

CHAPTER-VIII

PROBLEMS AND SUGGESTIONS FOR DEVELOPMENT OF TRIBAL PEOPLE

CHAPTER-VIII

PROBLEMS AND SUGGESTIONS FOR DEVELOPMENT OF TRIBAL PEOPLE

In the preceding chapters, the social, economic and health condition of the tribal people of Dakshin Dinajpur district is analysed from various aspects and finally their level of development is assessed on the basis of different selected variables. In this chapter, the major problems regarding the social, economic and health condition of the tribal people of this district have been discussed. Further, the study has made some suggestions for the improvement of the socio-economic condition of the tribal people of this district.

8.1 Problems

The main problems which have been found out through this research work are mentioned below:

- In India, the sex ratio is not in favour of women except in tribal society where it is observed that women outnumbered the men. This trend is presently changing as it is observed that in this district the child sex ratio of the tribal people is gradually declining which indicates the increasing incidents of death of girl child among the Scheduled Tribe population. The tribes of Dakshin Dinajpur were previously free from this social evil of preference for male child. But, the study finds that presently 10.88% respondents of reproductive age-group have expressed their desire for son. Though majority prefers both son and daughter, yet this is a clear indication of the beginning of preference for male child among the tribal people of this district.
- Language is regarded as a part of tribal identity. It is intimately related with their existence. But, the result of Language Vitality Index shows that in Dakshin Dinajpur more than 1/3rd of the tribal people have shifted from their tribal mother tongue to non-tribal language. This seriously affects the tribal culture and heritage and ultimately leads them towards the decadence of their tribal identity. Although the rate of language shifting is not same for all the tribal groups. The Santals have mostly maintained their ancestral mother tongue while majority of the Mal Pahariyas and Bedias have shifted to non-tribal languages.

- Education is a major factor behind the language shift of the tribal people. It is observed that 48.08% respondents do not speak tribal language with their children as there is no school in this district where the medium of instruction is tribal language. However, the study has documented some contradictory perception of the respondents regarding the medium of instruction of studies. They have stated that language does not obstruct their children's education. But at the same time they speak Bengali with their children so that they can learn Bengali properly as it will help them in their education.
- The major problem of the tribal people of this district is illiteracy. The tribal literacy rate for this district is 57.02% (Census-2011) while among the sample population, 67.16% are literate which shows that a large number of tribal people is still outside the ambit of education. Illiteracy is more among above 25 years age group (45.16%) compared to the 25 years and below age group (19.60%). However, literacy rate is a very crude measure of educational situation of a particular community. Rather, focus should be laid on their educational attainment.
- The poor educational attainment of the tribal people is the prime reason of their backwardness. It is observed that majority of the literates have a qualification of below VIII standard. The percentage share of secondary, higher secondary and higher education is very poor among the sample population. However, the situation is not same for all the tribes. The Bedias are in better situation regarding their educational attainment. The result of Development Index also implies that the Bedias are in comparatively better situation among the seven selected tribal communities in terms of their overall socio-economic development. Definitely, their higher educational attainment and some other reasons have helped them to achieve better socio-economic status.
- The study tries to find out the possible reasons of their educational backwardness. It is observed that out of the total respondents, 37.35% are first generation learners which indicates that a large number of tribal people have started to receive formal education recently.
- Besides, these children get involved in different types of activities. A large number of tribal children have to perform the household activities everyday or help their parents in their earning activity. Few children also engage themselves in earning

activities to support their family. Thus, they can hardly manage time for their studies.

- Dropout is another serious problem among the tribes. In spite of different Government initiatives, many tribal children stop their education in the midway. The dropout rate is highest at the middle school level.
- Among the different reasons of drop out, lack of interest in studies is found to be the main reason as 47.83% dropout children stop their study for lack of interest. Actually, the tribal people are not familiar with the present education system which confines them within the four walls of class room to grasp some unknown content which has no connection with the tribal world. Besides, the medium of instruction other than mother tongue makes it difficult for them to understand the subject matter easily. Hence, they find no interest in their study and finally quit before finishing the course of education.
- Early marriage is another cause of high drop out among the tribal people because it is very difficult to continue study after marriage. Naturally most of the time, it leads to the discontinuation of study. Out of the total dropouts (6-16 years), 21.74% discontinue their study due to early marriage. Early marriage is a common practice among the tribe of this district. It is observed that 16.21% respondents got married below the age of 15.
- Child marriage was not prevalent among the most of the selected tribal groups. But, at present, it is observed that the tribal girls are married off at tender age. The mean age of marriage for tribal women is 16.5 years and out of the seven tribal communities, mean age of marriage is lowest among the Mal Pahariyas (15.36 years). Majority of the Mal Pahariyas recognise them as Hindu and in India, the mean age of marriage is lowest for Hindus.¹ So, it can be stated that the Mal Pahariyas have imitated the custom of early marriage from the Hindus. Thus, it clearly indicates that the assimilation of the tribes with the other caste of society has brought about some negative changes too.
- The evil practice of dowry is introduced in the tribal society after they came in contact with the non-tribes. It is completely opposite of the traditional tribal practice of bride price. Dowry is the price, may be in cash or kind or both, which the bride's family has to pay to the bridegroom at the time of marriage. The initiation of such

evil practices will demean the status of women in tribal society, leading to the increase of the incidents of domestic violence.

- Another evil practice observed in the tribal society is the addiction to *Hariya*. Previously, the *Hariya* is consumed as a practice of tribal culture. But, now it has turned into an addiction for majority of the tribal adults, more specifically, for the tribal male. Most of the addicted men try to consume *Hariya* almost regularly. Such type of addiction is not only harmful for their health but it has also adverse effect on their overall development. They waste their hard earned money for this addiction.
- The food habit of the tribal people reflects that their daily diet is not nutritious diet as what they consume is mainly carbohydrate and deficient in other nutrients. Thus, the probability of malnutrition is higher among the tribal people which also increase the occurrences of illness among them.
- The study reveals that the housing condition of the tribal people is very poor. About 72% tribal families live in *kancha* house which is the indication of the poor socio-economic condition of the tribes. Among the Mal Pahariyas and Loharas, no *paka* house is found during survey. The Government is providing financial assistance for house construction. But the number of beneficiaries of such assistance is less among the tribal people. Only 18.86% out of the total sample households have got this facility while 63.41% families belong to the BPL and *Antyodaya* category.
- The average family size of the tribal people of this district is 4.21 persons. Out of the total sample households, about 21.52% are single room households which imply that more than four persons are living in a single room in a very congested way. Moreover, this single room is not meant for sleeping only, rather it is used for cooking, storing crops and sometimes for keeping domestic animals too.
- The status of kitchen of sample households reflects that a large number of families do not have any stable settings for cooking. It is observed that 10.52% respondents cook in open space who face great difficulties during rainy season. At that time, they have to arrange a temporary set up either at veranda or in bed room. The veranda is already used by 46.54% families for cooking which also does not provide a proper set up for cooking.
- The tribal people cannot avail proper sanitation facility as out of the total sample households, 32.23% families do not have latrine. However, it is observed that 12.6%

respondents in spite of having latrine still prefer open defecation. The study reveals that 31.75% respondents have defecated regularly in open space and 13.08% respondents practice open defecation frequently.

- Recently, India is declared as 100% electrified villages though it is far away from the 100% electrification of each and every household. In the study area, it is observed that 81.90% families out of the total sample households have electric connection while about 18% families are still deprived of electrification.
- The tribal people of this area generally use firewood and dry leaves as fuel for cooking while LPG is used by only 2.84% of the sample households. About 33.18% sample households have started to use LPG along with firewood and leaves. So, it can be stated that till now a large number of tribal people depend on unsafe source of fuel. It is observed that those who get the LPG connection through Government scheme, many of them have expressed their inability to buy the second cylinder.
- The sample families are also lacking the Government supply of safe drinking water. Only 2.27% families get this facility. Besides, it is observed that 94% families do not drink purified water. But at present, water should be purified to protect them from different types of water-borne diseases.
- Each and every household should have proper drainage facility to discharge the sewage from the homestead. The sewage should be collected centrally by the local authorities for further treatment. Unfortunately, in the study area, 78.10% sample households have no drainage facility. So, they discharge the sewage in the open space near the house. Most of the time, it is observed that the storm water is stored in a small pit near the tube well which causes water contamination.
- The work participation rate is higher for the tribal people yet it is observed that their economic condition is very poor. Out of the total sample households, 58.86% belongs to the BPL category and 4.55% are the poorest of the poor who are given the Antyodaya ration cards. Among the Mal Pahariyas, about 92% families belong to the BPL category. All these implies that majority of the tribal people are living in extreme poverty.
- The number of earning members is higher in the tribal families but majority of them are marginal workers who remain unemployed for at least half of the year. So, it is

very difficult for them to manage their family at that time. This not only indicates their poor economic condition but also the wastage of such a huge workforce.

- Child labour is also present in the tribal society. Out of the total workers, 1.10% is child worker which exhibits that in spite of the child labour prohibition law, this evil practice is still continuing.
- The occupational structure of the tribal people expresses that the majority of the tribal people are mainly involved in agricultural activities though 23.51% families do not possess any agricultural land, either own or leased land. Therefore, it is observed that 38.46% out of the total workers work as agricultural labourer. Actually, about 54.82% workers (including both agricultural labourers and other casual labourers) work as labourer. Besides, some people work in transport sector, household industries or small scale industries. These people have no fixed income. Only 3.70% workers engage in regular salaried job. Hence, it can be stated that majority of the tribal people have no certainty of their income.
- The tribal people, specially, the labourers (11.57%) sometimes work more than eight hours to earn a higher income and they are mostly the migrant labourers. Besides, 22.17% respondents reported that they do not receive full wages and 31.33% respondents do not receive regular payment.
- The study reveals that the monthly family income of about 40% families is not above Rs. 5000 and of about 80% families is not above Rs. 10,000. The average family size of the sample households is 4.21 persons. Now, it is almost impossible for a family of four members to arrange adequate nutritious food, sufficient clothes, proper education and treatment within this small income at the present time of price hike. It clearly indicates that these tribal people are living in utmost poverty.
- Their poor economic condition is further emphasised by the fact that about 30% families have no savings, not even a bank account. So, whenever financial crisis arise, no choice is left to them but to take loan either from money lenders or from some other sources.
- About half of the sample households are so impoverished that they have taken loan not only in emergency but also to make both ends meet. It is observed that 81% families are presently in debt and most of them have to bear the daily expenditure by

incurring loan. 14.29% out of the total indebted families take loan from moneylenders and 19.67% from more than one source.

- The health status of the tribal people shows that only 6.03% respondents do not suffer from any kind of diseases, not for a single time where as rest of the sample population have suffered from any one of the diseases like cough & cold, fever, dysentery, diarrhea, respiratory diseases, blood pressure, diabetes, leprosy, tuberculosis, heart disease, cancer etc. at least for one time in last two years. Their food habits, drinking of not purified water, addiction to *Hariya* and tobacco are responsible for higher illness. Moreover, their dependency on traditional health care system as well as quacks aggravates the situation.
- It is observed that the tribes of this district have started to avail the benefit of modern health care system though a considerable number still continuing their traditional health care system along with the modern system. Out of the total sample households, only 13.84% depends solely on doctors while majority go to the quacks. Only in serious situation they seek help from doctors. As a result, it is seen in many cases that it becomes late to diagnose the disease which may cause some fatal ending. The inaccessibility to Government health care system has increased their dependency on quacks. The respondents mostly depend on Sub-Centres but in the Sub-Centres, there is no doctor, rather the ANMs are available who are meant only to provide the first-aid. Hence, it is observed that the respondents depend more on quacks.
- The maternal health status reveals that the child delivery of 42.13% women of reproductive age-group is done at hospital. In case of 18.75% women, some of their children are born at hospital and others at home. But, in case of rest of 39.13% women of reproductive age-group, child delivery is done at home, mostly, either by traditional birth attendant or by family members. Thus, it can be stated that the tribes of Dakshin Dinajpur, are far away from the national goal of 80% institutional deliveries and 100% deliveries by trained person.²
- Due to long distance of the hospitals and transportation problem, 28.08% respondents who have given birth their children at home, could not access the institutional delivery. Besides, there is misconception among the respondents that

institutional delivery is done through surgery, which discourage them to go to hospital for deliveries.

- The study reveals that three and more than three times antenatal check-up and postpartum medical check-up are accepted by 51.63% and 31.25% pregnant women respectively. About 87.25% women of reproductive ages have received IFA supplementation but the nutritious diet is taken by only 9.50% women regularly during pregnancy.
- It is evident from the study that 17.38% women of reproductive age-group have gone through the trauma of child death and some respondents have lost their child two or more times. Thus, the study reveals that the incidents of child death occur more among the respondents. Malnutrition and the lack of proper immunization of the child are responsible for such large number of child death. It is observed that in 88.75% families all the children are immunized but in most of the cases only those vaccines are given which are available at free of cost by the Government.
- In the study area, 29.88% respondents have not accepted any method of family planning. The main reason is the unawareness about the advantages of adopting family planning. Besides, there is misconception among them about the different methods of birth control.
- Hence, it can be stated that the tribal people have started to avail the modern health care facilities yet a long way to go to achieve the high standard of health status.
- It is also evident from the study that the number of beneficiaries of different Government facilities and welfare schemes is less among the sample population. It clearly indicates that the tribal people have been deprived of their legitimate right. The tribal people are either unaware of such facilities or do not know how to avail those facilities.
- During survey, it is observed that a large number of respondents have knowledge about job reservation for the Scheduled Tribe people but do not know how they can avail this facility. However, in reality, a large number of vacancies in Government sector remain vacant for year after year because of the absence of eligible tribal candidates.

- They think that higher education is not for the poor tribe because it is costly. It shows their unawareness about the different educational facilities like scholarships, hostels etc. which are meant to support the tribal people in their study.
- Besides, the methods of availing different facilities also discourage them as they have to apply for such facilities in a systematic way like filling up the form or writing an application etc. All these seems very scary to the poor illiterate tribal people who do not find easy way to access those facilities meant for them.
- Finally, the study reveals that the tribes are discriminated by the non-tribes even in this era of modernization. Very rarely one tribe may be discriminated by others. But, the most distressing fact is that the poor and illiterate tribes are discriminated by the well off section of their own community which leads to the division of the tribal society.

8.2 Suggestions for Development

The present work has suggested the following steps for the development of the tribal people of Dakshin Dinajpur.

- The tribal people have started to imitate the practices of non-tribes, whether bad or good as they consider the non-tribes as superior. The practice of dowry, preference for male child etc. are the result of such imitation. In tribal society, the girl child is not neglected, rather equally preferred by the parents. Though the girls do not inherit the parental property yet their social status is higher compared to the non-tribe. So, the tribal people should not drop their healthy culture of treating both son and daughter with equal love and affection, rather this should be learnt by the non-tribal people from the tribes.
- Similarly, the initiation of dowry among the tribes should strictly be prohibited by making them aware about the rich tribal heritage. The tribal people should not involve in the practice of dowry which is completely opposite of the traditional tribal practice of bride price. Hence, the tribal people should stop imitating the non-tribe blindly and continue the good practices of their society. The study also does not recommend the practice of bride-price. Any kind of lending of cash or kind should be kept away from the system of marriage.

- Again, the role of Government is very important here. The tribal people should be made aware of the rich heritage of tribal society. The tribal values should have to be nourished from the very beginning through education. While deciding the content of the syllabus, such topic should be included not only for the tribal children but for the non-tribal children also.
- To resist the language shifting among the tribes, they should be given the opportunity to get the primary education in their mother tongue. It will encourage them to speak in mother tongue. In fact, it is not a new proposal. The Indian Constitution in Article 350-A has already made this provision that the medium of instruction for the children at primary level must be the mother tongue.³ The present study just strongly recommends abiding this provision. For this, the willingness of the Government is required for the welfare of the tribal people.
- Among the tribal languages, at first the Santali can be accepted. Santali is a Scheduled language and the educator of this language is also available. Moreover, this is the demand of the Santals of this district for several years. One thing should be mentioned here that this single step will fulfill the demand of about 60% tribal people of this district because 59.45% of the total tribal population here belongs to Santal community. Besides, the Mahali is a dialect of Santali. So, it will be helpful for Mahalis also. However, the study does not recommend for the Santals only. This study just recommends that initial but immediate steps should be taken for Santals as it will address the major share of the tribal people of this district. Gradually, the primary education through mother tongue has to be started for other tribal communities also.
- For the development of tribal people, the greatest importance should be given on education. It is observed that a large number of tribal people are still illiterate, especially, the people above 25 years age-group. Hence, adult literacy programme should be launched. One thing should be mentioned here that the educational situation of all the tribes is not the same. So, tribe-wise development programmes will be more effective.
- Being literate is not enough because it is observed that majority of the tribal literate discontinue their education in the mid-way. Steps should be taken so that the tribal students complete their education and also enter in the sphere of higher education.

Education can greatly change the life of a man. So, greater emphasis should be laid on providing quality education to the tribal people to truly develop them.

- The study has documented the possible reasons of educational backwardness of the tribes of this district, which has to be addressed with greater sincerity. It is observed that among the respondents 37.35% are first generation learners which indicates that a large number of tribal people have started to be educated very recently. So, they require more attention and care. In classroom, these students should be given more importance as they are lagging behind the non-tribe students. So, extra classes should be allotted for them to remove the gap between tribal and non-tribal students. And it should be done at the initial stage when tribal students first enter in the school environment. So, the primary school education should be given more attention.
- To make them interested in study, the content of the subjects should be decided in such a way so that the tribal children could correlate with them. The examples used to explain the subject matter should be chosen from tribal society. Moreover, the teacher should be trained about the different problems of tribal children so that they can handle them delicately.
- Due to early marriage, a large number of tribal children, both boy and girl, drop their education. Hence, the mean age of marriage has to be increased by convincing the parents about the ill-effects of child marriage. Besides, the tribal children should be aware of this issue so that they themselves protest against early marriage. Child marriage was not much prevalent in tribal society. It is a recent practice among tribes. The Child Marriage Restraint Act was enacted in 1929, yet this evil practice is continuing. The initiation of '*Kanyashree*' scheme for girl child is doing well in this regard. Hence, steps should be taken to spread awareness along with strict vigilance.
- The issue of child labour has to be addressed more seriously. Due to their poor economic condition, the tribal people are forced to engage their children in work at such tender age. So, improvement of economic condition is very important. Mere enactment of child labour prevention law is not enough, rather strict vigilance should be maintained, otherwise this evil practice will continue and a large number of children will be deprived of their right to education.

- In spite of providing seat reservation, the presence of tribal people in the sphere of higher education is very low. It highlights that providing seat reservation is not enough to change the situation, rather focus should be laid on providing quality education from the very beginning and associated facilities like trained teacher, stipend, well accommodated hostel facilities not only in urban areas but also in remote inaccessible areas and overall the improvement of economic status of the tribal people should be emphasised. Moreover, awareness should be spread about different facilities meant for the tribal people. Only then the tribal children will avail the seat reservation facility at higher studies otherwise most of the children will not reach up to the doorstep of higher education. Besides highly qualified and of course, well established tribal people may be presented before the tribal students through arranging special lecture, which may also inspire them to pursue for higher education.
- Besides illiteracy, the tribes are suffering from some other problems like poor housing condition. The Government assistance is received by only 18.86% households. Therefore, steps should be taken so that at least all the BPL and Antyodaya families get this support.
- To provide improved sanitation facility, those families who do not have latrine should have been constructed latrine by Government assistance immediately. Besides, providing assistance, the tribal people should be made aware of the utility of using latrine as it is observed that 12.6% respondents in spite of having latrine still prefer open defecation. Actually, the tribal people are not very much accustomed with the use of latrine rather open defecation is a common practice among them. Hence, awareness should be spread among them to stop open defecation.
- Till now about 18% sample households do not have electricity connection which is at present very essential for a decent living. The Government should support such families who can not avail the electrification by initiating subsidised electrification scheme for the poor tribal families.
- The Government has already started the '*Ujjwala*' scheme for encouraging the use of safe source of fuel. As the study finds that those who get the gas connection as a result of Government scheme, many of them are not in the condition to buy the

second cylinder. So, the study recommends that providing the gas connection is not sufficient for this poor people. They need regular subsidy until they reach the level of arranging this accommodation themselves.

- As most of the sample households do not have proper drainage facility, it causes water contamination. Hence, the Government must take initiatives to develop the drainage system of the tribal areas. It will also protect the tribal people from further illness.
- The major economic problem of the tribes of this district is the uncertainty of work, joblessness and low wages. Majority of the workers are marginal workers. So, their foremost requirement is the certainty of job throughout the year. The Government has to create job opportunities for them otherwise their economic condition will never be improved and so on the social and health condition.
- As cultivation is the traditional occupation of the majority of the tribes, agricultural land may be distributed among the poor landless or small farmers which may provide a permanent source of income to the tribal people. About 25.31% families are the beneficiaries of vest land but most of the time the size and quality of those lands are not suitable for higher production required to support a family. So, these two issues should be addressed while distributing land among the tribes.
- Besides, MGNREGA attempts to guarantee the right to work but it is not received by all the marginal workers. Besides, some respondents have reported that they did not receive the full wages and timely payment. Hence, more attention has to be paid in the proper implementation of this scheme and the number of working days should be increased so that they remain employed for few more days.
- Besides, certainty of work, they also require a standard wage and of course regular and full payment. At present, most of male wagers get Rs.230 per day while the same for female is Rs.170 per day. In lean season, this amount decrease in some part of the district. For daily labourers, especially for the marginal workers such small wage is not enough to fulfill their basic needs. Hence, the amount of wage should be increased and fixed by the Government. Besides, there should be no wage discrimination between male and female labourers. Strict vigilance is also required here so that the labourers are not deprived of their legitimate wage.

- The Constitution of India provides job reservation in Government sector for the Scheduled Tribe people. But, as this people are not pursuing higher education in large number, they fail to avail the benefit of job reservation. Among the sample families, only 5.78% families have at least one member availing the benefit of job reservation. Hence, the tribal people should be made aware of this reservation benefit and encouraged to pursue higher education.
- Due to their poor economic condition, 81% tribal families are in debt and majority of them incur loan to maintain daily expenditure which again emphasises the need of increasing their income. The tribal people may be provided short term loan in simple condition for productive purposes like agriculture, business etc. Besides, providing loan, they should be given advice about how to use that money to increase their earnings. This will increase their income as well as protect them from the exploitation of moneylenders.
- The tribal people are encouraged to make some savings out of their earning. Higher interest may be provided to the BPL and *Antyodaya* families on their savings.
- The study on the health condition of the tribal people shows that a large number of respondents depend on the quacks due to inaccessibility to Government health care system. In the Government health care delivery system, doctors are available in Hospitals, Sub-Divisional Hospitals, RH, BPHC and PHC (these are fewer in number) but not in Sub-Centres on which the tribal people mostly depends. It also increases their dependence on quacks. Hence, the study recommends to makes necessary arrangement so that the doctor may visit the Sub-Centres at least one day per week.
- The tribal people are very much addicted to *Hariya* and tobacco which increases the occurrences of illness among them. Hence, the tribal people should be aware of ill effects of such addiction.
- The maternal health status of tribal people demands more attention. Till date a considerable number of deliveries are done at home due to distant location of hospital, communication problem and the high transportation cost. Very recently, the Government has initiated the '*Matriyan*' project (ambulance) in some areas to bring the pregnant women to hospitals at free of cost yet sufficient number of ambulances are not available. Hence, number of ambulances has to be increased.

Besides, awareness must be spread so that their misconception about institutional delivery should be removed and people avail institutional delivery besides the Antenatal care, Postnatal care, and IFA supplements during pregnancy.

- It is already discussed that during pregnancy, nutritious diet is accessed by only 9.50% respondents. Hence, the study recommends to provide nutrient supplements by the Government at free of cost to the pregnant women to fulfill their requirements of nutrition.
- The study reveals that the facilities only which are arranged by the Government at free of cost are accepted by the tribal people. This implies that their poor economic condition resists them to avail the modern facilities. So, improvement of economic condition will surely improve their social and health condition too.
- There are lots of Governmental facilities and provisions for the tribe. But, it is evident from the study that the tribal people are unaware of different rights and facilities, especially designed for them. Hence, the study strongly recommends that emphasis should be laid on spreading awareness about the different constitutional provisions, welfare schemes and facilities.
- Dance and song are the integral part of tribal life, which can be used to spread awareness among them. Moreover, continuous campaign in tribal language throughout the year about different provisions and facilities will surely make them aware. Besides, educated tribal people may be engaged for this purpose, who can convince them more easily.
- Besides, the steps of availing different Governmental facilities should be simplified so that they can access those facilities easily without being puzzled with the complex procedures of Government schemes. Separate help desk as well as helpline number may be arranged so that this people can easily access the proper guidelines in order to avail the facilities meant for them.
- One thing should be remembered while planning for the development of the tribal people, no scheme will be imposed on them forcefully rather they should have to be convinced by proper discussion. Only then the tribal people will accept the change whole heartedly and that will truly develop the tribal society.

- Lastly, the study strongly suggests that for the development of the tribal people steps should not be taken for tribes only, changes should be brought in the mentality of non-tribes also. The non-tribal people consider the tribes as inferior and don't behave respectfully with the tribal people and discriminate with them. During field survey, about 16.31% respondents expressed that they have experienced the social discrimination several times by the non-tribes. When they are asked the probable reason of such discrimination, they opined that the non-tribes consider them as people of lower castes, illiterate, backward, unclean and poor. They express that this type of social discrimination was widely practiced in previous years but at present its intensity has diminished to some extent. It shows that only enactment of law is not enough to bring changes in the situation. For this, changes should be brought in the mentality of non-tribe people through proper education. Here, proper education refers to the education that helps to remove the narrow mindedness of the people through the light of knowledge and teach them to love and respect every human being with their uniqueness and distinctive features. Only then they will respect the tribal people as well as their culture and heritage. Naturally, the tribes will get rid of the inferiority complex about their culture and will be encouraged not to assimilate in the Hindu society but to integrate with the larger society as a tribe.

Hope, the above suggestions will be helpful for the development of the socio-economic condition of the tribal people of the district of Dakshin Dinajpur.

References

1. Dutt, R. & Sundaram, K.P.M. (2009): *Indian Economy*, S. Chand & Company Ltd., New Delhi, P-44
2. Ministry of Health & Family Welfare, National Population Policy-2000, Government of India, p-3, <https://mohfw.gov.in/sites/default/files/26953755641410949469%20%281%29.pdf>
3. Thakur, D. and Thakur, D.N. (1997): *Tribal Education- Tribal Life in India-8*, Deep & Deep Publications, New Delhi, p-12