BRIEF REVIEW OF THE WORK ALREADY DONE IN THE FIELD

Geographers have evinced little interest to study the Tribal transformation, despite the obvious spatial manifestation of such a process in the contemporary India. The spread of education as well as the diffusion of technological innovations have significantly contributed towards modifying the traditional roles of communities within the society resulting in structural changes in their occupational structures, employment status and upward mobility. These forces unfolded themselves in number of ways and had characteristic spatial expressions.

In fact, these studies constitute the much valuable background for the geographer in case they develop interest in the otherwise neglected spatial dimensions of Tribal transformation in our country.

Jain Navinchnanda S., Ramteke G.P., Shevkari S.R., Trbhuwan Robin D. (1995) It is necessary to include minute demographic details regarding tribals of India such as infant & women mortality among the tribals, nutritional disorders and rate of malnourishment, tribe region wise diseases among tribal women, children, elderly folks and children, crude birth rate, still-birth rate, acceptance of national health programmes, details on nutrition intake, economic & educational status & dropout rate, migration of tribals to urban areas, mobility patterns, developmental ecological resources.

Gaikwad Nancy (1995) He has a find out, Assessing the economic conditions and the skills of the katkaris one can conclude stating that if the Government wants to bring about a transformation among the katkaris, schemes should be so designed that the katkari labour force is utilised to the maximum. Today the productive capacity of the Katkaris is not utilised to the maximum Efforts should be made, for example, to tap their inland fishing capabilities and make available Government resources, including the right to fish in village ponds, near dams, etc, on a priority basis to the Katkaris.

Nearly two decades have been spent on the development of tribes. As the development policies were not reaching or having any impact on the most backward of tribes, an effort was made to further classify the most backward as "Primitive Tribes" The Katkaris are one such tribe in Maharashtra Findings and observations show that the Government effort has created very little real benefit for the Katkaris.

Bansode Shantilal, Tribhuwan Robin D. (1995) This paper presents a case study highlighting a positive approach to development adopted by the ITDP project officer (Shri S.P.
Shri Shantilal Bansode to organize motivate and encourage the participation of the tribals in uplifting their socio-economic status, through the income generating scheme programme.

Bhanu B.V., L. Kulkarni L.V. (1995) Our study shows that socio-economic, psychological and cultural reasons play a major role in the high rate of drop-out. Viewed from an antrmalopolocal perspective, it has to be accepted that the institution of formal education is an acculturation process imposed on the traditional ethno-education.

Bagade A.C., Bhalegao N.N., Kate S.L. (1995) In his comprehensive work After seeing the common health problems of the tribals let us examine their possible causes. Most of the studies made on tribal communities have indicated the importance of understanding the sociocultural dimensions of health and disease. The overall health status of the tribals community is the outcome of several interacting factors-effets of environment in which the tribals live, behaviour pattern and life styles of the tribals. health care delivery service in tribal areas, constraints in accepting modern health services by the tribals.

The health problems need special attention in the context of tribal communities of India. Tribal populations have distinctive problems, not because they have special kind of health, but because of special placement in difficult areas, and circumstances in which they live. Therefore, the health care delivery system should be such designed for each specific needs and problems by bringing their personal involvement and also taking into consideration the demographic pattern, terrain, and climate.

Tribhuwan Robin D., Gambhir Ram (1995) This paper presents a conceptual model for the study of ethnomedical systems. It is based on empirical enquiry into ethnomedical systems of four tribes of western Maharashtra. Its prime concern is to show the dynamics of culturally governed heath behaviour pathway, ie. the various processes and stages through which a sick person would pass to get cured. Anthropologists often try to understand the historical particularities of medical phenomena and the associated socio-cultural features by taking into account the local situation. The emergence and existence of ethnomedical beliefs and practices can better be understood with a comparative perspective i.e. by looking into various cultures where similar beliefs and practices may be present or absent and thereby try to discreen factors responsible for the health behaviour of people under study.
Tribhuwan Robin D., Kelkar Aarti (1995) This paper proposes to briefly highlight some of the areas of social science research associated with the health of tribal women. Tribals in India form an important part of the Indian population. Today, efforts are being made by both government and non-governmental agencies to deliver both developmental and health facilities to tribal folks. However, very few organizations make efforts to conduct research on tribal health issues and needs as perceived by them, before planning and implementing developmental, health care and health education programmes for them.

Kulkarni Shaunak (1995) He has pointed out The agricultural populations should have smaller and less complex teeth than those who adopted agriculture recently. The progressive reduction of the facial complex generally coincides with the evolution of agriculture. It has been noted that the pre-agricultural populations were more robust while the agriculture population tend to be more gracile.

Both the communities under study are widely separated from each other. Gonds who are still engaged in hunting and gathering activity have the largest and complex denition than the Mahadeo Koli. The dental evolutionary progress is selective pressures in the form of technological development, subsistence pattern and efficiency of food preparation techniques of the population..

Bokhare Narendra (1995) He has highlighted The Indian folk and tribal traditions of art were brought forth to the national level with the efforts of the handicrafts and Handloom boards. Inclusion of some of the artists in the Festivals of India held abroad gave their arts international recognition, acclaim and appreciation. Since the last decade, there have been more and more efforts to exhibit, sale and export the art and craft works created by members of the different Indian tribes and communities.

There are certainly some distinct advantages exposing the tribal arts to the consumer market. It has brought them to the notice of larger populations. It gives a definite status to the tribal arts in the mainstream of the Indian traditional arts. It also helps to the economy of the tribal populations. There is nothing wrong in making money using one's own skills and artistic creativity.

Therefore, along with promoting tribal arts, it is also essential to preserve the sociocultural fabric of the tribal life. It is required that not only the arts but the tribal culture as a whole is introduced to the non-tribal population who are patrons of the tribal arts.
increasing trend towards commercialization the social and cultural values of the tribal arts are being replaced by the economic value. The sudden urban parasitic interest in the tribal arts is for its encashability. This is likely to lead to the cultural conflicts among the tribal societies.

Gambhir Ram D., Imtti wattila J. (1995) To study the Presently, self reliance, harmony with nature and grassroot level participation are emphasized and panchayat raj is visualized as the mechanisrn to ensure equitable development. In their own interest, people’s participation in development efforts is encouraged. In this context, the present research examines the political organization in the multi-tribal village of Vavar in Gujrat. It discusses the traditional political set up as well as the gram panchayat in the panchayat raj system. The focus is on the comparison between the functioning of the two system vis-a-vis the ideals envisaged in the panchayt Raj.

It is evident that mere introduction of panchayat raj would not alter the situation. The common man is far from effectively particiating in the process of self government. Unless a simultaneous process of conscitization whereby people become aware of their own exploitation and of the forces that exploit them and empowerment-capacity and autonomy to control the process of decision making and autonomy from caste, class and gender domination, is initiated; panchayat raj would remain a distant reality.

Malhotra Rewa (1995) The study was carried out to get a first hand information about the lives of tribals vez the Kokna. The focus here is on the life cycle ceremonies of the tribals vez Khokha. From a biological point of view, life may be reduced to a simple formula, to be born, to reproduce and to die. Novertheless, birth, maturity, reproduction and death are the four basic and universal crisis in the completed life cycle. They could be approached and surmounted with varying degree of intensity.

Gaikwad Jhon S. (1995) To study A glance at the text of the Act 108/1976 would indicate that the said Act has a restricted scope limited to delimitation for the purpose of re-adjustments of the reserved constituencies Apart from the factual purpose the enactment of this Act has resulted into a confusion by virtue of which, the people belonging to non-tribal castes have succeeded in obtaining certificates showing them as belonging to scheduled Tribe communities by virtue of complete or partial similairity of nomenclature of a caste and a tribal community. The said Act had yet another effect that the people belonging to non-tribal cast groups have enumerated themselves as belonging to tribal communities. It is pertinent to note that the text of the Act nowhere mentions the phrase "Removal of Area Restriction". However, the said
Act has been interpreted as removal of Area Restriction because the schedule does not mention the area of tribal communities in the list.

Singh Nishi (1995) He has Discussion of Each clan is made of a lineage groups, and earlier when warfare was the common way of life, the importance of clan was at the peak. This unit of great practical use was mainly responsible for security of its people.

Patnaik Renuka (1995) The Studies on the patterns of tribal nomadic movements are very rare, especially in the State of Orissa. The present paper aims to understand the dynamics of such movements among two tribes, the Mankirdias and Kharias from the district of Mayurbhanj in Orissa. Today in the age of Science and Technology where man has been able to succeed nature, at the same time few hunting and gathering groups are left behind who still maintain this type of economy in its purest form without knowledge of agriculture and domestication of animals. They are leading their livelihood by ecological adaptation also by changing their residence from place to place.

Tribhuwan Robin D. (1995) This research study has also attempted to explore some of the basic issues about traditional panchayats in tribal communities with reference to their attitudes towards panchayat Raj, i.e. their willingness to shoulder responsibility and participate in Panchayat Raj activities, their limitations to handle judicial, administrative and developmental activities as per the rationale of panchayat raj and the various strategies to rectify their limitations and strengthen panchayat systems of the tribals.

If for some reason a village or tehsil level council cannot be formed. The responsibility of planning, implementing & supervising small scale developmental & judicial programmes must be given to voluntary organizations of repute. In doing so the administrative, educational socio-economic & public relation management limitations of the traditional panchayats could be solved.

There is lot of scope for further research on tribal panchayats. One of such area is surveying as to how faulty are certain traditional laws, forms of punishments, customs and traditions. To what extent these faulty practices fit in the human right frame of reference of the India court of law.

Thorat Ujjwala (1995) He has point down Keeping this problem in view central govt. fell that opening of Ashram Schools was the right step in this direction. It was decided that these tribals should be provided with basic aamenities so that the burden of educating the children
would be removed from the shoulders of their parents. The Govt. decided to shoulder the responsibility of educating the tribals on its own. It is suggested that proper attention should be given to the co-curricular activities along with academic education the teacher should be given the change to work in this direction.

Gosavi M.R. (1995) The point out of Tribal populations in India today have become the focus of developmental activities. Both government & non-governmental organizations are working on various projects to uplift the socio-economic conditions of the tribals so as to bring them into the main stream.

Khole L.W (1995) To find out As industrial workers they have come in contact with the urban & modern people. As a result of this contact a number of changes are taking place in their social, economic & material culture. It was observed that the small and medium scale industries prefer employing tribals as they are honest. However they slack down as far as puctuality in attending work is concerned.

Shevkari S.R (1995) This report highlights a few problems which arise in implementing developmental strategies for primitive tribes. It is the inaccessibility of the area that accounts for the backwardness of the tribals especially.

Beside that Sharma (1991), Das and Naik (1994), Mishra (2002), Shukla (2002) also have made noteworthy contributes on Tribal transformation through their researches.