to improve his condition and adaption to the environment with many obstacles.

In the stage of evolution mankind had experienced differential stage of adaption of environment and perception of life. It differed on the premise of settlement region character of nativity and ultimately availability of the time and leisure. The modern education through tended to be the result of the intellectual struggle of the earlier generation. Its adoptability has been sectional and partial. That is to say, the uneven forms of social life accrued due to the several socio cultured reasons in the historical process has model education spread to different nationalities, classes castes and tribes is a living fact in the Indian context. Realization of this fact was done by the political leadership. Especially the educational backwardness among the Indian Tribes was noticed seriously.

1.3 Tribes and Education

Hare we face a preliminary difficulty regarding the definition of a ‘tribe’. No specific attention is paid I the institution to define the word ‘tribe’. The Constitution of India merely states that the scheduled tribes are those, Which the

president may specify by public notification. It is thus a case of definition by enumeration and a list of the tribes may never be fully comprehensive. However at present 573 ‘tribes or tribal communities or parts of group within the tribal communities’ have been listed. These group are presumed to from the oldest ethnological sections of the population and the term ‘ Adivasi is applied to them Adi means original and ‘vasi’ gives a meaning of inhabitant’.

The world tribe though well understand generally. It has been difficult to define precisely. There has been a difference of opinion between Anthropologists and Sociologists and also differing with one set of anthropologists to another set of anthropologists.

Most popular definition of tribal has however tried to see in them the following characteristics:

a) Their association with land dating back to very early period and as such the tribal is called as ancient people.

b) They live in forest of fills, cut from the main stream of civilized world.

c) They are primitive people in the sense that they do not have any significant level of technical economic development.

d) They can be clearly identified with their distinct cultural and linguistic identity.

Despite change at various levels there was little transformation of the basic structure of the tribal society. irrespective of the political climate and ideologies and nature of

socioeconomic system, the tribal question is considered to be unfinished in Russia, Han communities in China or the tribal communities in Brazil, Australia, West-East and Central Africa crossing the continents the 'tribal problem' have acquired a universal character.

As far as the tribal in India are concerned the north eastern states have the highest tribal population in various degree of concentration. In Bihar, Orissa, even in Gujarat, Madhya Pradesh, Maharashtra and Rajasthan also having more tribal population, in the rest of India they are minority.

1.4 Tribal Education and Economic Development

Education and economic prosperity are like the two sides of a coin. Education and economic are interdependent. Educational development without economic prosperity would not user in better living. Education is a crucial type of investment for exploitation of modern science and technology. Social tradition and political structure in very case the development bears the stamp of a dominant pattern imposed by the new and often conflicting pressure of technology and economic change'. Thus education is means for the better exploitation for economic resources.

Economic development without educational development also does not have any meaning. If people are not educated they cannot understand and utilize the benefits of economic development in a proper way. Maximization of the economic benefits by the will be a possibility only when they are educated to the extent of understanding the logic and logistic of market, money and advantage of an organized economy. It is also observed that the most of the tribal people even today

are living so far away from the main stream of life. Generation together were illiterate and having been in untold poverty, tribes of india were by and large deprived of the education facilities.

As Elwin also point out that are many difficulties in promoting education among the tribes. For a tribal family to send a grown up boy or girl to school is essential a matter of economic problem and entails dislocation of tradition pattern of economic problem and entails dislocation of tradition pattern of division of labour. Girls give every kind of help to mother at home. During the agricultural season, boys work in the fields with their parents. In others season, they will collect minor forest produce and fire-wood, grazing goats and cattle watching the crops, hunting and fishing.

We can observe certain differences between educated and uneducated tribal families. The educated family has a better standard of living than an un educated traditional family with same resources. There is difference in the level of thinking attitude and in their world perspective. In the changing conditions the economy affects the economic system. This is because the education that is imparted to them has agricultural and industrial bias. Educated people can utilize and get the profits of various development schemes which are provided by government or other agencies. Thus, the economic and occupational background decides the change for access to education. Whereas the exposing to the education render the tribal with the discretionary skills for the life survival.

More importantly, the change in the modes of formation were caused by extraneously resultantly make the educational opportunities wide open to different section of the mass. Precisely, the economic betterment is dependent criterion of the

spred of concretized education process. An over view of the parent psychology and opinion priority structure over education revolted that the educational backwardness has been a by product of economic improvement. And, more particularly, the suitability of the modern education tended to be skeptical to the needs of tribal economic and its specificities. Tribal's also have felling that the education which they got after sacrificing so many desire with a lot have plain and domestic engagement for so many years that could have played a role to some extent in developing their financial position. But the education has made them unfit for supporting their family members. The incompatibility of needs of education disappointed. The chain linkage in long run the familial dependency and educational requirement in long run had adverse affect on future endeavors to educate these people.

The continuous distress in the economic sphere of life constantly makes these people distressful and frustrated. The logical end of the unending of the economic distress and social frustration ends up in a violent out break of revolts, which almost had become a commonality in Indian Tribal context.

1.5 Socio-Economic Status of Tribes

Most Indian tribes are concentrated in heavily forested areas that combine inaccessibility with limited political or economic significance. Historically, the economy of Dimasa was subsistence agriculture or hunting and gathering.. A few local Hindu craftsmen might provide such items as cooking utensils. The twentieth century, however, has seen far-reaching changes in the relationship between tribals in India and the larger society and, by extension, traditional tribal economies.

Improved transportation and communications have brought ever deeper intrusions into Dimasa lands; merchants and a variety of government policies have involved tribal peoples more thoroughly in the cash economy, although by no means on the most favorable of terms. Large areas fell into the hands of non-tribals around 1900, when many regions were opened by the government to homestead-style settlement. Immigrants received free land in return for cultivating it. Tribal people, too, could apply for land titles, although even title to the portion of land they happened to be planting that season could not guarantee their ability to continue cultivation. More important, the notion of permanent, individual ownership of land was foreign to most tribals. Land, if seen in terms of ownership at all, was viewed as a communal resource, free to whoever needed it. By the time tribes accepted the necessity of obtaining formal land titles, they had lost the opportunity to lay claim to lands that might rightfully have been considered theirs. Generally, tribes were severely disadvantaged in dealing with government officials who granted land titles. Although an important loophole in the form of land leases was left open,Dimasa tribes made some gains in the mid-twentieth century. Despite considerable obstruction by local police and land officials, who were slow to delineate tribal holdings and slower still to offer police protection, some land was returned to tribal peoples. In the 1970s, the gains tribal peoples had made in earlier decades were eroded in many regions in India. Migration into Dimasa lands increased dramatically, and the deadly combination of constabulary and revenue officers uninterested in tribal welfare and sophisticated nontribals willing and able to bribe local officials was sufficient to deprive many tribals of their landholdings. The means of subverting protective legislation were legion: local officials could be

persuaded to ignore land acquisition by nontribal people, alter land registry records, lease plots of land for short periods and then simply refuse to relinquish them, or induce tribal members to become indebted and attach their lands. Whatever the means, the result was that many Dimasa members became landless laborers in the 1960s and 1970s, and regions that a few years earlier had been the exclusive domain of Dimasa had an increasingly heterogeneous population. Unlike previous eras in which Dimasa people were shunted into more remote forests, by the 1960s relatively little unoccupied land was available. Government efforts to evict nontribal members from illegal occupation have proceeded slowly; when evictions occur at all, those ejected are usually members of poor, lower castes. In a 1985 publication, anthropologist Christoph von Fürer-Haimendorf describes this process in Andhra Pradesh: on average only 25 to 33 percent of the tribal families in such villages had managed to keep even a portion of their holdings. Outsiders had paid about 5 percent of the market value of the lands they took.Improved communications, roads with motorized traffic, and more frequent government intervention figured in the increased contact that tribal peoples had with outsiders. Tribes fared best where there was little to induce nontribals to settle; cash crops and commercial highways frequently signaled the dismemberment of the tribes. Merchants have long been a link to the outside world, but in the past they were generally petty traders, and the contact they had with tribal people was transient. By the 1960s and 1970s, the resident nontribal shopkeeper was a permanent feature of many villages. Shopkeepers often sold liquor on credit, enticing tribal members into debt and into mortgaging their land. In the past, tribes made up shortages before harvest by foraging from the surrounding forest. More recently shopkeepers

have offered ready credit--with the proviso that loans be repaid in kind with 50 to 100 percent interest after harvest. Repaying one bag of millet with two bags has set up a cycle of indebtedness from which many have been unable to break loose.

The possibility of cultivators growing a profitable cash crop, such as cotton or castor-oil plants, continues to draw merchants into tribal areas. Nontribal traders frequently establish an extensive network of relatives and associates as shopkeepers to serve as agents in a number of villages. Cultivators who grow a cash crop often sell to the same merchants, who provide consumption credit throughout the year. The credit carries a high-interest price tag, whereas the tribal peoples' crops are bought at a fraction of the market rate. Cash crops offer a further disadvantage in that they decrease the supply of available foodstuffs and increase tribal dependence on economic forces beyond their control. This transformation has meant a decline in both the tribes' security and their standard of living. In previous generations, families might have purchased silver jewelry as a form of security; contemporary tribal people are more likely to buy minor consumer goods. Whereas jewelry could serve as collateral in critical emergencies, current purchases simply increase indebtedness. In areas where gathering forest products is remunerative, merchants exchange their products for tribal labor. Indebtedness is so extensive that although such transactions are illegal, traders sometimes "sell" their debtors to other merchants, much like indentured servants. In some instances, tribes have managed to hold their own in contacts with outsiders. Some Chenchus, a hunting and gathering tribe of the central hill regions of Andhra Pradesh, have continued to specialize in collecting forest products for sale. Caste Hindus living among them rent land from the Chenchus and pay a portion of the harvest. The Chenchus

themselves have responded unenthusiastically to government efforts to induce them to take up farming. Their relationship to nontribal people has been one of symbiosis, although there were indications in the early 1980s that other groups were beginning to compete with the Chenchus in gathering forest products. A large paper mill was cutting bamboo in their territory in a manner that did not allow regeneration, and two groups had begun to collect for sale the same products the Chenchus sell. Dalits settled among them with the help of the Chenchus and learned agriculture from them. The nomadic Banjara herders who graze their cattle in the forest also have been allotted land there. The Chenchus have a certain advantage in dealing with caste Hindus; because of their long association with Hindu hermits and their refusal to eat beef, they are considered an unpolluted caste. Other tribes, particularly in South India, have cultural practices that are offensive to Hindus and, when they are assimilated, are often considered Dalits. The final blow for some tribes has come when nontribals, through political jockeying, have managed to gain legal tribal status, that is, to be listed as a Scheduled Tribe. The Gonds of Andhra Pradesh effectively lost their only advantage in trying to protect their lands when the Banjaras, a group that had been settling in Gond territory, were classified as a Scheduled Tribe in 1977. Their newly acquired tribal status made the Banjaras eligible to acquire Gond land "legally" and to compete with Gonds for reserved political seats, places in education institutions, and other benefits. Because the Banjaras are not scheduled in neighboring Maharashtra, there has been an influx of Banjara emigrants from that state into Andhra Pradesh in search of better opportunities. Tribes in the Himalayan foothills have not been as hard-pressed by the intrusions of nontribals. Historically, their political status was

always distinct from the rest of India. Until the British colonial period, there was little effective control by any of the empires centered in peninsular India; the region was populated by autonomous feuding tribes. The British, in efforts to protect the sensitive northeast frontier, followed a policy dubbed the "Inner Line"; nontribal people were allowed into the areas only with special permission. Post independence governments have continued the policy, protecting the Himalayan tribes as part of the strategy to secure the border with China. This policy has generally saved the northern tribes from the kind of exploitation that those elsewhere in South Asia have suffered. In Arunachal Pradesh, for example, tribal members control commerce and most lower-level administrative posts. Government construction projects in the region have provided tribes with a significant source of cash--both for setting up businesses and for providing paying customers. Some tribes have made rapid progress through the education system. Instruction was begun in Assamese but was eventually changed to Hindi; by the early 1980s, English was taught at most levels. Both education and the increase in ready cash from government spending have permitted tribal people a significant measure of social mobility. The role of early missionaries in providing education was also crucial in Assam. Government policies on forest reserves have affected tribal peoples profoundly. Wherever the state has chosen to exploit forests, it has seriously undermined the tribes' way of life. Government efforts to reserve forests have precipitated armed (if futile) resistance on the part of the tribal peoples involved. Intensive exploitation of forests has often meant allowing outsiders to cut large areas of trees (while the original tribal inhabitants are restricted from cutting), and ultimately replacing mixed forests capable of sustaining tribal life with single-

product plantations. Where forests are reserved, nontribals have proved far more sophisticated than their forest counterparts at bribing the necessary local officials to secure effective (if extralegal) use of forestlands. The system of bribing local officials charged with enforcing the reserves is so well established that the rates of bribery are reasonably fixed (by the number of plows a farmer uses or the amount of grain harvested). Tribal people often end up doing unpaid work for Hindus simply because a caste Hindu, who has paid the requisite bribe, can at least ensure a tribal member that he or she will not be evicted from forestlands. The final irony, notes von Fürer-Haimendorf, is that the swidden cultivation many tribes practiced had maintained South Asia's forests, whereas the intensive cultivating and commercial interests that replaced the tribal way of life have destroyed the forests. Extending the system of primary education into tribal areas and reserving places for tribal children in middle and high schools and higher education institutions are central to government policy, but efforts to improve a tribe's educational status have had mixed results Recruitment of qualified teachers and determination of the appropriate language of instruction also remain troublesome. Commission after commission on the "language question" has called for instruction, at least at the primary level, in the students' native tongue. In some regions, tribal children entering school must begin by learning the official regional language, often one completely unrelated to their tribal tongue. The experiences of the Gonds of Andhra Pradesh provide an example. Primary schooling began there in the 1940s and 1950s. The government selected a group of Gonds who had managed to become semiliterate in Telugu and taught them the basics of written script. These individuals became teachers who taught in Gondi, and their efforts enjoyed a

measure of success until the 1970s, when state policy demanded instruction in Telugu. The switch in the language of instruction both made the Gond teachers superfluous because they could not teach in Telugu and also presented the government with the problem of finding reasonably qualified teachers willing to teach in outlying tribal schools.The commitment of tribes to acquiring a formal education for their children varies considerably. Tribes differ in the extent to which they view education positively. Gonds and Pardhans, two groups in the central hill region, are a case in point. The Gonds are cultivators, and they frequently are reluctant to send their children to school, needing them, they say, to work in the fields. The Pardhans were traditionally bards and ritual specialists, and they have taken to education with enthusiasm. The effectiveness of educational policy likewise varies by region. In those parts of the northeast where tribes have generally been spared the wholesale onslaught of outsiders, schooling has helped tribal people to secure political and economic benefits. The education system there has provided a corps of highly trained tribal members in the professions and high-ranking administrative posts. Many tribal schools are plagued by high dropout rates. Children attend for the first three to four years of primary school and gain a smattering of knowledge, only to lapse into illiteracy later. Few who enter continue up to the tenth grade; of those who do, few manage to finish high school. Therefore, very few are eligible to attend institutions of higher education, where the high rate of attrition continues.

1.6 Tribes in India

Indian tribes constitute roughly 8 percent of the nation's total population, nearly 68 million people according to the 1991 census. It rose 8.2percent in 2001 census. One concentration lives in a belt along the Himalayas stretching through Jammu and Kashmir, Himachal Pradesh, and Uttar Pradesh in the west, to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur, and Nagaland in the northeast. Another concentration lives in the hilly areas of central India (Madhya Pradesh, Orissa, and, to a lesser extent, Andhra Pradesh); in this belt, which is bounded by the Narmada River to the north and the Godavari River to the southeast, tribal peoples occupy the slopes of the region's mountains. Other tribals, the Santals, live in Bihar and West Bengal. There are smaller numbers of tribal people in Karnataka, Tamil Nadu, and Kerala, in western India in Gujarat and Rajasthan, and in the union territories of Lakshadweep and the Andaman and Nicobar Islands. The extent to which a state's population is tribal varies considerably. In the northeastern states of Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland, upward of 90 percent of the population is tribal. However, in the remaining northeast states of Assam, Manipur, Sikkim, and Tripura, tribal peoples form between 20 and 30 percent of the population. The largest tribes are found in central India, although the tribal population their accounts for only around 10 percent of the region's total population. Major concentrations of tribal people live in Maharashtra, Orissa, and West Bengal. In the south, about 1 percent of the populations of Kerala and Tamil Nadu are tribal, whereas about 6 percent in Andhra Pradesh and Karnataka are members of tribes. There are some 573 communities recognized by the government as Scheduled Tribes and therefore eligible to receive special benefits and to

compete for reserved seats in legislatures and schools. They range in size from the Gonds (roughly 7.4 million) and the Santals (approximately 4.2 million) to only eighteen Chaimals in the Andaman Islands. Central Indian states have the country's largest tribes, and, taken as a whole, roughly 75 percent of the total tribal population live there. Apart from the use of strictly legal criteria, however, the problem of determining which groups and individuals are tribal is both subtle and complex. Because it concerns economic interests and the size and location of voting blocs, the question of who are members of Scheduled Tribes rather than Backward Classes or Scheduled Castes is often controversial. The apparently wide fluctuation in estimates of South Asia's tribal population through the twentieth century gives a sense of how unclear the distinction between tribal and nontribal can be. India's 1931 census enumerated 22 million tribal people, in 1941 only 10 million were counted, but by 1961 some 30 million and in 1991 nearly 68 million tribal members were included. The differences among the figures reflect changing census criteria and the economic incentives individuals have to maintain or reject classification as a tribal member. These gyrations of census data serve to underline the complex relationship between caste and tribe. Although, in theory, these terms represent different ways of life and ideal types, in reality they stand for a continuum of social groups. In areas of substantial contact between tribes and castes, social and cultural pressures have often tended to move tribes in the direction of becoming castes over a period of years. Tribal peoples with ambitions for social advancement in Indian society at large have tried to gain the classification of caste for their tribes; such efforts conform to the ancient Indian traditions of caste mobility and Class,. Where tribal leaders prospered, they could

hire Brahman priests to construct credible pedigrees and thereby join reasonably high-status castes. On occasion, an entire tribe or part of a tribe joined a Hindu sect and thus entered the caste system en masse. If a specific tribe engaged in practices that Hindus deemed polluting, the tribe's status when it was assimilated into the caste hierarchy would be affected.

Since independence, however, the special benefits available to Scheduled Tribes have convinced many groups, even Hindus and Muslims, that they will enjoy greater advantages if so designated. The schedule gives tribal people incentives to maintain their identity. By the same token, the schedule also includes a number of groups whose "tribal" status, in cultural terms, is dubious at best; in various districts, the list includes Muslims and a congeries of Hindu castes whose main claim seems to be their ability to deliver votes to the party that arranges their listing among the Scheduled Tribes. A number of traits have customarily been seen as establishing tribal rather than caste identity. These include language, social organization, religious affiliation, economic patterns, geographic location, and self-identification. Recognized tribes typically live in hilly regions somewhat remote from caste settlements; they generally speak a language recognized as tribal.

Unlike castes, which are part of a complex and interrelated local economic exchange system, tribes tend to form self-sufficient economic units. Often they practice swidden farming--clearing a field by slash-and-burn methods, planting it for a number of seasons, and then abandoning it for a lengthy fallow period--rather than the intensive farming typical of most of rural India. For most tribal people, land-use rights traditionally derive simply from tribal membership. Tribal society

tends to be egalitarian, its leadership being based on ties of kinship and personality rather than on hereditary status. Tribes typically consist of segmentary lineages whose extended families provide the basis for social organization and control. Unlike caste religion, which recognizes the hegemony of Brahman priests, tribal religion recognizes no authority outside the tribe. Any of these criteria can be called into question in specific instances. Language is not always an accurate indicator of tribal or caste status. Especially in regions of mixed population, many tribal groups have lost their mother tongues and simply speak local or regional languages. Linguistic assimilation is an ongoing process of considerable complexity. In the highlands of Orissa, for example, the Bondos--a Munda-language-speaking tribe--use their own tongue among themselves. Oriya, however, serves as a lingua franca in dealings with Hindu neighbors. Oriya as a prestige language), however, has also supplanted the native tongue as the language of ritual. In parts of Assam, historically divided into warring tribes and villages, increased contact among villagers began during the colonial period and has accelerated since independence. A pidgin Assamese developed while educated tribal members learned Hindi and, in the late twentieth century, English.Self-identification and group loyalty are not unfailing markers of tribal identity either. In the case of stratified tribes, the loyalties of clan, kin, and family may well predominate over those of tribe. In addition, tribes cannot always be viewed as people living apart; the degree of isolation of various tribes has varied tremendously. The Gonds, Santals, and Bhils traditionally have dominated the regions in which they have lived. Moreover, tribal society is not always more egalitarian than the rest of the rural populace; some of the larger tribes, such as the Gonds, are highly stratified.

The issue of tribal development has become salient in the context of the democratic and liberal framework which has been adopted in India. The legitimacy of a democratic framework depends to a grate extent on its ability to meet the needs and aspirations of the most submerged, expllioted and neglected sections. Of the society. Lack of concern for these sections would erode the very moral legitimacy that such a framework claims to possess. Needless to add, tribes constitute such a section of the society. They occupy the lowest rungs of social, economic and political structure of the society.

The tribal population of the country, as per the 2001 census, is 8.43 crores, constituting 8.2 per cent of the total population. The population of tribes had grown at the rate of 24.45 per cent during the period 1991-2001. More than half the Scheduled Tribe population is concentrated in the states of Madhya Pradesh, Chhattisgarh, Maharashtra, Orissa Jharkhand and Gujarat.

The main concentration of tribal population is in central india and in the North-eastern States. However, they have their more or less identical six-fold classification on the basic of regional distribution of the tribal population presence in all states and union territories except Haryana, Punjab, Delhi, Pondicherry, and Chandigarh. Thought, tribal are distributed all over the country one can identify a few concentration points such as Nagaland Chota Nagapur, nilagiri Hills etc. Roy Burman (1972) and Vidyarthi (1977) have suggested a.

1) North- Eastern Region: In the States of Manipur, Arunachal Pradesh, Nagaland, Assam, Mizoram, Meghalaya etc. Tribes like the Abor, Garo, Khasi, Mizo, Naga, Mismi etc. who mostly belong to the Mongolian racial stock.

2) Himalayan Region: In the Sub-Himalayan regions covering parts of North Bengal, Uttar Pradesh and Himachal Pradesh tribes like lepcha, Rabha etc. mostly belonging to Mongolian racial group.

3) Central India Region: In the older hills and Chota Nagpur Plateau , along the dividing lines between Penisular India and the Indo- Gangetic basin live many tribal communities like the Bhumji , Gond, Ho, Oraon, Munda, Santhal etc. covering the states of Bihar, Orissa, Madhya Pradesh and West Bengal and mostly belonging to Proto- Australoid racial stock.

4) Western India Region: Covering the states of Rajeasthan Maharastra, Gujarat, Goa, Dadra and Nagar Haveli live a number of tribal communities, the most important of them being the Bhil racially belonging to the Proto- Australoid group.

5) Southern India Religion: Covering the states of Karnataka, Andhra Pradesh, Tamil Nadu Kerala, in the Nilgiri Hills and converging lines of the Ghats live the Chenchu, Kadar, toda etc. having Negrito, Caucasoid, Proto- Australoid or mixed Physical features.

6) Island Region: Covering Andaman, Nicobar and Lakshadweep island live a number of small tribes like Andamanese, Orge etc.

If one looks at the distribution of tribals a little more closely, an interesting feature emerges. In some states they constitute an overwhelming propoetion of their population whereas in the whole country they from an insignificant percentage of population. For example, tribals constitute 83.99 per cent of populations in

Nagaland but only 1.26 per cent of the total tribal population of india. Similarly kin Mizoram they constitute 93.55 per cent of population but only 0.89 per cent of the total tribal population of India (Choudhury 1982: xviii) This clearly indicates that in a number of states or Union territories the tribal constitute the bulk of the population whereas in others, they are outnumbered by the non- tribals.. This type of demographic variations is, however, bound to affect the socio- economic, political and cultural processes among the tribes.

The economic activities of tribals can broadly categorized as food gathering (including hunting and fishing), pastoral, shifting hill cultivation, settled agriculture, handicrafts, trade and commerce, labour work including agriculture and industry.

Therefore, tribal development assumes importance and so are the studies on tribal communities and their development.

1.7 The Five Year Plans and Tribal Development

The Constitutional commitments prompted the Policy – makers and the Planners to accord high priority to the welfare and development of sts Right from the beginning of the country's developmental planning, launched in 1951.

The First five – year plan (1951-56) clearly laid down the principal that 'the general development programmes should be so designed to cater adequately to the Backward Classes and special provisions should be used for securing additional and more intensified development.

The second five – year plan (1956-61) envisaged that the benefits of economic development should accrue more and more to the relatively less privileged classes

of society in order to reduce inequalities. As for the sts, 'Welfare programmes have to be based on respect and understanding of their culture and traditions and an appreciation of the social, psychological and economic problems with which they are faced' This was in tune with 'Panchsheel' the Five Principles of tribal Development enunciated by the first Prime Minister, pt Jawaharlal Nehru. An important landmark during the Second Plan was the creation of 43 Special Multi-purpose Tribal blocks (smptbs) later called Tribal Development Blocks (TdBs). Each was planned for about 25,000 people as against, 65,000 in a normal block. An amount of Rs 15 lakh per SMPTB s Was contributed by the Central Government. The Committee on SMPTBs set up under the Chairmanship of Verrier Elwin (1959) studied the working of these blocks and found that they were providing very useful services.

The Third Five- Year Plan (1961-66) advocated the principle to establish greater 'equality of opportunity' and to bring about reduction in distribution in income and wealth and a more even distribution of economic power. While appraising the programmes of the third plan the shilu Ao study team remarked that 'if progress is to be judged by what remains to be done to bring the tribals on par with the rest of the populations, the leeway is still considerable.

The Fourth five- year Plan (1969-74) proclaimed that the 'basic goal was to realize rapid increase in the standard of living of the people through measures which also promote equality and social justice'. An important step was setting up of six pilot projects in Andhra Pradesh, Bihar, Madhya Pradesh, and Orissa in 1971- 72 as Central Sector Scheme with the primary objective of combating political unrest and

Left Wing extremism. A separate tribal Development Agency was established for each project. The Fourth Plan outlay for each was Rs. 1.50 crore for the core programmes of economic development and Rs. 0. 50 crore for arterial roads. These agencies were later merged with Integrated Tribal Development Projects during the frith plan.

The Fifth Five- year plan (1974-78) marked a shift in the approach as reflected in the launching of tribal Sub- Plan (TSP) for the direct benefit of the development of tribals.

The TSP stipulated that funds of the state and Center should be quantified on the population proportion basic, with budgetary mechanisms to ensure accountability, nondivertability and utilisation for the welfare and development of STs. With the trust the concept of tribal Sub- plan came into action during the fifth plan. There has been a substantial increase in the flow of funds for the development of STs under this arrangement, resulting in the expansion of infrastructure facilities and enlargement of coverage of the target groups in the beneficiary programmes.

The Sixth Five- Year Plan (1980-85) was sought to ensure a higher degree of devolution of funds so that at least 50per cent of tribal families were provided assistance to cross the poverty line. Emphasic was on family – oriented economic activities rather than infrastructure development schemes. A "Modified Area Development Approach" (MADA) was devised for pockets of tribal concentration with population of 10.000; at least half of them being STs, and 245 MADA pockets were delineated. Also 20 more tribal communities were identified as 'primitive' raising the total to 72.

In the Seventh five – year Plan (1985-90), there was substantial increase in the flow of funds for the development of STs, resulting in the expansion of infrastructural facilities and enlargement of coverage. Emphasis was laid on the educational development of STs. For the economic development of SCs and STs, two national level institutions were set up uiz., (i) Tribal Cooperative Marketing Development Federation (TRIFED) in 1987 as an apex body for state tribal Development Cooperative Corporations ; and (ii) National Scheduled Corporation (NSFDC) in 1987. The former was envisaged to provided remunerative price for the forest and Agriculture Produce of tribals while the latter was intended to provided credit support for employment generation.

In the Eighth Five-year Plan (1992-97), efforts were intensified to bridge the gap between the levels of development of the STs and those of other sections of the society so that by the turn of the century, these disadvantaged sections of the Population could be brought on par with the rest of the society. The Plan not only emphasized elimination of exploitation but also paid attention to the special problems of suppression of rights, land alienation, non-payment of minimum wages and restrictions on right to collect minor forest produce etc. Attention, on priority basis, continued to be paid for the socio-economic upliftment of STs. A review of tribal development in early nineties revealed that 'Though the TSP Strategy has yielded results, yet were not in a position to commensurate with the efforts put in and investments made'. However, the allocation for development of STs was increased during this plan period also.

In the Ninth Five-year Plan (1997-2001), envisaged advancement of STs through a process of empowerment, wherein efforts are to be made to create an enabling environment conductive for the exercise of their rights freely, enjoyment of the privileges and leading a life of self confidence and dignity at par with the other citizens of the country. This encompasses vital components namely

1. Social empowerment,
2. Economic empowerment,
3. Social Justice.

In the Tenth Five-year Plan (2002-07), An outlay of Rs. 1200 crores is provided for the Tenth Plan for the Welfare of Scheduled Casts and Scheduled Tribes, out of which an amount of Rs. 1044.16 crores is provided for SCs and Rs. 155.84 crores for STs for both ongoing and new schemes. The major programmes-wise details are indicated in Table 1.1. (See Table on page 12)The objective for educational advancement of SCs and STs include improving the literacy rate, female literacy rate, universal education, improving the educational status, increasing the enrolment rate, reducing dropout rate repetition and retention rate at all levels, improving the pass percentage in X and XII Stds., improving the performance on competitive examinations, improving the quality of teaching and encouraging the integration of ST with the rest of the society. The thrust will be on the large involvement of the community through active participation of the parent-teacher associations, local bodies, activists/volunteers and NGOs, strengthening of formation and functioning of PTAs, imparting training to school students after

completion of schooling and absorbing them as teachers for primary sections, constitution of school-management committees to supervise the improvement of school infrastructure, creating better teaching-learning atmosphere and monitoring the quality of education. For achieving universal education, the facilities provided under DPEP and Sarva Sikhsha Abhiyan Programmes will be utilized for strengthening schools/hostel infrastructure. They include construction of additional class rooms, labs, and provisions of lab equipment's better teaching learning materials, playgrounds, sports material, and provision of water facilities, sanitary facilities and upgrading of schools wherever possible. For the promotion of tribal education, special emphasis will be laid on opening of more number of GTR schools, enhancing grants to ashram school, establishing vocational training institutes, stepping up of community participation in education, stepping up of community participation in education, establishing close relationship with the tribes, opening of non-formal education and evening schools in tribal areas. The following are the new schemes under Education :

Captive Teacher Training Programme for SCs/STs

Strengthening the Monitoring Mechanisms through Local Participation

Acquisition of Land for Schools

Provision of Lab and Lab Equipments

Extension of Computer Education to High Schools

Promotion of Private Management Schools to Benefit SC/ST

Promotion of Private Sector Participation in Hostel Management

Assistance to Students Staying in Hostels run by Private Institutions/ College/ Universities.

The objectives will be to reduce the percentage of SC/ST families living below poverty line to less than 10 per cent and to raise the economic status of this segment of the population. The strategies will be towards mobilizing and organizing the poor SC and ST families in Self-help Groups (SHGs), crating awareness on literacy and health care, improving the capacity and ability of poor people to manage risks, promoting self reliance and thrift, supporting in infrastructure, forward and backward linkages and other assistance for improvement in the income generating capacity of SC and ST families living below poverty line, improving the skills of SCs/STs by providing training and identification of appropriate institutions and activities, imparting wide range captive job-oriented vocational training to the educated unemployed through EDP, promoting income generating capacities in industry/secondary sector and service sector thereby providing mobility from low income areas of primary sector to high income areas of secondary and services sector, imparting entrepreneurial skills and giving financial and non-financial support to the SCs/STs to start small and medium scale enterprises in industrial and service sectors. The following are the new schemes under Economic Development :

Special Economic Development Programme

Skill Development / Building Training to Below Poverty Line Families for the Promotion of Micro Enterprises

Venture Capital Funding

Vocational Training

Talent Search Training Programme for Job Placements in Private Sector.

Housing and Other Activities

The main objectives will be to fulfill the housing needs of these communities and to reduce the gap in the provision of basic amenities between Schedule Castes habitations, to improve the health and nutritional status of Scheduled Castes/Scheduled Tribes population, to recognize the tribal forest rights, especially the ownership of minor forest production, to prevent/prohibit land alienation of tribal lands for which rules and regulations will be strictly followed while transferring the tribal lands to non-Tribals. The strategies will include assignment of house site pattas, construction of houses, provision of basic amenities like drinking water, link roads, electricity, street lights to the SC/ST habitations and provision of burial ground and pathways to burial ground to all the adi-dravidar habitations. The other activates include strengthening of ICDS scheme to the lactating women to meet the health and nutritional needs, creating awareness on modern healthcare and sanitation facilities to tribal population. The following are the new schemes under Housing and other Activities :

Special Self-sufficiency Programme

Hut Light Programme

Housing for Adi-dravidars Engaged in Unclean Occupation.

Special Component Plan

The Special Component Plant for Scheduled Castes constitutes a distinct feature of the planning process in the country and is intended to comprehensively cover economies, educational and social development along with the fulfillment of minimum needs and human resources development. There is, in the main, two aspects in the flow of resources to the Special Component Plan, firstly the direct flow through development and secondly, the flow to the programme for scheduled castes through provision of social services, infrastructure and other facilities.

The Special Component Plan mechanism was evolved during the Sixth Plan to channels the flow of benefits from the State Plan for the development of Scheduled Castes in physical and financial terms. These programmes have been designed to help poor Scheduled caste families through composite income generating programmes and to cover all the major occupational groups among Scheduled Castes such as agricultural labourers, labourers below poverty line etc., Further, the Special Component Plan seeks to improve the living conditions of Scheduled Castes through provision of drinking water supply, link-roads, house-sites and housing, primary schools, health centers veterinary centers, community halls, nutrition centers, extension of electricity etc., in the Scheduled Caste habitations.

1.8 Tribal Sub Plan

The Tribal Sub Plan was introduced to ensure that all general development sectors at the State level earmark funds in proportion to ST population so that adequate benefits from all the concerned sectors flow to the tribal groups. The objective of the Tribal Sub Plan is to assist the Tribal families in improving their socio-economic and educational status. Economic Development Programmes in the fields of horticulture, animal husbandry, soil-conservation, minor irrigation, sericulture, small industries, bee-keeping etc. and area oriented development programmes like provision of drinking water, formation of roads, electrification, providing education and health facilities, improving forestry, communication, co-operation, social services etc. are taken up. The expenditure incurred for implementing the Tribal Sub Plan including the Social Central Assistance has increased steadily from Rs. 94 lakhs in 1976-77 to Rs. 17.55 crores in 2000-2001.

Tribal Sub Plan (TSP) strategy, which came into being in the Fifth Five Year Plan with the twin objectives of area and sectoral approaches, envisages protection of the interests of the Scheduled Tribal through legal and administrative measures and development and welfare activities through plan efforts. Empowerment of these historically disadvantaged tribal people requires more provision of the basic capabilities for integrating them into growth process.

The Tribal Sub Plan has been under implementations since 1976-77 with the aim of (1) helping the Scheduled Tribe families to cross the poverty line and (2) to provide basic amenities and facilities in their areas. The size of the Tribal Sub Plan should be in proportion to Scheduled Tribe population to the States total population. As far

as Tamil Nadu is concerned, the flow to Tribal Sub Plan should be not less than 1.03% of the State Plan outlay.

The tenth plan approach paper has adopted an approach to ensure that the tribal economy is protected and supported against threats from the external markets. The ownership patent rights of the tribal people in respect of minor forests products vis-à-vis the use medical plants will be protected as per the provision of the intellectual property rights.

The primitive tribal groups are leading an extremely precarious existence and some of them are on the verge of extinction. An action plan incorporating total food and nutrition, health, security education facilities etc. will be prepared by the Centre/state governments. The proposed action plan will have an in built flexibility to cater to the specific needs of each such tribal and its environment.

For the primitive tribal groups, plain areas tribal groups, detailed plans will be prepared for their economic development, as for as possible, with the family as the unit, infrastructure and other development needs will be specifically identified. The integrated plan to development programme will be developed which take into account the social and economic organization of life of these communities, their interests, aptitudes and abilities.

The percentage of outlays for tribal development during the planning period are presented in Table 1.1 As compared with the First Five Year Plan, the total investment made for

Table 1.1
Percentage of plans and expenditure for Tribal Development Programmes

Sl. No.	Plan	Years	Total Budget (Rs. in Crores)	Out lay Tribal Development Programmes (Rs. in Crores)	Percentage
1.	I Plan	1951-56	1960.00	19.93	1.02
2.	II Plan	1956-61	4600.00	49.92	1.08
3.	III Plan	1961-66	8576.00	50.53	0.60
4.	Annual Plan	1966-69	6756.00	32.32	0.48
5.	IV Plan	1969-74	15902.00	75.00	0.47
6.	V Plan	1974-79	37250.00	1182.00	0.32
7.	Annual Plan	1979-80	12176.00	855.16	7.02
8.	VI Plan	1980-85	97500.00	4193.00	4.30
9.	VII Plan	1985-90	180000.00	6976.76	3.86
10.	VIII Plan	1991-95	314576.43	18311.93	5.82
11.	IX Plan	1997-2002	859200.00	775.00	0.09

Source : Planning Commission Report on Welfare of SC/ST and Other BCs, Government of India, New Delhi. 2000-02

tribal development programmes has been increased from 44 times to the Fifth Five-year Plan to 200 times to the Sixth Plan further increased to 280 times to the Seventh Plan and 332 times to the Eighth Five Year Plan increased as a result of operation of new strategy on Tribal Sub-plan improve the quality of living conditions of the tribals in the tribal area.

The tribal sub plan area is divided into 194 operational units termed as Integrated Tribal Development Project (ITDA) in blocks where Scheduled Tribe population is more than 50 per cent of the total population and 259 Modified Area Development Approach (MADA). In addition 82 clusters with a total population of 5000 of which 50 per cent are Scheduled Tribes in each cluster and 75 Primitive Tribaal

Groups (PTGs) have been identified. The special central assistance is an additive to the state plan and programme for Scheduled Caste and Scheduled Tribe for income generating schemes, training and institutional build-up. Besides there are a number of centrally sponsored schemes which have been undertaken for the benefit of Scheduled Tribes. Apart from these, some schemes under the non-plan sector have also been undertaken by the Central and the state governments for the advancement of the tribal communities.

Thus, a number of development programmes for the tribals have been launched in the five-year plans.

But it was only in the fifth plan that a landmark event happened. For the first time, the concept of sub-plan for the tribal region of a state within the overall framework of the State plan was initiated.

The tribal sub-plan approach initiated in the fifty plan continued in the Sixth Plan. The main objective was to narrow the gap between the level of development of tribal areas and others and to improve the quality of life of the tribal people. To achieve this, different economic programmes and protective measures having a bearing on their employment, education and health services were initiated.

Despite the fact that the needs of the tribals being very different from the rest of their brethren, yet the development of Scheduled Tribes was made part of the Backward Classes Sector which handled the welfare and development of SCs, STs, OBCs and Minorities till very recently. It was only in October 1999, an exclusive

Ministry of Tribal Affairs was set up under the charge of a fullfledged Cabinet rank Minister to attend to the following mandate :

(i) Tribal Welfare – Planning, Policy formulation, Research and Training.

(ii) Tribal development including scholarships to STs

(iii) Promotion of voluntary efforts in development of STs

(iv) Administrative Ministry with respect to matters concerning :

1.9 Scheduled areas

Autonomous districts of Assam excluding roads and bridge works and ferries thereon;

Regulations framed by Governors of State for Scheduled areas for Tribal areas specified in Part A of Table appended to paragraph 20 of the Sixth Schedule to the Constitution;

National Commission for Scheduled Castes and Scheduled Tribes in so far as they relate to STs; and

Issue of directions with regard to drawing up and execution of schemes essential for the welfare of Scheduled Tribes.

Thus, the newly set up Ministry of Tribal Affairs has become the Nodal Ministry and was made responsible for empowering STs and thus raises their over-all status on par with the rest of the society. The Ministry in its nodal capacity is expected to (i) formulate policies and programmes; (ii) enacts/amends legislations affecting

STs and (iii) co-ordinates the efforts of both governmental and non-governmental organisations working to improve the lots of STs in the country.

Despite the various development programmes, the conditions of tribals continue to remain quite unsatisfactory. Poverty still remains a major issue calling for a serious attention from the development agencies. Health, education, infrastructural and communication facilities are still in a rudimentary state. One more issue which has become extremely important in the contemporary tribal world to be examined is the issue of identity. One notices a heightened sense of ethnic/cultural consciousness among tribals. Exploitation from outsiders continues unabated. The so-called development programmes instead of improving the conditions have actually worsened them. For example, the establishement of big dams and projects ostensibly for the purpose of facilitating development has actually dispossessed tribals of their control over the forests (which constituted the secondary source of livelihood) and led to further economic improverishment. On the basis of empirical examination, one tends to conclude that development programmes have not benefited the tribal communities; sometimes development had been at the cost of tribal interests. Because of the skewed development process, one notices aggravation of socio-economic inequalities among tribals themselves. The emergence of elites among tribals is illustrative of this.

Despite so much emphasis being given on the development of tribal nothing much significant seems to have happened to the actual living conditions of tribals. In fact, the socio-economic conditions have worsened due to the skewed development process. This is reflected in a number of scholarly studies conducted on the tribal

development in India (Mahapatra 1972; Vidyarthi 1981; Burman 1986; Ashish Bose et al. 1990; Imchen 1990; Pathy 1998; Thakur 2001; Singh 2002; Sinha 2002 to mention a few).

This is because the basic issues concerning tribal development have not been properly appreciated.

1.10 Primary Education and Importance

1.10.1 A Brief History

Primary education is the foundation of entire structure of the nation which we intend to build. It has evolved in our country through different stages. As early as nineteenth century, demand for mass education was raised by Indian philanthropists. In 1838 William Adam attempted the earliest for introducing compulsory primary education. He observed that a law should be ultimately be enacted compelling every villages to maintain a school. In 1852, Captain Wingate, the Revenue Commissioner of Bombay proposed to give compulsory education to the sons of agriculturists, after realizing from them access of five percent land revenue. In 1858, T. C. Hope, the Educational Inspector of Gujarat, proposed that a law should be passed empowering the inhabitants of any local area to tax themselves for the establishment of school. In 1884, Shri Shastri, the Deputy Educational Inspector of Broach, suggested the introduction of compulsory primary education in his annual administrative report. In September 1882, a Grand Old Man of India Dadabhai Naoroji, demanded before the first Education Commission of the country, that free and universal elementary education should be introduced in India

as soon as possible. Since 1880 a number of Indian leaders soon began to stress the need for universal primary education. The establishment of Indian National Congress in 1885 further strengthened the movement. The first organized attempt to introduce compulsory primary education in India was made in Bombay under Sir Ibrahim Rahimtoola and Sir Chiman Lal Setalwad. As a result of their agitation the government of Bombay appointed a committee in 1906 to examine the feasibility of introducing compulsory education in the city Bombay. But unfortunately the committee came to the conclusion that the time was not ripe for the introduction of compulsory education. In 1893, His Highness the Maharaja Sayajirao Gaikwad of Baroda introduced free compulsory education as an experimental measure in Amreli Taluka of his state and then extended to the entire state in 1906. In 1910, Gopal Krishna Gokhale, a member of the Imperial Legislative Council , moved a resolution in the Council urging the Government to make primary education free and compulsory for boys between the age groups of 6 to 10 throughout the country. This was the first definite and vocal demand for the introduction compulsory primary education. But Gokhale withdrew the resolution receiving an assurance from Government that the question would be seriously considered. But Government did nothing to make primary education compulsory. On 16th March, 1911, on seeing the indifference of the Government Gokhale introduced a small private bill in the Council. The object of the Bill was to provide for the gradual introduction of the principle of compulsory education in the country. He proposed the following points,

(i) Compulsory education should be introduced in those areas where a certain percentage of children are attending schools.

(ii) He proposed to leave the initiation for introducing compulsory education to the local bodies

(iii) He proposed compulsion between the age groups of 6 to 10 among boys only.

(iv) In due course of time, primary education should be made compulsory for girls also.

(v) Expense of education should be shared by the local bodies and the provincial governments in the ratio of one to two.

(vi) Those whose guardians' monthly income is less than Rs. 10 should not be asked to pay fees.

Although the Bill was rejected, yet the seeds sown by it came up quickly for harvest. Between 1910 and 1917 there was an unprecedented expansion of primary education on a voluntary basis.

1.10.2 Compulsory Primary Laws :

In 1918, the first Act in British rule on compulsory education was passed in Bombay. Moved by Shri Vithalbhai Patel; it was known as Patel Act or Bombay Municipalities Primary Education Act. It limited its scope to moral areas and insisted that Govt. should bear 2/3 of the cost. Patel Act applied to boys and girls both. It fixed age range from 6 to 11.It suggested a detailed procedure for enforcement. It authorized Municipalities to levy cess and did not bind the provincial Govt. to finance the scheme. In 1923, this Act. was superseded by the

more detailed Act which empowered the Municipal Committees outside the city of Bombay to make primary education free and compulsory for children between the age of 6 to 11 and levy a cess to meet the expenditure on it. This Act worked well in the urban areas while the rural areas were altogether ignored.

The Bengal Primary Education Act of 1919 directed the municipalities to prepare a complete survey of primary education within their area and report to the government on the possibility of making it free and compulsory between 6 to 10 years of age. Since this act was applicable to urban areas, it was amended in 1921 to include village unions. T he Punjab Primary Education Act of 1919 demanded that the local boards should give to the provincial government a complete picture for making primary education compulsory and free for boys between 6 to 11 years of age. By 1930., about 2,580 rural areas and 50 municipalities had introduced compulsion. Thus elementary education spread rapidly in Punjab and its growth was smooth. Uttar Pradesh passed Primary Education Act in 1919, ordering the municipal committees to make primary education free and compulsory in urban areas for children between 6 years of age. This Act further ordered that compulsion should be applied to boys first and to girls later and that too with the prior sanction of the government. Accordingly the government of U.P. promised a contribution of 2/3 of the cost as well as the extra cost of primary education. This generous gesture encouraged 24 municipalities to introduce compulsory primary education in 1927. In 1937, Mahatma Gandhi moved the resolution of Basic Education at Wardha and declared the national policy of free and compulsory primary education for all children both boy and girls between the age group of 6 to 14. Owing to the outbreak of Second World War and the resignation of Congress Ministries in the

provinces, the movement of compulsory primary education became silent. In 1944 Sir John Sargent was asked by the Central Advisory Board of Education to submit a comprehensive report on the Post War Educational Development. One of the major recommendations of the report was that provision should be made for free and universal of primary education or basic education for all children between the age group of 6 to 14.

1.10.3 Development of Primary Education in Assam

The administrative control of primary education in Assam was partly in the hands of Government and partly in the local bodies during the period of 1942 to 1957. There had been a steady increase of the number of boards due to the policy of e3xpansion followed by the government. Moreover the government sanctioned a large sum of money for the purpose of taking over a large number of schools. Compulsory primary education, however, was not introduced in any area in the province before independence. In 1961 the number of primary schools in Assam was only 4,192 and in 1962 the number of primary schools rose to 4,674. A new scheme of primary education was embodied in the primary education Act of 1947. Compulsory primary education was introduced in some selected areas of Assam according to this Act. Subsequently in 1954 the Act was repealed and in it's the Assam Basic Education Act of 1954 was passed. The government of Assam accepted basic education as the future pattern of elementary education just like other states and accordingly passed the Act in 1954.

1.10.4 Assam Primary Education Act, 1926

The Assam Primary Education was established in 1926 and extends to the whole of Assam. According to this Act every local authority has been authorized to get sanctioned compulsory primary education for the whole or a part of the area that falls under its jurisdiction. The concerned local authority may convene a special meeting for this purpose and resolve by a 2/3 majority to apply for such sanction by the government. The sanction of compulsory education shall cover children of either sex in the age not less than 6 years and not more than 11 years, residing in the areas falling under the jurisdiction of the concerned local authority. The local authority shall submit to the government for consideration and sanction of permission, the resolution as arrived at the special meeting. The objection, if any raised and the modification, if any, decided shall also be submitted for consideration at the government level. The local authority shall also submit to the government details of the total expenditure incurred by it along with that incurred by the government on primary education in the particular area. Details of the additional expenditure that might be needed, and how it is to be met, as a result of introduction of compulsory primary education shall also be submitted. The local authority of any area which decides to introduce compulsory primary education shall not reduce its ongoing expenditure on primary education. It shall, however, provide 1/3 of the additional cost without levying any education cess. In case the government accepts the proposal, it shall provide to the local authority the remaining 2/3 of the additional cost on the project. It is likely that the local authority fail to submit the scheme of compulsory primary education to the government within reasonable time-frame. In that case, the government may call

upon the concerned local authority any time to do so. However, the government shall seek the approval of the Legislative Council for such action. In case the Legislative Council, by majority vote, disapproves of the proposal, no action shall be taken by the government. The government may deem it necessary to frame rules in regard to implementation of the Act. A set of proposed rules shall be laid before the Legislative Council for approval. The Legislative Council shall also decide the manner in which the education cess and the education funds shall be maintained by the education committee formed by the local authority. The Act further says that no tuition fee shall be charged from any pupil enrolled with a recognized primary schools or the primary schools aided by the local authority. The Education Committee may recommended to the local authority the names of such poor children for providing books and writing materials free of cost, whose guardians are too poor to buy books and other reading and writing materials. The local authority and the education committee constituted for the purpose, shall be responsible for the enforcement of the provisions of the Assam Primary Education Act,1926. The local authority shall also be responsible for providing and maintaining accommodation and equipment of the school. The local authority shall employ such education staff as demanded by the Director of Public Instruction. (Source: Education, Assam Higher Secondary Education Council).

1.10.5 The Assam Basic Education Act, 1954

The Act extends to the whole of the state. It shall come into force on such dates as the state government may announce by notification in the Assam Gzette. A State Board for Basic Education should be constituted. This State Board shall advise the

government on several matters such as making grants to schools, control and management, recruitment and service conditions of teachers, selection of text books, training of teachers etc. The State Advisory Board will maintain a fund which will be in charge of D.P.I. For such region of the district a Regional Board for Basic Education shall be constituted.

Duties of the School Board

a. Creation of new basic school

b. Recognition, control redistribution, expansion and amalgamation of basic schools.

c. Appointment of teachers and attendance officers

d. Provision of adequate accommodation and other necessary equipments.

Types of Schools to be Recognized as Basic

a. All government middle vernacular schools

b. All middle vernacular schools managed by private authorities,

c. All primary schools,

d. All basic schools,

e. Any private elementary school.

No fees shall be charged up to a standard prescribed by the government. The State government may by notification in Assam Gazette declare that Basic Education shall be compulsory up to a certain age in any area. On the basis of

recommendations of the school Board the government may exempt children of either sex to attend a Basic school. No guardian or person shall utilize the time or service of a child in such a manner at such times as to interfere with the regular attendance of the child. The State government may impose an educational tax in any area for the purpose. This Act can make rules regarding the age of a child, the curriculum, duration and standard etc. With the help of this Act the government of Assam introduced changes in the organization of primary education in Assam and a large number of schools were converted into Basic schools. In 1955 the State Board of Basic Education was constituted. In 1947 -48 the total number of primary schools in Assam was 7,574 with enrolment of 393,247. But the Basic Education Act of 1954 failed to achieve the desired result. Therefore, another Act known as " the Assam Elementary Education Act of 1962" was passed.

1.10.6 The Assam Elementary Education Act of 1962

The Basic Education Act of 1954 like the first two primary education Acts of 1926 and 1947 failed to introduce compulsory primary education in Assam. The objective of the Act was—

" To make provision for the management and control of elementary education and to provide for free and compulsory education in Assam in gradual stages". The provisions were:

It extends to the whole of the State except the Autonomous districts provided that the government may with the consent of the district councils concerned extend all or any " provisions of this Act to all or any of the Autonomous districts on such

dates or dates as may be notified on this behalf." The state government shall constitute a State Board of Elementary Education to advise the government for the development, expansion, management and control of elementary education in the State with the following members-

a. Minister of Education as Chairman.

b. Deputy Minister of Education as Vice-Chairman.

c. The Joint Director of Public Instructor or the Officer-in –Charge of Elementary Education as Secretary.

d. The D.DP.I.in charge of female Education.

e. One Inspector of Schools to be nominated by the government.

f. One Principal of a Basic Training Centre to be nominated.

g. Five members of the Assam Legislative Assembly.

h. One representative from each of the District Councils of the Autonomous Districts.

i. One Chairman of the Municipal Board or a Town Committee.

j. Two Presidents of Mahkuma Parishads to be nominated.

k. Three educationists including a woman to be nominated.

l. Three members to serve special interests to be nominated.

m. Chairman of the State Social Welfare Board.

n. Two representatives of lower primary and middle vernacular school to be nominated.

According to the Act the members shall hold office for five years. The main functions of the State Board of Elementary Education will be as follows-

a. To lay down the principles for the allocation of grants to local authorities.

b. To lay down the procedure for recruitment of teachers and their conditions of service

c. To frame rules for the recognition, expansion and opening of new schools.

d. To perform any other Act necessary for the purpose.

A fund called the Elementary Education Fund shall be created and maintained by the state board for defraying the expenses incurred in connection with elementary education. As soon as the Act comes into operation the management of elementary education shall be vested in the local authority of the area. The Autonomous Hill Districts shall have the power to establish and maintain schools in their area. All government M.V. Schools, all senor school government Basic Schools, all M.V. schools, Middle schools, Middle Madrassah, all primary schools Basic schools maintained by or aided by the government shall be recognized as elementary schools under this Act. No fees shall be charged for attending a recognized school which is under the State Board or Local Authority. The Assistant Secretary may appoint attendance authorities for the purpose of enforcing attendance in schools. The State Government shall determine the curriculum and duration, standard of the course of instruction to be imparted in the elementary schools.

1.10.7 The Assam Elementary Education Act of 1968

The Act of 1962 was repealed by another Act, the Assam Elementary Education Act of 1968 which also provided for free and compulsory primary education. For advising the state government in matters connected with elementary education and also for expansion, management and improvement the state Board of Elementary Education was constituted.

1.10.8 Primary Education Act of 1974

Again in 1974 the Primary Education Act was passed for improvement and expansion of primary education. Following this all primary schools were provincialized in 1975. A separate Directorate of Elementary Education was constituted in 1977 in Assam. The Directorate adopted several measures for enforcement of compulsory primary education in the state of Assam. In 1947 the percentage of literacy in Assam was only 12. In 1951 this rose to 18.2% and in 1961, 27.8%. In 1977 a separate Directorate of Elementary Education was constituted for the smooth running of administration.

1.10.9 Directorate of Elementary Education

The name of the organization is Directorate of Elementary Education under Department of Education, Govt. of Assam. It is located at Kahilipara, Guwahati 781019, Assam.

The Director of the Elementary Education, Assam is the head of the Directorate of the Elementary Education.

The Organizational structure pattern of the staff of this Directorate stated diagrammatically as in the Table I.

The Directorate of Elementary Education, Assam was established as a separate establishment in July, 1977, with its Head quarter at Kahilipara, Guwahati – 19, for management of Elementary Education to achieve the following objectives.

1. To decentralize management at schools up to Block level, and
2. To organize activities towards attainment of universalization of Elementary Education (UEE).

Earlier this Directorate was belong to erstwhile Directorate of Public Instruction (DPI) functioning independently for Assam in 1947.

This Directorate is responsible for administration control, development and expansion, inspection, supervision, monitoring and evaluation of Elementary Education in Assam. The services of all Sub-divisional Education Officers (Deputy Inspector of Schools) and other subordinate inspecting officers (Sub-Inspector and Assistant Sub-Inspector of Schools) all over the state have been placed under this Directorate. All Junior Basic Training Centre (22 Nos.), which train-up the Primary School Teachers and all Normal Training Schools (7 Nos.) which train-up the Middle School Teachers have also been brought under the Directorate, including the Basic Training College at Titabor, which also train-up Middle School teachers. The Elementary stage of education in Assam covers classes from Class I to Class VII and covers students for the age group of 6 – 14 years.

1.10.10 Constitutional Provisions for Primary Education

After Independence, a radical change takes place at the primary stages of education in India and in Assam. The implementation of Basic Education system and its consideration as the national system of education has gave a new impetus in improving primary education in the country. Every effort was made to spread basic education throughout the country. But due to non-availability of human resources, the scheme of basic education could not be properly implemented. In 1950, the Constitution of India came into existence. When the new constitution of India became effective from 26th January, 1950, education received added importance and significance. The preamble to the constitution has been described as an Identity Card of the constitution. It contains aims and objectives of our national policy. The preamble to the constitution is remarkable in this regard:

"**WE THE PEOPLE** having solemnly resolved to constitute India into a Sovereign Socialist Secular, Democratic Republic and to secure all its citizens, Justice, Social, Economic and Political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity, and to promote among them all;

FRATERNITY assuring the dignity of the individual and the unity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of NOV.1949, do here by adopt, enact and give to ourselves this constitution".

According to the Indian constitution education is both a union and a state subject. The government of the centre and the state are both responsible for the expansion and development of education. The constitution made various provisions for education such as:

(1) Article 45: Free and Compulsory Education

Article 45 under the directive principles of state policy lays down- "The state shall endeavour to provide within a period of 10 years from the commencement of the constitution for free and compulsory education for all children until they complete the age of fourteen years." The task of implementation of universal elementary education is the joint responsibility of the Central government, the various state government and the local bodies along with voluntary organizations.

The responsibility of the state is to pass the laws for compulsory and free primary education. The responsibility of the centre is to-

(I) Act as coordinating agency

(II) Promote research in elementary education.

(III) Start pilot projects.

(IV) Ensuring equality of opportunity to all states.

(V) More finance for less advanced states.

In pursuance of Directive Principles of the constitution all the states have introduced free and compulsory education in the age group of 6 to 14 years. Some of the efforts made during the Five Year Plan periods include : (1) establishment

of thousands of primary schools, (2) reduction of wastage and stagnation, (3) adjournment of the school hours to agricultural works especially in rural areas, (4) revision of school curriculum, (5) free supply of text books and writing materials, (6) provision of mid day meals, (7) expansion of training facilities for primary school teachers, (8) more opportunities for employment of female teachers, (9(provision of school building, (10) introduction of double shift system whenever necessary, (11) free school health service.

(2) Article 15: Education for Weaker Sections

The Article 15 of the constitution provides:

1. Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. The State shall not discriminate against any citizen on the grounds only of religion, race, caste, sex, places of birth or any of them.

2. No citizen shall on grounds of religion, race, caste, sex place of birth or any of them be subject to any disability, liability, restriction or condition with regard to-

    (a) Access to shops, public restaurants, hotels and place of public entertainment

    (b) Use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of the state funds or dedicated to the use of public.

(3) Nothing in this Article shall prevent the state from making any special provision for women and children.

(4) Nothing in this Article or in the clause (2) or Article 29 shall prevent the state from making any special provision for the advancement of socially and educationally backward classes of citizens or for the scheduled castes and scheduled tribes.

(3) Article 28: Secular Education

India is secular state and every religion has got the right to popularize and spread its religious ideals. It states that:

(1) No religious instructions shall be provided in any educational institution wholly maintained out by state funds.

(2) Nothing in clause (1) shall apply to an educational institution which is administered by the state but has been established under any endowment or trust which require that religious instruction shall be imparted in such institutions.

(3) No person attending any educational institution by the state or receiving and out of state funds, shall be required to take part in any religious instruction that may be imparted in such institutions or to attend any religious worship that may be conducted in such institution. Thus, the constitution provides religious freedom. Religious instruction cannot be imparted in schools except on a voluntary basic and outside the regular school hours.

(4) Article 282: Sanction of Grants

The article 282 states that the union or state may make any grants for any public purpose, notwithstanding that the purpose in not one with respect to which Parliament or the Legislatives of the state, as the case may be, may make laws. Therefore, according to this provision it will be the duty of the union or state to provide necessary financial assistance to the organizations who work for the interest of public

(5) Article 29

(1) It provides "any section of the citizens residing in the territory of India or any part there of having distinct language, script or culture of its own shall have the right to conserve the same.

(2) No citizen shall be denied admission into any educational institution maintained by the state funds on grounds only of religion, race, caste, language or any of them."

(6) Article 30

(1) Provides that "All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(2) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that is

under the management of a minority, whether based on religion or language."

(7) Article 46

The Directive Principles of State Policy provides "The State shall promote with special care the educational and economic interest of the weaker sections of the people and, in particular, of the Scheduled Caste and Scheduled Tribes, and shall protect them from social justice and all forms of exploitation."

(8) Article 350

(A) Relates to facilities for instruction in mother-tongue at the primary stage. It lays down, "It shall be the endeavour of every state and of every local authority within the state to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the president may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities."

(B) Provides for the appointment of a special officer for linguistic minorities with the objects of investigating into all matters relating to safe-guards provided for linguistic minorities under the constitution.

1.11 Secondary Education

1.11.1 Organizational Pattern of Secondary Education

Before we draw any conclusion regarding the period of schooling ten, eleven or twelve years, it is worthwhile to study the recommendations of Secondary Education Commission, and Indian Education Commission.

1.11.2 Recommendations of Secondary Education Commission:

In the opinion of Secondary Education Commission the pattern of secondary education in the country should be reorganised, as the secondary education did not succeed in achieving the aims stated by the Commission, The Commission made the following recommendations concerning reorganization of secondary education:

1) Duration of Secondary Education: The period of secondary education should be of 7 years. It should be given to children from the age of 11 to 17.

2) Division of period: The period of secondary education should be divided into two stages:

    (i) The middle, junior secondary or senior basic stage : It should be the first stage in the secondary education and should cover a period of three years.

    (ii) The higher secondary stage: It should

What is the duration of Secondary Education is a controversial issue. Some of the viewpoints concerning duration of Secondary Education are as:

1.11.3 Bengal Secondary Education Act,1960

This Act states, "Secondary Education means education suitable to the requirements of all pupils who have completed primary education and includes general, technical, industrial, agricultural and commercial education."

1.11.4 Secondary education Commission

It is now generally recognized that the period of secondary education covers the age group of 11 to 17 years. Secondary Education Commission recommends the following organizational structure for secondary education after the 4 or 5 years of primary or junior basic education.

(i) A Middle or Junior Secondary or Senior Basic Stage which should cover a period of 3 years.

(ii) A High Secondary Stage which should cover a period of 4 years

1.11.5 Indian Education Commission

According to Indian Education Commission or Kothari Commission, primary education can be divided into two sub sections-

(I) Lower Primary: It is four years of duration. It is comprised of age group of 6 to 10 years

(II) Upper Primary or Higher Primary: The duration of this stage is 3 years. It is comprised of age group of 10 to 13 years.

Here in the study the researcher has used upper primary as middle school

1.11.6 Five Year Plan

The trend of four Five Year Plans has been to designate secondary classes from 9 to 11/12. Secondary education covers the age group of about 14 to 17/18 years.

1.11.7 Assam Secondary Education Act,1961

The Act defines 16 terms such as Board, Chairman, Controller of Examinations etc. for the purpose of clarity. The Act states,

(i) " High School" means a school or department preparing students for Matriculation or High School Leaving Certificate Examination;

(ii) "Higher Secondary School" means a school or department of a school…preparing students for Higher Secondary School Leaving Certificate Examination;

(iii) "Secondary Education" means such education as is designed to meet the needs of the stage which follows immediately the stage of Degree or Diploma Education controlled by any university established by law in India or by a Board constituted by government for this purpose.

In the light of the above it can be concluded that school education minus primary education be termed as Secondary Education. Secondary Education stage will include all education:

(a) At the high school stage, IX and X classes;

(b) At the higher secondary stage , IX, X and XI/XII classes.

It should be noted that prior to independence, by secondary education we meant education at the high school only Higher Secondary education is post-independence development. Like other levels of school education, a significant progress is made in all the spheres of secondary education. More than 84 per cent habitations had secondary school within a distance of 8 km as compared to 70 per cent within 5 km. The number of unserved habitations declined from 21 per cent in 1986-87 to 15 per cent in 1993-94. During 1950-51 to 1999-2000, the number of secondary and higher secondary schools increased from 7 thousand to 117 thousand. The increase 16 times is much more rapid than the corresponding increase in the primary 3 times and upper primary 14 times schools. In the latest decade 1990 to 99, more than 37 thousand secondary and higher secondary schools were opened. The ratio of upper primary to secondary schools also improved from 1.83 in 1950-51 to 1.69 in 1999-2000. The number of secondary/higher secondary teachers increased from 127 thousand in 1950-51 to 1,720 thousand in 1999-2000. Despite the increase in number of teachers, the pupil-teacher ratio increased from 21:1 in 1950-51 to 32:1 in 1999-2000; thus indicating significant increase in enrolment at this level. From a low 1.5 million in 1950-51, it has now been increased by more than 19 times to 28.2 million in 1999-2000. The percentage of

girl's enrolment increased from 13 per cent in 1950-51 to about 38 per cent in 1999-**2000.** Enrolment in secondary/higher secondary level increased by almost doubles the rate than the increase in the primary enrolment. The GER, though low but improved from 19.3 per cent in 1990-91 to 30.0 per cent in 1993-94 and further to 41.2 per cent in 1998-99. Almost 50 per cent children of age group 14-17 year were attending schools in 1995-96. The retention rate I to IX is also improved but still it is low at 27 per cent. The transition rate from upper primary to secondary level is as high as 85 per cent. Over time facilities in secondary schools have improved impressively. The majority of secondary schools have got school buildings (69 per cent). The average number of instructional rooms in a secondary school is as high as 8. More schools have now got drinking water 41 per cent, urinal 77 per cent and lavatory 57 per cent facilities in schools than in 1986-87. More than 63 per cent schools have furniture for teachers and almost the same percentage of schools science laboratories. The plan allocation on secondary education increased from Rs. 20 crore during the first plan to more than Rs. 2600 crore in the ninth plan. However, expenditure on secondary education always remained below one per cent of the GDP.Impressive progress has also been made at the primary and upper primary levels of education. But despite all these significant achievements, the goal to achieve universal elementary enrolment still remains far out of the sight. The goal of universal secondary education cannot be achieved unless the goal of universal elementary enrolment is achieved. (**www.secondary education)**

1.12 Statement of the problem

The Dimasa Kacharis is a Scheduled tribe of Assam as given in the President's Scheduled Caste and Scheduled Tribes list modification order 1956. They are mainly concentrated in Karbi-Anglong , Dima-Hasao and Cachar District in Assam. Like other tribes their livelihood is also agriculture and they mainly depend on the cultivation. The Dimasa Kacharis are also stil implementing the traditional methods in producing crops as a result this economic factor also one of the major determinants of educational growth amongst the community. The area of the study will focus on the participation in education, development in different stages of educational system and the problems of the Dimasa tribe.

1.13 Objectives of the study

1. To analyse the educational development of Dimasa people.
2. To study the problems of education of the Dimasa.
3. To study the decade-wise enrolment in different and diverse stages of educational system.
4. Literacy rate of male and female in the community to study the.
5. To study the participation in education.

1.14 Delimitation of the study

The area of the study is confined within the Dimasa community in Karbi-Anglong , Dima Hasao and Cachar Districts.

1.4.1 Map of Assam

1.4.2 Map of Karbi-anglong District

1.4.3 Map of Dima Hasao District

1.4.3 Map of Cachar District**.**

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