Chapter 7

Conclusion and Summary
The present study "Education and Development: A Sociological Analysis of Tribal Villages in Orissa" is a modest attempt to understand and analyse the existing situation of educational system and structure, and developmental institution and relationship between education and socio-economic development in the tribal villages of Orissa. For our primary study we have collected the relevant data 264 respondents selected from three villages namely Sagada, Keraba and Karanjasingh under Gunpur the block of Rayagada district in Orissa. The demographic profile of the respondents depict that the population in the sample is fragmented in different age group, socio-economic status and educational background. We have also probed the educational status of the tribals in the chapter.

The first chapter discussed is Introduction of the present research study. This chapter includes Statements of the problem, Review of Literatures, Approaches to Tribal Development, Objectives of Study, Hypotheses, Research Methodology, Field Experience of the research scholar and the Relevance of the research. This chapter was the guiding path for the entire research work. The present research have been conducted on the basis of objectives and hypotheses evolved during the study. On the basis of statement of the problem and the review of literatures we have formulated number objectives for the effective and objective collection of relevant data for the research.

We have tried to understand the twin concept of education and development by extensive discussion in the second chapter. In this chapter both the educational theories and developmental theories have been analyzed separately as both are independent variables in the study. For the conceptual clarification we have discussed the whole range of theories ranging from the classical to the modern theories. For doing the same we have tried to locate our study in the theoretical paradigm more illustrative and comprehensive
so as to make the study more relevant and meaningful. The educational theorists included so that we can collect the relevant data. Emile Durkheim, T Parsons, Bowles & Gintis, P. Bourdieu & Passeron, Herbert Spencer from the western and American perspective. For Indian perspective on education we have included Rabindranath Tagore, M.K Gandhi, and Zakir Husain. On the other hand Adam Smith, Karl Marx, Emile Durkheim, Max Weber, Peter Worsley, Furtado, Gunnar Myrdal, B.H Hoselitz, N.J Smelser and Samir Amin helped the researcher to formulate his ideas about socio-economic development.

From the understanding which develops in the second chapter we learnt that education is significant to every aspect of social and economic development. One may also notice that education is also an important vehicle for influencing social behaviour. For example, education widens people’s choices. It expands their perceptions and capabilities for leading a better quality of life. Adequate and good quality food (nutrition), access to safe drinking water, better health care services, relevant and quality education for children and youth constitute the core elements of one’s life. Hence education is increasingly recognized to be at the heart of the development process.

The direct impact of education on economic benefits has been noticed in many countries as discussed in present chapter. For example, it is observed that each additional year of schooling for men and women increases wages between 10 to 20 per cent, and farm output up to 5 per cent. In contrast, a population with a low level of literacy/education has little or no capacity to increase productivity. An educated person can make effective use of new technology, engage in entrepreneurial activity, and be responsive to market demands and changes. Apart from the powerful direct economic benefits of basic education, its indirect benefits in changing human attitude and improving human welfare
are equally important. The relationship between women’s educational level and population growth is dramatic. Women with more education have fewer children than uneducated women.

A common and universal system of basic education is necessary for democratic society to function properly. To participate with knowledge and understanding in policy issues and decision-making processes requires literacy, knowledge of the world, and the ability to think independently based on evidence. The full impact of education is found where sustained investments in people are accompanied by respect for individual human rights and participation in democratic institutions. Following from the above arguments, it can be concluded that education is very important for economic prosperity and a decent quality of life. Hence eradication of the widespread illiteracy from tribal community is essential. Education should occupy the topmost importance in any community development programmes and activities.

The third chapter discusses the research setting. The area, population, socio-economic context and the general profile of Sagada, Keraba and Karanjasingh villages under Gunpur block in Rayagada district of Orissa have also been discussed in this chapter. From these three villages a sample 264 respondents was selected basing on different socio-economic and educational background. Apart from analyzing different tribal communities, their habitat and geographical distribution in the state this chapter also illustrated the different primitive tribal groups in general and the Saora tribe in particular. We have discussed extensively the economic, geographical, social, political and religious belief and practice of one of the dominant tribes of the district that is Saora.
In the changing world order the Soara’s life pattern has not remained untouched and has undergone a significant change which forms the part of research study.

We also have seen the geographical location of Rayagada district in Orissa, its population, specially the tribal population in the third chapter which we have titled “Research Setting”. On the basis of available secondary data we have found that Orissa has 62 distinct tribal groups, making it the largest collection of tribal people in a single state in the country (see table-3.2). Each of these tribal groups have their own indigenous customs and continue to practice them even today. Many tourists do get to meet some of these tribal groups and observe them in their natural habitats, though access to some tribal areas is strictly restricted. While doing field work researcher observed that many areas that are inhabited by the tribes lack even the basic necessities, but even they feel satisfied. Although now with the development of the state intervention, facilities are reaching to these people as well, yet they are not adequate.

From the perspective of the whole of Rayagada district it could be said that tribal communities are quite predominant and comprises 57.5% of the total population thereby forming a numerical majority. On observation we can simply agree that the topography of the district is such that the tribal people can easily retain their original culture, tradition and ethnicity and live lives on their whims and desires. The culture of tribal populated Rayagada district is enriched by its plethora of dance, music and life style of tribes. It was revealed from this chapter that despite the inflow of modern civilization and technical progress, the people of Rayagada district has still maintained their originality. The Saora tribe which is one of the most primitive and numerically dominant tribes in this district is no exception to this. They are known for being great walkers, expert hunters and
climbers. Personal hygiene is of intense importance to them. Which make them distinct from other tribal groups.

The fourth chapter tries to understand and analyse the polices and programmes of educational and development of the tribal in the area and also in the selected sample. In this chapter there is an extensive discussion on the educational development of the tribals. Apart from discussing traditional institutions for tribal education, it has also analysed the tribal women's education and the related policies for it. With the help of secondary sources regarding the educational programmes the chapter has discussed the primary, upper primary and non-formal education of the tribals in the area. There is an extensive illustration of government policies on hostel facilities, scholarship, reading and writing materials. Apart from secondary sources we have also analysed sources related to the educational facilities existing in the area from 264 respondents. The relevant analysed depict that educationally the tribals 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 was 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 population 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 which was highlighted in chapter four. Education is probably the most effective instruments for ensuring equality of opportunity, however the
tribal people are lagging far behind in the sphere of education which was evident in the chapter from different tables. Although a plethora of educational programmes (see table-4.10) 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 input and incorporate their views in the training process. The Government officials or agencies involved in 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 (see table-4.17). These residential schools should be established in remote tribal areas with all educational facilities. The respondents also suggested that they should be provided free hostel facilities, fooding, school dresses, books and other study materials so that they can sustain their education and restrict drop-out.

We have also tried to capture the imagination and perception of people regarding the existing quality of education in the area in this chapter. In the primary data that was collected from the three villages Sagada, Keraba and Karanjasingh in the Rayagada district of Orissa. We observed that the existing educational facilities are not enough to impart education for the tribal. Either the tribals are not aware of the existing facilities for their education, or they do not have adequate financial help to sustain educational achievements. More over there is a heavy drop-out (see table-4.14) among the tribals because they do not have any motivation to carry on with the schooling process which has been analysed in this chapter.
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 (A few list of text books taught in the school have been mentioned in Annexure-3) 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. should be incorporated in the school text books. The respondents told the researcher that 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. Further the students emphasized that “those tribal children who are slow in following the classes must be given extra classes for their improvement and those who 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 and separate educational institutions should be opened for them. These all steps should be taken with right spirit and good will.

From the finding of chapter four it was evident that the traditional educational institutions of tribal community are 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 has been improved. They have been exposed to outside world and have
improved their outlook. By simple observation we can say that they have different sense of dress pattern and cleanliness. But the tribal area in Orissa is so extensive and large due to which majority of tribal population remain uncovered by them.

Chapter fifth describes the existing socio-economic and developmental programmes meant for tribals in Orissa and in the area of research. On the basis of secondary sources like government reports and journals we have done evaluation of different tribal development programmes and illustration of KBK projects which included ITDA, TSP, MADA, Cluster Approach, Articale-375(1), Micro-project etc are also extensively discussed. This analysis included different plans and programmes of both Central and State government which have been meant for the tribals. There is also discussion on the resources/funds assigned for the tribal Sub-Plan like Flow of Funds from State Plan, Central/Centrally Sponsored Schemes, Special Central Assistance including Article-275(1) and Institutional Finance. To know the actual benefit of the plan and development schemes the researcher has collected data from the field to highlight the functioning of these programmes and perception of people about them in chapter five.

We have also tried to evaluate the existing programmes and policies of the tribal development in the light of secondary sources and primary sources. The available secondary data was extracted from different government reports, books and other reports on the programmes. Different steps, legislations and programmes were launched from time to time have been highlighted in chapter five, Five Year Plans and number of Annual Plans had specific mentions for tribal developments.. The Tribal Sub-Plan, Anganwadi, Nights schools, etc. were envisaged so that speedy development would take place among this excluded category of tribals. However, the data collected from the field
showed that there were mixed results. In some of the areas for instance education/literacy, we have found various programmes are functioning. The result was that there is appreciable literacy among the tribals selected in the selected samples.

Tribal development policies and programmes assumed that all the tribals will develop and will ‘integrate’ themselves with the so-called ‘mainstream’. This has happened only in a symbolic way. Most of our respondents agree on this point that as a result of the planned tribal development, only a small section has been able to take advantages of our tribal development programmes (see table-5.5). It is interesting to note that the tribal respondents are aware that this is because of inefficient and corrupt bureaucracy that the programmes weren’t implemented well. Even the policy makers and administrators have accepted that “We created special administrative set up for tribal development and we know that it hasn’t shown better result” (as discussed in chapter-5).

In the discussion with the respondents on the question of “traditional occupation” of tribals even after conversion into other religion it was found that the occupation remains the same. It is a social fact each caste and tribe in India, has evolved its own occupation. It is also true that the caste structured society and occupational immobility exist even among the tribes in Orissa and particularly among the Saora tribes in Rayagada district. This fact was collected by the researcher during his field study.

Geography plays an important role in the development of occupation of the people for many generations. It evolves a specific kind of economy and determines the human selection for survival in the early stages of occupation. The local environment also determines the internal as well as the external interaction of man in a particular locality.
This is also seen in case of Saora tribes in Orissa as observed by the researcher at the time of field work. The Saora tribe has its own economic and agricultural activity and crops.

The sixth chapter has analysed the association between the educational development and tribal development and has also highlighted the role of education as an effective means for socio-economic development. Again the chapter is based on secondary and primary data. We have tried to understand the policies which have been designed for tribal education and role of school education among the scheduled tribes in this chapter. Apart from the impact of education on economy leading to occupational mobility of tribal in both pre-and post-independence period have also been analyzed in the on going chapter. An extensive discussion on the contribution which education could make in the development before analyzing social development and importance of material and non-material benefits have been done in sixth chapter. The role of NGOs in the Tribal development has been remarkable. The present chapter highlights the importance of NGOs in the intervention and their role of participatory mobilization and awareness in generation and implementation of educational programmes. Apart from the secondary sources related to education in tribal development primary data was collected and analyzed. The researcher analysed in chapter six 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 (see table-6.2). However the respondents revealed these programmes are not adequate for the improvement of their education and socio-economic status. Although 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 (see table-6.4 B). This reveals the fact that the economic wealth of the people and the availability of occupation in their area.

While discussing the impact of education on the socio-economic development of the tribals the researcher found that a majority of the respondents 156 or 59.09% opined that education has not benefited them in any way (see table-6.5). It shows that education system has to be made effective and qualitatively rich so that the tribals can change their life style. Many respondents told the researcher that the tribal attach lot of values to the literacy. That we can conclude that once the tribal becomes literate he thinks he belongs to 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 and individuals may differentiate between the status of illiterate and literate tribals.

We have also observed in chapter-6 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 table-6.1. But we observed that the representation of tribals incomparision to the non-tribals in the central services at all India level is very very less. Specially if we analyze their numerical strength in class-I and II services, which have a higher socio-economic status it is even worse. In class III service, the tribals 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 or clerical and other similar jobs. Both in central and state government services.

We also have analyzed in chapter-6 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 'Jona Ajona', 'Haso Khelo', 'Samajiko Patho', 'Aamo Geeto Aamo Sahitya', 'Ganito Khelo', 'My English Reader', 'Delight of World', 'Samajiko Bigyano' etc. to name just a few taught at different levels of classes in schools do not includes 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 the course contents and curriculum taught to
tribals should be friendly to the cultural and world view of the tribal society. This in turns will enhance their self esteem and make them feel proud of their own culture.

Despite the efforts made during the past 25 years through sub-plan approach, the overall tribal situation hasn't changed much. Neither disparities in the level of development between the tribals and non-tribals have minimized, nor has the quality of life of tribal improved. In some tribal areas, more problems have cropped up than solved.

To conclude, proper cognition of cultural milieu of tribal people, identification of problem, areas and redressal of them with appropriate reversal measures, adequate weight-age to human resources development along with economic development, sufficient and timely availability of funds, effective management, responsive administration, collaborative efforts of people and functionaries will go a long way to facilitate the process of development to reach out the set goals in tribal areas.