Chapter 4

Policies and Programmes for Educational Development
Introduction

Educational development of tribals has emerged as a hardcore area in the realization of Education for all. It poses an even greater challenge to policy makers, planners and practitioners with the recent visible shift of emphasis from concern about access to education to equity plus quality realization and Revised Policy Formulation (RPF) of 1992. The progress of tribal students in general and girls in particular continue to develop at a slow pace despite Constitutional safeguard 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 for the development of education among tribes, since independence. The problem is further compounded due to faulty top-bottom 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 in this regard 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 this is reflected in their lower literacy and enrolment rates. Those who do enter the formal school very early complete their education generally either dropping out during or after primary education that is why we have higher drop out rates among the tribal girls.

The scheduled tribes are educationally backward. The percentage of literacy among the tribal in the country is 31.15% as against the general literacy level of 65.38% as per 2001 Census. Where as in Orissa the percentage of literacy among the tribals is 37.37% as
against the general literacy level of 63.61% as per 2001 Census. Similarly the percentage of literacy among the tribals in Rayagada district of Orissa is 20.23% as against the general literacy level of 36.15% as per 2001 Census. With regard to literacy rate among the tribal female in comparisons to that of male is of a very disappointing one. As per 2001 census the percentage of literacy among the tribal female in Orissa is 23.73% as against 51.48% among the tribal male. Similarly in Rayagada district the literacy percentage of tribal female is 10.07% as against 31.16% among the tribal male as per 2001 census.

According to the Fifth All India Education Survey (1986) the Gross Enrolment Ratio (GER) of scheduled tribes girls was 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 percent for ST girls as compared to 76.21 percent for boys and 68.6 percent girls from other communities as against, 50.38 percent boys from all communities. This trend continued to prevail at all levels of schooling. At the secondary level it is as high as 87 percent with 90 percent for girls. However it is pity that only 0.6 percent tribals manage to reach institutions of higher education, which is a matter of grave concern. This is indeed a dismal scenario.

Clearly the education system seems to have failed in its primary objective to get “all” children registered 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 prospective of tribal women (Taradatta
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 more so with particular reference to nomadic tribes who have been grossly neglected due to their smaller members, migratory life style and varying classification from state to state. This is particularly necessary in the sphere 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 context (Desai).

The education policies, programmes, plans and priorities are evolved on the basis of values inherent in the prevailing social structure. The groups which have their vested interest pose stiff resistance to the ambitious programmes of literacy and education for 'disadvantaged groups'. These disadvantaged groups comprise of scheduled caste, scheduled tribe, women, physically challenged people, children etc.

Orissa occupies a unique position in the tribal map of India and has the second largest tribal population among the states of India. There are 62 types of tribal communities as has been discussed earlier chapter, out of which 13 are primitive tribal groups and they constitute almost 23 percent of the total population of the state. The tribes of Orissa are not of one uniform compact mass and they present a wide linguistic, ethnic and cultural diversity. They are 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 necessarily suit in other cases and therefore any single
approach for educational development is not only unsuitable but also unthinkable (ibid). The primitive tribes of Orissa have relatively little or have no access to even the most elementary form of education.

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 are enormously handicapped in Indian society, as all women are in matters of education, and of economic independence. However tribal women because of her tribal status she has been doubly disadvantaged. In order to get a clear picture of this educational status one can have a look at the literacy figures. At the all India level the literacy percentage among women, according to 2001 census is 53.67 percent while among the tribal women it is only 34.76 percent. As against the total male literacy 75.26, the total female literacy by itself is very low, i.e 53.67 percent and among the tribal women, it is further shamefully low as 34.76 percent. The factors that are responsible for such a low educational level among the tribal women in general are true for the entire tribal society. Traditional education among the tribes does not discriminate among boys and girls but unfortunately the literacy skills were never a plan of the programme in these centres of traditional education.
Measures Required for Educational Development

It is a fact that formal education has not made a significant impact on the lives of tribals. However in terms of their educational achievements they are at different levels of development. In the light of past efforts it is not shocking because prior to 1950, the government of India had no direct programme for the education of the tribals. With the adoption of the democratic Constitution, the promotion of education of Scheduled Tribes has become a special responsibility of the central as well as the state governments. Even then 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 in the spread of education 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 in comparison to their fellow countrymen due to lack of education. In this context the tribes of Orissa particularly the Lanjia Saoras are not exception. Education has a vital role to play in the process of human resource development. But the Lanjia Saoras lay very little emphasis on education of their children. However, this may not be true among the converted Lanjia Saoras. In converted areas the attendance in the schools is comparatively much higher than the non-converted areas. Although there are many schools established in Saora villages, yet these are not adequate (Patnaik 1989:61-62). Moreover, during the research it was found that in comparison to schools established by Education Department, the residential types are very few. But the residential types schools run by ST & SC Development Department, which provides various facilities to the children are favored more by the Saoras than the non-residential schools (ibid:62).Many non-residential schools lack certain basic
facilities, like permanent building, required number of class rooms, furniture for the students and teachers, full sanctioned strength of teachers and adequate reading and writing materials. It is, therefore, suggested that more number of schools of Residential types should be established in different remote villages. Establishment of schools alone would not serve the purpose. It is often seen that teachers mostly close the schools and spend their time at home. This problem has to be tackled effectively by strengthening the inspection by the higher authorities. The problem of language is an important factor which is very much responsible for large scale dropout and stagnation in the schools (Vidyarthi 1976:411-413).

In the beginning learning Oriya is definitely a difficult proposition for the small children who are not acquainted with the script. Both the teachers and the students experience a lot of difficulty in communicating their feelings to each other due to language problem. If the teachers would have knowledge in Saora language they could easily make the students understand the courses. Therefore, in the existing institutions and the institutions which will be established in future, there is a necessity for appointing teachers with good knowledge of Saora language.

Language is a major barrier in the initial schooling stage of tribal children. Tribal children are monolingual. They only know their respective mother tongues. When they are admitted into the primary schools, they fail to communicate with their teachers who too lack the knowledge of the language of their pupils. Students of one tribal community are also unable to communicate with their peers belonging to other tribal communities (ibid). Thus when there is a gap of communication between the students and teachers, instruction becomes impossible. A child's cognitive frame is in tune with its mother
tongue, culture and physical environment. And therefore, when instructional
communication is done at the pre-primary stage in a different language, then the quantum
of receptivity is either nil or very very low. Language is visible identifier of successful
schooling. Hence a teacher must necessarily learn the language of his pupils so as to
make the teaching meaningful and successful at the pre-primary and primary stages. In
the present system of primary education a tribal child remains physically, culturally,
linguistically and psychologically disadvantaged position. The teacher seldom
appreciates the cultural values of his pupils.

Language is a perpetual problem in a multi-ethnic and plural society. In order to
reduce the magnitude of drop-outs, stagnation and wastage in pre-primary and primary
education of tribal children the three language formula should be strictly adopted. At the
pre-primary and the primary stage (up to third standard) a tribal child should be taught in
its mother tongue only. Text books for the pre-primary and primary classes should be
prepared in tribal languages exclusively using the scripts of the regional language. As a
result of the rise of minority consciousness in Orissa Santal, Saora, Ho and Kondha elites
have evolved their scripts for their own languages. Adoption of tribal scripts should not
be encouraged, because that is likely to create more confusion and make the problem
unwieldy. After the lower primary stage the tribal child has to be introduced to the
regional language which is generally the medium of instruction and examination at the
secondary, Higher secondary and University levels of education (Behura&Mohanty:18).
Thus it is essential and inevitable to introduce a bilingual-transfer model at the upper
primary stage in order to overcome the instructional communication barrier in the tribal
and society.
In order to make primary education successful, text books need to be prepared in the language of major tribal communities using the scripts of the regional language. The general elementary text books are being written in the regional languages now by the non-tribal authors, who lack comprehensive knowledge about tribal societies and cultures. The author requires to be educated first about the ecosystem, flora and fauna of tribal habitats as well as about the tribal cultures and languages before embarking upon the task of preparing primers (elementary text books) for tribal children. It is necessary to promote a special class of text book writers for pre-primary and primary tribal students.

The home environment of a tribal child is natural, picturesque, serene and delightful. Whereas the school atmosphere is formal, impersonal, serious and time-bound. The glamour of environment for a tribal child is so strong that right from infancy it remains submerged and inebriated in the splendor and vehemence of its vastness and beauty. While grouping up a tribal child becomes an inextricable part of its sedate and quite habitat and gradually gets acquainted with the hill environment around him. The tribal child, living alone with its parents, kins and neighbors in the village is gradually exposed to the total environment around and his knowledge about the elements of its environment steadily increases and it develops an intimate relationship with the world around.

In order to attract tribal children to schools, the environment and atmosphere of primary schools be made informal, homely and compatible. It has been observed by the researchers that when a tribal child comes to a school for the first time, he finds himself in an altogether unfamiliar world. He is separated from his family members and peers for
that period. On the other hand the tribal is subjected to the discipline of the school as well. Under these hard preserving circumstances he sometimes resents and sometimes revolts against the curtailment of his natural freedom and abrupt loss of friendly environment. Initially he gets perplexed and loses his normal composure and thus he remains in search of an opportunity to run away from the school.

Hence we see a high drop out among them. The incidence of non-enrolment and absenteeism is high among the tribes for two important reasons: firstly, there is acute poverty and second, there is lack of parental motivation. Hunger wipes out the urge for education. A hungry child can't be expected to go to a school for study. Tribal parents are negatively motivated towards the present system of education. They say that there is no certainty that their children will do well in studies. And even if they do well, there is no job security. They also say that the present system of education alienates one from honest labor. It infuses false vanity into the mind of a student, and as a result he/she refrains from manual work. Tribal parents, particularly the unlettered ones have no aspiration to educate their children when they find educated youths in their communities are unemployed who have become liabilities for their respective families.

**Traditional Institutions of Education in Tribal Society**

During the last sixty 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, where as these institution provided training to both boys and girls, whether together or separately for their roles in adult life, they did not provide any kind of literacy skill as it was alien to their cultural traditions. One could go into the causes and analyze these factors responsible for lack of literacy tradition but that could require more
time, 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.

**Education among Tribal women**

It is usually argued that the tribal women in their own society enjoy a higher status 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 in the tribal areas. But due to the large spread of tribal areas the missionaries have not reached to many places as a result of which many tribal girls have been left out of education. The social problem due to lack of education among tribal girls have peculiar dimensions as pointed out by Ambasht 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 local 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 fold and cultural materials. Language and script are two important components of the policy. Whereas it is 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 changes 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 efforts has been made to relate it to the prevailing social and cultural practices, this had been of poor standard (Singh 2001:111-112). The general emphasis on social education, activities in the multipurpose blocks has simply ranged from folk dances to youth activities and literacy 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: 1960:98).

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 can’t be found in that great ambulance as is being envisaged under the TLC. The District Collector being the top bureaucrat in the district has that magic would 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 need to be sustained perpetually and therefore, peoples participations 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 (ibid). The need is that they should be 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 14 years old. The literacy rate in Orissa in 1951 was 15.8 percent against the all India average of 18.3 percent which increased to 49.1 percent in 1991 against the all India average of 52.1 percent where the male literacy rate of 63.1 percent in the state in 1991 was nearer to the national average of 64.1 percent the female literacy too stood at 34.5 percent in 1991 which was significantly lower than the national average of 39.3 percent. The literacy rate of SC and ST population were also very low at 36.8 percent and 23.3 percent and it is distressingly low among tribal women 14.7 percent respectively as per 1991 Census. As per 2001 census the literacy rate of the tribal is 37.37 percent as against the total literacy rate of 63.08 percent of the state
population. Similarly the tribal female literacy rate is 23.37 percent as against the 50.51 percent literacy of the general women population in Orissa.

Children who constitute 10.83 percent 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, Schmes/Projects and agencies like State Council of Child Welfare and State Social Welfare Advisory Board are administering the primary stage education through Anganwadi, Balwaids 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 up to 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 basic 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 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, (especially 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.

**Schemes of Educational Complex in Low Literacy Pockets For Development of Women Literacy**

The scheme was introduced in 134 districts having below 10 percent literacy rate among ST females. It is implemented through: on-Government Organization and Institutions set up by Government as autonomous bodies and Registered Co-operative 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 social-economic status of the poor and illiterate tribal population. The schemes covers 134 districts having ST female literacy below 10 percent (as per 1991
census) spread over 14 states namely Andhra Pradesh, Bihar, Chattishgarh, Gujarat, Jharkhand, Madhya Pradesh, Orissa, Rajasthan, Tamilnadu, U.P, Uttaranchal and East Bengal.

The programme is implemented as central sector scheme and the ministry provides 100 percent funding. The educational complex are established in rural areas of notified districts and have classes I to V with provision for up gradation upto class-XII standard, provided they have sufficient accommodation for class rooms, hostel and for sport facilities (Rudolt C 1992:102). 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.

This centrally sponsored scheme on cost sharing basis between centre 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 school buildings from the primary standard to the senior secondary stage of education. It also allows up gradation 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 under taken.

The State Government provides the land for the Ashram schools free of cost. In the scheme, grant is also provided for other non-recurring items of expenditure, like purchase of furniture, equipments, sets of books for school and hostel library etc. The location of new schools and admission policy is to be decided as to give priority to ST girls and children of Primitive Tribal Groups (PTG), migrant STs, labour and nomadic tribe.
Schemes for Construction of Girl's Hostel

The scheme of girl hostel was started in 1989-90 and is continuing objective of the scheme is to promote tribal literacy among tribal women by providing hostel accommodation to such tribal girls student who are not in 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 and university stage of education. The hostel buildings may be constructed at any place within or outside the TSP area, but it is to be provided to tribal girls students only.

Scheme of Construction of Boy's Hostel

The scheme of construction of hostels for ST 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 school located far from their villages and or tribal hamlets.

Female Literacy

Literacy is universally recognized as a powerful instrument of Social Change. The level of literacy is undoubtedly one of the most important indicators of social, cultural and health development among the tribal communities. Literacy is important for the women for their overall development. Infant mortality is found to decrease significantly when the mother is educated at the primary level and above. The Indian tribes have been exposed to literacy only recently. By and large, their response to programmes of literacy and of
formal education varied significantly between tribes and from region to region. These responses depended on their socio-cultural, economic, demographic characteristics and on the magnitude and direction of the forces of modernization, such as urbanization and industrialization (Bose, 1970). The influence of Christianity in some tribal areas had also played a significant role. According to 1991 census data excluding Assam, J&K, the literacy rate among the converted tribal population aged 7 years and above was found to be 52.19 (64.20 for males and 39.19 for females). Literacy among the tribals was found to be very low i.e. 25.9 percent and especially so among the tribal females (14.5 percent). Most of the literates among the Scheduled Tribes were literate only up to the primary level within the country the level of literacy among the tribals varied widely.

The lowest level of literacy among the tribals was recorded in Andhra Pradesh (14.5 percent) and the highest in Mizoram (80.0 percent). The lowest level of literacy among the females was found in Rajastan (4.1 percent). But literacy level among the Saora tribe in Orissa is still lagging behind and it is distressingly low among the females. The literacy among the Saoras in 1991 was 25.58 percent where 40.16 percent male and 11.29 percent female. But in 2001 census it increased to 41.13 percent for the Saoras where in 56.74 percent male and 25.74 percent female literate.

**Educational Status of Lanjia Saora Tribal Women**

The tribal traditions have been singularly devoid of literacy skill, though the same is not true in case of education. 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 are enormously handicapped. Being a woman, she is already handicapped in Indian Society, as all women are, in
matters of education, and of economic independence. When she comes from a tribal society, she is doubly disadvantaged.

The factors that are responsible for a low educational level among the tribal women in general are true for the entire tribal society. The division of labor has been unfavorable to the tribal women. The traditional education among the tribes does not discriminate among boys and girls but unfortunately the literacy skills were never a plan of the programme in these centres of traditional education.

During the last 60 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 particularly the Lanjia Saora tribe of this study. These institutions provided training to both boys and girls whether together or separately, for their roles in adult life, they did not provide any kind of literacy skill as it was alien to their cultural traditions. The tribal societies were local specific, well knit and closed societies, the oral traditions severed their needs and hence literacy skills were not in their genre and genius. It is, however, unfortunate that the planners of modern education failed to appreciate their functional educative role and debunked them with the result that 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 would not have been as poor as it is today. To my view, the failings are those of modern educators, and not that of the tribals themselves because the broader society could not integrate modern education as a social institution in the tribal society in an effective manner.
Adult Education Programme

The Adult Education Programme in tribal areas, needs special impetus. The contents, methods and materials for tribal women under this programme has to be relevant in terms of (a) their spoken language and (b) their cultural needs work specific, culture specific, etc. A fresh look needs to be given to the present approach. What is happening under this programme is that materials are written and produced in a centralized manner with little or perfunctory regard to the legal 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 a regional script, the language must necessarily be used which is spoken and understood by the adult female tribal learners in this particular case.

The nature of adult education programme has made some change in its approach but it has not 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. The general emphasis on Social Education activities in the Multipurpose Blocks has simply ranged from folk dances to youth activities and literacy 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 1960:98).

Total Literacy Campaigns (TLC) 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 can’t be found in that great abundance as is being envisaged under the TLC.

Literacy among the tribal women has been lagging behind all other sectors-urban males, urban females, rural males, rural females, SC males (rural and urban), SC Females (rural and urban) and tribal males. It is at the lowest rung. The adult education programme needs to be sustained perpetually and therefore, peoples’ participation has rightly been identified as a crucial need. But the tribal women’s participation in designing and its approach as well as its execution is highly important. Tribal women’s participations in these activities have been almost negligible. At best, their participation is as ‘beneficiaries.’ The need is that they should be actively 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 role in the tribal society effectively and are making decisions in their lives.

The accent of both ITDP and Micro Project has been an integrated approach and the programmes receiving priority attention are horticulture in the areas, irrigation, marketing, besides programmes like agriculture, communication, forestry, health, education and animal husbandry, etc. Until today a lot has been done by these agencies. It is further hoped that these concerted efforts will bear fruits, if carried forward with dedication, good will and sincerity. In order to achieve the desired goal in educating the tribals there must be sincere efforts to address the following aspects.
(I) 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 superstitions and prejudices.

(II) 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 alienated them from rest of their society, while the girls go astray, some tribal groups vehemently oppose the spread of education in their midst.

(III) Economic Factor

Same 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 their children to school thus losing two healthy hands in their struggle for survival.

(IV) Lack of a 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 state. Obviously, the content of such books rarely appeals the tribal background 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 neighborhood and the state (Hasnain 1994:200-206). 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 a haphazard way without taking care of future needs. Tribal education also couldn’t escape this anomaly and become instant failure due to apathy, indifference and lack of interest of the tribal people in formal education.

(V) 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 ‘uncivilized’ and hence fail to establish proper rapport with their students.

(VI) 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 inadequate number of teachers. Most primary schools in tribal areas are single teacher managed whose presence in the schools is more an exception them a duty (ibid: 208). Over burdening many be one of the possible factors for this state of affairs.

(VII) Stagnation and Wastage

To many observers worsen 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.

Government of Orissa and Tribal Education

Education of tribals is one of the cardinal basic inputs, the importance of which cannot be over-emphasized. Educational development will create awareness and rapid economic development among the tribals. Besides, advancement of education will also ensure bringing a sizable section of the population i.e the Tribals to the mainstream of national consciousness (Annual Plan 2008-09:70).

Medium of instruction is a major bottleneck in the field of tribal education. Because of the gap in communication between the teachers and taught they continue to remain alien to one another for years. Therefore, the medium of instruction through a language other than their own would definitely lead to stagnation and dropout causing colossal wastage of money, manpower and machinery. To address the problems the Govt. of Orissa has taken several drastic measures recently.
The ST & SC Development Department has established 246 High Schools, 8 Upgraded Higher Secondary Schools (in KBK districts), 10 Eklavya Model Residential Schools (EMRS), 112 Ashram Schools, 143 Residential Sevashrams, 1031 Sevashrams, besides 1548 Primary School Hostels with capacity to accommodate 40 students each. The Educational Institutions run by ST & SC Development Department, both in the Sub-Plan area and outside the Sub-Plan area of the State is indicated below (ibid:70).

Table-4.1

<table>
<thead>
<tr>
<th>Institution</th>
<th>In TSP area</th>
<th>Outside TSP Areas</th>
<th>Total No.of Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
</tr>
<tr>
<td>Eklavya Model Residential School</td>
<td>10</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>High School</td>
<td>113</td>
<td>73</td>
<td>186</td>
</tr>
<tr>
<td>Upgraded Higher Secondary School (in KBK districts)</td>
<td>6</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Ashram Schools</td>
<td></td>
<td>66</td>
<td>46</td>
</tr>
<tr>
<td>Residential Sevashrams</td>
<td></td>
<td>83</td>
<td>60</td>
</tr>
<tr>
<td>Sevashrams</td>
<td></td>
<td>432</td>
<td>599</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>783</strong></td>
<td><strong>767</strong></td>
<td><strong>1550</strong></td>
</tr>
</tbody>
</table>

*Source: ST & SC Development Department Govt. of Orissa Bhubaneswar*

**Pre-Matric Scholarship**

Pre-Matric Scholarships are given to all the Scheduled Caste and Scheduled Tribe students studying in the residential schools of ST & SC Development Department and M.E Schools and High Schools of ST & SC Development Department. Due to considerable rise in prices of food articles and other essential commodities of daily use, the existing rate of Pre-Matric Scholarship is considered inadequate to meet the maintenance of boarder students. Considering the inadequacy of existing rate of Pre-
Matric Scholarship given to the SC/ST students living in hostels, Government enhanced the rate of Pre-Matric Scholarship in respect of students residing in aforesaid hostels keeping the day scholar rate unchanged as per details given below w.e.f 1st November 2008 until further orders (Resolution of ST&SC Dev Dept.Govt. of Orissa 2008). Following table shows the rate of pre-matric scholarship in case of both boys and girls as per their classes. (See table-4.2 below).

<table>
<thead>
<tr>
<th>SL. No</th>
<th>Categories of Educational Institutions</th>
<th>Existing rate of Pre-Matric Scholarship</th>
<th>Revised rate of Pre-Matric Scholarship</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1</td>
<td>(a) Educational institutions of ST &amp; SC Development Department e.g. H/S, A/S, R/S, PSH, 40 seated ST Girls Hostel, upto 100 seated ST Girls Hostel from Class I to X (boarder)</td>
<td>Rs.400 Pm for 10 months</td>
<td>Rs.500 pm for months</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Girls</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>(a) Educational institutions of S &amp; ME Department Hostellers from Class VI to Class X</td>
<td>Rs.425 pm for 10 months</td>
<td>Rs.530 pm for 10 months</td>
</tr>
<tr>
<td></td>
<td>(b) Special ST Hostels of ST &amp; SC Development Department from Class VI to X.</td>
<td>Rs.425 pm for 10 months</td>
<td>Rs.530 pm for 10 months</td>
</tr>
<tr>
<td></td>
<td>(C) i. Day scholars of Educational institutions of ST &amp; SC Development Department from Class VI to Class VII.</td>
<td>Rs.150 per annum</td>
<td>Rs.150 per annum</td>
</tr>
<tr>
<td></td>
<td>ii. Day scholars from Class VIII to Class X</td>
<td>Rs.150 per annum</td>
<td>Rs.200 per annum</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>(a) Educational institutions of S &amp; ME Department Hostellers from Class VI to Class X</td>
<td>Rs.400 Pm 10 months</td>
<td>Rs.500 Pm 10 months</td>
</tr>
<tr>
<td></td>
<td>(b) i. Day scholars of S &amp; ME Deptt. Institutions from Class VI to Class VII</td>
<td>Rs.100 per annum</td>
<td>Rs.150 per annum</td>
</tr>
<tr>
<td></td>
<td>ii. Day Scholars of S &amp; ME Deptt. Institutions from Class VIII to Class X</td>
<td>Rs.150 per annum</td>
<td>Rs.200 per annum</td>
</tr>
</tbody>
</table>

Source: ST&SC Dev Dept Govt. of Orissa, Bhubaneswar
Details diet chart including miscellaneous expenditure required for each boarder student is indicated below:-

### Table 4.3

<table>
<thead>
<tr>
<th>SL. No.</th>
<th>Details of materials</th>
<th>Qty per time</th>
<th>No. of time</th>
<th>Price per Kg.</th>
<th>Amount per day</th>
<th>Amount per month</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rice</td>
<td>250g.</td>
<td>2</td>
<td>Rs.2.00</td>
<td>Rs.1.00</td>
<td>Rs.30.00</td>
</tr>
<tr>
<td>2</td>
<td>Dal</td>
<td>40g.</td>
<td>2</td>
<td>Rs.46.00</td>
<td>Rs.3.68</td>
<td>Rs.110.00</td>
</tr>
<tr>
<td>3</td>
<td>vegetable</td>
<td>133g.</td>
<td>2</td>
<td>Rs.10.00</td>
<td>Rs.2.66</td>
<td>Rs.80.00</td>
</tr>
<tr>
<td>4</td>
<td>Oil</td>
<td>15g.</td>
<td></td>
<td>Rs.66.00</td>
<td>Rs.0.99</td>
<td>Rs.29.70</td>
</tr>
<tr>
<td>5</td>
<td>Salt &amp; fuel</td>
<td></td>
<td></td>
<td></td>
<td>Rs.25.00</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Fish/Motton/Egg</td>
<td>Weekly once</td>
<td></td>
<td></td>
<td>Rs.30.00</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Breakfast/Tiffin</td>
<td></td>
<td></td>
<td>Rs.2.00</td>
<td>Rs.60.00</td>
<td></td>
</tr>
</tbody>
</table>

**Total Dietary expenses**

Rs.365.00

Source: *ST&SC Dev Dept Govt. of Orissa, Bhubaneswar*

### Miscellaneous Expenditure

### Table 4.4

<table>
<thead>
<tr>
<th>SL.No.</th>
<th>Materials</th>
<th>Amount/Price per day</th>
<th>Amount per month</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kerosene/Electricity</td>
<td>0.32</td>
<td>Rs.10.00</td>
</tr>
<tr>
<td>2</td>
<td>Medicine</td>
<td></td>
<td>Rs.10.00</td>
</tr>
<tr>
<td>3</td>
<td>Garments (per session for two pair of dresses)</td>
<td></td>
<td>Rs.30.00</td>
</tr>
<tr>
<td>4</td>
<td>Total dietary and misc.expenses</td>
<td></td>
<td>Rs.415.00</td>
</tr>
<tr>
<td>5</td>
<td>Pocket Money for Boys</td>
<td></td>
<td>Rs.85.00</td>
</tr>
<tr>
<td><strong>Total for Boys</strong></td>
<td></td>
<td></td>
<td>Rs.500.00</td>
</tr>
<tr>
<td>6</td>
<td>Total dietary and misc.expenses for Girls</td>
<td></td>
<td>Rs.415.00</td>
</tr>
<tr>
<td>7</td>
<td>Pocket Money including other expenses for Girls</td>
<td></td>
<td>Rs.115.00</td>
</tr>
<tr>
<td><strong>Total for Girls</strong></td>
<td></td>
<td></td>
<td>Rs.530.00</td>
</tr>
</tbody>
</table>

Source: *ST&SC Dev Dept Govt. of Orissa, Bhubaneswar*
The pocket money shall be utilized by the students for purchase of blankets bed sheet, shoes, slippers etc.

Government Resolution No.9208/SSD dated the 28 Feb.07 and No.29648 dated 7th August 2008 is hereby superseded. This resolution has been concurred in by Finance Department vide their UOR No. 325-SS-II Dt.24.07.2008 (ibid).

ORDER:- Order that the Resolution be published in the next issue of the Orissa Gazette and copies be supplied to finance Department/P & C Deptt./s & ME Deptt/A.G.(A&E0 Orissa, Bhubaneswar/RDCs/all DWOS/all Inspectors of Schools. Welfare/all PA,ITDAs for information and necessary action.

Post-Matric Scholarship

As per the scheme, financial assistance is provided to the SC & ST students studying approved courses at post-matriculation stage in recognized institutions to enable them to complete their education prosecuting inside the State as well as outside of the State.

The funding pattern of Post-Matric Scholarship is that, the state Govt. will receive 100% Central assistance from Govt.of India over & above the State’s committed ability. The level of committed Year Plan Rs.620.90 lakhs for SC student’s and Rs.492.69 lakhs for ST students. State Govt. have to make provision on the State budget at harness the Central assistance from Govt.of India.

Admissibility of Scholarship to the students, whose parents annual Income is:-

(a) less than or equal to Rs.1,00,000/- : full maintenance allowance and full fee for all courses subject to ceiling fixed by the State Govt.

(b) Exceeding Rs.1,00,000/- : No scholarship.
Basing on the guidelines of GOI the Government has prescribed the amount to be reimbursed towards Tuition & Development fees, a component of other fees of post-matric scholarship see Table-4.5 below. As the amount reimbursable to the courses enlisted is only illustrative for remaining courses fees may be reimbursed maximum up to fees prevailed in the Govt collage/Institution as on 31.03.05 or actual which ever is less. Any of the Extra amount over and above the amount prescribed for reimbursable will have to be borne by the student himself/herself (ST&SC Dev Dept. Govt. of Orissa 2006). The fess prescribed/arrived at as per aforesaid principle should be taken for sanction of post-matric scholarship and this should be circulated to all those who are connected with the implementation of the scheme.

**Table-4.6**

<table>
<thead>
<tr>
<th>Gro-ups</th>
<th>Courses</th>
<th>Maintenance allowances (Rs. Per month)</th>
<th>Maximum other fess (Tuition fess+Dev.fees) Prescribed for reimbursement or actual whichever is less</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>Degree and Post Graduate level courses (including M.Phil.Ph.D &amp; post Doctoral research) in Medicines (Allopathic Indian and other recognized systems of medicines), Engineering, Technology, Agriculture, Veterinary and Allied sciences, Management, Business Finance, Business Administration and Computer Applications/science,</td>
<td>Rs.740/-</td>
<td>PG(Allopathy):Rs.1020 PG(Ayur/Homeo):Rs.202 0 M.Tech/BE/B Tech/ Marine Engg etc:Rs.16000/- MBBS :Rs.11500/- BDS :Rs.7500/- BHMS/BAMS :Rs.5450/- MBA :Rs15000/- MCA :Rs.20000/-</td>
<td>For the remaining courses: Max up to fees prevailed in Govt. Collage as on 31.3.05 or actuals whichever is less.</td>
</tr>
<tr>
<td>II</td>
<td>Other professional and technical courses</td>
<td>Rs.510/-</td>
<td>Rs.330/-</td>
<td>B.Pharmacy</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>III</td>
<td>All other courses leading to a graduate or above degree(not covered in Group-1 &amp; II)</td>
<td>Rs.355/-</td>
<td>Rs.185/-</td>
<td>As per fees of Govt.Institutions</td>
</tr>
<tr>
<td>IV</td>
<td>All post-matriculation level courses before taking up Graduation like Classes II or III,ITI courses,other vocational courses(if minimum required qualification to pursue the course is least Matriculation)</td>
<td>Rs.235/-</td>
<td>Rs.140/-</td>
<td>ITI:Rs.2000/-</td>
</tr>
</tbody>
</table>

Source: *ST&SC Dev Dept Govt. of Orissa,Bhubaneswar (As per Govt. of India Guide Line)*

**Strategies for Universalisation of Primary Education in Tribal Children**

Universalisation of Elementary Education among the Tribals is a particularly challenging task. Education of tribal children has specifically focused in all the programmes formulated for Universalisation. For this purpose, the Department for ST & SC
Development is working in convergence with the Department of Schools and Mass Education that is implementing the District Primary Education Programme (DPEP) and Sarva Shiksha Abhiyan (SSA) programmes through national level programmes aiming at Universalisation of Elementary Education. The following broad strategies have been adopted for providing access and quality elementary education to all tribal children of the State in a time bound programme as stipulated in SSA (Annual Plan 2008-09:72).

Children are the future of the country. It is necessary to know their number. In order to achieve this objective “Orissa Child Census” programme which started in the year 2005 has been validated in the year 2006-07. All the Children of the State between age group 6 to 14 have been tracked individually and special steps have been taken for their enrollment in school for their education. For this the drop out rate had been reduced from 18.49% to 10.53% and 6.3 lakhs out of school children has been reduced to 5.37 lakhs.

Text books are vital for study. Since many of the students could not buy the text books and therefore leaving the study midway. In order to arrest this trend it was decided by Government to provided free text books to all students up to Class-VIII. During the academic year 2008-09 free text books have been provided for 59,70,614 students in the Primary level including students of Class-VIII in the state (ibid:73). During the year 2008-09, in the Primary level 22,90,723 girls students have been provided with free uniform through Village Education Committee by means of “Uniform Distribution Mela”. In the academic year 2008-09, the Career Advancement policy for Sikhya Sahayks has been changed. Instead of 9 years they will be eligible for regular primary school
teacher in Six years of continuous engagement. Their remuneration has also been enhanced.

Orissa has 6234 nos. of Gram Panchayat. But as many as 1145 nos. of Gram Panchayats are without High Schools. The High Schools which are available are not only at long distances but also out of bound due to geographical barriers like rivers/rivulets, high mountains and forest. These acts as deterrents for further study. In order to provide education within comfortable distance and to avoid the above difficulties, Govt has decided to open High Schools in each Gram Panchayat to achieve this goal it has been decided to upgrade at least one Upper Primary (ME) school of 1047 High School less G.P to Class-VIII under S.S.A from the coming academic year 2009-10 (ibid:73).

During the current year i.e 2009-10 Class-VIII has been included under SSA and all facilities including construction of buildings will be provided for the students of Class-VIII. During the current session 1329 nos. of school buildings have been constructed out of the 1514 nos. of building less schools and 569 additional class rooms has also been constructed. During the current academic session 681 nos. New Primary and 365 nos. of Upper Primary Schoos have been opened (ibid:74). 114 nos. of Kasturba Gandhi Bidyalaya and 3052 nos. of Model Cluster Schools have been set up for the better education of Girls’ students in 114 Educationally Backward Blocks. Further govt has decided to open Class-VIII in Kasturba Gandhi Bidyalaya from the coming academic year.

Government have taken multifarious steps for the improvement of Education of ST children. Language is one of the barrier for ST Children at Elementary stage. In order to make the learning more interesting bi-lingual primers have been developed in seven
Tribal languages for facilitating their reading and writing at the early stage. Multi-lingual education (MLE) has been implemented in 200 mono grades schools in 10 tribal languages on pilot basis during 2007-08 (ibid:74). 1,02,550 Children With special Needs (CCSN) (handicapped children) have been identified, out of which 90,898 children have been enrolled in schools and they have also been provided with necessary aids & appliances.

This is the age of computer. In order to make the children computer literate Buju Pattanik Computer Aided Education Programme (BiCEP) has been implemented in 600 Primary and Upper Primary Schools covering 24 District of the State, which is to be further up-scaled later. Education Personal Information System (EPIS) with photo graphs and information of all teachers have been collected and integrated with schools for checking teacher absenteeism and fake teachers.

During the year 2007,140 nos.of Private recognized Upper Primary Schools have been provided with Block Grant from 01.08.07 and during 2007-08 necessary funds have been provided in the budget for the purpose along with 100% grants to 100 Girls High Schools and Block Grant to 169 High Schools (ibid:74).

**Elementary Education**

The State Government is committed to the Universalisation of Elementary Education in the State by 2010. With a hope to fulfill the Constitutional obligation with the assistance of Central Government. “Universalisation of Elementary Education” has been adopted as one of the components of “Basic Minimum Services”. During the year 2008-09 it has been targeted to enroll 64.61 lakhs children in the age group of 6-14. It is pertinent to mention here that the anticipated achievements in the previous year i.e 2007-08 in the age
group of 6-14 years were 71.06 lakhs and as such special drives shall have to be mounted to achieve the target for the current year. The drop-out rate has registered a substantial decline both at Primary and Upper Primary stages. But the fact remains that the sublime aim of ‘Universalisation of Elementary Education” is not achievable without the assistance of Govt. of India for removing the various constraints and providing infrastructures and incentives. Yet the State Government with its available resources is making all out efforts towards “Universalisation of Elementary Education” within the targeted time. So the following Schemes of S & ME Deptt. are essential to be continued/newly taken up in the Annual Plan 2008-09 (ibid:75).

STATE PLAN

Grants to New Life Trust  
(School and Mass Education Department)  
New Life Trust is a trust managed by Arabindo Ashram, Pondichery. The institution run by them provide quality education to children. They also teach the children yoga. Considering the noble goal they pursue, Government of Orissa gives them one time grant in order to meet salary cost of some of the teachers. For continuance of payment of grant-in-aid to New Life Trust. Rs. 29.00 lakhs has been proposed to be provided in the Annual Plan 2008-09 (ibid:76).

Oriya Primary Schools outside the State  
(School and Mass Education Department)  

The objective of the Scheme is to protect Oriya language outside the State. An outlay of Rs. 3.50 lakhs has been proposed for giving grant-in-aid for 4 posts of two Oriya medium Primary Schools, established outside the State for the year 2008-09 (ibid:76).
Opening of Primary Schools and continuance of SSS  
(School and Mass Education Department)
 New Government Primary Schools are proposed to be opened in needy areas and for engagement of Sikhya Sahayaks during the year 2008-09 for Universalisation of Primary Education, a sum of Rs. 0.03 lakhs has been proposed to be provided in the Annual Plan for the year 2008-09 (ibid:76).

Block Grant To Newly eligible U.P. Schools
For continuance of the Block Grant to Newly eligible U.P. School Scheme funds to the tune of Rs. 481.53 lakhs is proposed to be provided in the Annual Plan 2008-09.

Taken over Municipality Primary/U.P. Schools
The teachers engaged in Municipality Primary and UP Schools were getting salary at various rates depending upon the size and financial condition of the Municipality. The teachers getting less salary were feeling discriminated and resorting to agitation from time to time. Therefore, it was decided to take them to, Government fold. For continuance of both the schemes Taken over Municipality Primary/U.P. Schools funds to the tune of Rs. 413.17 lakhs has been proposed to be provided in the Annual Plan 2008-09 as per the details given below (ibid:77).

a) Municipality Primary Schools – Rs. 190.94 lakhs
b) Municipality U.P. Schools – Rs. 222.23 lakhs

Pre Metric Scholarship
In order to create competitiveness among the children of Elementary level it is decided to give them incentives in the form of scholarship and an amount of Rs. 499.98 lakhs has been provided in the Annual Plan 2008-09.
Centrally Sponsored Plan Scheme

District Primary Education Programme (DPEP)
(School and Mass Education Department)

District Primary Education Programme (DPEP) was launched in the State in 1996-97, with the aim of improving the quality of education in Primary Schools. DPEP Phase-I has already been completed in 8 districts. DPEP Phase-II is in operation in another 8 districts. The basic objective of the programme is to provide access to all eligible children to Primary Education and improve teaching through imparting training to the Primary School teachers. The scheme is implemented with 85% assistance from DFID. To provide State Matching Contribution of 15% for this scheme it has been proposed for funding of Rs. 495.00 lakhs in the Annual Plan 2008-09 (ibid:77).

Kastruba Gandhi Balika Vidyalaya

To provide Education to SC and ST Girls in rural areas the scheme K.G.B.V. has already been implemented in the State. Under the Scheme residential schools are opened for SC and ST Girls students with books, contingencies, furniture and medicines provided free of cost. The scheme is implemented with 65% assistance from Government of India. For providing the State matching contribution of 35% Rs. 1200.00 lakhs has been proposed to be provided in the year 2008-09.

Sarva Sikshya Abhiyan

This is one of the flag ship scheme of Government of India to universalize Educational up to Class-VIII. The amount spent under SSA is for infrastructure development i.e. for constructing new school building and additional class rooms, engagement of SSA Teachers to popularize primary education and to provide training to teachers and supply the much needed teaching learning materials. The scheme is implemented with 65% assistance from Government of India. For improving the quality of education in the State
from Class-I to Class-VIII SSA Programme has already been lunched in the State. To provide State Matching Contribution of 35% for this scheme it has been proposed for funding of Rs. 30000.00 lakhs in the Annual Plan 2008-09 including NPEGEL Scheme (ibid:78).

STATE PLAN

**Popularisation and improvement of Science Exhibition**

*School and Mass Education Department*

Science exhibitions at block, district and State levels are being organized for popularizing Science Education among the students. As per the target, 314 exhibitions at Block level, 30 exhibition at district level and one exhibition at State level are scheduled to be organized during 2008-09. For this purpose, an outlay of Rs. 12.00 lakhs has been proposed to be provided in the Annual Plan 2008-09.

**Grant in Aid to SIET**

*School and Mass Education Department*

SIET is the only Educational Media based organization of the state fully funded by Government of India. Since last three years GOI have stopped the financial support for the salary of the staff. In order to revive the full functioning of the organization it has been decided to give Grant in aid to meet the salary cost of the staff of the organization amounting to Rs. 50.00 lakhs in the Annual Plan 2008-09 (ibid:79).

CENTRAL PLAN

**Integrated Education for Disabled Children**

*School and Mass Education Department*

This is a scheme to integrate disabled children to main stream education. For the Scheme “Continuance of Integrated Education for Disabled Children”, an outlay of Rs. 380.00 lakhs has been propose for the year 2008-09 for Government Sector and Rs. 826.65 has
also been proposed to be provided in the year 2008-09 for NGO Sector under Central Plan.

**Advance Studies in Education, Colleges of Teacher’s Education and District Institution of Education and Training. (School and Mass Education Department)**

An efficient and knowledgeable teacher can illuminate his children and to rouse the latent potential in him. With tremendous growth in scientific education and shift in curriculum, it is necessary for capacity building of existing teachers. To achieve this goal advance study is necessary through training. It is also necessary to train new teachers in order to meet demand for trained teachers. In order to achieve this goal training institutions are established. Under this Central Plan Scheme, there are 3 sub-schemes. The objective, the Plan of Action and the amount proposed during 2008-09 for each scheme is given below (ibid:79).

<table>
<thead>
<tr>
<th>SI No</th>
<th>Sub-Scheme</th>
<th>Objective and Target</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Advanced studies in Education</td>
<td>To continue three institutions of Advanced studies in education and to bring out 384 B.Ed. 72 M.Ed. and 36 M.Phil pass outs.</td>
</tr>
<tr>
<td>2.</td>
<td>Colleges of Teacher Edn.</td>
<td>To continue six colleges and to bring out 546 B.Ed. 24 M.Ed. pass outs.</td>
</tr>
<tr>
<td>3.</td>
<td>DIET</td>
<td>To continue 13 DIETs and to bring out 650 C.T. trained pass out.</td>
</tr>
</tbody>
</table>
Mass Education
The Mass Education Programme as a part of National Literacy Mission was introduced in the State in the year 1991-92 with the objective of making all adult illiterates up to the age of 45 years literate. The programme comprises of two phases (i) Total Literacy Campaign (TLC) and (ii) Post Literacy Campaign (PLC).

STATE PLAN
Special Cell in Department and Administrative Structure at Directorate Level and District Level. (School and Mass Education Department)
Outlays of Rs. 32.44 lakhs, Rs. 38.00 lakhs and Rs. 90.00 lakhs have been proposed during 2008-09 for continuance of Special Cell, in S and ME Department, Administrative Structure at Directorate level and Administrative Structure at District level respectively.

Centrally Sponsored Plan Scheme
Full Literacy Districts (Schools and Mass Education Department)
All the 30 districts and one special project, Rourkela have been covered under Total Literacy Campaign (TLC). The scheme is implemented with 85% assistance from Government of India. To providing State Matching Contribution of 15% for this scheme it has been proposed for funding of Rs. 5.00 lakhs in the Annual Plan 2008-09 (ibid:80).

Data Analysis
The researcher has adopted the Interview Scheduled technique for the collection of field information. There were altogether 264 tribal respondents from three villages i.e Sogoda, kereba and kranjasingh of Gunupur block in Rayagada district of Orissa. This study is based on four age groups, such as 1-15, 15-30, 30-45, 45 and above. Both male and female members were included as respondents in the study. From the marital status point
of view, there are six groups namely married, unmarried, widow, widower, Divorce and Separated were taken as respondents. With regard to the monthly family income of the tribals there were six income categories such as Rs. 100-500, Rs.500-1000, Rs.1000-1500, Rs.1500-2000, Rs.2000-2500, Rs.2500-3000. Members from five educational category i.e Primary, Beyond Primary, Primary to Class-VIII, Class IX-XII and Class XIII and above were selected in the sample. The samples of the respondents were six occupational group includes Govt. employee, Self-employed, Agricultural labourer, Housewife, Retired and Any other. These groups depicted the occupational diversity among the tribals of Orissa. There were two types of families which formed the part of the study. They are Nuclear family and Joint family. With regard to religious groupings the sample was divided into Hindu, Christians and Any other. Table-4.7 (A) and Table-4.7 (B) gives us the demographic and occupational profile of the respondents selected in the sample.
### Table-4.7(A)

**Demographic Profile of the Respondent**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Sex Male</th>
<th>Sex Female</th>
<th>Total</th>
<th>Married</th>
<th>Unmarried</th>
<th>Widow</th>
<th>Widower</th>
<th>Divorce</th>
<th>Separated</th>
<th>Monthly Income of the family</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-15</td>
<td>-</td>
<td>36</td>
<td>36</td>
<td>-</td>
<td>36</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>15-30</td>
<td>96</td>
<td>48</td>
<td>144</td>
<td>96</td>
<td>36</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>30-45</td>
<td>60</td>
<td>12</td>
<td>72</td>
<td>72</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>45 &amp; Above</td>
<td>-</td>
<td>12</td>
<td>12</td>
<td>24</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>156</td>
<td>108</td>
<td>264</td>
<td>192</td>
<td>72</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>132</td>
<td>96</td>
</tr>
</tbody>
</table>

Continuation--- **Table-4.7(B)**

<table>
<thead>
<tr>
<th>Educational level</th>
<th>Occupation</th>
<th>Types of family</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Prim=ary</td>
<td>Beyond primary</td>
<td>Primary-VIII</td>
</tr>
<tr>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>-</td>
<td>108</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>-</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>48</td>
<td>-</td>
<td>144</td>
<td>72</td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa
The table-4.7 (A&B) reveals that out of the total 264 respondents 156 or 59.09% respondents were male and the rest 108 or 40.9% were female. Of the 156 male 96 or 36.36% were in the age group of 15-30 years and the other 60 or 22.27% male respondents were in the age group of 30-45 years of age. It is interesting to note that there were no male respondents in the age group of 1-15 and 45 and above category in the sample. Of 108 or 40.9% tribal females selected 36,48,12, and 12 were divided in the age group of 1-15, 15-30, 30-45 and 45 and above years respectively.

192 or 72.72% respondents were married and 72 or 27.27% were found to be unmarried. In the other categories like widow, widower, divorced and separated there were no respondents. Of the 192 married respondents 108, 72 and 12 are in the age group of 15-30, 30-45, 45 and above respectively. Similarly of the 72 unmarried respondents there are only two age groups, i.e 1-15, and 15-30 numbers 36 and 36 respectively.

We have 132 or 50% families in the income group of Rs.100-500, 96 or 36.36% families in the income group of Rs.500-1000, 24 or 9% in the income group of Rs.1000-1500 and only 12 or 4.5% respondents fall in the range of Rs.2500 and above income group. The low economic status of the tribals in the area is evident from the fact that there are no respondents who had income of Rs.2000-2500. Of the 132 or 50% respondents found in the income category of Rs.2000-2500/- 12, 96 and 24 were in the age group of 1-15, 15-30 and 30-45 respectively. There was no respondent in the age group of 45 and above. Similarly of the 96 tribal belonging to the income category of Rs.500-1000/- 24, 48 and 24 respondents were in the age group of 1-15, 15-30 and 30-45 respectively. All the 24 or 9% respondents in the monthly income of Rs.1000-1500
belong to the age group of 30-45 years of age. Where as all the 12 or 4.5% respondents in the income group of Rs.2500 and above belong to the age group of 45 and above years.

While evaluating the educational status of the respondents we have found that 48 or 18.18% respondents had primary level of education, 144 or 54.54% respondents were having education in the range of primary and VIII class and 72 or 27.27% respondents had education in the range of class IX-XI. From this we can infer that the tribals have very low educational status as they did not have a single person in the range of graduation and above. Of the 48 or 18.18% primary level educated respondents 24 each fall in group of 15-30 and 30-45 years of the age respectively. There are no respondents in this educational achievement in the age group of 1-15 and 45 and above years of age. Further 144 or 54.54% primary to class-VIII educated tribal respondents 12,108 and 24 belong to the age group of 1-15, 15-30 and 30-45 years of age respectively. There are no respondents in this educational status in the age group category of 45 and above. Similary of the 72 or 27.27% tribals who have educational qualification in the range of class-IX-XII 24, 12, 24 and 12 respondents belong to the age group of 1-15, 15-30, 30-45, 45 and above years respectively. There are no respondents in this educational status in the range of beyond primary and class XIII and above.

As far as occupational diversity among tribals is concerned, tribals do have of occupational status. 12 or 4.5% respondents belong to the category of government employee. 108 or 40.9% respondents belonged to self-employed category. Similarly 108 and 12 respondents fall under the agricultural labourer and housewife respectively. No respondent was found in the retired category. Further when we observe the respondents belonging to government employee category we see that all of them are in the age group
of 45 and above years. Of the total 108 or 40.9% self-employed tribals 12, 60 and 36 respondents were in the age group of 1-15, 15-30 and 30-45 years respectively. Similarly of the 108 or 40.9% respondents agricultural labour class 84 and 24 respondents were in the age group of 15-30 and 30-45 years of age respectively and there are no respondents in the age group of 1-15 and 45 and above years in this category. Of the total 12 or 4.5% house wife category all are in the age group of 30-45 years. The other age groups 1-15, 15-30 and 45 and above has no respondents belonging to house wife category. Similarly of the total number 24 or 9% respondents in the ‘Any other’ occupational category are students and fall in the age group of 1-15 years of age. There are no respondents belonging to this category in other three age group in the sample that is in the age of 1-15, 30-45, and 45 and above.

As we have already stated that tribals have two types of families, nuclear and joint families. Out of total 264 respondents 180 or 68.18% said that they live in joint families and rest of them live in nuclear families. From the above we can infer that still tribals prefer joint family system. Further the sample also suggests that respondent of 15-30 and 30-45 age group prefer joint family more because their number is 72 and 60 respectively. Similarly it can be inferred from the above that young people within the age group of 15-30 prefer nuclear family as they account for 85% of the total 84 respondents.

It is interesting to note here that almost all the 264 respondents in the selected sample for the present study are followers of Christianity. It is important to mention here that the people of all the three villages studied i.e Sogoda Keraba and Karanjasingh are the followers of Christianity. Hence all the respondents are Christians.
Table-4.8
Educational Status of the Respondent’s family

<table>
<thead>
<tr>
<th>No. of Person studied</th>
<th>Total no. of family members</th>
<th>Educational position of the family members</th>
<th>Illiterate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Literate</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>264</td>
<td>1812</td>
<td>660</td>
<td>276</td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa

A sum total of 1812 members living in the three villages from which 264 respondents were selected. Out of 1812, 936 people or 51% approximately were literate and 49% or 876 respondents were found illiterate (see table-4.8). Out of 936 literate majority 660 or about 70% are male and rest 276 or 30% are female. From the above we can conclude that the three villages have fair literacy, which is above the national (31.15%) and state (37.37%) literacy level. It is not a small achievement for a tribal society which is cut off from the whole society because of different reasons. This achievement is possible mainly due to the intervention of missionary work.
Table-4.9
Availability of formal education and its function

<table>
<thead>
<tr>
<th>No. Respondents</th>
<th>Are there any type of formal education in your tribe</th>
<th>Function of such institution in educating tribal children</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Married</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unmarried</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>120</td>
<td>144</td>
</tr>
<tr>
<td></td>
<td>72</td>
<td></td>
</tr>
<tr>
<td></td>
<td>264</td>
<td></td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa

We have also discussed about the sources of formal education in the selected sample area for the tribal studies. With regard to availability of formal education in tribal society, out of the 264 respondents in the sample 120 approximately 45.45% replied in affirmative about the formal education. Rest 144 approximately 54.55% respondents argued negatively for the response about the availability of formal education system within the tribe. Out of total 120 affirmative respondents 72 had no children as they were unmarried hence they had no experience of impact of formal educational institution on their lives. Of the 12 respondents that is approximately 4.5% argued that their children are studying in the hostel. Another 12 or 4.5% respondents have told that their children are in the public school. Another 12 respondents told that it was functioning earlier and has stopped now. Therefore we can argue that out of 120 respondents only about 9% were directly affected by the tribal formal institutions.
The number of educational programmes, their inception and their impact in educating tribal children has been shown in the table-4.10. The respondents have viewed that there are seven categories of programmes that are operating for the education of the tribal children i.e. Lanjia Saura Development Agency (Night School), Education Department School, ST & SC Development Department School, Lanjia Saura Development Agency (Night School) and Education Department School, ST & SC Development School and Education Department School, ST & SC Development Department School and Education

### Table-4.10

<table>
<thead>
<tr>
<th>Name of the Programme which are operating in the field of education in the area</th>
<th>No of person viewed about the different educational programmes operating in their area and their period</th>
<th>To what extent their children have been benefited from these programmes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1-10 Yrs</td>
<td>10-20 Yrs</td>
</tr>
<tr>
<td>LSDA Night School</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>Edn.Deptt. School</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>ST&amp;SC Dev. School</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>LSDA and Edn.Deptt. School</td>
<td>-</td>
<td>48</td>
</tr>
<tr>
<td>ST &amp; SC Dev. School and Edn.Deptt.School</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>LSDA &amp; ST &amp; SC Dev. School</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>LSDA, ST &amp; SC Dev.School and Edn.Deptt School</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>-</td>
<td>72</td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa
Department School, Lanjia Saura Development Agency (Night School) and ST & SC Development Department School and lastly Lanjia Saura Development Agency (Night School), ST & SC Dev. Department School and Education Department School.

With reference to the different educational programmes operating in the area, out of the total 264 respondents 228 respondents replied that they were aware of since very long. Remaining 48 were unaware of any such programme and their operation in the area they live. It is interesting to note that most of the respondents did not know all the educational programmes going on in their villages. Some of them knew some programmes and some knew another. It is also surprising that most of the respondents did not know since when these programmes have been functioning. However, there are very few respondents who did not know at all about the functioning of the educational centres. On the basis of the above we can argue that there is general awareness among the tribals of these villages that there are some educational centres for them, which is not a small achievement.

With regard to 228 respondents who were aware of the educational programmes functioning in their area the researcher asked to what extent their children have been benefited from these programmes. It is interesting to note here that different tribal groups have benefited from these different types of educational programmes run in the area for the tribal students. However we have found that maximum students have benefited from LSDA and Education Department School. Secondly, the Scheduled Tribe and Scheduled Caste Development Department School and Education Department School have benefited to the tribals at the second number. Rest of the programmes have benefited to small number of respondents. Therefore we can infer from the above that the scheduled tribe
population selected from the three villages are not only aware of the educational programmes run for them but they are also aware of the fact that these educational institutions have also benefited them in varying degrees. Yes of course some of the respondents felt neglected.

<table>
<thead>
<tr>
<th>Preference of the Educational System</th>
<th>Preference of the present educational system Vrs Traditional educational system</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of person preferred present educational system</td>
<td>No. of person preferred traditional educational system</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

264

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa

It is a fact that every tribe has traditional system for disseminating knowledge to their younger ones. Keeping in mind the researcher asked the respondents whether they prefer the traditional system of education or the modern one. Interestingly all the 264 respondents preferred the present educational system. Preference for the modern educational system is depicted in the table-4.11. In this one can say that the traditional system of education will soon wither away. And if we go by functional aspect of modern education then, we can conclude the preference proves the functionality of modern education. Other wise no could have preferred it.
Table-4.12

Specific methods adopted for imparting education of the tribal children

<table>
<thead>
<tr>
<th>Age Group</th>
<th>No. of person studied</th>
<th>Whether there are any specific methods adopted for the education of tribal children</th>
<th>Hostel facilities Provided</th>
<th>Don’t know about any specific methods</th>
<th>Any other</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Some specific methods adopted for the education of tribal children in the area</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-15</td>
<td>36</td>
<td>-</td>
<td>36</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>15-30</td>
<td>144</td>
<td>-</td>
<td>96</td>
<td>48</td>
<td>-</td>
</tr>
<tr>
<td>30-45</td>
<td>72</td>
<td>-</td>
<td>60</td>
<td>12</td>
<td>-</td>
</tr>
<tr>
<td>45 &amp; above</td>
<td>12</td>
<td>-</td>
<td>-</td>
<td>12</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>264</td>
<td>-</td>
<td>192</td>
<td>12</td>
<td>60</td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa

Whether government have adopted any specific method for imparting education to the tribal children was another point of investigation in the sphere of educational development of the tribal. Almost 73% numbering 192 respondents told in negative. It is surprising because there is no specific measure to uplift the educational standards of the tribals. Secondly, about 60 respondents did not know at all that there is any specific programme for their educational development. However a very small minority of respondents numbering 12 that is 4.5% of the respondents knew some specific facilities like hostels have been provided to the tribals for their development in the realm of education. That means the government has to launch an intensive campaign to popularize their educational programmes. And also they will have to involve the local and indigenous people so that they can become aware of the programme.
There is general understanding that Scheduled Tribes have problems related to the educational achievements. These problems are related to funding of their education. There are problems of motivation or lack of identification with the curriculums. They also face the problem because schools are located at far of places. We have tried to investigate all these issues in our study. Out of the selected sample of 264 respondents we found 252 or 95.45% were literate. That means majority of the respondents were having or got the facilities of education as stated earlier. However 132 respondents or 46.59% of the sample revealed that availability of financial resource for education is the real problem. Out of 264, 72 or 27.27% of the respondents blamed the family environment for their educational problem. In another case a small minority 12 or 4.5% respondents argued that their parents were unwilling to send school for taking education. The remaining 48 respondents or 18.18% of respondents faced the problem of motivation or cultural capital (Bourdieu 1977) for the access of their education (see table-4.13). It is
interesting to note here that not a single respondent in the sample held curriculum responsible for the lack of education among them. Similarly distance of school from their house is also not a problem for them. That means, the above observation suggests that within a religiously symmetrical community there can be differential problem for taking up formal education. Again there is a need on the part of government to make parents conscious about the benefits of formal education. Even the identification with the curriculum can be encouraged by introducing their icons and world view.

Table-4.14
Drop-out Among the Tribal Children and girl child

<table>
<thead>
<tr>
<th>No of person studied</th>
<th>Different reasons of early period school drop-out of tribal girl children</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Lack of parental education</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>264</td>
<td>60</td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa

The researcher also investigated the question of early problem drop-out of the tribal children in general and girl children in particular. We made different categories of reasons for their drop-out starting from lack of parental education, financial problem,
engaged in domestic work, custom's prohibition, lack of interest of the child in studies, absence of near by school facilities, absence of separate girl's school, difficulties in following school curriculum due to language problem and any other.

Out of the total 264 respondents again 120 respondents or 45.45% pointed out that financial crunch as the primary reason for their drop-out. This suggests that if there is regular financial help for the tribals we can get rid of this menace of the drop-out among the trivasls. Lack of parental education is the second most significant reason for the drop-out of the tribals. 60 out of 264 or 22.27% of respondents admitted that lack of parental education leads to drop-out. 36 respondents or 13.63% held engagement with the domestic work as the real problem of drop-out, 24 respondent or 9% assigned lack of interest in studies as the reason of drop-out. Further 12 respondents or 4.5% of them held language and curriculum for their drop-out (see Table-4.14). Here one should note that instruction of medium in this region is Oriya although tribals speak their own dialect. Going by the text book there was not a single tribal icon included in the curriculum. Hence we can see lack of identification with the curriculum as another problem. The tribal girls have separate reasons for their drop-out along with others just mentioned. Two specific reasons are, one there is custom's prohibition for their education and second there is no separate school for girls and therefore parents did not send them school. In this way we have evaluated the specific reasons for drop-out of tribals. However all the 264 respondents were clear that girl children and women should receive education.
Table - 4.15
Drop-out and Governmental Measures

<table>
<thead>
<tr>
<th>No.of persons studied</th>
<th>Opening of Residential type of school for tribal children/girl children</th>
<th>Provision of mid-day meal in the school</th>
<th>No steps have been taken by the govt</th>
<th>Do not Know/cannot say about the provisions</th>
<th>Any other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>264</td>
<td>144</td>
<td>-</td>
<td>60</td>
<td>36</td>
<td>24</td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa

Steps taken by the Government to check the early drop-out of tribal is another vantage point of our probe (see table-4.15). Out of the 264 respondents 144 or 54.54% feel that government has some initiative to check the drop-out and for doing the same it has opened residential type of schools for tribal children / girl children were established by the government. However a minority of 60 respondents or 22.72% of them feel that government has not taken any steps to check the drop-outs. Interestingly no respondent revealed about the provision of mid-day meal in the school which has been considered as primary means to check drop-out among the tribal. Mid-day meal scheme is also seen as a step to check the problem of malnutrition via school children. The central government takes lots of credit that it is a successful programme for the marginal sections. Hence we can infer from the above that either the programme has not been implemented in this area or the tribals have not benefited from this programme. Therefore, there is need to specifically popularize the mid-day meal scheme to attract the tribal children more. Similarly other schemes like night school facility should spread through out the state. The government of the state has to make a concentrated effort to erase any
misunderstanding among the residents of the tribal area that no steps have been taken up by the state to stop the drop-out. This is necessary that a substantial number of respondents i.e. approximately 22.72% have responded that government has not taken any step to stop drop-out.

Table 4.16
Prevention of drop-out: A people's perspective

<table>
<thead>
<tr>
<th>Suggestion to prevent the school drop-out</th>
<th>No. of respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents should be encouraged to send their children to school</td>
<td>264</td>
</tr>
<tr>
<td>Opening of residential type of school</td>
<td>60</td>
</tr>
<tr>
<td>All the financial burden of the education should be borne by the parents</td>
<td>36</td>
</tr>
<tr>
<td>Parents should be made aware about the importance of education</td>
<td>12</td>
</tr>
<tr>
<td>Do not know/cannot say how to prevent the drop-out</td>
<td>96</td>
</tr>
<tr>
<td>Any others</td>
<td>12</td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa

The researcher has made an effort to record the people perspective regarding prevention of drop-out among the tribals. The respondent opines that government can take different measures to stem the rot (see table-4.16). Out of total 264 respondents a maximum 60 or 22.72% respondents suggested that government should open residential schools in the area from where sample was selected to stop the drop-out. Secondly, the respondents suggested that the parents should be encouraged to send their children to school. However we could not analyze how can parents be encouraged. Further more 36 out of 264 respondents that mean 13.63% respondents suggested for financial assistance as a means to prevent the drop-outs from the school. In this way we see mixed suggestions
about stopping the drop-out. But if we observe the table a little carefully and add column 2 and 5 of the table then we can conclude that the number of the respondents for opening up of residential school and motivation and encouragement to parent is same 60 or 22.72%. But what is worrying that a majority of 96 or 36.36% respondents remain indifferent or ignorant about the steps to be taken by the government to stop the drop-out habit among the tribals. That means although they are conscious about the education but they are not aware of the consequences of drop-outs.

Table-4.17
Judging the Adequacy of Educational Facilities

<table>
<thead>
<tr>
<th>No of Respondents</th>
<th>Provisions are adequate</th>
<th>Govt provisions are not adequate</th>
<th>Unaware whether the provisions are adequate or not</th>
<th>Peoples’ suggestion on this count</th>
<th>Opening of more residential school</th>
<th>Free education &amp; other facilities for all</th>
<th>Protective steps should be taken</th>
<th>Don’t know/can’t say about the required facilities</th>
<th>Any other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>264</td>
<td>-</td>
<td>180</td>
<td>84</td>
<td>108</td>
<td>24</td>
<td>24</td>
<td>84</td>
<td>24</td>
<td></td>
</tr>
</tbody>
</table>

Source: *Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa*

Table-4.17 illustrates on the response of the respondents on the question whether the present educational facilities provided by the government and other agencies are adequate for imparting education among tribal children. The researcher has also included the suggestions made by the respondents. Out of the total 264 respondents majority of 180 respondents or 68.18% have argued that the provisions for tribal education made either by the state government or by other agencies are inadequate. The 84 respondents or approximately 31.81% had no consciousness whether the measures are enough or not.
However a substantial chunk of 108 respondents or 40.9% had suggested that more residential schools should be opened if you wish the educational facilities as adequate. Only a minority 24 respondents or approximately 9% of respondents had suggested that free education could be another measure for making education system as adequate for the tribals in the area. Therefore from the above analysis it becomes clear that steps for stopping the drop-out and adequate measure are quite similar. Hence, government has to make adequate measure so that quality education may be imparted to them.

<table>
<thead>
<tr>
<th>No. of person studied</th>
<th>Government has opened residential type of schools</th>
<th>There are hostel facilities up to class-X</th>
<th>Do not know much about the specific provisions</th>
<th>Any others</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>264</td>
<td>12</td>
<td>24</td>
<td>228</td>
<td></td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa

Researcher has collected responses from the sample about the specific provisions of the government, to facilitate educational development among tribal people. Views regarding on this matter are grouped under four categories namely government has opened residential type of schools, there are hostel facilities upto class-X, don't know much about the specific provisions and any other (see table-4.18).

Out of total 264 respondents only 12 or 4.5% of respondents replied that government has opened residential type of schools on the concerned question, while 24 respondents or 9% argued that there are hostel sustain to facilitate educational development among the tribal people. But majority of the respondents numbering 228 or
86.36% argued that they are unaware of any specific educational provisions run to facilitate educational development among tribal people in the area. From this table one can assess that majority of the people are either have no consciousness about the existing educational facilities in their area or they were not interested to know about the existing educational apparatus for the tribals in the area.

**Table-4.19**

**Education and job in public or private sector**

<table>
<thead>
<tr>
<th>No. of person studied</th>
<th>No. of persons said it has helped them in getting job</th>
<th>No. of person said it did not help them in getting job</th>
<th>Peoples view whether the present education will enable their children in getting job</th>
</tr>
</thead>
<tbody>
<tr>
<td>264</td>
<td>84</td>
<td>180</td>
<td>12</td>
</tr>
</tbody>
</table>

Source: *Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa*

The next information collected by researcher was on the question whether education provided to the persons and to their offspring was of any help in getting a job in public or private sector. This answers were related to the respondent and to their children (see table-4.19). about this the respondent were grouped in two categories i.e. those who opined that education has helped them in getting a job or will get a job and those who opined that education did not help them in getting a job or will not get a job. Out of the total 264 respondents 84 respondents or approximately 31.81% said it has helped them in getting a job, while the majority of the 180 respondents or 68.18% told that it did not help them in getting job. While recording perception on the issue that whether the present education system will enable their children to get a job. 12 respondents or 4.5%
respondents argued that it will not help their children to get job. However a majority of 204 respondents or 77.27% replied in affirmative that if their children do well a job. That means tribals of that area have this consciousness that education would help them to get a job but one has to be good at it. However, we did not probe further what do they mean by good in education.

Conclusion

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 it is not 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 STs has become a special responsibility of the central as well as the state Governments. Moreover, the New Education Policy in 1986 also directed different state agencies for the educational development among the tribals.

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 in comparison to their male literacy among tribes.

Since education is probably the most effective instruments for ensuring equality of opportunity, the tribal people are lagging far behind. Although a plethora of educational programmes are being run for them in the area, yet due to various reasons, mainly socio-cultural, economic, regional, linguistic, political etc. they are lagging behind the general masses in educational development. Hence the educational policy directed for the tribal must be formulated keeping in view of the needs and demands of the tribal. And for this the tribal should be involved in the educational process so as to get
the first hand in put and incorporate their views in the training process. The Government
officials or agencies involved for the educational development of the tribal should be
sincere and proactive. There should be more residential type of schools established as
demanded by the respondents in the study. These residential schools should be
established in different remote tribal areas with all educational facilities. They should be
provided free hostel facilities, feeding, school dresses, books and other study materials.

We have tried to capture the imagination and perception of people regarding the
existing quality of education in the area. The primary data collected from the three
villages Sagada, Keraba and Karanjasingh in the Rayagada district of Orissa. We have
observed the existing educational facilities are not enough to impart education for the
tribal. Either they are not aware of the existing facilities for their education, or they do
not have adequate financial help to sustain educational achievement. Moreover there is a
heavy drop-out among the tribals because they do not have any motivation to carry on
with this schooling process.

Establishment of schools in the nearby tribal areas does not solve the problem
fully. The teachers in the school should be appointed having the knowledge of language
and cultural background of the tribal which also was viewed by the respondents in the
study. As the language that causes major problem for the large scale drop-outs of the
tribal children, so the school text books in the initial classes must be written in tribal
language so as to enable the tribal children understand in the classes. To make the
learning more effective and interesting the tribal’s icons, world views, symbols, forests,
trees, rivers etc. to be incorporated in the school text books. The teacher posted in the
schools should be strictly asked to stay nearby the school and the authority must make
regular visits to ensure the smooth functioning of the school and its education. The tribal children who are slow in following the classes must be given extra classes for their improvement and those are unable to pass in the annual exam must be given one more chance to stay in the same class. Similarly girl children should be given extra care and attention for their education. These all steps should be taken with right spirit and good will.

From the finding in the study it is evident that the traditional educational institution of tribal community is slowly disappearing. Hence the schools must take in their place for educating and socializing the tribal children. Due to the intervention of missionaries particularly the villages studied i.e. Sagoda, Keraba, Karanjasing of Gunpur block in Rayagada district of Orissa, the socio-economic and the educational position of the tribals have been improved vis-à-vis the other tribes in Orissa. They have been exposed to outside world and have improved their outlook. But the tribal areas in Orissa is so extensive and large due to which majority of tribal population remain uncovered by them. As a result of which the majority of the tribal community in Orissa remain educationally backward. So it is the responsibility of all concerned to address the educational problems of the tribals. Because education is the prime indicator for development and change.
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