CHAPTER 2

HEALTH AND EDUCATIONAL POLICIES FOR THE DEVELOPMENT OF TRIBAL WOMEN IN ORISSA
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The development of a nation requires maximum utilization of human resources without any discrimination on the basis of caste, creed, religion, or sex. But the bitter reality is that women who constitute about half of the population of the world have been discriminated socially, psychologically, economically and politically against their male counterparts. How can any nation make a claim of development if fifty per cent of its population is lagging behind in every sphere of life. Abraham Lincoln believed that "No nation can move forward if its half free and half slave."1

To achieve the goal of national development, India, like other nations, is also trying for the progress of both the segments of society. But the irony of fate is that half a century of planned developments haven’t brought about significant changes in the status of women. They are still denied opportunities equal to men in every field of life. They aren’t considered an equal partner in the process of development. There is a gender disparity in respect of education, health, employment, nutrition and decision-making power. No doubt, independent India has made various efforts to bring women into the mainstream of national development by enhancing their social, economic, legal and political status. But in spite of the Constitutional and legal safe

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guards to protect tribal women against social discrimination, violence, and atrocities, much needs to be achieved in this context. And still there is a large gap between theory and practice.

The UN decade (1975-85) for women has created much awareness among women all over the world about their rights, inspired by this, the Government of India had set up a separate department of Women and Child Development under the Ministry of Human Resource and Development to look after their issues. Since then, women issues started attracting the attention not only of women’s organizations and social thinkers but also of planners and policy makers. The impact of all these efforts along with the developmental plans and programmes over a period of fifty years have shown definite improvement in the position of women but the spread of development is still very slow and not up to the mark.

There have been studies on the status of women relating to their socio-cultural problems, their economic rights, their access to health, education, employment etc. But these issues haven’t been properly focused in relation to the tribal women. There are only a few studies on the status of tribal women in India. In this regard, the study of tribal women becomes important because the problems of tribal women differ from a particular area to another area owing to their geographical location, historical background and the process of social change. For this, there is a need for proper understanding to their problems specific to time and place to that relevant development programmes can be made and implemented effectively. There is a greater need for
understanding a region-specific study to the status and role of tribal women which alone can throw up data that will make planning for their welfare more meaningful and effective.

Next of Africa, India has the largest tribal concentration in the world. According to 2001 census, 8.01 per cent of the total population in India consists of tribals. The total tribal population in the state of Orissa was 70.32 lakhs which worked out to be 22.16 per cent of the total population according to 2001 census. There are as many as 62 communities, which have been recognized as Scheduled Tribes in Orissa under Article 342 of the Constitution. The growth in the tribal population is lower than that of others is evident from the fact that the percentage of tribals to the total population which was 22.39 per cent according to 1981 census in the state government reduced to 22.16 per cent in 1991. The females (33.45 lakhs) outnumber the males (33.25 lakhs) and except a small portion of their population, which resides in urban areas (3.62 lakhjs), they still live in the rural areas and in relative isolation.

Educational development of tribals has emerged as a hardcore area in the realization of Education for All. It poses an even greater challenges to policy makers, planners and practitioners with the recent visible shift of emphasis from concern about access in education to equity plus quality realization and Revised Policy Formulations (RPF) of 1992.

The progress of tribal students in general and girls in particular continue to develop at a slow pace despite constitutional safeguards,
provisions and concerted governmental efforts. Viewing tribals as a single homogenous group, coupled with total neglect of any kind of a general perspective, is largely accountable for the failure of programmes and intervention strategy since independence. The problem is further compounded due to faulty top down planning, wrong priorities and neglect of inter ethnic variables. This had led to a widening of the already existing inter-group and interregional disparities and inequalities so clearly apparent in the entire educational system.

The near total failure of programmes has left tribal girls at the lowest rung in the educational ladder of progress. They continue to trail behind their male counterparts at all stages in education, and is reflected in their lower literacy and enrolment rates. Those who do enter the formal school very rarely, complete their education generally either dropping out during or after primary education. This is clearly reflected in the lower literacy and enrolment rates as also higher drop out rates.

The 1991 tribal female literacy rates was only 14.50 per cent as compared to 32.50 per cent of their male counterparts and 32.29 per cent the national average for female. The rural tribal female literacy rate was lower still at 12.74 per cent than the literacy of the rural general female population (31 per cent). Wide variations also exist between various tribal groups within and across states.

According to the Fifth All India Educational Survey (1986) the Gross Enrolment Ratio (GER) of scheduled tribes girls is 67.96 at the primary level
in contrast to 111.05 for ST boys and 77.5 for girls in general and 104.88 for boys in general. Drop-out rates at the elementary stage present an even more dismal picture being 81.40 per cent for ST girls as compared to 76.21 per cent for ST boys and 68.6 per cent girls from other communities, as against 50.38 per cent for boys from all communities. This trend continued to prevail at all levels of schooling. At the secondary level it is as high as 87 per cent with 90 per cent for girls. Consequently, only 0.6 per cent tribals manage to reach institutions of higher education, which is a matter of grave concern. This is indeed a dismal scenario.

Clearly the system seems to have failed in its primary objectives to get “all” children into school and keep them there. The above indicators highlight the need for looking at the ‘specifics’ rather than generality of the problem for various tribal groups. This has been categorically emphasized in the National Policy on Education (NPL, 1986) which calls for an area specific micro-planning as majority of the tribal programmes were based on a macro perspective on tribal women. Modern education and its delivery system needs to be geared to the ‘felt demands’ needs of tribal societies which are in a state of constant flux. It is imperative to adopt an area-community-gender focused approach for purpose of realistic and effective educational planning and implementation. There is a dearth of such micro-level and field based researches (Buch, 1974, 1979, 1986) more so with particular reference to nomadic tribes who have been grossly neglected due to their smaller numbers, 

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2 Dr. Tara Datt, Tribal Development in India (Orissa), Gyan Publishing House, New Deli, 2001, pp.58-61.
migratory life style and varying classification from state to state. This is particularly necessary in the area of women’s education as the state and issues in women’s education can’t be adequately understood unless placed in gender, class and caste contexts (Desai).

It is unfortunate that education policies, plans and priorities are made and unmade by the prevalent social structure. There has been stiff resistance from old and the new vested interests to the ambitious programmes of literacy and education for ‘disadvantaged groups’, which comprise people who are deprived of resources and privileges. This term is used to describe children, women and disabled persons in policy propositions on the Human Rights Charter and the Rights of Specific Groups.

Orissa occupies a unique position in the tribal map of India and has the second largest tribal population among the states of India. In terms of their absolute numbers, the largest tribal population of found in Madhya Pradesh (915, 399, p.34) followed by Orissa (7,032,214) and Bihar (6,016,914). There are sixty two types of tribal communities and they constitute almost 23 per cent of the total population of the state. The tribes of Orissa aren’t of one uniform compact mass and they present a wide linguistic, ethnic and cultural variety being in various stages of development – economically, educationally and culturally. Because of these striking differences in their levels of development and in view of the vast diversity of the socio-economic situation in different tribal areas, what holds good in one case need not necessary suit
in other cases and therefore any single approach for health and educational development is not only unsuitable but also unthinkable.3

Unfortunately the primitive tribes of Orissa have relatively little or no access to even the most elementary form of healthcare and education. Tragically enough, they are the very people who are in utmost need of health care because they are the most vulnerable to disease and have high degree of morbidity and malnutrition. And it is the tribal women who are at the lowest rung of all kinds of development activities including education and health.4

As education and health are the most important indicators of human resource development. This chapter analyses their health and educational policies which are complemented too the tribal women in Orissa.

Tribal women have had peculiar social status in their society as compared to their non-tribal counterparts. This is reflected by the fact that in almost all tribal societies, there is prevalence of bride price as constructed to dowry in non-tribal society. The tribal women enjoy a higher status in matrilineal societies than the other societies. Most of the tribal organizations and clearly defined areas of work among the males and the females. Although the work domain assigned to work is important in terms of the sustenance of the family, they are relatively to win the hierarchy of work domains.

Tribal women in Indian society have been continuing positively towards economic pursuits by participating equally, if not more along with men folk in economic activities of earning livelihood. They participate in all

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3 Ibid.
agricultural operations (except plaguing), they work in all sectors in
indigenous cottage industries, tribal arts and production of artifacts. In other
words, they share major responsibilities in the production process. The
division of work is heavily loaded against the tribal women because in
addition to an equal share in the economic production process she has to take
the sole responsibility of household chores, which by itself is a stupendous
task.

The tribal traditions have been singularly devoid of literacy skill,
though the same isn’t true in case of education. The result is that in the
modern age when literacy has been recognized as an important tool of
empowerment, the tribal society has been greatly disadvantaged and the tribal
women, abysmally disadvantaged. The tribal women is enormously
handicapped in Indian society, as all women are, in matters of education, and
of economic independence. Again, she comes from a tribal society, which is
already a disadvantaged section, she is doubly handicapped.

In order to get a clear perspective one can have a look at the literacy
figures. At the all India level the literacy percentage among women, according
to 1991 census, is 39.12 per cent while among the tribal women it is only 18.2
per cent. As against the total male literacy 63.86, the total female literacy by
itself is very low, i.e. 39.42 per cent and among the tribal women, it is further
shamefully low as 18.2 per cent.

The factors that are responsible for such a low educational level among
the tribal women in general are true for the entire tribal society. As mentioned
earlier, the division of labour has been unfavourable to the tribal women. Traditional education among the tribes does not discriminate among boys and girls but unfortunately the literacy skills were never a part of the programme in these centers of traditional education.

Traditional Institutions of Education in Tribal Societies

During the last fifty years or so, the traditional, institutions of education (taken in a macro-sense) have fast been losing ground and now are almost defunct in many tribal societies, whereas these institutions provided training to both boys and girls, whether together or separately, for their roles in adult life, they didn’t provide any kind of literacy skill as it was alien to their cultural traditions. One could go into the causes and analyse these factors responsible for lack of literacy tradition but that could require more time and space and warrants a specific strategy. However, if the function of the education is perceived to be that of preparing the learners to effectively play their roles as socially useful and productive citizens, then these institutions served that education purpose rather splendidly. It is, however, unfortunate that the protagonists of modern education failed to appreciate their functional educative role and debunked them with the result these institutions withered away. If the literacy skills including other educational objectives would have been interwoven, the development level of the tribal societies in general and tribal women in particular wouldn’t have been as poor as it is today.
Status of Tribal Women

The status of tribal women in the modern world is very peculiar, whereas they have relatively higher social status when compared to the women in rural areas, yet they are the most economically deprived. The division of labour is tilting heavily to their disadvantage. The question of their empowerment is wrought with problems which have some areas that are common to women in general while some are specific to them and that too, in matriarchal matrilineal societies have different dimensions.

The tribal women have greater share of work for sustenance of life, though their work is barely invisible. This statistical invisibility is caused by under numeration, inadequate amount of unpaid family labour, home based production and household work, poor conceptualization of women’s work styles., mistaken perception of women’s roles. The Adult Education Programme in tribal areas, as is known to everyone men’s roles by the respondents and the interviewers, who are usually male tend to underplay information on women. (Usha Nayar, 1993: 59).

Education Among Tribal Women

Having seen that the status of tribal women in their own society is at a higher pedestal as compared to their non-tribal counterparts, it is necessary that education be made available to them for rapid progress. This aspect of female education was taken up by the missionaries. They have been imparting education to the women folk but mostly they have converted tribals as their pupils. Naturally the unconverted are deprived of this facility. The social
problems due to lack of education among tribal girls have peculiar dimensions as pointed out by this author (Ambasht: 1970, 94) leading to proselytisation.

The Adult Education Programme in tribal areas, as is known to everyone concerned with education, needs special impetus. The content, methods and materials for tribal women under this programme has to be relevant in terms of (a) their spoken language (b) their cultural needs (work specific, culture specific, etc.). What is happening under this programmes is that materials are written and produced in a centralized manner with little or perfunctory regard to the local requirements/needs.

What is required perhaps is that the educated tribals from the community are involved in writing the materials drawing upon the rich folk and cultural materials. Language and script are two important components of the policy. Whereas it is desirable to have the regional script, the language must necessarily be used which is spoken and understood by the tribal learners in this particular case.

The nature of adult education programme in tribal areas has made some change in its approach but it hasn’t made significant change in its character, since Elwin observed the following about social education (The forerunner of adult education programme). Although some effort has been made to relate it to the prevailing social and cultural practices, this has been of poor standard.5 The general emphasis on social education, activities in the multipurpose blocks has simply ranged from folk dances to youth activities

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and literary classes to the opening of libraries and reading rooms. It was at least hoped that social education would be the forerunner of other programmes which would be closely related to the tribal culture in all its aspects (Elwin: 1960, p.98).

The total literacy campaigns are preached to be voluntary work but are in essence imposed by bureaucracy and its impact is likely to be marginal and temporary because voluntarism is basically an innate attribute and cannot be found in that great abundance as is being envisaged under the TLC. The District Collector being the top bureaucrat in the district has that magic wand in his hand by virtue of his position that all the district administration is at pains to report that his wishes/commands has been got done. Although one can find few really good district collectors who takes pains to get down to the grassroots but they are exceptions rather than the rule.

Literacy among tribal women has been lagging behind all other sections-urban males, urban females, rural males, rural females, SC males (urban and rural), SC females (rural and urban) and tribal males. It is at the lowest rung. The educational programmes needs to be sustained perpetually and therefore, peoples participation has rightly been identified as a crucial need. But tribal women's participation in both designing of the programme and its approach as well as its execution is highly important. Tribal women participation in these activities have been almost negligible. Their participation is as 'beneficiaries' is needed.6 The need is that they should be

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6 Ibid.
involved in the planning process of the programme because it is true that they are illiterate, yet they are educated because they are playing their roles in the tribal society effectively and are making decisions in their lives. Unless bold steps in this regard are taken, there is less likelihood of taking any quantum jump in the direction of improving the status of tribal women.

Educational Policies For Tribal Women

The constitution of India puts an obligation on the state to provide free and compulsory education to all children up to the age of fourteen years. They literacy rate in Orissa in 1951 was 15.8 per cent against the all India average of 18.3 per cent which increased to 49.1 per cent in 1991 against the all India average of 52.1 per cent, which the male literacy rate of 63.1 per cent in the state in 1991 was nearer to the national average of 64.1 per cent, the female literacy stood at 34.5 per cent in 1991 which was significantly lower than the national average of 39.3 per cent. The literacy rate of SC and ST population were also very low at 36.8 per cent and 23.3 per cent and it is distressingly low among tribal women (14.7 per cent respectively as per the 1991 census.

Children who constitute 10.83 per cent of the states total population, are being motivated towards primary education under the early childhood care and education programme (ECCEP) with the aim of Universalisation of Elementary Education by the year 2000. Integrated Child Development Programme /schemes/projects and agencies like State Council of Child Welfare and State Social Welfare Advisory Board are administering the pre-primary stage education through Anganwadis, Balwais and Crech Centres.
Primary and Upper Primary Education

The goal of Universalisation of Elementary Education (UEE) covers three aspects of elementary education, i.e. (i) Universal access and enrolment, (ii) Universal retention of children upto 14 years of age and (iii) Substantial improvement in the quality of education to enable all children to achieve essential levels of learning. Universalisation of primary education has been included as a component of the basis minimum services programme under which certain thrust areas of development has been identified by Government of India for priority implementation.

Various projects with UNICEF assistance like Early Childhood Care and Education Area Intensive Education Project, Integrated Projects for the Disabled, Development activity in Community Education, which are being operated in specific areas of the state are contributing to the achievement of the goal of Universalisation of Elementary Education. With a view to increasing retention of children in primary schools, the government has introduced a Mid-Day Meal Programme from July 1995.

The District Primary Education Programme, a centrally sponsored scheme with a fund sharing pattern of 85.15 between the center and the state, was launched in the state from the year 1996-97. The DPEP is being implemented in the state through Orissa Primary Education Programme Authority (OPEPA), which formulates District Plans and implements them for tribal women by adopting measures to secure convergence of primary
education with related services like ICDS, Early Childhood Care and Education Programme and School Health Care.

Non-formal Education

Non-formal Education, a centrally sponsored scheme is in operation in the state to supplement the formal stream of primary and upper primary education. The objective of the scheme is to impart minimum levels of learning to create awareness among children, (specially girl children and children of backward areas) and to enable them to join the mainstream of education.

For better administration and effective implementation of development programmes, scheduled areas have been demarcated by taking into consideration the concentration of tribal population in different parts of the state.

Tribal Sub-Plan for Development

The first Five Year Plan emphasized additional financial resources through community development approach to address the problem of the tribal people rather than that of evolving a clear-cut tribal development strategy and towards the end of the plan (1954), 43 special Multipurpose Tribal Development of Projects (MTPPS) were created. These MTPPS couldn’t serve the interests of the tribal people since the number of schemes were numerous. This approach continued during Second Five Year Plan also. During the third Five Year Plan, another strategy for tribal development was

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evolved by converting those community development blocks where the concentration of tribal population was 66 per cent and above into Tribal Development Blocks (TDBs). By the end of Fourth Five Year Plan, the number of TDBs in the country rose to 504 but this strategy too was considered to be a failure as it failed to address the cause of more than 60 per cent of the tribal populations of the country living in blocks outside the TDBs.

The Tribal Sub-Plan strategy was evolved by an expert committee set up by the Ministry of Education and Social Welfare in 1972 under the chairmanship of Prof. SC, Dube for rapid socio-economic development of tribal people. The strategy was adopted for the first time in Fifth Five Year Plan and is continuing since then. The salient features of the TSP strategy are:

(i) The TSP was a plan within the ambit of a state or a UT plan meant for welfare and development of tribals. Such a plan is a part of over all plan of a state or UT, and therefore, called sub-plan. The benefits percolated to the tribals and tribal areas of a state or a UT from TSP are in addition to what percolates from the overall plan of a state/UT. (ii) The TSP strategy is in operation in 21 states and 2 UTs. In the states like Arunachal Pradesh Meghalaya, Mizoram and Nagaland, the TSP concept is non-applicable since in these states tribals represent more than 80 per cent of the population. (iii) The Sub-Plans (a) identify the resources for TSP areas, (b) prepare a broad policy framework for the development and (c) define a suitable administrative strategy for its implementation (iv) the most significant aspect of this strategy is to ensure flow of funds for TSP areas at least in equal proportion of
scheduled tribes population of each of the state and UT, (v) the schemes/programmes and projects under TSP are implemented through Integrated Tribal Development Projects (ITDPs) which were set-up in blocks or groups of blocks where ST population is more than 50 per cent of the total population. The coverage of tribal areas was further extended in the Sixth Five Year Plan by inclusion of pockets/villages having a minimum of 10,000 tribal population of which at least 50 per cent are scheduled tribes on Modified Area Development Approach (MADA) under TSP.

Further, in order to ensure cent percent coverage of tribals under the TSP approach, in the year 1986-87 it was decided to include dispersed tribals under the approach while identifying their clusters, each with a total population of 5000 with 50 per cent or more tribal concentration. The 75 identified PTGs living in isolated villages or hamlets were also included in TSP. At present there are 194 ITDPs, 254 MADA and 82 clusters.

The twin objectives of TSP approaches are:

(i) over all socio-economic development of tribals and to raise them above poverty level.
(ii) Protection of tribals from various forms of exploitation.

The TSP strategy is in operation in 23 states and UTs having sizeable population of tribals present is almost total. The scheme of special central assistance (SCA) to Tribal Sub-Plan was introduced during Sixth Five Year Plan. Under the scheme assistances given to state government as an additive to state TSP, the SCA forms part of TSP strategy towards the larger goal of
enhancing pace of socio-economic development in most backward tribal areas.

The objective of the scheme of Grant of SCA to TSP is two fold:

(i) Socio-economic development and
(ii) protections of tribals from exploitation.

Coverage

It covers 23 tribal sub-plan states and union territories including North-Eastern states of Assam, Manipur and Tripura. However, the main focus of the scheme is on the development of following.

(i) ITDP areas (194 Nos.) which have 50 per cent or more of ST population.
(ii) MADA pockets (259 Nos) which have 50 per cent of more of ST population of a total population of 10,000.
(iii) Clusters (82 Nos.) which have more than 50 per cent of ST population out of a total population of 5000.
(iv) Primitive tribe groups,
(v) Displaced Tribal population outside the above categories

The SCA is primarily meant for income generating family oriented schemes and infrastructure incidentals (not exceeding 30 per cent of the total outlay) required thereto major schemes/projects of infrastructure development are covered under state plan/TSP. Only the areas where benefit from such plans doesn’t reach, the projects under SCA are taken for their development.

- only the tribal people below poverty line are supported with SCA.
- The family oriented income generating schemes supported through the SCA are mainly from the sectors of agriculture,
horticulture, animal husbandry, forestry, co-operatives, fisheries, village and small scale industries.

**Development of Tribal Women Through Five Year Plans**

Development of tribal women during the First Plan Period was mainly welfare oriented. The central social welfare board was established by the Government of India in 1953 which undertook nationwide welfare measure for the development of women and children. During the second plan period, women were organized into Mahila Mandals in rural and tribal areas for facilitating convergence of health, nutrition and education. Third and Fourth Plans accorded high priority to women’s education, immunization of pre-school children and supplementary diet for children and mothers. In the sixth plan, a multi-disciplinary approach was adopted with thrust on health, education and development. In the eight plan a shift was made from development to empowerment of women and a number of measures were taken for their social and economic emancipation.

Establishment of National Commission for women at the center or state commission for women at the state level, and launching of Mahila Samridhi Yojana (MSY) for sensitizing women at the grass root level in the rural areas. The state commission for women makes in-depth studies on the economic, education and health situation of the women in the state with particular emphasis on tribal districts and areas which are underdeveloped with respect to women’s literacy, mortality and economic development.

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8 Dr. Tara Datt, Tribal Development in India (Orissa), Gyan Publishing House, New Delhi, 2001, pp. 26-29.
Mahila Mandal Samits

Women are organized into Mahila Mandals or Samits for welfare of rural and tribal women in the field of nutrition, health, adult education and prohibition of any corrupt practices.

Condensed Course of Education for Adult Tribal Women

The scheme of condensed course of education for adult tribal women was started by the state social welfare board with the objective of extending education and training to the needy widows and destitute, deserted and economically backward women so as to enable them to acquire eligibility for suitable employment.

Centrally Sponsored Schemes for Development of Tribes

The promotion of education and growth of literacy among tribals has drawn focused attention of the Ministry of Tribal Affairs. Realising the fact that no meaningful development of the underprivileged tribal people can take place without enhancing the literacy and promotion of their educational standards, the ministry has been implementing several central sector/centrally sponsored schemes as mentioned below:

(i) Schemes of educational complex in two literacy pockets for development of women’s literacy.

(ii) Scheme for establishment of Ashram schools in Tribal Sub-Plan areas.

(iii) Schemes for establishment of Boys hostel for scheduled tribes.

(iv) Schemes for construction of girls hostel for scheduled tribes.

(v) Scheme for Vocational Training in Tribal Areas.

(vi) Scheme for development of primitive groups (PTG).
Schemes of Educational complex in Low Literary Pockets for Development of Women Literacy

The scheme was introduced in 134 districts having below 10 per cent literacy rate among St females. It is implemented through:

(i) Non-governmental organizations
(ii) Institutions set up by government as autonomous bodies and,
(iii) Registered co-operated societies

The primary objective of the scheme is promotion of education among tribal girls in the identified low literacy districts of the country. The secondary objective of the scheme is to improve the socio-economic status of the poor and illiterate tribal population. The schemes covers 134 districts having ST female literacy below 10 per cent (as per 1991 census) spread over 14 states namely, Andhra Pradesh, Bihar, Chattishgarh, Gujarat, Jharkhand, Madhaya Pradesh, Orissa, Rajasthan, Tamilnadu, Uttar Pradesh, Uttaranchal and West Bengal.

The programme is implemented as central sector scheme and the ministry provides 100 per cent funding. The educational complex are established in rural areas of notified districts and have classes I to V with provision for upgradation upto class XII standard provided they have sufficient accommodation for class rooms, hostels and for sport facilities.9 The educational complexes impart not only formal education to tribal girls but also train the students in agriculture, animal husbandry and many vocations and crafts to make them skilled for having a better life.

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This centrally sponsored scheme on cost sharing basis between center and states in the ratio of 50-50. In the case of union territories, the ministry provides entire fund under the scheme. The scheme provides fund for construction of schools buildings from the primary standard to the senior secondary stage of education. It also allows upgradation of existing primary level Ashram schools. Under the scheme, besides the school buildings, the construction of the hostels for students and staff quarter are also undertaken.

The state government provides the land for the Ashram schools free of cost. In the scheme, grant is also provide for other non-recurring items of expenditure, like purchase of furniture, equipments sets of books for school and hostel literary etc. The location of new schools and admission policy is to decided as to give priority to ST girls and children of PTGs, migrant STs, labour and nomadic tribes.

Schemes for Construction of Girl’s Hostel

The scheme of girls hostel was started in 1989-90 during the Third Plan period and is continuing objective of the scheme is to promote tribal literacy among tribal women by providing hostel accommodation to such tribal girl’s student who are not in a position to continue their education because of their poor economic condition. The scheme covers entire tribal population throughout the country. It is not an area specific scheme. The scheme provides extension of existing hostel buildings and construction of new girl’s hostel for middle, secondary, college, university stage of education.
The hostel buildings may be constructed at any place within or outside the Tribal Sub-Plan area but it is to be provided to tribal girls students only.

**Scheme of Construction of Boy’s Hostel**

The scheme for construction of hostels for scheduled tribe boys was launched in 1989-90 and since then it is continuing. The objective of the scheme is to ensure adequate enrolment of ST boys in educational institutions particularly at school level who find it difficult to pursue their education from their own resources in schools located far from their villages and or tribal hamlets.

**Educational Development**

Like all other sectors of socio-economic life, educationally the tribal people are at different levels of development but, on the whole, formal education has made very little impact on tribal groups. In the light of past efforts is isn’t shocking because prior to 1950, the government of India had no direct programme for the education of the tribals. With the adoption of the constitution, the promotion of education of scheduled tribes has become a special responsibility of the central as well as the state governments.

The growth of formal education among the tribal populations of the country is not very encouraging. The literacy rate among the tribal women is much lower than the male literacy. So the spread of education among the tribals is not very encouraging barring a few tribes of north-eastern region like the Khasi, the garo, etc. who tremendously benefited from the vast networks of Christian missionary institutions.
Since education is probably the most effective instrument for ensuring equality of opportunity, the tribal people are lagging far behind their more fortunate fellow countrymen due to lack of education. Certain factors are responsible for this state of affairs.

Social Factors

More allocation of funds and opening of schools do not go far in providing education to the tribal people, social factors play very important role in this respect. Formal education hasn’t been necessary for the members of tribal societies to discharge their social obligations. They should be made prepared to accept education and it should be presented to them in such a way as to cut the barriers of superstition and prejudice.

Insolvent

Barring the tribal communities of north eastern region, it is still a wide spread feeling among the tribals that education makes their boys defiant and alienates them from rest of their society, while the girls go astray, some tribal groups vehemently oppose the spread of education in their mist.

Economic Factors

Some economic factor, too, are responsible for lack of interest shown by the tribal people in getting education. Since most of the tribal people are living in abject poverty under subsistence economy, it is not easy for most of them to send t heir children to schools thus losing two healthy hands in their struggle for survival.
Lack of Interest in Formal Education

In many states tribal children are taught the same books which form the curriculum of non-tribal children of the urban and rural areas of the forest of the state. Obviously, the content of such books rarely appeals the tribal backgrounds stories of scientific and technological progress, founders of modern India, history and geography of the country, etc. of course form necessary part of any curriculum but the situation demands that their education should start with the teaching of demography, history and ecology of their own region, their neighbourhood and the state. National consciousness should not be imposed from above or outside, but they should be made aware of it in a systematic manner.

This is a well-known fact that education in India has spread in a haphazard way without taking care of future needs. Tribal education also couldn’t escape this anomaly and became instant failure due to apathy, indifference and lack of interest of the tribal people in formal education.

Suitable Teachers

Lack of suitable teachers is one of the major reasons for the slow growth of education in tribal areas. Most of the teachers employed for imparting education to the tribal children show little appreciation of the tribal way of life and value system. They approach the tribal people with a sense of superiority and treat them as ‘savage’ and ‘uncivilised’ and hence fail to establish proper rapport with their students.

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10 Nadeem Hasnain, Tribal India, Palaka Prakashan, Delhi, 1994, pp.200-206.
Lack of Facilities

One of the major problems in tribal education is that of language. Most of the tribal languages and dialects are in the most rudimentary stage and there is hardly any written literature. Hence, the problem of the medium of instruction has been a great irritant. Most of the states impart education to tribal and non-tribal children alike through the medium of the regional language, thus making education uninteresting to many of the tribal people. It also hurts tribal sentiments for his own language. Hence, some way out has to be found to make education meaningful and productive for the tribal people.

Another factor related with the problem is the number of teachers. Most primary schools in tribal areas are 'single teacher-managed whose presence in the schools is more an exception than a duty. Overburdening may be one of the possible factors for this state of affairs.

Stagnation and Wastage

To many observers of the situation, the problem of education in tribal areas is the problem of wastage. It is not that wastage and stagnation are peculiar to tribal communities alone but the extent of wastage is much larger in their case. The problem of absenteeism is a serious one in tribal areas. The real problem is to create such socio-economic conditions as could be conducive to the students developing sufficient interest in their studies.

ibid., p.208.
Health Policies for the Development of Tribal Women

The constitution of India provides that health is a state responsibility. India is a signatory to the Alma-Ata declaration of 1978, and the national health policy adopted in 1982, clearly states that India's commitment to the goal of health for all by the year 2000, through the primary healthcare approach. Health development recognized as an essential and integral part of national socio-economic development and every effort is being made to see that health and health related activities are systematically planned and coordinated at all levels.

State Health Programmes/Projects

As per national health policy a number of centrally plan schemes and centrally sponsored schemes are being executed in the state with 100 per cent central assistance.

Integrated Child Development Schemes

This scheme is being implemented in the state through 279 ICDS projects in 261 blocks. The scheme offers a package of health care services covering supplementary nutrition, immunization, pre-school education, health check-up, referral services and health education to children within the age group of 0 to 6 years.

The Orissa State Council of Child Welfare is implementing the scheme "care and protection of street children" since 1990-91 in order to provide integrated community based non-institutional basic services for the development of street children.
The Scheme is Being Implemented Through NGO

The scheme “Balwadis and Creches” is being implemented in non-ICDS block and urban areas of the state where children within the age group of 0-6 years are looked after by NGO’s who provide nutritional food, health care and education to these children. Maintenance of grants are being given to the concerned NGOs.

Development of Women and Children in Rural Areas (DWCRA)

DWCRA is a sub-scheme of IRDP introduced in 1983-84. The primary objective of the scheme is to provide opportunities to the women members of rural and tribal families below poverty line to secure for themselves gainful self-employment, improve their economic status and thereby to promote their empowerment.\(^{12}\)

It has been realized that if any programme has to be successful in tribal areas it requires awareness campaign and education. There is an urgent need to take cognizance of the needs and interest of tribal women while formulating schemes for their development.

The normal health of the tribal people cannot be said very bad but their condition often becomes chronic after repeated infections. Besides the fundamental question that arises in this context in that how much of the modern amenities in public health is percolating down to the tribal strata of Indian society. The tribals suffer from many chronic diseases but the most prevalent taking heavy toll of them are water-borne. This is mainly due to the

very poor drinking water supply. Even when it is available in plenty it is mostly dirty and contaminated and consequently the tribals are easily susceptible to intentional and skin diseases, diarrhoea, dysentery, cholera, guinea worm, tapeworms, etc. are often the results of these situation.\textsuperscript{13}

Deficiency of certain minerals and other minerals is also one of the reasons for diseases. The incidence of venereal diseases is also quite high among the tribals of certain parts of Himachal Pradesh, Uttar Pradesh, Madhya Pradesh, Bihar, Orissa and Andhra Pradesh. Tuberculosis which is intensified by nutritional deficiency is also common in many tribes besides most of the tribal people have not yet developed in immunity and when they come in contact with new diseases they fall in easy prey to them. According to Dhebar commission one of the diseases of which the tribal is mentally afraid is yaws which occurs in the northern region of the agency area in southern Orissa.\textsuperscript{14} Dhebar Commission is of the view that there is no lack of will on the part of the state government to do as much as possible in the direction of the health medical facility. There are four principle region for shortfall:

(a) The need for a correct approach,
(b) Problem of personal,
(c) Inadequacy of communications, and
(d) Roles about supply of medicine.

\textsuperscript{14} Report of the Scheduled Areas and Scheduled Tribes, Vol.1 & 2, Government of India Press, New Delhi, pp.32-47.
It is often seen that in many interior areas, tribals are reluctant to come forward for medical treatment because they have got their own system of diagnosis and cure. It is a popular belief among tribes, especially those in inhabiting far flung interior and isolated areas, that diseases and misfortunes are caused by hostile spirits, ghosts of the dead or the breach of some taboo.

Another problem in public health among the Indian tribes concerns the shortage of medical personnel and qualified nurses in the faces of continued belief in the old system and a steadily rising faith in the new. A majority of men and women of the medical profession are very reluctant to offer their services in the rural and tribal areas. The rules and procedure of identifying for medical supplies in the remote areas is very frustrating. The security of stock is made on the basis of the normal requirements of the plains areas. Another very important problem concerning health in the tribal areas is the addition of the tribals to spirituous and highly intoxicating liquor and drinks.

The spread of health education among the tribals is very crucial. As most of the tribals are illiterate, various audio-visual methods may be adopted to put across to them the basic principles of health and sanitation. For raising the standards of health of the tribals, co-operative endeavour is necessary among the states, the center, the non-official organizations and the medical personnel.

Initiatives for Tribal Development Orissa

Among the major states under the Union of India, Orissa has the highest percentage of the scheduled caste and scheduled tribes population
taken together. It is a well known fact that the communities notified as Scheduled Castes under part of the traditional social structure, had been victims of socio-economic discrimination for ages. Those designated as the scheduled tribes had not been integrated fully with the mainstream of the society. The development interventions initiated after independence have not been adequate to place these communities on a par with their non-tribal counterparts. Indeed, this explains the economic backwardness of Orissa as a whole. The strategy adopted for the development of tribals in the state explained earlier, the TSP approach adopted earlier during the Fifth Five Year Plan was a well planned strategy to deal with the socio-economic backwardness of tribal people. Thus, it was supplementary introducing 21 Integrated Tribal Development Project (ITDPs), which took agency from subsequently covered all the 118 tribal majority blocks (out of 314 blocks) in the State.

**Modified Area Development Approach (MADA)**

Considering that a significant section of the tribal population remained in pockets outside the tribal sub-plan blocks, a special programme was drawn to cover the contiguous villages, having ten thousand population and above in the non-TSP blocks with tribals accounting for 50 per cent or more. A programme known as the Modified Area Development Approach (MADA) was drawn for tribal families of such pockets. Accordingly, 46 MADA

16 Ibid.
pockets had been identified in the non-TSP Blocks of the state for their development.

**Clusters**

Further, smaller group of villages in the non-TSP blocks with a population of 5000 and above with the tribal population of 50 per cent or more have been identified as ‘Clusters’ and a programme similar to that of MADA was drawn focusing on the economic uplift of tribal families residing in those clusters.

**Primitive Tribal Group (PTG)**

Another significant intervention towards the tribal development in the state was identification of the most Primitive Tribal Groups and special schemes for their socio-economic development keeping in view their specific needs. Thirteen Micro Projects have been set up in the State of Orissa for their development.

**Development through Tribal Research**

The Ministry of Tribal affairs implements a number of schemes for development of Scheduled Tribes people and Primitive Tribal Groups (PTGs). It is necessary that assessment of impact of various schemes of target groups is done from time to time through research studies, so that necessary attention in the schemes be made to make them more need based and focused on problems of the target tribal population could be given. For such purposes, this Ministry has a Research wing, which sponsors various research and

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evaluation studies under the scheme “Research and Training”. This scheme is a Central Sponsored Scheme.

Starting from the First Five year Plan the Government of India and State Governments have implemented many schemes for promotion of education amongst the ST people. As a result of this a sizeable population of Scheduled Tribes have become educated. Though the literacy percentage among the tribals is only 29.6 against the national literacy percentage of 52. Net, most of the educated tribal youths aren’t as competitive as the people from general category. As an attempt for higher education and competitiveness among the tribals for induction of competent tribal people in various government services, the State Ministry has undertaken many schemes with cent percent grant from the Central Ministry.

**Constitutional Provisions for the Upliftment of Tribal**

Despite a strong tendency of perceiving tribes in contradiction to the rest of the Indian social structure, an in-depth study of Indian sociology shows that interaction between the various segments of the society has been continuous. Special provisions were thus made relating to the protection and promotion of their interests in the field of, (a) Political Representation, (b) Representation in Government Posts and Services, (c) Socio-economic development, and (d) Legal and administrative support. The provisions in brief are as follows:

18 Ibid.
Political Representation

Provisions for political representation of Scheduled Tribes in the Union and State Legislatures under Article 330 and 332 of the Constitution have to be in proportion to their population.

Representation in Posts and Services

Article 335 of the Constitution enjoins on the Union Government and States to take the claims of Scheduled Tribes into consideration in the making of appointments to Government services and posts.

Socio-economic Development

Article 46 of the Constitution makes it obligatory on the state to promote with special care, the educational and economic interests of weaker sections of the people, in particular, Scheduled Tribes and to protect them from social injustice and all forms of exploitation.

Legal and Administrative Support

Considering the large concentration of tribes in Bihar, Orissa, and Madhya Pradesh States, provisions have been made under Article 164 of the Constitution to keep a Minister in charge of tribal welfare in these states.\(^{19}\) Article 338 provides for the constitution of a National Commission to investigate and monitor all matters relating to the safeguards provided for the Scheduled Tribes, to participate and advise on the planning process of socio-economic development of the Scheduled Tribes, to inquire into specific complaints with respect to the deprivation of rights and safeguards of Scheduled Tribes.

Scheduled Tribes, to present to the President reports upon the working of safeguards deemed fit by the commission, to make recommendation regarding the measures to be taken by the Union or the States for Welfare, protection and socio-economic development and to discharge any other function in relation to the protection, welfare and development of Scheduled Tribes.

The first provision of Article 275(1) of the Constitution, provides for release of Central Assistance from the consolidated Fund of India to meet the cost of such schemes of development as may be undertaken for strengthen of administration in the Scheduled Areas of the states.

The development planner, for all practical purposes, is the kingpin of tribal development. They are entrusted with the responsibility to give shape to the national policy on tribal development, and from these to guide all those at the level of the state who are entrusted with the responsibility of TSP. The disorientation with the development planners is in the form of the mechanical approach they adopt in plan formulation and programme implementation. In India, the development planners get increasingly drawn to sectoral planning. As a result, with the strong intention to approach planning from below, they aren’t able to work out from the shadow of the planning strategy as given by the Centre at the beginning of each Five Year Plan.