Chapter 6

*Education as means for Socio-economic Development*
Introduction

The Constitution of India provides equality, freedom and liberty and fraternity for all; yet we see in India steep inequalities of, caste, creed and tribe as well as rural-urban divide. Despite pro-active policies and laws the tribals still remain educationally backward, and economically deprived and socially suppressed. In Orissa, the scenario is that the socio-economic and political developments seem to have failed to incorporate the tribal communities and regions in full measures. Education is envisaged as the single most important catalyst of socio-economic change by which we can include the educationally, economically and socially deprived and discriminated people like Scheduled Tribe. For this we have to make effective arrangement so that education is not only available but also accessible to the tribals.

Economic Status and Educational Achievement

Education and economy in the tribal society are inseparable and attainment of literacy is explained by the socio-economic status of the tribe. Literacy is always more among the higher income groups (Naik 1969:25). It has been tested that the educational attainments in the tribal families of upper socio-economic status groups are likely to be higher than the families of the lower and middle status groups (Rathnaiah 1971:108-109). The level of literacy in the family has direct correlation with the socio-economic status of the tribal family which has further correlation with the size of the family (Mutatakar 1979:16). Poor economic condition of the tribal societies may be a greater hindrance to education. Almost all tribes, whether food-gathers or settled agriculturists, lack enough food to maintain the family for the whole year. Therefore, education may be a luxury to them which they can hardly afford (Srivastava 1967:26).
Government policies and Educational Development of the Tribes

The Constitutional value (Article-46) of India directs the state to ensure equity of opportunity and educational equality to deprived sections of society. In pursuance of Constitutional mandate the National policy on Education (NPE) 1986 has viewed educational equality in two dimensions, namely removal of disparity and equalization of educational opportunities. In the case of scheduled tribes, their equalization with non-scheduled tribes has not been explicitly so spelt out as a strategy. This is true of the other educationally backward sections also. The policy speaks of a series of administrative measures in terms of incentives. Scholarships, remedial coaching, recruitment of teachers, hostel facilities, residential schools etc. The concern for removal of disparities in education by state intervention is manifested in the constitution on consideration of

* Equality of opportunities
* Equality in terms of social Justice

Further, along with the educational equality and equality of opportunity according to National Policy on Education (NPE), 1986 educational programmes for the scheduled tribes children should be so designed in such a manner so that it can preserve their rich cultural identity and makes them aware of the same (Srivastava 1986:60-63). Along with the Constitutional mandate and NPE a new centrally sponsored scheme of establishment of Ashram school in TSP area started during the year 1990-91. Under this scheme, central assistance is provided to state governments on 50:50 basis for construction of Ashram Schools in TSP areas.
School Education among the Scheduled Tribes

During the past sixty years since independence, all governments in India have been making concerted efforts through a variety of schemes for upliftment of disadvantaged communities as the Scheduled Caste and Scheduled Tribes. Opening of schools in habitations with a higher concentration of disadvantaged populations. Along with schools, free education, merit scholarships, free uniforms and mid-day meals are some such schemes, which are in the same direction.

With regard to the SCs and STs children education, relatively speaking, while the Scheduled Caste live among or near to habitations of other sections of the populations, Scheduled Tribes live in their own isolated habitats. As a result, while the scheduled caste mingle with and emulate the practices and life styles of the mainstream population, the scheduled tribes do not.

Children of these communities study in government or aided private schools rather than in unaided schools due to indigence. Government and private aided schools provide them with lump-sum grants, free mid-day meals, and etc. which act as incentives for joining and continuing education in the system. On the part of tribals, they treat educational achievement as status symbol and they looked down upon to those who do not possess the school education (Shrivastava 1969: 59). The modern education creates new aspiration among the tribal youth and creates conflict with other dimension as well (ibid: 59).

Education and Economy

Historical experiences of many of the present day developed countries stand as examples on the role of learning skill (education) on economic growth and development. Though
mass education was of recent origin even in European countries the active role of skill and learning was not discounted in economic development of the capitalist countries. And mass education, intact has followed Industrial Revolution. At the same time we have evidences showing educational development moving hand in hand. The experience of Japan and the former USSR show that, with the realization of economic consequences of education, there were deliberate attempts at raising educational levels of the population in these countries. Thus, the policy intervention of the regime (democratic/authoritarian) had expanded the educational services to the people.

The new nations, liberated from the colonial rule have embarked on an enormous expansion of education which was taken as “Engine” for economic growth throughout the 50s and 60s. No doubt it did help in economic growth particularly in supply of educated man power to meet the shortages. But soon the same countries have experienced “Open Educated Unemployment” and have encountered setbacks in achieving universalisation of elementary education. The reasons were not difficult to discern. The third world education has experienced these paradoxical situation because; one, of the distortions in educational pyramid which had the imprints of colonial educational policies. Secondly and more importantly, it is the dynamics of emerging class relations and interests that prevented any structural reform in the Educational System (Bhagwati 1973:21-36). The financing of different levels of education and the rates of growths of educational levels would at once reveal the situation. Nevertheless it is observed that the question of participation in education is crucially dependent on the policy regime and the economic well being of the population.
The participation in education remains a crucial issue in the case of Third World countries particularly in India, though the governments have committed to compulsory education and advocate universalisation of education. Moreover, Government is committed to free and compulsory education, it do not seem to have taken full measures in that direction both in terms of providing educational facilities and enforcing the laws effectively. Right to Education Act-2009 for providing free and compulsory education to the children under 14 has been amended in the Indian Parliament in the year 2009.

The situation among the marginalized sections, Scheduled Caste and Scheduled Tribe need a special mention because here economy has direct impact on their educational chances. Here I will concentrate on Scheduled Tribes and their chances for educational facilities. We have already seen in chapter-4 that most of the respondents accepted that poor financial condition is the real problem for getting education (see table-4.13 and table-4.14). That is why the tribal families depend on the incomes of the child who constitute this way their economic assets. The governments have not taken adequate steps in raising incomes of the tribal population so that they can dispense with the incomes from the children. Instead, as argued by Weiner, the policies of government toward enforcing compulsory education seemed to be of incentive in nature, rather than taking it as a duty (Myron 1991).

Thus the role of economy in determining the educational participation is to be assessed. At first sight, in a scenario of Universal education up to elementary level as a policy frame work, determinants of demand for education may seem to be of no consequence. But the tribal educational participation crucially depends on the dispensation of the family, of the income of the child from employment (main/
subsidiary). Thus participation in education at the primary and middle stages can be taken as a function of the economic well-being of the population both at macro and micro levels.

**Education and Occupational Mobility**

The term ‘Occupational Mobility’ is derived from the broader concept of social mobility. Social mobility according to Sorokin, is “the transition of an individual or social object or value from one social position to another” (Sorokin 1964:133). Social mobility can be of two types: horizontal and vertical. Horizontal mobility occurs within a particular social stratum and does not bring any change in the social position of an individual or social object in the social hierarchy. On the contrary, vertical mobility involves a movement of an individual or social object from one social stratum to another in the vertical dimension. This movement may be upward (social climbing) or downward (social sinking). Depending on the nature of stratification, vertical mobility may occur in the economic, political or occupational structure (ibid :133-134). In modern industrial society, occupation is regarded as one of the most important criterion of social status. The correlation between occupational status and general social status is so high that mobility in the occupational scale is often used as an index for general social mobility (Havighurst 1961:105). Occupations are rated in terms of differing socio-economic status, and a shift from an occupation of a lower socio-economic status to one of higher socio-economic status is seen as *vertical upward* mobility.

**Occupational Mobility and Tribes**

In the present study, occupational mobility of the Scheduled Tribes will be seen in terms of a shift from traditional occupations to new occupations in the organized sector. As
education plays an important role in the modern economic sector, we will try to relate mobility of the tribals with the increasing educational opportunity available to them. As has been mentioned earlier, most of the tribal communities including the Saora tribes in Orissa are agricultural labourers or cultivators. According to Roy (1973: 192-193), tribes of Orissa practice to types of cultivation, shifting cultivation and terrace cultivation. It has been argued that shifting cultivation is considered as uneconomic and it destroys the forest. That is why in Orissa among tribals terrace farming is being preferred. However, this practice does not give that much which can give more produce than subsistence level. Moreover the tribes remain in abject poverty.

Thus, from the above we can get a rough idea regarding the occupational background of the traditional tribal people of Orissa. However, this occupational structure has undergone a sea change over the years.

**Education and Occupational Mobility of Tribal in the Pre-Independence Period**

With the coming of industrialization and urbanization, many tribal communities of India had undergone a tremendous change in their occupational structure. The greatest change has been witnessed among the tribals of Bihar (Jharkhand), Orissa, West Bengal and Madhya Pradesh in central India. Many tribal communities of this region had left their traditional agricultural and allied occupations and worked as unskilled labourers in railway and road construction, in factories, mines, industries etc. This massive change of occupation is believed to be the result of increasing pressure on land due to population growth, and the opening of different mines and industries within the tribal region (Vidyarthi & Rai 1985:135).
The first opportunity for occupational mobility was opened with the coming of the British and the consequent introduction of education. With the growth of Christian population in some of the tribal areas, employment opportunities for educated converted tribals increased. Many of them were appointed as pastors and school teachers. Hence, here we see that the introduction of education opened new avenues of employment for the educated tribals which were not opened to them earlier. For the first time they had the opportunity to break away from their traditional agricultural occupations and take up other non-manual jobs. This no doubt, resulted in the betterment of material condition and social position of the educated tribals.

However, it should be mentioned that in the pre-independence period employment opportunities for educated tribals were limited and were largely confined within the mission field. The entry of educated tribals in the Government Services was a very rare case. Even those qualified for secular jobs, for instance, medical doctors, nurses and teachers worked under the Mission and not under the Government. Due to the non-availability of data we are unable to give the exact reason as to why educated tribals were not absorbed in the government services. Probably, it was the ‘divide and rule’ policy of the British that had prevented the intermixing of the Hill tribes with the non-tribal people of the plain areas. Or may be the erstwhile maharajas of different princely states did not have much employment opportunities to offer.

**The Post-Independence Period**

The over all situation of Scheduled Tribes took a turn for the better in the post-independence period. The government of India formulated various policies for the educational and socio-economic development of the tribal communities. To promote the
intake of tribals in the government services, the Constitution provides for reservation of posts in services under the Union (Article-335 of the Indian Constitution) as well as State governments in favour of Scheduled Tribes. Other concession such as age relaxation for 5 years and minimum qualifying marks are also provided to help the Scheduled Tribe candidates. Besides, the government also opened Examination Training Centers, which provided special coaching facilities for tribal candidates preparing for the all India Service Examinations.

As a result of the Special Provisions, the tribes got a legitimate place in Indian bureaucracy and their numbers in the government services though not significant but has been increasing from year to year. However the actual representation of Scheduled Tribes in the various services under the government of India is still far from satisfactory. In particular as the table-6.1 below shows, their representation is very poor in class-I,II and III services. Even in the lowest category of class IV, they are not adequately represented.

Table-6.1

| Category | (In percentage) | |
|----------|-----------------|
|          | Year Ending     | |
| Group-A  | 0.27 | 0.40 | 0.97 | |
| Group-B  | 0.34 | 0.37 | 1.10 | |
| Group-C  | 1.14 | 1.47 | 3.47 | |
| Group-D  | 3.39 | 3.59 | 4.31 | |

It is evident from the table that the representation of Scheduled Tribes in Group-A services increased only marginally from 0.27 percent in 1965 to 0.97 percent in 1981. In group-B services, it increased from 0.34 percent to 1.10 percent during the same period. The representation of Scheduled Tribes is slightly better in Group-C and Group-D services. In 1965, the proportion of Scheduled Tribes in Group-C services was 1.14 percent. After that it increased significantly to 3.47 percent in 1981. The representation of Scheduled Tribes in Group-D also increased from 3.39 percent to 4.31 percent in the same period. This shows that despite the gradual increase in the number of tribal employees, their representation in the various services under the Union Government is still very small relative to their actual strength in the nation's population. Moreover, the bulk of tribal employees are concentrated in the lower category of Group-C services, and their representation is particularly low in Group-A and B services, which entails higher socio-economic status. It is noteworthy here that the data corresponding to representation of tribes in Orissa bureaucracy is not available for analysis.

**Contribution of Education to Development**

Many social scientists have accepted that education is fundamental to the social development. Illiteracy is invariably associated with deprivation and socio-economic under development. Realization of this basic truth ultimately found expression in the resolution “Education for all” at the world conference on education held in March, 1990 at Jontien, Thailand. The vast literature of social science acknowledges education as the most important co-relate of development. Education enriches life and helps an individual to develop his personality. It is of special significance for rural masses, who are facing a
new situation in the development process to adjust themselves to the changing conditions (Taradatta 2001:92-93).

It has been confirmed through various studies that the children of illiterate parents, fall behind in scholastic achievement (Myrdal,1970). One detrimental effect of an illiterate home begins in pre-school years, the formative stage of life, when attitudes are shaped and that would tend to persist. The educational programmes help to train the people to place responsibilities before rights. Education has also a determining influence on the rate at which economic progress is achieved and benefits which can be derived from it. Further, Feire (1970: 93-94) argues that, a critical awareness through motivation, change of mentality and awareness contributes to the development of critical faculties in the rural oppressed people, leading them to the goal of liberation and social change.

**Social Development**

Development without the motivation and full participation of the rural people has no foundation and no prospect of success, in the long run. The interrelation between participation and socio-economic development is always important. Participatory development, if fostered both in planning and implementation, would result in sustainability and empowerment, which are the key indicators of social development.

Social development in the form of empowerment, equitable distribution of income and wealth, is a far cry without creating a conducive atmosphere through awareness generation and skill development. Awareness, mobilization and skill-training not only inculcate sense of protection and confidence in the rural women and other weaker sections, but also give them an opportunity to assert and play an important role in the
socio-economic sphere. The awareness of gender equality, environmental degradation, health care, etc., is essential for the healthy growth of the society (ibid:94).

Social development without developing leadership qualities at the grass-root level results in distortions of various types. The consciousness gap between the rural masses and their leaders, who often do not belong to the area and rarely represent their will, goes against the interest of rural people. Development of leadership at the local level may eliminate the distortions of so-called popular representation.

According to some social scientists peace and coexistence are the supreme indicators and message of social development. However, they have to be associated with equality and respect for human rights. Mutual respect, tolerance and confidence lead the society to the perfection of development. Material development without respect for human rights, dignity and culture has the potential of leading the society to destruction, in addition to being incomplete and unsustainable.

Therefore, we also need non-material dimensions of social development. The non-material benefits can be said to be of greater importance as they are a pre-conditions of sustainable social development and to some extent, objectives too. However, they cannot be quantified. In fact, it would be futile to attempt to measure any country’s social development, quantitatively and expect consensus about it (ibid:95).

Non Governmental Organisations and Tribal Development

With the advent of globalization the role of Non-Governmental Organisations (NGOs) in the civil society has increased tremendously. The involvement of NGOs in the process of sustainable rural development in countries designated as “developing” all over the world is being considered essential. The arguments advanced are that the NGOs are
non-bureaucratic, non-hierarchic, and are more effective in incorporating the felt needs at the Micro level. It is also argued that NGOs are governed by “the articles of faith”, i.e. heterogeneity, reaching the poor, participation in decision-making process versus outcome, flexibility, experimentation, institution building and low cost (or no cost on the resource-less Governments due to easy flow of money from the international NGOs/donor agencies) (ibid:111-112).

However, in India many times it has been found that NGOs have gone against the state creating a hostility for each other. However, giving the size and scope of welfareism in the country, we can not rule out the increasing the role NGOs in the future. They can play an effective role in evaluating the welfare programmes meant for the marginalized sections.

**Participatory Mobilization and Awareness Generation by NGOs**

Given this scenario some of the indigenous NGOs have performed commendably in organizing the weaker sections. The NGOs have mobilized tribal communities, and landless, small and marginal farmers. Besides mobilizing and organizing weaker sections these NGOs present an alternative approach of governance combining welfare and development together with community participation. This approach is contrary to the regulatory, top down and fragmented approach followed by the government machinery. The participatory mobilization emanates for the suppress and from the geographical location where the discrepancy exists in reality. That is why NGOs with their participatory mobilization has generated greater awareness and the people and they have started deriving minimum wages and social audit of the community works executed through the contractures or elected bodies of panchayats.
Implementation of Educational Programmes through NGOs

NGOs are proving effective medium for imparting non-formal education, motivating the poor towards small family norms, proper child care, sanitation, functional literacy, etc. To some extent, the night schools opened by NGOs have also given educational opportunities to the children, who help their parents in farm and non-farm activities during the day hours besides supplementing governmental efforts towards universalization of primary education (ibid: 112-113).

Awareness together with continuing education and participatory processes initiated by some committed grass root organizations, has sensitized and mobilized the rural poor considerably. NGOs have initiated income generating schemes taking into account minimum needs of the community in both welfare as well as development sectors. The NGOs have successfully tried to sensitize the villagers about the awareness of preventing healthcare through sanitation. They have provided them information about the advantages of small family. In many areas they have sensitized the people not to go to the money lenders and have developed Self Help Groups (SHGs) for financial help. (ibid: 113).

One thing is clear from the above is that the NGOs can become a buffer between the people and state. By creating awareness about laws and democratic rights through various innovative and conventional methods, the NGOs have been contributing to the building of what may be called a "civil society", in addition to providing opportunities for creativity. No state can succeed in performing such tasks as experience all over the world shows that there is a limit to the positive role of the welfare state in the human welfare. The activities of NGOs can be additive to the governmental efforts to a great extent, if performed hand in hand.
Data Analysis

As highlighted in earlier chapters that there are different educational programmes and development programmes for the tribals in the selected universe of the study. Now we want to assess the real relation between educational development and tribal development. To understand the same the respondents were asked various questions. They were asked whether they were aware of such programmes being operated in their area. Whether the present facilities provided by the Government and other agencies are adequate to improve their educational and socio-economic development. The respondents were also asked that whether the Government officials in various departments are working in tandem with educational and socio-economic development, whether the educated tribals have improved their socio-economic condition and to what extent education has benefited them. The researcher also asked how the educated tribals are different from that of the uneducated ones, etc. The answers obtained form such questions are arranged in tabular formats. The explanations of table-6.2 are given below.

Table-6.2
Awareness about the Educational and Socio-economic Development Programmes

<table>
<thead>
<tr>
<th>Total No. of respondents</th>
<th>Name of the programmes operating in their area</th>
<th>How far these programmes are adequate to improve</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>LSDA</td>
<td>Block School</td>
</tr>
<tr>
<td>264</td>
<td>36</td>
<td>12</td>
</tr>
</tbody>
</table>

Source: Data collected from Sogada, Keraba and Karanjasingh villages under Gunpur block of Rayagada district in Orissa
All though we have already analyzed the understanding and awareness of respondents in the chapter-4, yet we have tried to evaluate the programmes operating in their area for the education and socio-economic development together. We have analyzed the perception of people regarding whether peoples' awareness about these programmes are adequate to improve the educational and socio-economic development. On the issue of naming the developmental programme out of the total 264 respondents 36 or 13.63% replied that LSDA is working in the field of education and socio-economic development in their area. However, it is astonishing that they did not know that out of 264 respondents 108 or 40.9% argued that they don't know about any programme. But a few respondents 4.5% were aware of Block and ITDA schools respectively. As far as economic development programme was concerned no respondent was aware of the DRDA programme. However, 72 or 27.27% where aware of DRDA and LSDA programme. And about 9% of the respondents were aware of the LSDA and ITDA programme. From the above table one thing is certain majority of respondents 168 or 63.63% replied that programmes are adequate to improve the lot of tribals in the area. Only 4.5% of the respondents argued that these programmes were adequate for the development of the tribals of the area. Hence we can conclude that although government runs so many programmes for the socio-economic development but in people's perception it is adequate.
Table-6.3
Role of education in improving the socio-economic status of tribals

<table>
<thead>
<tr>
<th>Total no. of respondents</th>
<th>No.of person said education has improved the socio-economic status of tribals</th>
<th>No.of person said education has not improved the socio-economic status of tribals</th>
<th>How far education helped in improving his/her socio-economic status</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>1-25%</td>
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<td></td>
<td></td>
<td></td>
<td>25-50%</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>50%-75</td>
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<td></td>
<td></td>
<td></td>
<td>75-100%</td>
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<td></td>
<td></td>
<td></td>
<td>Nothing</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Don't know/can't say</td>
</tr>
<tr>
<td>264</td>
<td>264</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>168</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>24</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>12</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>24</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>24</td>
</tr>
</tbody>
</table>

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

Table-6.3 depicts the responses of the respondents whether education has been responsible for improving their socio-economic status. Out of total 264 respondents all of them have agreed to the proposition that education has really helped them to improve their status. However, the respondents differed in their perception on the levels of economic upliftment which these programmes of education have introduced. If we take percentage of the improvement around 63% of the respondents have agreed that these programmes have brought the change only in the range of 25-50%. That means these programmes have only brought marginal change in the lives of the respondents. Only 13.63% or 36 respondents felt that there has been a substantial change in their lives because their range is above 50% to 100%. Therefore, government has to take steps to introduce more and effective programmes for socio-economic status of the tribals.
Migration of people in search of livelihood or occupation is an age-old fact that the tribal society is no exception. The extent of migration also tells the economic wealth of the population and also availability of occupation in an area. It will also reveal the effectivity of the economic development schemes functioning in that area. Table-6.4 (B) gives us the
picture of migration of tribals selected in the sample for the study. From the above table-6.4 (B) we can see that only 50% or 130 to respondents replied that they know that some one has migrated to the city or town in search of an occupation.

On the question of number of family members migrated to town/cities in search of job from their own family the table is categorized in six segments i.e migration of one from the family, migration of two members from the family, three members migration from the family, four members migration from the family and five & more members migration from the family, for the job. Of the total 264 respondents 168 respondents or 63.63% replied that no member of their family has gone to town/city in search of job. That means out of total number of 264 respondents in the sample at least 96 or 36.36% of the respondents admitted that at least one member has gone to town/city in search of job. About 13% of the respondent further accepted that at least 2 member of their family migrated and 9% of the respondent accepted at least 3 members of their family migrated to town/city in search of livelihood. It is a fact that young people migrate more than older people. And also women migrate less in number than their male counterpart. Here also I in the sample out of 132 respondents who accepted that they knew someone who migrated at least 120 fall the age group of 15-45 and at least 72 respondent has within this range replied that they know at least 20-40 people have migrated to the town/city for the job. Hence we can conclude mostly migration has taken place in search of a livelihood. The other reason of migration could not be ascertained by the researcher. Hence to stop this migration the government has to make effective employment guarantee schemes. When researcher was collecting data no such programme of employment scheme was at place.
Total no. of respondents | No. of person said education helped them in writing and understanding well | It helped in improving economic condition | Helped in improving life style | Helped in improving personality and built confidence | Nothing/no benefit received | Any others
---|---|---|---|---|---|---
264 | 24 | 36 | 24 | - | 156 | 24

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

We have collected data from the sample of the respondents about the fact that whether an educated person has some benefit. The answers to the question have been clubbed into four categories. One, in which respondents argued that education helped them in writing and understanding well, two, it helped in improving economic condition, three, it helped in improving life style and four it helped in improving personality and built confidence. Of the total 264 respondents 24 respondents or 9% opined that education helped them in writing and understanding well. Further 36 respondents or approximately 13.63% of respondents viewed that education helped in improving economic condition. Apart from this another 24 respondents or 9% opined education helped them in improving their life style. But it is surprising that a majority of the respondents i.e. 156 or 59.09% opined that education has not benefited them in any way. Therefore, we can infer from the above that education system has to be made effective and qualitatively rich so that it helps the marginalized sections in different ways to change their socio-economic status and they can improve their life style.
Table-6.6

Religious Motivation and Educational achievement

<table>
<thead>
<tr>
<th>No. of person studied</th>
<th>Religion helped in motivating/determining one’s education</th>
<th>Religion has not helped in motivating/determining one’s education</th>
<th>Extent of benefit received from religion in getting education</th>
</tr>
</thead>
<tbody>
<tr>
<td>264</td>
<td>156</td>
<td>108</td>
<td>-</td>
</tr>
</tbody>
</table>

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

For understanding relationship between religion and educational achievement we tried to probe the respondents. We put the question whether religion determines or motivates for educational achievement. If yes to what extent it has benefited in educating the tribals in this area. The respondents have replied to the first part of the question and the latter part remained unanswered by the respondents. According to the answer obtained in the table-6.6 we have clubbed the answers in the following heads, one Religion helped in motivating/determining ones education, two Religion has not helped in motivating/determining one’s education and three extent of benefit received from religion in getting education.

Out of the total 264 nos. of respondents a majority of 156 or 59.09% respondents have argued that religion has helped them in motivating them to receive education. Rest of 108 or 40.9% respondents replied that religion has not helped them in motivating/determining them for achieving any education. However no respondents could reply to what extent religion has motivated them to receive education. It is interesting to note that most of respondents in the selected sample for the study belonged to Christianity. We are aware of the fact that in Christianity there is specific emphasis on education and unlike Hinduism no section is debarred from taking education.
Table-6.7
Attitudinal Changes of Literate Tribals towards Illiterate

<table>
<thead>
<tr>
<th>Age Group</th>
<th>No of respondents who replied changes have taken place in the life pattern &amp; attitude</th>
<th>No of person viewed changes have not taken place in the life pattern &amp; attitude</th>
<th>If yes to what extent changes have taken place in the life patterns and attitude of people</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>0-25%</td>
</tr>
<tr>
<td>1-15</td>
<td>36</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>15-30</td>
<td>144</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>30-45</td>
<td>72</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>45 &amp; above</td>
<td>12</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>264</strong></td>
<td>-</td>
<td><strong>84</strong></td>
</tr>
</tbody>
</table>

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

Researcher wanted to find out whether changes take place in the life pattern and attitude of educated tribals in relation to uneducated ones. The table-6.7 records the same. The researcher divided the respondents according to age and percentage of their change of attitude. It is interesting to note from the table that almost all the respondents felt that the attitude and interaction pattern of the literate and educated tribals change toward their illiterate brothers and sisters. Not even one argued that education does not change their attitude towards the illiterate brethren. Further at least 120 or 45.45% respondents felt that there is 50-75% of attitudinal change towards illiterate brethren. But approximately 18.18% or 48 respondents observed that there is complete attitudinal change among the literate class towards their illiterate brethren. It is not surprising to note that the young
respondents between age of 15-45 numbering 216 or about 81.81% feel that there is attitudinal change of literate class. However we have not been able to capture the reason for this attitudinal changes among the literate tribals. However many respondents told the researcher that tribal attach lot of values to education and add the education with higher status. Hence we can infer from this that once the tribal becomes literate he thinks he has a high status and starts looking down upon their illiterate tribal fellow. Therefore, special attention should be given with regard to the values included into the curriculum. More and more egalitarian values have to be enshrined into the curriculum taught in their area, so that more egalitarian society should emerge.

Table-6.8
Educational System and Inculcation of Cultural Capital

<table>
<thead>
<tr>
<th>Age Group</th>
<th>No of person said the present educational system will enable the tribal children in identifying their cultural capital</th>
<th>No of person said the present educational system will not enable the tribal children in identifying their cultural capital</th>
<th>No of person said they can not say how far the present education will enable their children in identifying their cultural capital</th>
<th>Extent in which the educational system will enable the tribal children in identifying their cultural capital</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-15</td>
<td>-</td>
<td>36</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>15-30</td>
<td>-</td>
<td>132</td>
<td>12</td>
<td>-</td>
</tr>
<tr>
<td>30-45</td>
<td>12</td>
<td>48</td>
<td>12</td>
<td>-</td>
</tr>
<tr>
<td>45 &amp; above</td>
<td>-</td>
<td>12</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>12</td>
<td>228</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

Whether the present education system enables the tribal children in identifying themselves with their cultural capital. Along with this we tried to probe the role of
cultural capital in improving their socio-economic status. Out of total 264 respondents a majority of 228 or 86.36% respondents replied that the educational system or curriculum does not enable them to identify with their cultural capital. Meaning there by the curriculum taught in their class has nothing from their culture. There are no male or female icons belonging to their community in the text book taught to them. Their food habits, their patterns of clothing, festivals and neither their language has been included in the books and curriculum taught in the classes of their school. Then how come they identify with the curriculum and can give cultural capital. Therefore, we can infer from the above that if the government wants to popularize the education in the tribal area then they have to make the course content and curriculum friendly to the cultural and world view of the tribal society. If it is not so then the respondents are justified in saying that the children of tribal society have totally failed to recognize with the curriculum and there by with their cultural capital. This also can be inferred from the table that the education system does not enhance their self esteem and make proud of their culture because no one discusses their cultural contents in their class room.

**Conclusion**

In this chapter we have assessed the relation between educational development and tribal development. There are number of programmes being operated for the education and socio-economic development of the tribals in the area. But from the findings it was revealed that in people's perception those programmes are not adequate to improve their education and socio-economic development. The findings also revealed that all the 264 respondents have agreed to the proposition that education has really helped them to improve their social status. However the respondents differed in their perception on the
levels of economic upliftment which the programmes of education have introduced. On the question of migration we have found from the field that a substantial 96 or 36.36% respondents told that at least one member from their family has migrated to towns/cities in search of livelihood. This reveals the fact that the economic wealth of the people and the availability of occupation in their area.

We have also discussed in this chapter the impact of education on the socio-economic development of the tribals. But it is surprising that a majority of the respondents 156 or 59.09% opined that education has not benefited them in any way. It shows that education system has to be made effective and qualitative so that the tribals can change their life style. Many respondents told the researcher that the tribal attach lot of values among literate tribals. From we can conclude that once the tribal becomes literate he thinks he has a high status and starts looking down upon their own illiterate brethren. So special attention should be given with regard to the values included into the curriculum. More and more egalitarian values have to be enshrined into the curriculum, so that egalitarian society should emerge.

We also had observed in this chapter that the introduction of education has, for the first time opened new avenues of employment for the tribal communities as more and more young and educated tribals migrate to towns/cities in search of livelihood. Hence there is a positive correlation between education and socio-economic development of the tribals. Since the pre-Independence period, educated tribal had been changing their occupations from the traditional agricultural ones to new occupations in the organized sector. The tempo of occupational mobility was further accelerated by the government policy of reservation and other concessions in to post-Independence period. As a result,
there has been a gradual increase in the number of tribal employees in various services under the central and state governments as shown in this chapter. However terms of equality between the tribals and non-tribals, the representation of Scheduled Tribes is far from satisfactory in the two category of class-I and II services, which have a higher socio-economic status. In class III service, they have an adequate representation, while in class-IV they are reasonably better represented. This shows that the bulk of tribal employees are concentrated in the middle class of clerical and other similar jobs. Both in central and state government services.

We also have analyzed in this chapter that whether the present education system enables the tribal children in identifying themselves with their cultural capital. Along with this we tried to probe the role of cultural capital in improving their socio-economic status. Out of total 264 respondents a majority of 228 or 86.36% respondents replied that the educational system or curriculum does not enable them to identify with their cultural capital. Their icons, food habits, clothing, festivals, language etc are missing in the books and curriculum. As the school books and curriculum in the tribal areas are same as that of the general school children. The prescribed school text books and curriculum to name a few are 'Jona Ajona', 'Haso Khelo', 'Samajiko Patho', 'Aamo Geeto Aamo Sahitya', 'Ganito Khelo', 'My English Reader', 'Delight of World', 'Samajiko Bigyano' etc. do not inculcates the tribal heroes, dances, pujas and so on. Therefore, we can conclude from the above that, if the government wants to popularize education in the tribal areas then there should be the course contents and curriculum friendly to the cultural and world view of the tribal society. Which inurns will enhance their self esteem and make them feel proud of their own culture.
REFERENCE


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