

Pseudo Development & Philosophical Crisis of Scheduled Tribe Students in West Bengal

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Abstract:

This paper explores the pseudo development and philosophical crises faced by Scheduled Tribe (ST) students in West Bengal, India. Drawing on socio-cultural and educational perspectives, it examines the factors contributing to these challenges, including marginalization, discrimination, educational disparities, cultural identity crisis, and economic challenges. In the realm of pseudo development, ST students contend with pervasive marginalization and discrimination, stemming from their socio-economic status and cultural differences. Educational disparities exacerbate these challenges, with limited access to quality education due to inadequate infrastructure, teacher shortages, and geographical remoteness hindering their academic prospects. Economic hardships further compound the situation, perpetuating cycles of poverty and limiting opportunities for socio-economic mobility. Philosophically, ST students grapple with identity crises and existential questioning amidst rapid societal changes. Cultural identity conflicts arise from the tension between preserving traditional values and assimilating into mainstream society. This clash is intensified by experiences of discrimination and social exclusion, eroding the sense of cultural belonging and exacerbating feelings of alienation and disconnection. By elucidating the underlying factors shaping the philosophical turmoil of ST students, this research aims to inform interventions that promote cultural sensitivity, identity affirmation, and holistic well-being. The erosion of traditional values and practices contributes to a broader philosophical crisis, wherein ST students confront existential questions about their place in society and the meaning of their existence. These crises are exacerbated by the lack of opportunities for cultural affirmation and the marginalization of indigenous knowledge systems within mainstream educational frameworks. By analyzing the socio-economic and cultural factors influencing these conflicts, the paper aims to shed light on the complex interplay between systemic inequalities and individual experiences. The paper highlights the implications of these issues on the well-being and academic achievement of ST students and discusses potential interventions to address them. Addressing these crises is vital for fostering a more inclusive and empathetic educational environment conducive to the flourishing of ST students in West Bengal. By understanding and addressing the underlying causes of these conflicts and crises, policymakers and educators can work towards creating a more inclusive and supportive environment for ST students in West Bengal.

Keywords: Pseudo Development, Conflicts, Crisis, Scheduled Tribe, Philosophical Crisis of Scheduled Tribe, West Bengal.

Introduction:

The pseudo development and philosophical crises experienced by Scheduled Tribe (ST) students in West

Bengal present a complex narrative rooted in historical, socio-economic, and cultural dynamics. This introduction aims to illuminate these multifaceted issues, highlighting their significance and implications within the educational landscape of the region.

West Bengal, a state known for its rich cultural heritage and diverse ethnic tapestry, is also home to numerous Scheduled Tribe communities. These communities, often marginalized and historically disadvantaged, face a plethora of challenges in their pursuit of education and socio-economic advancement. Among these challenges, pseudo development and philosophical crises stand out as significant barriers to their holistic growth and well-being.

The pseudo development encompasses a range of issues, including inadequate access to quality education, limited infrastructure in tribal areas, economic disparities, and social discrimination. Despite efforts to improve educational opportunities, ST students continue to grapple with systemic barriers that hinder their academic progress and overall development.

Furthermore, the philosophical crises faced by ST students stem from a complex interplay of cultural identity, traditional beliefs, and modern aspirations. As they navigate between the traditional values of their indigenous communities and the demands of mainstream society, many students experience a profound sense of dissonance and alienation. This existential struggle often manifests as a crisis of identity, purpose, and belonging, impacting their academic performance and psycho-social well-being.

Understanding and addressing these developmental conflicts and philosophical crises is essential for fostering inclusive and equitable educational environments in West Bengal. By acknowledging the unique challenges faced by ST students and implementing targeted interventions, policymakers, educators, and community leaders can work towards creating a more supportive and empowering educational system that honors diversity, promotes cultural resilience, and facilitates holistic development for all students, irrespective of their background.

Objectives:

1. To identify the systemic barriers that hinder the educational advancement and overall development of ST students in West Bengal.
2. To explore the philosophical crises experienced by ST students.
3. To Assess existing educational policies and practices.
4. To provide valuable insights into effective strategies for supporting ST students in West Bengal.
5. To contribute to advocacy efforts aimed at policy reform and systemic change.
6. To Encourage collaboration and knowledge exchange among researchers, practitioners, policymakers, and community members.

Review of related literature:

Murmu, D. (2018) studied on “**Ecology and Tribal Communities: A Philosophical Analysis with Special Reference to Santal**”. The goal of this study is to comprehend the ideas that the tribal communities, particularly the Santals, have about their surroundings. This study aims: i) To examine the dynamics of natural resource exploitation using theoretical frameworks and philosophical instruments. ii) To investigate how Santals' social, cultural, and economic lives are impacted by relocation. The methodological framework in its entirety is analytical, descriptive, and critical. Information for the study is gathered from reports, documents, and other tribal studies. The forcible relocation of indigenous people in order to create room for enormous, capital-intensive development projects has grown to be an alarming-

ly common occurrence.

Roy, H. (2021). Analyzed “**Scheduled Tribe Students Faced Problems in Higher Education in West Bengal: A Study**”. The study aims i) To identify the various issues that Scheduled Tribe students in West Bengal's higher education confront. ii) To assist in removing the various obstacles that West Bengal's Scheduled Tribe students confront when pursuing higher education. In this study, a random selection technique was used to help create the case study framework. In order to ensure coordination and cooperation between various government departments (such as the Tribal Welfare Department and the School Education Department), non-governmental organizations, local self-government, and the community at large-especially the Scheduled Tribe itself-in the formulation and implementation of programs and policies towards spreading social equity and education among tribal people, it is imperative that we give serious consideration to the educational empowerment and inclusive growth of tribal people.

Mahali, D., Bhattacharyya. D. (2023) described on “**Socio-economic status & problems of scheduled tribe community in West Bengal: An overview**”. The goals of this study are to: i) To determine the causes of the scheduled tribes in West Bengal's socioeconomic backwardness. ii) To look at the causes behind scheduled tribes' preference for isolation. The primary source of data used in this investigation is secondary data. Secondary data is used to discuss the following topics about the population of Scheduled Tribes: occupation, income, educational status, family size, religion, food habits, lifestyle, etc. The primary sources of secondary data are encyclopedias, newspapers, magazines, websites, journals, and other sources. In designated tribal territories, an increasing number of educational institutions have to be established, and attempts ought to be made to provide instruction in the native tongue.

Methodology:

This study is qualitative in nature. This study was done mainly with the help of primary data and supported by secondary data the data collected basically from Ministry of Tribal Affairs, Government ministry, Census 2011, National Portal of India. The information required for this study was gathered from a variety of sources, including periodicals, magazines, websites, and journals. Subsequently, the gathered information is examined and assessed in order to draw deductions and conclusions.

Significance of this study:

The main significance of the pseudo development and philosophical crises faced by Scheduled Tribe (ST) students in West Bengal lies in their profound impact on individual well-being, educational attainment, and social cohesion. Pseudo development and philosophical crises can significantly hinder ST students' educational attainment. These challenges may lead to lower academic performance, higher dropout rates, and decreased participation in higher education. The pseudo development experienced by ST students regarding their cultural identity and societal integration can have long-lasting effects on their sense of self-worth and belonging. The marginalization and exclusion of ST students due to pseudo development and philosophical crises can contribute to social fragmentation and inequity. The challenges faced by ST students can have intergenerational repercussions, as unresolved pseudo development and philosophical crises may be passed down to future generations. Addressing the pseudo development and philosophical crises of ST students is not only a matter of social justice but also crucial for the overall progress and prosperity of society.

Various reasons of pseudo development and philosophical crises of Scheduled Tribe (ST) students in West Bengal:

- **Education Disparities:** ST students often have limited access to quality education due to factors like inadequate infrastructure, lack of trained teachers, and geographical remoteness of tribal areas. This can result in lower educational attainment levels and a sense of frustration among ST students, leading to pseudo developmental.
- **Cultural Identity Crisis:** ST students may experience a conflict between their traditional cultural identity and the pressures to assimilate into mainstream society. This conflict can arise due to the erosion of traditional tribal values and practices in the face of modernization and globalization.
- **Economic Challenges:** Economic deprivation is prevalent among ST communities in West Bengal, which can exacerbate the challenges faced by ST students. Economic hardships, including poverty and lack of access to basic amenities, can hinder their educational prospects and contribute to feelings of hopelessness and despair.
- **Philosophical Crisis:** ST students may grapple with existential questions related to their place in society, the meaning of their existence, and the relevance of traditional cultural beliefs and practices in a rapidly changing world. This philosophical crisis can be triggered by experiences of discrimination, social exclusion, and a sense of disconnection from their cultural roots.
- **Lack of Role Models:** The absence of successful role models from ST communities in educational and professional spheres deprives ST students of aspirational figures to look up to. Without visible examples of achievement within their own community, ST students may struggle to envision fulfilling educational and career paths for themselves.
- **Language Barriers:** Many ST students in West Bengal come from communities where tribal languages or dialects are spoken at home. When they enter mainstream educational institutions where the medium of instruction is often a language, they are less familiar with, such as Bengali or English, they face significant language barriers. This impedes their ability to fully comprehend lessons, engage with teachers and classmates, and perform academically.
- **Cultural Dissonance:** ST students often experience a clash between the values, norms, and traditions of their tribal culture and those of the dominant mainstream culture. This cultural dissonance can create feelings of alienation and identity crises among ST students as they navigate between the expectations of their community and those of the wider society.
- **Socio-economic Disparities:** ST communities in West Bengal often face socio-economic disadvantages stemming from historical marginalization and discrimination. Economic hardships, lack of access to basic amenities, and limited opportunities for social mobility create additional barriers for ST students in pursuing education and fulfilling their potential.
- **Limited Access to Quality Education:** Many ST-dominated regions in West Bengal suffer from a dearth of quality educational infrastructure, including schools with adequate facilities, trained teachers, and educational resources. This lack of access to quality education exacerbates the educational challenges faced by ST students and hampers their academic progress.
- **Discrimination and Stigmatization:** ST students frequently encounter discrimination and stigmatization based on their tribal identity. This can manifest in various forms, such as biased treatment by teachers and peers, stereotypes perpetuated in educational materials, and institutionalized practices that marginalize ST students. Such discrimination undermines their confidence, sense of belonging, and motivation to succeed academically.

- Limited Awareness of Opportunities:** Many ST students and their families may have limited awareness of the educational and career opportunities available to them. Factors such as geographical isolation, lack of access to information, and low levels of education within the community contribute to this lack of awareness. As a result, ST students may not fully explore their potential or pursue paths that align with their interests and abilities.
- Inadequate Support Systems:** ST students often lack adequate support systems within educational institutions and communities to address their unique needs and challenges. This includes insufficient guidance counseling, mentorship programs, academic tutoring, and socio-emotional support networks. Without appropriate support, ST students may struggle to overcome obstacles and fulfill their educational aspirations.
- Psychological Impact of Marginalization:** The pervasive experience of marginalization and socio-economic disadvantage can have profound psychological effects on ST students. Persistent feelings of inferiority, hopelessness, and alienation may lead to internalized oppression, low self-esteem, and mental health issues such as anxiety and depression, further impeding their educational journey.
- Complex Intersectional Challenges:** ST students often face intersecting forms of marginalization and discrimination based on factors such as gender, caste, and socio-economic status. Intersectional identities amplify the challenges they encounter in educational settings, making it crucial to adopt an intersectional approach to understanding and addressing their pseudo development and philosophical crises.

A comprehensive table comparing general category and scheduled tribe category students across various parameters, with a focus on identifying ‘pseudo development’ of scheduled tribe category students:

Sl. No.	Parameter	General Category Students	Scheduled Tribe (ST)	Interpretation / Indicator of Pseudo Development
1	Total Population	72.7%	5.5%	Disparity in Proportional Representation: The ST population is significantly smaller, yet they might receive proportionally less focus in development programs.
2	Literacy Rate (Overall)	80.5%	57.7%	Educational Gap: A significant gap in literacy rates. Lower literacy rates for STs can point to inadequate educational infrastructure and support.
3	Male Literacy Rate	85.5%	67.8%	Gender and Caste Disparity: The gap between male literacy rates shows that gender disparities within ST groups may

				also exacerbate the issues of development.
4	Female Literacy Rate	75.7%	47.5%	Worse Conditions for ST Women: The stark difference in female literacy rates highlights the gendered nature of educational deprivation among STs.
5	School Enrollment (Age 6-14)	94.3%	88.5%	Access to Education: ST students are enrolling in school less frequently than General category students, suggesting barriers to access (e.g., distance, lack of schools in tribal areas).
6	Dropout Rate (Primary)	5.8%	12.1%	Retention Issues: The higher dropout rate for ST students signals systemic challenges, such as inadequate support systems, school quality, or socio-economic pressures.
7	Urban Population	27%	6%	Rural vs. Urban Divide: A low percentage of ST population in urban areas points to a lack of opportunities in cities, forcing many to remain in rural, underdeveloped regions.
8	Rural Population	73%	94%	Inaccessibility of Educational Resources: Higher proportion of STs in rural areas suggests their educational opportunities are constrained by the rural education infrastructure, which is often underfunded.
9	Higher Education Enrollment	24%	8%	Access to Higher Education: The disproportionately lower rate of ST enrollment in higher education signifies structural barriers such as affordability, availability of institutions, and socio-cultural challenges.

10	ST to Total Population in Higher Education	~0.5%	0.05%	Underrepresentation in Higher Education: A very small percentage of ST students in higher education compared to the total ST population indicates the underrepresentation and neglect of ST students in advanced education fields.
11	Scheduled Tribe Population in Government Jobs	4.2%	1.5%	Limited Access to Government Employment: Despite affirmative action policies, ST representation in government jobs remains disproportionately low, suggesting "pseudo development" in terms of employment opportunities.

Pseudo developmental produces philosophical crisis of scheduled tribe students in west Bengal:

- **Cultural Identity Clash:** Scheduled tribe students often face conflicts between their traditional cultural identity and the expectations of the mainstream society or educational system. This clash can lead to feelings of alienation, confusion, and a sense of disconnection from their cultural roots. As they navigate these conflicting identities, they may question their place in the world and grapple with existential questions about their identity and purpose.
- **Educational Disparities:** Pseudo development may arise from disparities in access to quality education, resources, and opportunities. Many scheduled tribe students in West Bengal may attend schools with inadequate facilities, poorly trained teachers, and limited educational materials. These disparities can hinder their academic progress and personal development, leading to feelings of frustration, inadequacy, and disillusionment with the education system.
- **Socio-Economic Challenges:** Socio-economic factors, such as poverty, unemployment, and lack of access to basic amenities, can create pseudo development for scheduled tribe students. Economic hardships may force them to prioritize immediate survival needs over long-term educational or career goals. These challenges can breed a sense of hopelessness and powerlessness, prompting philosophical questions about the fairness of society and the meaning of life.
- **Marginalization and Discrimination:** Scheduled tribe students often face marginalization and discrimination in various spheres of life, including education, employment, and social interactions. These experiences of exclusion and prejudice can generate feelings of anger, resentment, and disillusionment with society's values and institutions. As they grapple with these injustices, they may question the underlying principles of fairness, justice, and equality, leading to philosophical crises.

Philosophical crisis of Scheduled Tribe students:

Tribals are recognized for their unique culture and way of life, which gives them a unique identity in the country. Their way of life and culture are designed to blend in with the surroundings. Tribal people exhibit

distinct cultural behaviors that are shaped by the various environments in which they live. Thus, diverse cultures have arisen within the Indian cultural landscape, and these cultures continue to be shaped by ecological concerns, which also have a significant impact on the tribal economy. Their long-standing knowledge of the land, river, and forest is reflected in their feasts, celebrations, and rites. Their life cycle theory so aligns with the agricultural wheel based on natural phenomena throughout the year.

The natural environment and the social environment are the two main categories of environment. The foundation of the ecosystem has crumbled as a result of steady urbanization and environmental deterioration, especially in the forest regions. The social environment is impacted when the natural environment collapses. For the impoverished tribal people, this reduction has made it much harder for them to get basic services.

All things considered, development initiatives are implemented with little regard for the ecological, historical, and cultural complexity present in the tribal areas. The development techniques have destroyed the physical, cultural, and cognitive survival of the vast majority of the population of the nation. They are based on anthropocentric premises of mutilation of nature, customary institutions and values, individualism impositions, statist ideology, and reductionist world view. Developmental projects include the whole spectrum of resources taken away from people by the state, powerful individuals, private businesses, and multinational corporations; they also include the forced imposition of the institutions and values of the dominant societies on a national and international scale, which results in the displacement of people from their own culture, creativity, community, power, and knowledge systems.

Results of philosophical crisis of Scheduled Tribe students in West Bengal:

In West Bengal, the developmental conflicts experienced by scheduled tribe (ST) students can indeed lead to philosophical crises and contribute to an unbalanced social disposition within their communities. West Bengal, like many other regions, has its unique set of challenges and dynamics that impact ST students' development.

ST students in West Bengal may face obstacles such as limited access to quality education, inadequate infrastructure in tribal areas, cultural marginalization, and socio-economic disparities. These challenges can create tensions between their traditional cultural values and the pressures to assimilate into mainstream society, leading to identity crises and philosophical conflicts.

The unbalanced social disposition resulting from these conflicts may manifest in various ways within West Bengal's ST communities. It could include feelings of alienation, frustration, and a lack of agency among ST youth. Additionally, disparities in education and employment opportunities may further widen social inequalities and perpetuate cycles of poverty and marginalization. Efforts to address these issues in West Bengal should involve a multi-faceted approach that considers both the socio-economic and cultural dimensions of development. This may include:

- **Improving access to quality education:** Investing in schools and educational infrastructure in tribal areas, providing scholarships, and implementing culturally sensitive curriculum to accommodate the needs of ST students.
- **Empowering tribal communities:** Supporting initiatives that preserve and promote tribal cultures, languages, and traditions, while also providing avenues for socio-economic advancement and empowerment.
- **Enhancing social support systems:** Implementing programs that offer counseling, mentorship, and support services to ST students to help them navigate the challenges they face and build resilience.

- **Promoting inclusive policies:** Advocating for policies that address the specific needs and concerns of ST communities, including land rights, healthcare access, and representation in decision-making processes.

Philosophical crisis of scheduled tribe students in West Bengal has resulted in pseudo development at various levels of education. Although it seems that scheduled tribe students have developed but in fact real development has not happened at other levels including education.

Some analysis of pseudo development of scheduled tribe students in West Bengal:

Year	Scheduled Tribe	Total Population	Gap Between ST and TP
1961	8.53	28.3	19.77
1971	11.30	34.45	18.15
1981	16.35	43.57	19.88
1991	29.60	52.21	22.61
2001	47.10	64.84	18.28
2011	58.96	74.04	15.07

Table 1: Shows the Literacy Rates of Scheduled Tribes and Total Population in India (1961-2011)

The gap between the literacy rates of scheduled tribe and total population in India has increased from 1961 to 1991. But the gap between the literacy rates of scheduled tribe and total population has decreased slightly from 1991 to 2011. Yet the gap between the scheduled tribe’s literacy rate and total population’s literacy rate is remains wide even decades later.

Year	Literacy Rates of Scheduled Tribes	Overall Literacy Rates	Gap Between ST and Overall Literacy Rates
1961	7.00	34.46	27.46
1971	9.52	38.47	28.95
1981	11.62	48.65	37.03
1991	22.94	57.70	34.76
2001	43.40	69.64	26.24
2011	57.92	77.08	19.16

Table 2: Shows the Literacy Rates of Schedule Tribes and Overall, in West Bengal (1961-2011)

Literacy Rates in West Bengal, 1961-2011 of the Total population, Scheduled Caste population and Scheduled Tribe Population:

West Bengal's total population, scheduled caste population, and scheduled tribe population's literacy rates from 1961 to 2011 The overall population, SCs, and STs all had higher rates of literacy from 1961 to 2011, which is noteworthy. However, the rates of literacy for the Scheduled Caste and Scheduled Tribe populations are consistently lower than those of the West Bengal population as a whole. In 1961, West Bengal's overall literacy rate was 34.46 percent; among Scheduled Caste and Scheduled Tribe populations, it was 10.65 and 7.00 percent, respectively. As a result, it is claimed that in 1961, the literacy rates of Scheduled Caste and the general population in West Bengal were substantially higher for STs than for them.

The literacy rates of West Bengal's general population, Scheduled Caste population, and Scheduled Tribe population show the same pattern in the years that followed, including 1971, 1981, 1991, 2001, and 2011.

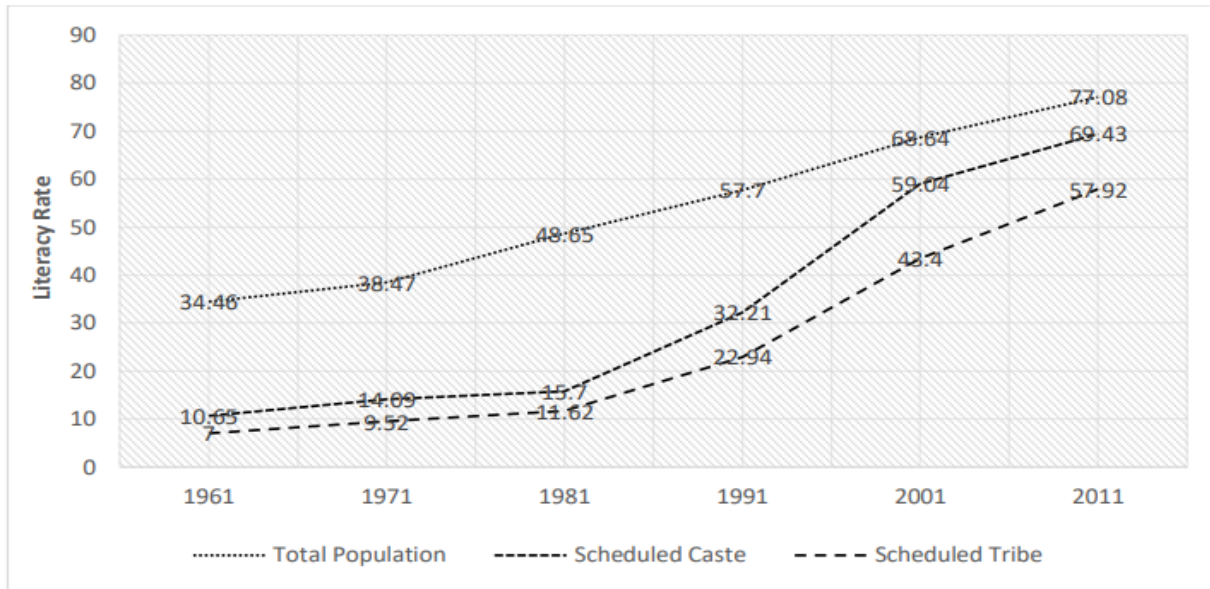


Figure: 1 (Collected from Internet)

Literacy rate of the total population, Scheduled Caste population and Scheduled Tribe population in West Bengal, 1961-2011:

Figure 1 displays the temporal trend of West Bengal's scheduled tribe, scheduled caste, and overall population's literacy rates from 1961 to 2011. It's clear that there was a significant difference between the West Bengal SC and ST population trend lines and the overall population's literae between 1961 and 1981. However, following that, between 1991 and 2011, the rates of literacy for all people, people in Scheduled Castes, and people in Scheduled Tribes all rose quickly, and the difference between the trend lines of these rates has significantly shrunk. From 1961 to 1981, there is a little gap in the population literacy rate trend line for Scheduled Caste and Scheduled Tribe. Nevertheless, the distance between them grew subsequently, from 1991 to 2011. But one thing is certain: between 1991 and 2011, the population's literacy rate improved significantly, as did the rates of those in Scheduled Castes and Scheduled Tribes. The West Bengal population's overall literacy rate trended upward between 1961 and 2011, according to the data. Furthermore, it is located at the top of the graph. As a result, from 1961 to 2011, the West Bengal population as a whole had a far higher literacy rate than the population belonging to Scheduled Caste and Scheduled Tribe. Upon examining the West Bengal Scheduled Caste population trend line, it is evident that while the population did grow between 1961 and 2011, the rate of rise was not as high as the population's overall rate. The West Bengal Scheduled Tribe population's literacy rate trend line is located lower on the graph than the population's overall and Scheduled Caste trends. As a result, the above chart shows that between 1961 and 2011, West Bengal's Scheduled Tribe population had a far lower literacy rate than both the general population and the Scheduled Caste community.

Comparison Out-Turn stat among different social groups for the year 2021-2022 in Higher Education:

Sl. No.	State/UT	All Categories	Scheduled Caste	Scheduled Tribe	Other Backward Classes
1	West Bengal	563911	91977	20527(3.64)	105120
2	All India	10738573	1400327	611976(5.6)	3747889

Source: AISHE 2021-22

Social Category-wise Out-Turn Around 18.64% of the passed-out students belongs to Other Backward Classes (OBC). 16.31% of the out-turn is from SC community and 3.64% of the out-turn is from ST community in West Bengal.

State-wise Enrolment for different Social Groups in higher education for the year 2021-2022:

Sl. No.	State/UT	All Categories	Scheduled Caste	Scheduled Tribe	Other Backward Classes
1	West Bengal	2722151	519245	95706	479998
2	All India	43268181	6622923	2710678	16336460

Social Category-wise enrolment in higher education Around 17,63% students belong to Other Backward Classes (OBC). 19.07% of the enrolment is from SC community and 3.51% of the enrolment is from ST community in West Bengal.

The total number of enrolments in higher education in West Bengal is 2722151, there are only 95706 scheduled tribe students, - which is 3.51% of the total number. This figure is much lower than West Bengal’s scheduled tribe reservation of 6%.

Developmental conflicts to pseudo development of scheduled tribe students compared to general category:

Philosophical Crisis: The developmental conflicts faced by Scheduled Tribe students are complex, involving a mixture of socio-economic, cultural, and psychological challenges. The concept of pseudo-development highlights how superficial measures of progress may mask deeper, unresolved issues. The philosophical crisis, at its core, involves the tension between cultural survival and integration, between individual success and community well-being, and between the dominant paradigm of development and the recognition of indigenous knowledge systems. Addressing these issues requires a nuanced, culturally sensitive approach that not only provides equal access to education but also respects and integrates the unique identity and needs of ST students.

Pseudo Development: As compared to pupils in the general category, scheduled tribe students have raised concerns recently over pseudo-development. Surface-level advancement that ignores fundamental structural inequality and fails to empower marginalized communities is referred to as pseudo-development. Pseudo-cephalic development in Indian context can be defined as the absorption or superficial comprehension of existing ideas without genuine participation or empowerment of scheduled tribe students.

Comparative Analysis: Comparing the scheduled tribe students with those from the general category can shed light on broader issues of educational access, cultural representation, and social justice. It can also

highlight the need for inclusive pedagogical approaches that recognize and address the diverse backgrounds and perspectives of students from different social groups.

Findings:

Social inequality and fragmentation may be exacerbated by the marginalization and exclusion of ST pupils as a result of pseudo development and philosophical crises. Because unresolved developmental conflicts and philosophical crises may be passed down to subsequent generations, the difficulties faced by ST students can have an impact across generations. Various reasons of developmental conflicts and philosophical crises of Scheduled Tribe (ST) students in West Bengal are education disparities, cultural identity crisis, lack of Role Models, language Barriers, cultural dissonance, socio-economic disparities etc. Disparities in access to opportunities, resources, and high-quality education can lead to developmental conflicts. Scheduled tribe students may have developmental difficulties as a result of socioeconomic circumstances such as unemployment, poverty, and limited access to necessities. The Scheduled Tribe population in West Bengal exhibited a significantly lower rate of literacy compared to both the overall population and the Scheduled Caste community.

Findings-1

Cultural Dislocation: ST students often face a significant conflict between their indigenous identity and the dominant culture. Education systems, particularly in urban and formal settings, often reflect values, norms, and practices that are foreign to their traditional ways of life. This cultural dissonance can lead to issues of self-identity, where ST students struggle to reconcile their indigenous heritage with the pressures to conform to mainstream norms.

Findings2

Psychological and Social Discomfort:

Many ST students come from rural, economically marginalized backgrounds, often lacking the resources and social capital available to their General Category peers. They might face stigmatization, discrimination, or even microaggressions, which can impact their self-esteem, motivation, and academic performance. The social hierarchy, even within educational settings, often places them at a disadvantage, leading to feelings of inferiority or alienation.

Findings-3

Educational Barriers: There is often a gap in the quality of education available to ST students, especially in rural areas. Inadequate infrastructure, poor teaching quality, and lack of access to resources create developmental setbacks for these students. Even when ST students do manage to enter formal education, they frequently lack the necessary academic skills or the guidance to navigate the system effectively.

Findings-4

Economic Disparities: ST communities, by and large, live in poverty or near-poverty conditions, which affects their access to quality education and other developmental opportunities. Economic pressures, such as the need to contribute to family income or deal with unstable living conditions, add another layer of conflict for these students as they pursue education.

Findings-5

Social Stigma and Marginalization: Institutionalized discrimination and stereotyping against ST students in education institutions often leads to a cycle of marginalization. While reservation policies exist

to address these inequities, they do not fully eliminate the prejudice or social exclusion that ST students experience, which may lead to a sense of invisibility and discouragement Pseudo-Development Among ST Students.

Findings-6

Superficial Inclusion: Pseudo-development refers to policies or initiatives that seem to uplift ST communities but do so in a way that only addresses surface-level issues, leaving deeper socio-economic and cultural issues unaddressed. For example, affirmative action policies like reservations might offer ST students an opportunity to enter higher education, but without comprehensive support systems (such as remedial classes, mentoring, or culturally relevant pedagogy), their success is limited.

Findings-7

False Measures of Progress: Pseudo-development is often indicated by metrics like increased enrollment in educational institutions or rising literacy rates, without considering the quality of education or long-term integration into the broader socio-economic system. ST students may find themselves with degrees but without the skills or networks required to succeed in a competitive job market, leading to frustration and disillusionment.

Findings-8

Cultural Assimilation vs. Cultural Preservation:

Policies aimed at integrating ST students into the mainstream educational system may inadvertently push for cultural assimilation. Rather than celebrating or preserving indigenous cultures, these policies often prioritize the adoption of mainstream knowledge and values, potentially leading to a loss of cultural identity. This can create an inner conflict for ST students, as they might feel torn between their traditional way of life and the expectation to adapt to a more "modern" lifestyle.

Conclusion:

Tribal people viewed nature as their mother God because their comprehension of it is grounded in their direct experiences with it. Since nature provides for their survival and means of subsistence, they have a complete understanding of the interdependent relationship between nature and humans. As a result, people regard trees, water, mountains, and other natural features as their gods. It is noteworthy that in the modern era, non-tribal people have come to appreciate the value of nature and have begun engaging in environmental ethics discourse. It makes an effort to highlight the qualitative differences between Indian philosophy's views on nature and those of contemporary Western philosophers, as well as the tribal ideas on nature.

Philosophical Crisis in Developmental Context:

1. Existential Conflict: The philosophical crisis that ST students face is an existential one. On one hand, they are part of a marginalized community with a history of exploitation and disenfranchisement; on the other hand, they are pushed to conform to a system that doesn't fully recognize their distinct identity or needs. This duality leads to a sense of disillusionment where progress feels hollow or incomplete. The tension between personal identity, cultural heritage, and external expectations often leads to confusion about one's place in society.

2. The Dialectic of Tradition and Modernity: A key philosophical issue for ST students is navigating the tension between traditional, often community-centered ways of life, and the individualistic, often alienating nature of mainstream educational and societal systems. This dialectic can lead to feelings of alienation, as the ST student may neither fully belong to their traditional culture nor fully fit into the

modern, urbanized world. The struggle to reconcile these two worlds often leads to a deep philosophical questioning of what it means to be both a member of an indigenous community and a citizen of a modern state.

3. Critical Pedagogy and Relevance: From a philosophical standpoint, there is a need for a critical pedagogy that recognizes the unique experiences, histories, and worldviews of ST students. A "one-size-fits-all" educational model that privileges mainstream knowledge can be seen as epistemologically violent. A truly inclusive education system must challenge not just the content being taught but also the ways in which knowledge is produced and transmitted. For ST students, the crisis lies in the absence of a curriculum that values their indigenous knowledge systems, often making them feel that their lived experiences and ways of knowing are less valuable.

4. Human Flourishing and Development: The philosophy of human development in the context of ST students raises important questions about what it means to flourish. Is development about adopting the values and lifestyles of the majority, or is it about empowering individuals and communities to define their own paths to success and well-being? The crisis here is that the dominant narrative of development often fails to recognize that for many ST students, flourishing involves maintaining cultural continuity and social equity, not merely economic or educational success.

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