CHAPTER
FIVE
Corporate Social Responsibility (CSR) and Tribal Education

Before I come to CSR, let me first of all discuss about the mining and globalization. The world is growing smaller and the sphere of everyday life is expanding. We need to only reflect upon the everyday practices and beliefs that enfold us. Television news channels keep us up to date about events and ideas around globe. In our supermarkets we buy food items grown, packaged and distributed by companies located far away from us. In the fruit markets apples from as distant a land as Australia are available. Even illiterate daily wage earners dream of sending their children to a school English medium school. There is a widespread understanding that we are connected to a space that is stretched beyond our conventional boundaries. We call this awareness “global consciousness”- a perception that not only drives our life but also, at an empirical level, is a source of socio-cultural change (Ray, 2007).

Globalization involves transformative change and is a driving force behind changes reshaping the world. Globalization is explained as a multi-civilizational and technologically sustained course of action that is driven by conflicts among different cultural traditions and by competing interests among nations and among social strata within nations. Globalization is approached from a macro and micro point of view. The process of globalization is deeply intertwined with the current ideas and concepts on social change today. It refers to a variety of political, economic and socio-cultural consequences, resulting from technological changes that are currently transforming our world. At this point of time, the global (macro) and the local (micro) processes are connected by flows of information, trade, money, migration, technology and culture. Recently, Multi-National Corporations (MNCs) and international, Non-Governmental Organisations (NGOs) have grown in size and control. Due to the rising global influences on the every-day life and the local adjustment to macro forces, large scale restructuration of society and culture is taking place. The boundary between the worldwide and the local has withered away in many domains (Somayaji and Somayaji, 2006). Globalization is not one thing, neither is it ‘good’ nor ‘bad’, but it is open to numerous evaluations. Some claim that globalization is new form of imperialism commanding western political and economic domination over the rest of the world.

Globalization is affecting all sections of people either positively or negatively. Its nature is so vast and various. On the one hand it has been recognized as complex set of distinct but interconnected processes economic, cultural, social but also political and military through which social relations have come to be understood in a universal world framework. On the other hand, it has been described as a process through which people from one part of
the globe move to all corners of the globe taking with them their ideological, technological and cultural achievements which resulted in the changes in the parts of the world so reached (Mooney and Belsy, 2007). However, globalisation is usually accepted as being driven by a combination of economic, technological, socio-cultural, political, and biological factors. The term can also refer to the transnational flow of ideas, languages, or popular culture through acculturation. Globalization is complex in nature. There are diverse spheres in which it occurs or based – economic, political and cultural.

It means that borders become markedly less pertinent to every-day behaviour in the various dimensions of economics, information, ecology, technology, cross-cultural conflict and civil society.

It points to something not understand or hard to understand at the same time well-known, which is changing every-day life with considerable force and convincing every-one to adopt and respond in various ways (Beck, 2000).

Globalisation means different effects to different people. In business world, it refers mostly to specific strategies in companies designed to overcome the constraints of national boundaries through the mechanism of globalized production and marketing networks. In the field of economics it is considered identical to economic inter-dependence between countries covering increased trade, technology, labour and international capital flows. In the political debate, globalisation refers to the integrative forces drawing national societies into a global community covering the spread of ideas, norms and values (Haq, 2001).

The new global cultural economy has to be seen as a complex, overlapping, disjunctive order that cannot any longer be understood in terms of existing centre-periphery models, even those that might account for multiple centres and peripheries. Nor is it vulnerable to simple models of push and pull in terms of migration theory, or of surpluses and deficits, as in traditional models of balance of trade, or of consumers and producers, as in most neo-Marxist theories of development.

The complexity of the current global economy has to do with certain basic disjuncture between economy, culture, and politics that we have only begun to theorize. Appadurai (1996) proposed that a simple framework for exploring such disjuncture is to look at the relationship among five dimensions of global cultural flows that can be termed (a) ethno scapes, (b) media scapes, (c) techno scapes, (d) finance scapes, and (e) ideo scapes.
5.1 Sociology of Globalization

The origin of sociology was in the formative period of the nation-state in nineteenth and early twentieth century in Europe. The association between sociology and nation-state was so extensive that the image of ‘modern’ organised individual societies which became definite with the national model of political organization itself became an absolutely basic concept in and through the founding work of the classical sociologists. Social scientists such as Emile Durkheim, Karl Marx and Max Weber shared a territorial definition of modern society and thus a model of society centred on the state, which has today been shaken by globality and globalization. Globality means that the unity of national state and national society come unstuck, new relations of power and competition, conflict and intersection take shape between, on the one hand, national states and actors, and on the other hand multinational actors, identities, social spaces, situations and processes (Beck, 2000).

The question of the impetus behind globalization finds two different answers each in turn taking a number of different forms. The first group of authors point to the subsistence of one dominant ‘logic’ of globalization, while others work with theories that recommend a phenomenon with a complex set of causes. This central theoretical controversy by the way, entails that the word ‘globalization’ does not have a single sphere of meaning, that indeed often contradictory meaning are associated with it (Appadurai, 1996).

At the same time we see, the sociology of globalization repeating the historical difference between Marx and Weber: that is, between a view of the dominance of the economic and a theoretical pluralism relating economic, social and cultural approaches and for which any examination that operates with just a single logic therefore excludes a crucial dimension of globalization. The adding collectively of apparently mutually exclusive logics of globalization introduces a vision in which different partial logics of globalization compete with one another (Amin, 1996).

First, we should consider approaches which hold one special dimension or logic of globalization to be central. Here the key authors are Wallerstein, Rosenau, Gilpin, Held, Robertson and Appadurai in addition to Giddens as the common reference point. Wallerstein, one of the first in the seventies to brazen out the social sciences with the question of globalization introduced the concept of a world system and argued that capitalism was the engine of globalization. Rosenau, Gilpin and Held have concerned themselves more with international politics. They challenge the nation-state convention by stressing the importance
of both of technological globalization such as the science and information society and of
political-military factors and viewpoints’ on power politics. Robertson, Appadurai, Albrow,
Featherstone, Lash, Urry and many others argue within the tradition of cultural theory.
Strongly opposing the widespread notion of a ‘McDonalization’ of the planet, they insist that
cultural globalization does not mean the world is becoming culturally homogeneous. Rather,
it involves a process of ‘globalization’ which is contradictory both in content and in its
multiple consequences. Two of the most problematic effects for the stratification of world
society should be briefly examined: the problem of global wealth local poverty, the concept is
used by Bauman, and the problem of capitalism without work (Beck, 2000). Each of the
authors mentioned locates the origin and results of the globalization dynamics mainly in one
sector of institutional action, whether the economy, technology, international politics,
ecology, culture or world industry, or else in new social inequalities measured on a world
scale. It is in the interplay of these perspectives that a plural sociology of globalization comes
into new.

5.1.1 Globalization and Mining

Globalization has many meanings depending on the context and on the person who is
talking about it. Though the precise definition of globalization is still unavailable a few
definitions are worth viewing, Guy Brainbant (2012): says that the process of globalization
not only includes opening up of world trade, development of advanced means of
communication, internationalization of financial markets, growing importance of MNCs,
population migrations and more generally improved mobility of persons, goods, capital, data
and ideas but also infections, diseases and pollution. The term globalization refers to the
integration of economies of the world through uninhibited trade and financial flows, as also
through mutual exchange of technology and knowledge. Ideally, it also contains free inter-
country movement of labour (Khondker, 2000).

In the context of India, this implies opening up the economy to Foreign Direct
Investment (FDI) by providing facilities to foreign companies to endow in different fields of
economic activity in India, removing constraints and obstacles to the entry of MNCs in India,
allowing Indian companies to enter into foreign collaborations and also encouraging them to
set up joint ventures abroad; carrying out massive import liberalization programs by
switching over from quantitative precincts to tariffs and import duties, therefore globalization
has been identified with the policy reforms of 1991 in India (Kapila, 2001).
Globalisation is defined as free movements of goods, services, capital (FDI), people and information technology across national boundaries. It creates and, in turn, is driven by an integrated global economy, which influences both, economic as well as social relations within and across countries. The opening up of an economy increases competition internally as well as externally, leads to structural changes in the economy, alters consumer preferences, lifestyles and demands of citizens. The process of global economic integration gained momentum only in the 1970s with the development of capital markets. While mainstream economists suggest that globalisation process is a strong force for equalizing per capita income between nations, others say that the developing countries are exposed to threats of further aggravation and marginalization in the process (James, 2006).

It affects all sections of almost all societies, but its present point of departure is the politics of exclusion of millions of people. It entails a redefinition of world citizenship, leaving out much of humanity. It implicates the doctrine of dispensability as a prerequisite of development. It entails a new "dynamic" phase of human history from which the non-aggressive and noncompeting strata are omitted or forgotten. It leads to growth and perpetuation of the division between the rich and the poor. There almost seems to be at work a new law of motion of history under the new model of capitalism a law of the perpetuation of existing conditions, of prosperity as well as of poverty, fewer and fewer state interventions to reverse those conditions, with the rich getting richer by the logic of accumulation and its dispersal through the logic of the market and the poor getting poorer through a logic of exploitation, exclusion, and their growing alienation from centres of power and decision making. If there is one indicator of "development" that is becoming worldwide an almost universal phenomenon, it is the growth of inequality. This is happening in all societies, including those considered to be the richest, those that had once experimented with "socialism," and those that had once adopted the welfare state for providing social minima to all and "social security" as a model of caring for the victims of development, even while accepting poverty as essential to the capitalist system (Kothari, 1997).

The mining industry in India is a major economic activity which contributes significantly to the economy of India. The country is endowed with huge resources of many metallic and non-metallic minerals. Mining sector is an important segment of the Indian economy. Minerals are valuable natural resources being finite and non-renewable. They constitute the vital raw materials for many basic industries and are a major resource for development. India is the largest producer of sheet mica, the third largest producer of iron ore and the fifth largest producer of bauxite in the world (Indian Bureau of Mines, 2010).
Table No-5.1

World Mine Production and Reserves (in Tonnes)

<table>
<thead>
<tr>
<th>Name of the Country</th>
<th>2008</th>
<th>2009</th>
<th>Reserves</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>120,000</td>
<td>120,000</td>
<td>36,00,000</td>
</tr>
<tr>
<td>India</td>
<td>2,700</td>
<td>2,700</td>
<td>31,00,000</td>
</tr>
<tr>
<td>Brazil</td>
<td>650</td>
<td>650</td>
<td>48,000</td>
</tr>
<tr>
<td>Malaysia</td>
<td>380</td>
<td>380</td>
<td>30,000</td>
</tr>
<tr>
<td>United States</td>
<td>--</td>
<td>--</td>
<td>13,00,000</td>
</tr>
<tr>
<td>Australia</td>
<td>--</td>
<td>--</td>
<td>54,00,000</td>
</tr>
<tr>
<td>CIS</td>
<td>--</td>
<td>--</td>
<td>19,00,000</td>
</tr>
<tr>
<td>Other countries</td>
<td>NA</td>
<td>NA</td>
<td>22,00,000</td>
</tr>
<tr>
<td>Total</td>
<td>124,000</td>
<td>124,000</td>
<td>99,00,000</td>
</tr>
</tbody>
</table>

Source: Statistical Profile of Minerals, 2010

India's mining activities and development dates back to early stages of civilization. It can be traced back to nearly 6000 years. The history of mineral extraction in India dates back to the days of the Harappa civilization. The wide availability of the minerals in the form of abundant rich reserves made it very conducive for the growth and development of the mining sector in India. The industry began its operation in 1774, when the East India Company allowed an English company to undertake mining activity in the coalfield in Ranigang. In 1880 M/s John Taylor and Sons Ltd started gold mining at Kolar goldfields in Karnataka. In the year 1866 the first oil well was drilled in Digboi, Assam. In spite of all these progress the Indian mining industry continued to be backward before Independence. After Independence, the economic planners realized the importance of the mining sector for nation building and there has been a pronounced growth in the mineral production both in terms of quantity and value. India produces as many as 87 minerals, which are includes 4 fuels, 10 metallic, 47 non-metallic, 3 atomic and 23 minor minerals including building and other materials (Indian Mineral Industry at Glance, 2010).
In the mineral map of India, Odisha occupied an important position both in terms of deposit and production. The mineral deposit of the state is not only vast but also equally diverse. It is one of the largest minerals bearing states in India, having 16.92 per cent of the total reserves of the country. The state has about 33 per cent of the country’s iron ore reserves, about 60 per cent of bauxite, 25 per cent of coal, 32 per cent of manganese and more than 95 per cent of chromites. Cashing in on this rich mineral wealth, the state has invited heavy investments in aluminium, steel and power sectors. The global demand for steel and aluminium has increased the low of investment in the state, which according to Steel and Mines Department of Odisha, is to the tune of 137156 crores, the highest investment in steel in country (Economic Survey2012-13, Government of Odisha).

However, much of this investment is into northern, western and southern regions of Odisha, dominated by adivasi communities who constitute one fourth of the state’s population. The wave of massive Industrialization in adivasi areas of Odisha started soon after independence. With the Tatas establishing the country’s its steel plant in Jamshedpur in neighbouring Bihar, their survey team discovered massive iron ore deposits in the Gorumahisani, Badampahar and Sulaipat region of the then princely state of Mayurbhanj.
which was mined for about 56 years (from 1911 to 1967). In 1953-54, the public sector Rourkela steel plant was established in Sundargarh district as its adjacent areas are rich in iron ore, manganese, dolomite and limestone - the basic ingredients for production of iron and steel. Besides creating the infrastructure to support industrialisation in the state, focus was also on developing large scale metal-based industries.

In recent years, the mining sector has been contributing about 7.5 per cent towards Odisha’s real GSDP at 2004-05 prices. Its contribution to the industry sector is to the order of 25 per cent. This sector has grown, in real terms at 2004-05 prices, at an annual average rate of 4.86 per cent except during the year 2012-13. In terms of value of output of minerals, Odisha ranks the highest in India in recent years and its share is increasing. The total value of the mineral production for the year 2011-12 is 30204 crore (Ibid.). Within the state, Coal constitutes the majority share (88 per cent) of all mineral deposits, followed by iron ore and bauxite. It may be observed that about 51 per cent of coal has been extracted in Angul district and the rest from Jharsuguda, Sundergarh and Sambalpur district. Iron ore extraction is mostly confined to Keonjhar district which accounts for 68.4 per cent followed by Sundergarh 27 per cent. Most bauxite mining takes place in Koraput district. Iron ore is the most important mineral in the exports basket of all minerals. Its share in total exports of minerals stood at 96.2 per cent in 2011-12 (Ibid.).

Mining and quarrying provides employment to different sections including tribal groups. Employment, which touched 48,239 by the end of 2011-12, decreased by 7.01 per cent over 2010-11. Further, nearly 70 per cent of employees are engaged in the iron ore and coal sub-sectors (Economic Survey2012-13, Government of Odisha). Apart from direct employment benefits from mining activity, there has been also a realization of benefits in the form of a number of indirect employment opportunities like running workshop cum garage, shops, provision of stores and other allied activities.

Table No-5.1.2

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Leases</th>
<th>Working Leases</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nos.</td>
<td>Areas in ‘000 hectares</td>
</tr>
<tr>
<td>2000-01</td>
<td>613</td>
<td>112.47</td>
</tr>
<tr>
<td>2003-04</td>
<td>607</td>
<td>101.95</td>
</tr>
<tr>
<td>2004-05</td>
<td>594</td>
<td>99.08</td>
</tr>
<tr>
<td>2005-06</td>
<td>571</td>
<td>86.42</td>
</tr>
</tbody>
</table>
In Odisha, industrialization started shortly after independence. The oldest mines in the state were coal mines at Talcher and Ib valley. After nationalization of coal in 1975 and the national policy on energy sector, many power plants have come up in the state. The top 6 districts of Odisha where mining activities are being undertaken rampantly include Keonjhar 31.28 per cent, Sundergarh 20.03 per cent, Angul 10.24 per cent followed by Jharsuguda 8.87 per cent, Koraput 6.3 per cent and Mayurbhanj.

The largest number of Mining Lease (M.L.) is in Sundergarh district (130 M.L) followed by Keonjhar (119 M. L.), Bolangir (75 M.L.), Kalahandi (72 M.L.), Mayurbhanj (46 M.L.) and Jharsuguda (26 M.L.). Out of the 605 mining leases, maximum numbers of leases have been granted for Graphite ore mines (114), followed by iron ore mines (75), and quartz mines (72). Iron ore mines (21,086.282 Ha), coal mines (17,557.842 Ha) and iron and manganese mines (15,246.117, Ha) occupy the largest mining area in the state (ibid.). Odisha posse’s high grade iron ore, which mainly occurs in the northern plateau, where considerable manganese is also found. Both iron ore and manganese are exported. Other minerals include bauxite, limestone, dolomite, china clay, graphite and vanadium. These deposits are mainly located in Koraput, Keonjhar, Kalahandi, Sambalpur, Sundergarh and Phulbani where concentration of tribal communities is very high (India Tribal World, 2002). This is also a source of revenue to the state exchequer in terms of royalty collected from the lease holders. State government earns Rs 1029 million in 2010-11 as royalty collection in minerals (Annual Report, Ministry of Mines).

Table No-5.1.3

<table>
<thead>
<tr>
<th>Minerals and Working Mines in Keonjhar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of the Minerals</td>
</tr>
<tr>
<td>Chromite</td>
</tr>
<tr>
<td>Iron ores</td>
</tr>
<tr>
<td>Manganese</td>
</tr>
<tr>
<td>Pyrophyelite</td>
</tr>
</tbody>
</table>
Keonjhar district occupies an important place in the mineral resource map of Eastern India. Keonjhar is endowed with a variety of rich mineral deposits thus occupying a prominent place in mineral profile of State. High quality of iron & manganese ore deposits are found to be located under large tracts of forestland, rich in bio-diversity & water catchment areas of Baitarani, one of the large rivers of state. The forest land of Keonjhar constitutes one of the major parts of forest resource of Odisha. Apart from this, it is home to a sizeable tribal population; including some of the most primitive tribes, those who are totally dependent on forests and agriculture for their livelihoods and survival. It has been found out that the entire forest range of Keonjhar is dotted with several surface iron ore and manganese ore mines of varying production capacities. Apart from few large mechanized iron ore mines, there are several small and medium-sized mines found scattered over the entire district. Abundant reserves of high-grade Iron ore, Manganese and Chromites are found along with other minerals such as Limestone, Dolomite, Nickel, Granite, Pyrophylite stone, Gold, Platinum etc.

The reserve of iron ore deposit approximated as more than 1000 million tonne and places of deposit are found at Joda, Thakurani hills, Banspani Hills, Sasangoda hills and Gandhamardhan hill range which is densely populated by tribal population. The Singhbhum-Keonjhar-Bonai mining belt passes through the district. Iron ore formations occupy most part of the district which can be traced from the Jharkhand Border in the North to the Jajpur district boarder in the South of the district. Extensive deposits of manganese are found in Thakurani hills and Joda East hills of Joda Block. Keonjhar, which is reputed to have a fifth of India's iron ore reserves, is also infamous for acute poverty, underdevelopment and left-wing extremism (Vasundhara, 2008).

The illegality is not limited to raising more ores than permitted by the government, but also mining in areas beyond their lease areas and selling the output at high prices through dubious means.

### 5.1.2. Mining and Indigenous People
Owing to diverse socio-economic and political processes, indigenous people are among the most marginalized sections in the world today. They stand on the cusp of the crisis in sustainable development. Their communities are concrete examples of sustainable societies, historically evolved in diverse ecosystems. Ecosystems have been, and still are, an inalienable part of their social and cultural life. Today, they face the challenges of extinction or survival and renewal in a globalized world. Globalization has the strongest impact on these populations, perhaps more than on any other, because their communities have no voice and can be easily swept away by the invisible hand of the market and its proponents. Globalization does much more than marginalizing indigenous people; it launches a multi-pronged attack on the very foundation of their existence and livelihood (Lakra, 2009).

The forest occupies a central position in tribal culture and economy. The tribal way of life is very much dictated by the forest right from birth to death. It is ironical that the poorest people of India are living in the areas of richest natural resources. Historically, tribals have been pushed to corners owing to economic interests of various dominant groups. Globalisation affects tribals differently. When industrialization led to the commercialisation of natural resources, tribal/indigenous people were harassed and marginalized. They were dispossessed of their lands and forests and for their nourishment. Urban and educated tribals may benefit from the increased opportunities for work that come with the influx of foreign companies and investments. These employment avenues are complemented by greater opportunities to receive education and skills training of a higher quality. The new technologies that define this era, in particular the computer and Internet may be accessible to this group of tribals. In general, the liberalization of trade and financial markets also promise benefits for this group, including a greater variety of goods at cheaper prices due to increased competition and much more attractive interest rates to undertake business ventures. Conversely, poor, uneducated, credit-constrained, informal and agricultural sector tribals will get advantage in a much less direct manner. Tribals in general benefit from long-term economic growth brought about by correcting price distortions in factor and product markets. By making markets competitive, higher agricultural growth is expected and this in turn is expected to increase rural income. It is also expected that, the growth of the industrial sector would increase employment in the urban as well as in the rural areas.

The proponents of globalisation argue that the process may entail some short-term difficulties in terms of reduced income and consumption; unemployment might also increase. But eventually the reform process would lead to greater gains all around. But we cannot close our eyes to serious undercut in domestic production of goods and services and risks to the health status particularly of the poor, tribals, women and children. The gains of globalisation
have so far accrued to those who already have education and skill advantage, easier market access and possession of assets for use as collateral to access credit (Joshi, 2005). For the tribals, globalisation is associated with rising prices, loss of job security, and lack of health care and tribal development programmes. Globalisation may also weaken the Constitutional protections, in terms of education and job reservations, given to tribals.

Mining cannot be done without degrading land and without disturbing the existing environment. Degradation of environment has not left the lives of people untouched. Damage to river, field, well, flora and fauna in one way or other has badly affected the people themselves (Ezeaku, 2011). The impact of mining on the environment and the people are manifold. The impacts are felt at every stage of the mining cycle from exploration to mine disclosure. It is one such activity that has highly adverse consequences not only on natural ecosystem but also on the local communities dependent on them. Mining operation can damage the environment and ecology to an unacceptable degree, unless carefully planned and controlled (Singh, 2011).

It has been accepted as an undisputed fact that the rural and the tribal, particularly women, have a very intimate and symbiotic relationship with the ecology around them as they are untenably linked to the natural resources. In India, people adversely affected by development have been mainly dalits and tribals and among them are women, who suffer even severe forms of discrimination. Repeated displacement, migration and drastic changes in livelihood patterns have socially and culturally denuded the status of the indigenous people, increasing violence and abuse against them. Due to absence of proper benefit-sharing mechanisms from mineral sector, the benefits are found to be concentrated in a few hands. Although a large number of sponge iron plants, Ferrochrome plants, and iron ore mines and ore crushers are operating in Keonjhar since long, still this district is found at the lower position in term of HDI (Human development Index). The communication & transport system is found in a shattered condition today. 62 per cent of the population are still living below poverty line. And the worst sufferers of this whole process are the marginalized groups. Overall, it can be said that Income from mineral extraction is hardly benefiting the regions from where these minerals are explored. In the current circumstances, the native tribals are uprooted from their environment and social system, deprived of their land and resources and displaced from their habitat. Due to migration, new cultural contacts, industrialization, urbanization, and changed economic settings, to say nothing of westernization and globalization, there has been a sea change in their social and cultural heritage.

5.1.3 Corporate Social Responsibility (CSR) and Tribal Education
Social Responsibility of business refers to what business does over and above the statutory requirement for the benefit of the society. The word “responsibility” emphasizes that the business has some moral obligations towards the society. The term corporate citizenship is also commonly used to refer to the moral obligations of the business towards the society. It implies that like individuals, corporate are also the part of the society and their behaviour shall be guided by the social norms (Agarwal, 2008).

The concept of CSR originated in the 1950’s in the USA and the concept came into prominence in public debate during the 1960’s and 1970’s. At that time US had lots of pressing social problems like poverty, unemployment, race, urban blight and pollution. Corporate Social Responsibility became a matter of utmost importance for diverse groups demanding change in the business. During the 1980’s to 2000, corporations generally recognized a responsibility towards society and weighed against the demands of being competitive in a rapidly changing global economy (Ahmed, 2007). Corporate Social Responsibility (CSR) has become a major focus of interest not only for corporate managers but also for development practitioners, both within the NGO community and within the multilateral and bilateral development agencies. Development NGOs have, for the most part, been extremely critical of the voluntary initiatives undertaken by the corporate sector.

Corporate Social Responsibility (CSR) can be defined as the ‘ethical behaviour of a company (or to say business) towards society’. It means engaging directly with local communities, identifying their basic needs, and integrating their needs with business goals and strategic intent. The government perceives CSR as the business contribution to the nation’s sustainable development goals. Essentially, it is about how business takes into account the economic, social and environmental impact of the way in which it operates.

Simply stated, CSR is a concept which suggests that commercial corporations must fulfil their duty of providing care to the society (Jain, 2010). The current wave of interest in CSR dates from the early 1990s. In many ways it is only the latest manifestation of a longstanding debate over the relationship between business and society. Since the rise of the corporation in its modern form in the late nineteenth century, this debate has ebbed and flowed, through periods when corporations extend their control and periods in which society attempts to regulate the growth of corporate power and corporations attempt to re-establish their legitimacy in the face of public criticism (Elliott, 2009).

The emergence of CSR as a development issue has to be seen in the context of the changing views of the development agencies on the main objectives of development and the
best means of bringing it about. Over the past quarter-century the view of development as being primarily about economic growth has become less dominant, with a much greater emphasis on the social dimensions of development as exemplified by the creation of the Human Development Index by the United Nations Development Programme (UNDP). This shift culminated in the adoption of the UN Millennium Development Goals (MDGs), focused on eradicating poverty and hunger, achieving universal primary education, promoting gender equality, reducing mortality and improving health, and ensuring environmental sustainability (Jenkins, 2005).

Table No-5.1.4

<table>
<thead>
<tr>
<th>Sector</th>
<th>2007-08</th>
<th>2008-09</th>
<th>2009-10</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Minerals</td>
<td>2942</td>
<td>2964</td>
<td>2729</td>
</tr>
<tr>
<td>Coal</td>
<td>570</td>
<td>570</td>
<td>570</td>
</tr>
<tr>
<td>Metallic</td>
<td>691</td>
<td>691</td>
<td>636</td>
</tr>
<tr>
<td>Non-Metallic</td>
<td>1681</td>
<td>1703</td>
<td>1523</td>
</tr>
</tbody>
</table>

*Excluding atomic minerals, petroleum (crude), natural gas (utilized) and minor minerals

Source: Annual Report, Mines and Metals in India.

Mining companies have long had a questionable reputation for social responsibility, especially in developing countries. In recent years, mining companies operating in developing countries have come under increased pressure as opponents have placed them under greater public scrutiny. Mining companies have responded by developing global corporate social responsibility strategies as part of their larger global business strategies. In these strategies, a prominent place is given to their relationship with local communities. For business ethics, one basic issue is whether such an approach to corporate responsibility is likely to effectively address the development concerns of local communities in developing countries. There are too many poor people who depend on forests for their survival. Acres of jungles are cut to accommodate new industrial activities and migrants work in those industries, but almost nothing is done for those who are deprived of their livelihood (Muruganantham, 2010).
In Indian context, the phrase Corporate Social Responsibility was coined with greater emphasis on, the “giving back to society.” In India, CSR means giving back to society has been in existence from time immemorial through the phrase was of recent origin. The famous philosopher Kautilya who taught economics to the world in his masterly written book “Arthasastra” preached and promoted ethical principles while doing business. The sacred scripture like *The Vedas* and *The Upanishad* also endorsed the concept of helping the vulnerable. Zakaat, followed by Muslim also believes in donating certain portion of their earnings to the poor and disadvantaged. Marwari from Rajasthan and Sadhabas from Odisha also practiced the principles of *Dharmada* (literally means ethics in business which is reflected in their practice of donating certain portion of their profits for some societal works). Though there was no such term as “corporate” during that time, nevertheless, Indian business used to practice the doctrines of social responsibility (Sahoo, 2008).

Several major CSR initiatives have been launched in India since the mid-1990s. Nearly all leading Corporates in India are involved in corporate social responsibility programmes in areas like education, health, livelihood creation, skill development, and empowerment of weaker sections of the society. Notable efforts have come from the Tata Group, Infosys, Bharti Enterprises, ITC Welcome group, Indian Oil Corporation among others. The 2010 list of Forbes Asia’s ‘48 Heroes of Philanthropy’ contains four Indians. The 2009 list also featured four Indians. India has been named among the top ten Asian countries paying increasing importance towards corporate social responsibility disclosure norms. In the present era, though a series of public companies like NTPC, Nalco, Indian Oil etc. and a few of the private companies like TATA, BIRLA, JINDAL etc., have been imbibing the case for social good in their operations for decades, nevertheless, CSR is still the least understood initiative in the Indian development sector.

For the present study, the role of CSR on tribal education, it focused on only the three Mining Company (TATA, ESSEL and JINDAL) for the detail of their activities. From the data, it is observed that before 2008 there was no strict rules and regulations of CSR activities. For the development of the local people, they are working in different areas on the name of Peripheral Development Scheme and they don’t have any proper records on their developmental plans and programmes on assorted fields of the project areas.

**5.1.4 CSR at TATA STEEL:** Tata Group, an India-based indigenous multinational enterprise with a unique 140-year old commitment to the community, is the pioneer in India for CSR activities. It explores value-creation, leadership, ethics and sustainable development
on the backdrop of rapid internationalizations and shifting stakeholders' expectations for corporate social responsibility (Oana Branzei, 2010).

Tata Group is a pioneer in promoting CSR in India. The Tata Group is a giant family of businesses that dominates Indian markets. And Tata Steel is one of twenty-eight major corporations within the Tata Group. Founded in 1907, it is the largest private sector steel company in India, with a capacity of 3.5 million tonnes per annum crude steel production. CSR activities are now ranging from community development, improving health care, reducing poverty, occupational health and safety risk control and protecting the environment that means covering almost all the stakeholders.

The ideals and philosophy of the TATA Group originated from the founding father, Jamshedji Nusserwanji Tata (1839-1904). In 1895 he explained: “We do not claim to be more unselﬁsh, more generous or more philanthropic than others, but we think we started on sound and straightforward business principles considering the interests of the shareholders, our own and health and welfare of our employees…the sure foundation of prosperity” (Dadabhoy, 2005).

Iron ore at Joda was first discovered by Tata Steel in the year 1909. From discovery to a sustained holistic development, the history of Joda has been lively and forever vibrant. When the iron ore was discovered there were no geological data available till Tata Steel set up a Prospecting Department in the year 1912. History has witnessed the Joda dream gradually giving way to pragmatic reality. Tata Steel’s involvement in the minerals development of Joda is spotted with several milestones, which are now part of record. This year, Tata steel celebrated 100 years in Joda. Vision and plans to turn Joda into a modern township with all civic amenities have turned into reality with the presence of Tata Steel, has not only created employment opportunities to the people here but also have marked a positive change in their lifestyle.

Tata Steel Rural Development Society (TSRDS) has been working towards the upliftment of the rural as well as tribal community since 1982 in Joda. Education, Health and Hygiene, Income Generating opportunities, Empowerment and Infrastructure Development have been the key areas of TSRDS intervention. TSRDS was set up here to ensure peripheral development and has actively been working in upgrading the lifestyle of the local populace. The township in Joda enjoys the facilities like a club, schools, market complex, cooperative society, recreational activities and much more.

The development has to be started by developing people. The grooming has to be done at an early age of children in an environment that would be give them better surroundings to learn,
develop their life skills and an ability to compare their present life styles with a meaning of better life. With a view towards this, TSRDS Joda decided to educate children of the remote areas in a residential school away from their habitat, so that they not only get educated but become agents of change, once they go back to their village. They are Supporting 43 students for residential Schooling at AVS, Bhadra Sahi. Non formal education centres are run for the underprivileged and destitute children, who are not able to avail formal education. Three centres of Non Formal Education (NFE) are run by TSRDS, at Kamarjoda, Gurudi and Khondbond. A total of 66 children are studying in these centres. TSRDS organized different sports activities like kabadi, khoko etc. for the children. Total 31 class rooms have been constructed by TSRDS in last three years and distributed 565 sets of bench and desk are distributed in 14 schools (Banspani High School (2 class rooms), Saraswati Sishu Mandir (SSM) Joda (2 class rooms), SSM Chimla (2 rooms), Bhuyain Roida High school, (4 class rooms), Bachhu Hutting school (2 class rooms), Bamebari SSM (2 rooms) Banspani High School (2 class rooms), Shrama Shakti High School (2 class rooms), AVS Bhadra Sahi (2 class rooms), Joda Girl’s High school (2 class rooms), Bhanda high school (2 class rooms), U. P School Azad Basti (1 class rooms), Primary School, Joda Basti (2 class rooms), Primary School, Khuntipani (2 class rooms), UGME school Kamar joda (2 classrooms). The following schools have been renovated during last three years by TSRDS: Shahid Nagar School, Kundrunala UP School, Boneikala School, Shrama Shakti high school, Guruda Muktab School, Azad Basti Primary School. Educating a girl means educating the whole family with a view to this TSRDS, Joda has taken a new initiative of providing higher education to the Poor girls of remote villages. As This endeavour will help girls with a rural base to get liberation from all prejudices and would provide them an opportunity for employment.

5.1.5 CSR at Essel Mining (Aditya Birla Group)

Essel Mining & Industries Limited (Essel) is part of the Aditya Birla Group, one of India's most trusted corporations. For over 50 years now, the Aditya Birla Group has and continues to be involved in meaningful welfare-driven initiatives that positively impact the quality of life of the weaker sections of society in India and particularly the project areas of Joda block.

The Aditya Birla Group, reaching out to underserved communities and believes in the trusteeship concept. This entails transcending business interests and grappling with the “quality of life” challenges that marginalised communities face, and working towards making a meaningful difference to them. Their vision is – “to actively contribute to the social and economic development of the communities in which we operate. In so doing build a better,
sustainable way of life for the weaker sections of society and raise the country’s human development index”. (Mrs. Rajashree Birla, Chairperson, Aditya Birla Centre for Community Initiatives and Rural Development).

All projects are identified in a participatory manner, in consultation with the community, literally sitting with them and gauging their basic needs. They resource to the participatory rural appraisal mapping process, subsequently based on a consensus and in discussion with the village panchayats, and other influential, projects are prioritised. Arising from this the focus areas that have emerged are education, health care, sustainable livelihood, and infrastructure and espousing social causes. Their peripheral developmental activities span five key areas and single minded goal here is to help to build model villages that can stand on their own feet.

In the development of tribal education, their endeavour is to spark the desire for learning and knowledge at every stage through various educational initiatives. Essel constructed additional classrooms to improve student classroom ratio, providing desks and benches to build a proper teaching learning environment and also providing drinking water for safe drinking water facility in the schools in various parts of the Joda block. For infrastructural development, they constructed boundary wall to safeguard children and for kitchen gardening and giving toilet facility to make school more gender friendly and better sanitation. Essel is giving Mid-Day-Meal at Balwadis, for pre-school education and provided scholarship for 50 students from various schools. They are giving bus facility to encourage children especially girls’ complete education up to class XII. For recreational facilities like sports material to make schools more child friendly.

Their CSR activities on educational initiatives concentrates on improvements of basic literacy and numeracy skills, improving retention and lowering drop-out rates, minimizing absenteeism among students and teachers and ensuring enrolment and retention of every child.

5.1.6 CSR at Jindal Steel & Power Limited (JSPL)

Corporate Social Responsibility (CSR) has been making meaningful contributions to the society in different areas, for decades now. CSR activities at Jindal Steel & Power
Limited (JSPL) extend well beyond its business objectives, and the company’s concerns for the society are evident from the various initiatives it has taken in different fields. JSPL’s CSR objective further gets reiterated through the company’s vision “to be a globally admired organisation that enhances the quality of life through sustainable industrial and business development.”

JSPL’s CSR policy aims at bringing about a radical transformation in the quality of life of people living in and around the operation areas of the company through positive intervention with social upliftment programs. Its key areas of focus are Health, Education, Women Empowerment, Livelihood, Livestock Care, Drinking Water and Sanitation, Youth and Sports and Infrastructure Development.

JSPL has always believed in inclusive growth, taking along the communities around its plants, endeavouring to improve the quality of life of the people in the areas it operates in. Its focus on community development and social issues, around in Odisha and its peripheral areas in Joda. Offering proper access to medical and other essential health care facilities is yet another aspect of JSPL’s social initiatives. JSPL recognizes education as one of the building blocks of any nation and considers it as a priority area of its CSR activities. Realizing the importance and relevance of education, JSPL has taken a number of initiatives for the development of tribal education. They supported social teachers to 12 schools. JSPL provided desk and benches to 3 schools for 300 students and constructed school buildings in various parts of their project areas in Joda block. Through their CSR activities they provided merit scholarship to the students. JSPL gives assistance to AVS, Bhadra Sahi run by Padmashree Tulsi Munda for 600 students.

**Conclusion:**

Business persons have always been concerned with their own ends, but multiple pressures from society and polity over time have forced them to sit up and worry about their means of profit as well. The need today is genuine business responsibility and societal trust in business. Mandatory corporate social responsibility may prove inadequate to inculcate either. The new legislation to mandate expenditure for social causes is both meagre and one whose time had long passed—almost as if India has progressed, but “backwards”. The Indian CSR activities have been firmly confined to philanthropic activities. The initiative for this will be step towards strategic CSR which includes socially responsible investment. The means of communication through which firms communicate the public about the performance and their contribution to the society is not emphasized, which can make a difference. One major and prominent feature of Indian firms is the absence of stand-alone reporting practices in India
but the content and information is limited. The CSR activities also upholds the various development activities for the villagers in remote tribal area in the community initiative approach such as school building, drinking water, sanitation, health care, poultry and income generation programme which includes kitchen garden, agriculture. They are also facilitating self help groups among the tribal women for their development and empowerment which gives training for handicrafts like candle making, incense stick preparation and also phenyl grounding. But in reality, the beneficiaries are not getting the full potential of the proposed initiative activities; it should be well plan and systematic manner which should give timely help so that it will generate the advantages for the most vulnerable group. As a result, there will be some change among the tribals in their mind set and the attitudes for their own growth and progress.

Policies and Programmes for Tribal Girls Education
India gained complete political independence in 1947. The literacy rate at that time was around 16 per cent. Since then the access to education has developed significantly. This research explores the policies for educational access and the politics that have surrounded them, with a particular focus on elementary education. Presently, the first eight years of education, split into two parts i.e. Primary (1-5) and Upper Primary (6-8). Girls’ education has been a controversial subject since at least the colonial era (Little 2010).

Citing Sen (2002), Kumar (2005), discusses the ‘easy consensus between the English officers socialised in Victorian ideals and the Indian men who expressed the logic of aptness of knowledge for girls’ from the mid-nineteenth century onwards. The education of girls received some mention in the 1968 National Education Policy, ‘The education of girls should be given importance, not only on grounds of school justice, but also because it accelerates social transformation’ (NPE, 1968). In almost six decades since Independence, one of the most unsatisfactory aspects of India’s development has been its remarkable failure to rise up to the challenge of universalising primary education. The country presently houses the largest number of illiterates compared to any other country, and has the dubious distinction that every third illiterate in the world is an Indian (UNICEF, 1999). Despite the rhetoric of according highest priority to universalise elementary education soon after Independence, India’s record of progress has been a most dismal one.

5.2 Girls Education: Historical Perspective

The history of India, especially the segment related to the glorious ancient period, records that women enjoyed a high status in the society. They were provided educational opportunities identical to the men. The social evils like purdah, sati, enforced widowhood and child-marriage crept into the Indian society much later and resulted in the degradation of their status. The Upanayan ceremony, which marked the introduction of a child to the study of Veda, was performed for boys as well as for girls. During Vedic and Upanishadic times, girls used to wear the sacred thread, live a life of celibacy and study Vedas, and other subjects studied in those times along with their brother pupils. A girl student was not allowed to marry until she had completed her Brahmacharya (student life). Some women advanced so much in studies that they are said to have challenged educated men of their times in public debates on religious philosophical and metaphysical subjects (Chauhan, 2004). The learned women were known as Brahmavadinī (women having attained the knowledge of the Supreme Being) or Mantravid (having the knowledge of mantras), or Pandita (learned women). Women also studied the sacred religious scriptures and acquired knowledge of the highest order. There
were no institutions for education of girls during the Muslim period, but girls did receive religious education in the recitation of the Quran in their homes (Ibid.).

Under the British rule, the East India Company was reluctant to take up the responsibility of girls' education for a long time, due to the doctrine of religious neutrality, which was adopted by the government so as not to offend the natives even on social customs that had nothing to do with religion. However, missionaries did some pioneering work in this direction. The American Missionary Society opened its first girls' school in Bombay (1824). Similarly, the Church Missionary Society opened 5 schools for girls belonging to the upper classes of Hindus in 1826 somewhere near Poona. Missionaries in Madras and Bengal also took some other similar initiatives. The year 1850 is characterized by the historical event of recognition of the claim of girl's education, officially, by the then government. The government informed the Bengal Council of Education that it was to consider superintendence of girl's education as one of its functions. The standing instructions were issued to the Council to encourage and consider the plans of Indians to set up schools for girls, as their duty. In the meantime some Indians, such as some followers of Raja Ram Mohan Roy in Bengal, also came forward to spread female education (Mohanty, 2002). The Bethune School founded by J.E.D. Bethune at Calcutta (1849) was a first fruit of powerful movement for education of women which arose in 1840 and 1850s. Bethune was the president of the Council of education. Mostly due to Bethune’s efforts, girls’ schools were set up on a sound footing and brought under government’s grants-in-aid and inspection system. The efforts made by Mahatma Jyotiba Phule need special mention. He set up a school for girls in Poona as early as 1851.

The 19th century Industrial Revolution in Europe had its impact on Indian society also. Because of economic reasons, women had to work in factories along with men, which in turn generated and strengthened the need of educating women. When Wood's Education Despatch (1854) was received, there were 288 girls' schools with 6869 pupils in Bengal, 65 girls' schools with 3500 pupils in Bombay, and 256 girls' schools with about 8000 pupils in Madras (Nurullah and Naik, 1943). The Indian Education Commission (1882) took a serious note of the status and education of women and rated it to be extremely backward and recommended measures for improvement. But, because of certain socio-political reasons, no noticeable progress could be observed. During the Freedom Struggle, the All India Conference on Women's Education (1927) proposed to encourage women to participate actively in educational, political and social activities and help bring about reforms in these fields. In 1944, three years before independence, the Central Advisory Board of Education submitted its report (commonly known as Sargent Report) on post-war Plan of Educational
Development. This visualized, among other things, free and compulsory education for all boys and girls between the ages of 6 to 14 years (Sargent Commission Report 1944).

Though, the government of India has made earnest efforts, since independence, to improve the educational status of women, and met with considerable success, yet there is much to be done to bring them at par with men. There are certain factors, which hamper the progress of girls, both at school and college levels. First, a large number of girls of school going age are not enrolled because they have to assist their mothers in domestic work. They either have to participate directly in the cooking work or assist their mothers indirectly by bringing food and fodder for domestic animals, keeping younger siblings and bringing water and fuel.

It has been reported that of all the non-enrolled children 70 per cent are girls. While the enrolment ratio of boys is around 100 per cent, it is only about 83 per cent for girls at the primary stage. The attitude of parents, especially in rural areas, is also not favourable to girls’ education. It is believed that girls are the property of others, and hence need not be educated, as they are to be married off and sent to their in-laws' place (Ibid.).

5.2.1 The Pre-Independence Period

Ideas about and policies for state-supported elementary education can be traced far back in the India’s history. In the British colonial period the Education Despatch of Charles Wood in 1854 recognised the responsibility of government for elementary education in the vernacular medium. Wood’s despatch had most impact on secondary and higher education, reaffirming what Macaulay (1835) had recommended some twenty years earlier: that education beyond Grade 6 primary be delivered through the medium of English, be oriented to Western science and literature and produce ‘a class of persons Indian in blood and colour but English in taste, in opinions, in morals and in intellect’. Despite the commitment on paper to vernacular medium elementary education colonial government policy in practice concentrated on the urbanised, upper and middle classes. The professional classes ‘who belonged to certain higher castes among the Hindus, were more than eager to get English education for themselves to enable them to get comfortable jobs, but showed little enthusiasm for spreading education to the masses’ (Basu, 1978).

After the First War of Independence (1857), the Government of India was transferred from the Company to the Crown, and the Department of Education was transferred to the Provincial Governments (1871). By a government resolution, education of the masses was claimed to be the greatest duty of the state. After the Dispatch of 1854 there were hectic
activities in the field of education. In order to review the progress of education during the period since 1854, Lord Ripon appointed the Indian Education Commission in 1882, with Sir William Hunter as its Chairman. This Commission had some distinguished Indian representatives who said that while every branch of education could justly claim the fostering care of the government it was desirable in the contemporary circumstances of the country to declare the elementary education of the masses, its provision, extension, and improvement, to be that part of the educational system to which strenuous efforts of the state should have been directed in a still larger measure than there before.

Gopal Krishan Gokhale, the champion of compulsory primary education in India, moved a resolution for compulsory education (1910). The efforts made by Gokhale gave positive results shortly. In its 1913 Resolution on Educational Policy, the government refused to take up the responsibility of compulsory education, but accepted the policy of removal of illiteracy and urged provincial governments to take early steps to provide free elementary education to the poorer and more backward sections. It proposed to streamline inspection and supervision, appoint trained teachers, subsidize Maktabs and Pathshalas, improve school facilities, and encourage girl's education. Mahatma Gandhi published his radical proposals about education in "Harijan" as a series of articles in 1937. These, in turn, led to the First Congress of National Education at Wardha in October 1937 (Steele and Taylor, 1995). Gandhi's basic idea was for education to become self-supporting through craft, agriculture, and other productive work, thereby by-passing potentially the need for government funding support. The scheme called "Basic Education" was outlined at Wardha Conference (1937).

After the end of Second World War, the Central Advisory Board of Education (CABE) in India published a comprehensive report on the "post-war educational development" in the country. This was the first systematic and national level attempt (Aggarwal, 1984) at taking the problems of education as a whole. It is also known as Sargent Plan after John Sargent, the then Educational Advisor to the Government of India. It is worth mentioning here that this plan was proposed by the British Government in order to counter the attempts made by leaders of the freedom movement to evolve a National System of Education (such as Wardha Scheme). Sargent Plan was one of the most comprehensive schemes of education ever proposed by the British Government after the Despatch of 1854. Through this, the government had proposed a detailed outline of the educational programmes to be undertaken by the government during the following 40 years from 1944 to 1984. As the freedom movement was at its full swing those days, this plan could not be implemented because of political turmoil in the country. With India achieving freedom in 1947, this Plan became only a matter of historical significance.
5.2.2 Constitutional Provisions for Elementary Education:

Article-45 - The state shall endeavour to provide within a period of 10 years from the commencement of the constitution free and compulsory elementary education for all children until they complete the age of 14 years (Tilak, 2009).

Article- 46 - The state shall promote with special care for the educational and economic interests of the weaker sections people and in particular for the SCs and STs (Adivasi, 2010). Article- 29 (2) - No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state fund on grounds of religion, race, caste, language or any of them (Ibid.).

Article- 30 (1) - Enjoins that all minorities, whether based on religion or language shall have the right to establish and administer educational institutions of their choice (Mohanty, 2002).

Article- 30 (2) - The state shall not in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority whether based on religion or language (Tilak, 2009).

Article- 350 (A) - Lays down that it shall be the endeavour of every state and of every local authority within the state to provide adequate facilities for instructions in the mother tongue at the primary stage of education to the children belonging to linguistic minority group (Ota, 2009).

The 42nd Amendment to the Constitution of 1976 has put education in the concurrent list and empowered the Indian parliament with the authority to legislate on education concurrently within the states (www.schoolofeducators.com)

The 73rd and 74th Amendment to the Constitution provided for the decentralization of school education and entrusts elementary education to Panchayati Raj institutions and urban area committees so that the participatory and interactive management for elementary education could be evolved. The Central Government on 28th July 1997 introduced 83rd Constitutional Amendment in Rajya Sabha proposing to make elementary education as the fundamental right of the child (Ibid.).

5.2.3 Elementary Education under Five Year Plan periods:
Major policy initiatives in Indian education are numerous. Up until 1976, education policies and implementation were determined legally by each of India’s constitutional states. The 42\textsuperscript{nd} amendment to the constitution in 1976 made education a ‘concurrent subject’. From this point on the central and state governments shared formal responsibility for funding and administration of education. Development programmes are determined by the resources that are available and allocated by the planning commission in which we follow the 5 year plan cycle and its they who actually provide for the basis for what ought to happen (Dreze and Kingdon, 2001).

**First Plan (1951-56)** the most important development in the field of education was to provide educational facilities to at least 60 per cent of all children of the school going age within the age group of 6-14 (Sury, 2008).

**Second Plan (1956-61)** provides for a larger emphasis on basic education, expansion of universal elementary education for all children in the age group of 6-11 and the implementation of social education and cultural developmental programmes and also linking education with economic development (Ibid.).

**Third plan (1961-66)** the constitution envisaged the provision of free, universal and compulsory education for children up to the age group of 14 years. There was also a special concentration on the education of girls and reduce the existing disparities in the level of development in education of boys and girls (Tripathi, 2007).

**Fourth plan (1969-74)** priority was given to the expansion of elementary education and the emphasis was on the provision of facilities for backward areas and communities and for girls. Educational programmes were related to social and economic objectives of the country. It was a prospective plan based on man power needs, social demand and availability of financial, material and human resources.

**Fifth plan (1974-79)** very high priority was given to elementary education. Adequate provision was made for additional enrolment in terms of teaching personnel and construction of class rooms, especially in backward areas. In addition to the expansion of educational facilities, provision was made for curricular reorientation; work experiences and strengthen of educational institutions for teachers (Sury, 2008).
Sixth plan (1980-85) it was proposed that the programme of Universalization of Elementary Education (UEE) to be serious consideration, especially in the educationally backward states and for reaching the socially disadvantaged who constitute the bulk of non-attending children and of the dropouts. The sixth plan assigned the highest priority to UEE programme to continue as a part of the minimum needs programme. The approach to UEE was to cover (a) intensified use of existing facilities, including the adjustment of schooling hours, which would be more than 3 hours a day, according to local conditions. (b) Provisions for new facilities which would be economically viable and educationally relevant. (c) Promotion of non-formal system of learning (Ibid.).

Seventh Plan (1985-90) the approach to the seventh plan was emphasised that one of the primary tasks is the harnessing of the country’s abundant human resources and improving their capability for development with equity. It was recognised that programmes for alleviation of poverty, reduction of social and economic inequalities and improving productivity can and should be integrated with educational development. The strategies for educational programmes and training and their organisational designs should particularly focus on women, youth and economically weaker groups so that they can make increasing contribution to the socio-economic development of the country.

Eighth Plan (1992-97) the broad priorities were to prepare the ground for the spread of literacy and primary education through socio-economic justice and to remove the traditional constraints on the status and education of rural women, in particular. A demand for education, modernization and efficiency has to be stimulated through a general awakening and mobilisation of the rural communities especially in the educationally backward states. Special programmes were launched for education of tribal children and girls in particular with due regard to tribal culture, economic problems, and removal disparities between tribal and non-tribal population groups, with substantial inputs of science and technology leading towards the reduction of isolation of the tribal people from the rest of the society.

Ninth Plan (1997-2002) committed to a total eradication of illiteracy. They were formulated and implemented plans to gradually increase the governmental and non-governmental spending on education up to 6 percent of the GDP; this to provide education for all. The plan was implemented the constitutional provision of making primary free and compulsory up to 5th standard. The aim was to move towards equal access to and opportunity of educational standards up to the school-leaving stage. They were striving to improve the quality of education at all levels- from primary schools to our universities.
**Tenth plan (2002-07)** the tenth plan targeted in respect to elementary education are the:

Universal Access- (1) All children in the 6-14 age group should have access to primary schools, upper primary schools or their alternatives within a walking distance of one km and three km respectively. (2) All children in 3-6 age groups must have universal access to early childhood care and education centres. (3) Need-based expansion of upper primary education facilities, particularly for the disadvantaged sections. There should be one upper primary school for every two primary schools. (4) All schools should have buildings, toilets, drinking water, electricity, playgrounds, blackboards and other facilities. There must be provision of one classroom for every teacher at the elementary stage (GoI, 2002).

Universal Enrolment- (1) Enrolment of all children in schools or alternative arrangements by 2003. (2) All children to complete five years of primary schooling by 2007.

Universal Retention- (1) Universal retention in the primary stage by 2007. (2) Dropout rate to be reduced to less than 10 per cent for grade VI-VIII by 2007.

Universal Achievement- Improve the quality of education in all respects both content and process to ensure reasonable learning outcomes at the elementary level, especially in literacy, numeric and in life skills.

Equity- (1) Bridge all gender and social gaps in enrolment, retention and learning achievement in the primary stage by 2007 and reduce the gap to 5 per cent in the upper primary stage by 2007. (2) Special interventions and strategies to include girls, SC/ST children, working children, children with special needs, urban deprived children, children from minority groups, children below the poverty line, migratory children and children in the hardest-to-reach groups.

**Eleventh Plan (2007-12)** the eleventh plan aims to correct the deficiencies and focuses on improving the quality of education at the elementary level especially in rural areas. The constitution of India was amended in 2002 to make elementary education a justiciable fundamental right (GoI, 2008). However, 7.1 million children being out of school and over 50 per cent dropping out at the elementary level are matters of serious concern. Targets for elementary education are: (1) Universal enrolment of 6-14 age group children including the hard to reach segment. (2) Substantial improvement in quality and standards with the ultimate objective to achieve standards of KVs under the CBSE pattern. (3) All gender, social and regional gaps in enrolment to be eliminated by 2011-12. (4) Drop-out at primary level to be eliminated and the drop-out rate at the elementary level to be reduced from over 50 per cent to 20 per cent by 2011-12. (5) Universalized MDMS at elementary level by 2008-09. (6)
Significant improvement in learning conditions with emphasis on learning basic skills, verbal and quantitative. (7) Strengthened BRCCs/CRCs: one CRCC for every 10 schools and 5 resource teachers per block (Ibid.).

National Policies on Education

The National Policy on Education (NPE, 1968) emphatically stated that "Strenuous efforts should be made for the early fulfilment of the Directive Principle under Article 45 of the Constitution seeking to provide free and compulsory education for all children up to the age of 14. Suitable programmes should be developed to reduce the prevailing wastage and stagnation in schools and to ensure that every child who is enrolled in school successfully completes the prescribed course". In view of sine qua non importance of the teachers, they must be accorded an honoured place in society and their emoluments and other service conditions should be adequate and satisfactory having regard to their qualification and responsibilities. All efforts should be made to equalize educational opportunity by reducing regional imbalances in the provision of educational facilities and by adopting the common school system for promotion of social cohesion and national integration. Every effort should be made not only to protest the rights of minorities, but to promote their educational interest (Ibid.).

The NPE 1986 aims at ensuring a national system of Education which implies that up to a given level, all students irrespective of caste, creed, location or sex, have access to education of a comparable quality. The new Policy will lay special emphasis on the removal of disparities and to equalise educational opportunity by attending to the specific needs of those who have been denied equality so far. This includes education for women, scheduled castes, scheduled tribes, handicapped, minority communities, etc. As an instrument of liberation from social oppression and ignorance, adult education and continuing education would be providing through various media and programmes. Emphasis would be laid on investment on the development of young child, particularly children from sections of the population in which first generation learners predominate. A full integration of child care and pre-primary education would be brought about as a strengthening factor for primary education and for human resource development (GoI, 1986).
The NPE 1986 also reiterated that "The new thrust in elementary education will emphasise two aspects: (i) Universal enrolment and universal retentions of children up to 14 years of age; and (ii) a substantial improvement in the quality of education. It shall be ensured that all children who attain the age of about 2 years by 1990 will have had five years of schooling, or its equivalent through the non-formal stream. Likewise, by 1995 all children will be provided free and compulsory education up to 14 years of age." A large and systematic programme of non-formal education would be launched for school drop-outs, for children from habitations without schools, working children and girls who cannot attend whole-day schools. A large and systematic programme of non-formal education would be launched for school drop-outs, for children from habitations without schools, working children and girls who cannot attend whole-day schools (Acharya, 1994).

In view of the emerging issues and priorities, the (NPE 1992) was focused on Operation Black Board was given importance and was augmented with extra facilities like additional teachers and construction of additional rooms for improving the quality and quantity of Elementary Education. It also emphasised the development of common school system, removal of inequalities in education, promotion of girls’ education by providing various facilities and incentives, improving regional languages and using it at media of teaching, vocationalisation of education at all levels. The National Literacy Mission (NLM) would be set up and would work hard for success of Adult Education with the national goals such as elimination of poverty, National Integration, Environmental Conservation, Observance of small family norms, promotion of women equality, Universalization of Primary Education, Basic Health, etc.

**Universal Elementary Education (UEE)** The role of Universal Elementary Education for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic. UEE means universal provision of facilities, universal enrolment and universal retention. Universal provision of facilities, however, may not necessarily ensure universal enrolment and universal enrolment may not guarantee universal retention (Acharya, 1994). According to the Constitution of India, elementary education is a fundamental right of children in the age group of 6-14 years. India has about 688,000 primary schools and 110,000 secondary schools. According to statistics two third of school going age children of India are enrolled in schools but the figures are deceptive as many don’t attend schools regularly. At least half of all students from rural area drop out before completing school. With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and
programme interventions. The government has rolled out many plans to increase the percentage of elementary education. The plans such as 'Sarva Shiksha Abhiyan (SSA), District Primary Education Program (DPEP), Operation Blackboard (OB), Mid-Day-Meal (MDM) have been successful to great extent.

**Sarva Shiksha Abhiyan (SSA)** (Education for All) is implemented as India's main programme for universalising elementary education. Its overall goals include universal access and retention, bridging of gender and social category gaps in education and enhancement of learning levels of children. SSA provides for a variety of interventions, including inter alia, opening of new schools and alternate schooling facilities, construction of schools and additional provisioning for teachers, periodic teacher training and academic resource support, textbooks and support for learning achievement. The Scheme of SSA a national flagship programme, is being implemented in all districts of the country ([http://mhrd.gov.in/schemes](http://mhrd.gov.in/schemes)). The aim of SSA is to provide useful and relevant elementary education for all children in the 6-14 age groups by 2010. The scheme of SSA was launched in 2001.

The goals of SSA are as follows:

- All 6-14 age children in school/EGS centre/Bridge Course by 2005.

- Bridge all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010.

- Universal retention by 2010.

- Focus on elementary education of satisfactory quality with emphasis on education for life (Mehrotra, 2006).

The main goal of this program is that all children of 6-14 years of age should complete eight years of schooling by 2010. This plan covers the whole country with special emphasis on girl education and education of Schedule Caste (SC) and Schedule Tribe (ST) children and children with special needs. The SSA centres are mainly opened in those areas, which do not have any school or where schools are very far off. The programme seeks to open new schools in those places which do not have schooling facilities and strengthen existing school infrastructure through provision of additional class rooms, toilets, drinking water, maintenance grant and school improvement grant. The SSA has a special focus on girls and children of weaker sections. A number of initiatives, including distribution of free
textbooks, target these children under the programme. The SSA also seeks to provide computer education even in the rural areas.
Education Guarantee Scheme (EGS) and Alternative and Innovative Education (AIE)

EGS and AIE are an important component of SSA to bring out-of-school children in the fold of Elementary Education. The scheme envisages that child-wise planning is undertaken for each out-of-school child. EGS addresses the inaccessible habitation where there is no formal school within the radius of one km and at least 15-25 children of 6-14 years age group who are not going to school are available. In exceptional cases remote habitations in hilly areas even for 10 children an EGS school can be opened.

Alternative Education interventions for specific categories of very deprived children e.g., child labour, street children, migrating children, working children, children living in difficult circumstances and older children in the 9+ age group especially adolescent girls are being supported under EGS and AIE all over the country. A sizeable number of out-of-school children are in the habitations where schooling facility is available but these children either did not join the school or dropped out before completing their schooling. These children may not fit into the rigid formal system. To bring such children back to school; back to school camp and Bridge Courses strategies have been implemented. Bridge courses and Back to school camps can be residential or non-residential depending upon the need of children (Mohanty and Biswal, 2009).

Operation Blackboard (OB) It was started in 1987-88. The aim of this program is to improve human and physical resource availability in primary schools of India. It was launched nationwide to improve the quality of elementary education. According to this program every primary school should have at least two rooms, two teachers and essential teaching aids like blackboard, chalk and duster etc. The OB scheme includes construction of school building, provision of second teacher in single teacher schools and supply of teaching-learning material kit (Mohanty, 2002). This scheme was particularly beneficial for schools in tribal areas because a majority of those schools were without these basic requirements like pucca building, additional teacher and minimum teaching-learning materials.

National Programme of Mid-Day Meal (MDM)

The MDM scheme was launched in 1995 for increasing enrolment, retention and attendance and simultaneously improving the nutrition status of the children. It was also aimed to accelerate the march towards the attainment of UEE. The scheme envisages provision of 100 gms of raw wheat/rice per child per school day through the country. The programme provides a mid-day-meal of 450 calories and 12 grams of protein to children at the primary stage. For children at the upper primary stage, the nutritional value is fixed at 700
calories and 20 grams of protein. Adequate quantities of micro-nutrients like iron, folic acid and vitamin A are also recommended under the programme (http://mhrd.gov.in/middaymeal).

In October 2007, the Scheme was extended to cover children of upper primary classes (i.e. class VI to VIII) studying in 3,479 Educationally Backwards Blocks (EBBs) and the name of the Scheme was changed from ‘National Programme of Nutritional Support to Primary Education’ to ‘National Programme of Mid Day Meal in Schools’. The Scheme was extended to all areas across the country from 1.4.2008 (Ibid.).

**National Programme for Education of Girls at Elementary Education (NPEGEL)**

The NPEGEL scheme was launched in July 2003 with a focused intervention aimed at enhancing girls’ education. NPEGEL is being implemented in Educationally Backward Blocks (EBBs) where the level of rural female literacy is less than the national average and the gender gap is more than the national average and blocks having at least 5 per cent SC/ST population with SC/ST female literacy below 10 per cent. It is also implemented in select urban slums. NPEGEL provides for development of a model school in every cluster with more intense community mobilization and supervision of girls’ enrolment in schools. Gender sensitization of teachers, development of gender-sensitive learning materials and provisions of need-based incentives like stationary, workbooks and uniforms are some of the objectives under NEPGEL. About 3,286 educationally backward blocks are covered under the scheme in 25 states.

**Free N.T. Books**

The provision of school uniform for the ST is an integral component of the special schools. It is well recognized worldwide that ‘a hungry child cannot learn and a naked child cannot attend a school. Therefore, it is vary essential that these factors must be looked after by the government and this respect factors must be looked after by the government and in this respect government has also taken steps to provide at least 2 pairs of uniform to each ST students. But one can find that each and every student does not possess two pairs of school uniform. Provision of lunch and school uniform are two most essential and important schemes of the elementary education programme for the ST students. But simply providing lunch and school uniform would not be so useful in educating them unless the students have study books. The parents of these children are very poor and they are not in a position to spend money for purchasing of study books and other study materials for their children. Therefore, in addition to the above two schemes, govt. also provides study books to these students (Ota, 2009).
Kasturba Gandhi Balika Vidyalala (KGBV)

This scheme was launched in July 2004 for setting up residential schools at upper primary level for girls belonging to predominantly to SC, ST, OBC and minority communities. It is being implemented in educationally backward blocks of the country where female rural literacy is below the national average and gender gap in literacy is above the national average. The scheme provides for a minimum reservation of 75 per cent of the enrolment for girls from ST, SC and OBC or minority communities. For the remaining 25 per cent, priority is accorded to girls from the below poverty line. The KGBV scheme is funded on cost-sharing basis between the central and state government in ratio of 75:25, the scheme is being implemented in 24 states and 1 union territory (Kumar and Gupta, 2008).

Right of Child to Free and Compulsory Education

The Right of children to free and compulsory education act, which was passed by the Indian parliament on 4th August, 2009, describes the modalities of the provision of free and compulsory education for children between 6 and 14 in India under the Article 21 (A) of the Indian Constitution. The new law provides a justiciable legal framework that entitles all children between the ages of 6-14 years free and compulsory admission, attendance and completion of elementary education. The salient features of the act are: free and compulsory education to all children of India in the 6-14 age groups; and no child shall be held back, expelled, fail, or required to pass a board examination until completion of elementary education. No child is liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing the elementary education (http://mhrd.gov.in/rte). It provides for children's right to an education of equitable quality, based on principles of equity and non-discrimination. Most importantly, it provides for children's right to an education that is free from fear, stress and anxiety.

Special Provision for the Children not admitted to, or who have not completed elementary education.

Where a child above 6 years of age has not been admitted in any school or though admitted, could not complete his or her elementary education, then he or she shall be admitted in a class appropriate to his or her age. Provided that where a child is directly admitted in a class appropriate to his or her age, then he or she shall, in order to be at par with others, have a right to receive a special training in such manner, and within such time-limits, as may be prescribed. Provided further that, a child is admitted to elementary education shall
be entitled to free education till completion of elementary education even after 14 years (Mohanty and Biswal, 2009).

**Srujan**

The state Government initiative is on a child friendly programme built on school-community partnership. Srujan is the result of a cluster approach to education where the community has an important role in creating a learning atmosphere in schools. Teachers are facilitators and allow the community and the children to take part in child-friendly activities like story-telling, festival, art and craft, traditional games, music and dance, nature study and village project. The purpose of the programme is to incorporate community knowledge into the school curriculum (Ota, 2009).

**School Beautification Plan (Ama Vidyalaya)**

The basic objective of the school beautification programme is to make the school ambience attractive and child-friendly, a place that will stand out as inviting and interesting for children to come and learn happily. The elements of school beautification programme has been conceptualised keeping in mind the fact that there is an opportunity to optimally use the external and internal spaces of school building towards creating child-friendly and child-centred learning environment. Spaces have been dedicated for facilitating children’s creativity and participation, teachers’ preparatory activities and interactive learning elements for children. The use of local cultural arts has also been emphasised to integrate the community resources with school environment (OPEPA, Government of Odisha).
In order to improve the infrastructure facilities and quality of elementary education, the Government of India initiated the ‘Operation Blackboard’ programme, as a follow-up of the National Policy on Education 1986. The scheme which was started in 1987-88, aimed at bringing about a substantial improvement in basic facilities in all schools run by government and local bodies. From the data it is clear that most of the schools have no playground, while 41.3 per cent schools have toilets and others schools have not the facilities of that with the mean 1.19 and standard deviation .745. Those schools have toilets, they are not usable condition because not available water. The worst problem the girls face in the schools is that

<table>
<thead>
<tr>
<th>Basic Facilities</th>
<th>No. of respondents</th>
<th>Percentage</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
<td>NR</td>
<td>Total</td>
</tr>
<tr>
<td>PLYGD</td>
<td>15</td>
<td>101</td>
<td>34</td>
<td>150</td>
</tr>
<tr>
<td>TOILET</td>
<td>62</td>
<td>58</td>
<td>30</td>
<td>150</td>
</tr>
<tr>
<td>SDW</td>
<td>64</td>
<td>56</td>
<td>30</td>
<td>150</td>
</tr>
<tr>
<td>LIBRY</td>
<td>26</td>
<td>85</td>
<td>39</td>
<td>150</td>
</tr>
<tr>
<td>ELECT</td>
<td>88</td>
<td>37</td>
<td>25</td>
<td>150</td>
</tr>
<tr>
<td>HOSTEL</td>
<td>47</td>
<td>72</td>
<td>31</td>
<td>150</td>
</tr>
<tr>
<td>BENCH</td>
<td>52</td>
<td>67</td>
<td>31</td>
<td>150</td>
</tr>
<tr>
<td>EQUIP</td>
<td>39</td>
<td>77</td>
<td>34</td>
<td>150</td>
</tr>
</tbody>
</table>

Source: Field Data
there are no toilet facilities and in most tribal schools they have to use open spaces for this purpose. 42.7 per cent students said that they had to drink safe water from the tube-well in the school boundary or the nearest tube-well from their basties (huttings).

Majority of the respondents informed that there is no library facility in the school with the mean 1.31 and standard deviation .859. Out of the total respondents, 58.7 per cent of the respondents said that they are electricity in the schools. 48 per cent students said that there is no hostel in their schools, but 31.3 per cent students said that the hostel facility is there in their school campus with the mean 1.27 and standard deviation .785. Majority of the respondent said that there is no sufficient bench for sit in their school and 51.3 per cent of students informed there is no proper equipment for teaching in their school. As regards the provision, there has been only a modest improvement and overall situation is still very unsatisfactory. If schooling is of poor quality, nothing that is expected from education can materialize. The Seventh AIES also gives important information on the state of physical infrastructure in schools. For example, of a total of nearly 900,000 lower and upper primary schools, only around 80 per cent have pucca (all-weather, usually concrete) buildings. The situation seems to be most disturbing in Assam as less than 40 per cent of schools have pucca buildings, and serious in several other states, such as Bihar, Chhattisgarh, Himachal Pradesh, Jammu & Kashmir, Odisha and West Bengal. That said there have been considerable improvements in the situation in these states over the last few years (NCERT, 2005).
Table No-5.2-1

Class Rooms in the Schools

<table>
<thead>
<tr>
<th>Class rooms</th>
<th>No. of respondents</th>
<th>Percentage</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2</td>
<td>25</td>
<td>16.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3-5</td>
<td>39</td>
<td>26.0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Above 5</td>
<td>49</td>
<td>32.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NR</td>
<td>37</td>
<td>24.7</td>
<td>1.67</td>
<td>1.174</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Field Data

Form the above table, the data shows that out of total respondents 16.7 per cent said that there are 1-2 class rooms and 26 per cent of the students said that there are 3-5 class rooms in their schools. While 32.7 per cent of the respondents said that there are more than 5 class rooms are available in their schools and 24.7 per cent of the students have no response regarding the class rooms in the schools with the mean 1.67 and standard deviation is 1.174. Classrooms without proper sunlight and ventilation, blackboards, teaching-learning material and so forth impinge on the child’s attendance and performance and cannot be neglected.
Second most important component of improvement of the school environment refers to the provision of teachers in schools. A school without a teacher is not a school; and schools with an insufficient number of teachers cannot meaningfully serve the purpose. The above table clearly shows that 50 per cent of the students said that they have more than 5 teachers in their schools while 22.7 per cent of respondents have no response about the teachers in the school with the mean and standard deviation on 2.05 and 1.239 respectively. 21.3 per cent of students said that they have 3-5 teachers and 4 per cent of students informed they have less than 3 teachers in their school. Unfortunately, there are a sizeable number of schools in tribal areas with an inadequate number of teachers. The numbers of women teachers are less in all the schools. The girls’ school and women teachers are vital for encouraging parents, particularly those in tribal areas, to send their girls to school. The variance between the number of teachers and classrooms to teach in is similarly problematic in tribal areas. No careful scheduling seems to precede the construction of infrastructure; there are several schools where the number of teachers is more than the number of existing classrooms. Similarly problematic is the situation where classrooms remain unutilised due to inadequate provision of teachers. Equally, a range of situations with respect to the ratio of number of students to number of classrooms be evidence for that some schools are overcrowded.
Access refer to the existence of a functional structure (as defined by Operation Blackboard) suited to the context of the child, thereby offering her the opportunity to learn. There has been considerable expansion in the number of schools and other educational institutions after 1990s but much of this has been rendered ineffective by the increase in population size.

For analysis, the data reveals that majority (23.3) of the students have no response regarding the distance between the school and village and 22.7 per cent of girls are coming to school from more than 4 km distance from their village. Out of the total respondents 18.7 per cent of the respondents said there is a less than one km distance, 16 per cent students said that they are coming to school from 1-2 km distance villages and 19.3 per cent of girls said that the distance between their hutttings and school is 3-4 km with the mean 1.99 and standard deviation 1.495. There are still a high percentage of habitations without access to schools in tribal areas. The result of this is that the number of children out of school is very large. When data from the Seventh AIES is disaggregated in terms of habitations, it is found that approximately 11 per cent of habitations do not have a school either within the habitation or

<table>
<thead>
<tr>
<th>Distance</th>
<th>No. of respondents</th>
<th>percentage</th>
<th>Mean</th>
<th>Standard deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 1 km</td>
<td>28</td>
<td>18.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2 km</td>
<td>24</td>
<td>16.0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3-4 km</td>
<td>29</td>
<td>19.3</td>
<td>1.99</td>
<td>1.495</td>
</tr>
<tr>
<td>More than 4km</td>
<td>34</td>
<td>22.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NR</td>
<td>35</td>
<td>23.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Field Data

Table No-5.2.4

Distance between School and village
within a distance of 1 km. Similarly, around 22 per cent of children do not have upper primary facilities within a distance of 3 km. Even though significant investment on infrastructure amenities, many villages are devoid of adequate schooling facilities particularly at the upper primary stage i.e. after Grade 5th and non-availability of school within accessible distance is a major reason for children giving up on education without completing the full elementary cycle (Govinda and Bandyopadhyay 2011).

**Graph-5.2.1- Free Schemes for the Students**

![Graph showing free schemes](image)

Incentives such as free textbooks, uniform dress, mid-day-meal, stationary, scholarship has led to improvement in the enrolment of ST girls in Odisha. Provision of lunch and school uniform are two most essential and important schemes of the elementary education programme for the ST students. But simply providing lunch and school uniform would not be so useful in educating them unless the students have study books. The data related to the provision of free schemes for the tribal girls shows that, 34 per cent students are getting free books, MDMs and uniforms, 12.7 per cent girls are getting both books and uniforms and 10.7 percent of students are getting both MDM and uniforms as free schemes form the school. Out of the total respondents 21.3 per cent of respondents don’t know about the free schemes and the equal percent of girls have no response regarding such type of facilities.
<table>
<thead>
<tr>
<th>MDM</th>
<th>MDMD</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Yes</td>
<td>4 (2.7)</td>
<td>12 (8)</td>
</tr>
<tr>
<td>No</td>
<td>0 (0)</td>
<td>0 (0)</td>
</tr>
<tr>
<td>NR</td>
<td>0 (0)</td>
<td>2 (1.3)</td>
</tr>
<tr>
<td>Total</td>
<td>4 (2.7)</td>
<td>14 (9.3)</td>
</tr>
</tbody>
</table>

Source: Field Data

MDMs contribute in various ways to the advancement of education, e.g. by fostering higher school enrolment, more regular attendance and better learning achievement. In this context, it is observed that 48 per cent students said that they are taking MDM in the school but out of that 23.3 per cent girls opined that they are taking 6 times in a week, 6 per cent student said that they don’t know the times of MDM in a week, 8 per cent of the respondents have no response regarding the times of MDM in a week and 2.7 per cent students and 8 per cent of students viewed 4 and 5 times respectively in a week. On the contrary, 32.7 per cent have negative response about the MDM in the school and 19.3 per cent of students have no idea about the MDM in their schools. Quite a significant proportion of the beneficiary sample students of the concerned schools have delivered a negative opinion. Most of them say that the quality of lunch served to them is not satisfactory since it lacks sufficient vegetables and protein and also because the quantity of dal provided per student is very less and therefore, the quality of cooked dal served to the students is very poor.
A common charge is that mid-day meals are a health hazard, because they are not prepared in hygienic conditions. For instance, in schools with no cooking shed, the mid-day meal is often cooked very close to the space where children are meant to be studying. Not surprisingly, when the cook does not have a helper, pupils are sometimes asked to cut vegetables, fetch water or collect firewood.
### Table No-5.2.6 Availability of the Textbooks

<table>
<thead>
<tr>
<th>Text Books</th>
<th>Availability Books</th>
<th>NR</th>
<th>Borrowing from Friends</th>
<th>Don’t read</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>41 (27.3)</td>
<td>16 (10.7)</td>
<td>7 (4.7)</td>
<td>64 (42.7)</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>9 (6.1)</td>
<td>15 (10.0)</td>
<td>29 (19.2)</td>
<td>53 (35.3)</td>
</tr>
<tr>
<td></td>
<td>NR</td>
<td>14 (9.3)</td>
<td>0 (0)</td>
<td>19 (12.7)</td>
<td>33 (22.0)</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>64 (42.7)</td>
<td>31 (20.7)</td>
<td>55 (36.6)</td>
<td>150 (100)</td>
</tr>
</tbody>
</table>

Source: Field Data

The above data show that, out of the total respondents 42.7 per cent student viewed that they have the text books and 35.3 per cent girls don’t have the books and no response opined by the 22 per cent of students from all the schools. But those who have books, most of them don’t have all the books and they are borrowing text books form their friends for the reading purpose. Lack of availability of text books for tribal girls hinders their learning. The insufficient and delay in supply of textbooks and other reading and writing materials may be one of the reasons of low performance of the students in the tribal schools.
Table No-5.2.7

Stipend for the Students

<table>
<thead>
<tr>
<th>STIPND</th>
<th>If Yes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>70</td>
<td>120</td>
</tr>
<tr>
<td>Yes</td>
<td>11(7.3)</td>
<td>12(8)</td>
</tr>
<tr>
<td>No</td>
<td>0(0)</td>
<td>0(0)</td>
</tr>
<tr>
<td>NR</td>
<td>0(0)</td>
<td>0(0)</td>
</tr>
<tr>
<td>Total</td>
<td>11(7.3)</td>
<td>12(8)</td>
</tr>
</tbody>
</table>

Source: Field Data

From the above table it is clear that, most of the students don’t get stipend from the schools and on the other hand 25.3 per cent of students confirmed that they are getting stipend and equal percent of tribal girl students have no response about the stipend money. Among those who are getting stipends i.e. Rs. 70 (7.3 per cent) and 120 (8 per cent) from the schools, 4 per cent of respondents don’t know the amount of stipend and 6 per cent of girls have no view about the amount of stipend they are getting. It is interesting to note that most of the teachers also have no idea about the stipend for the students in the schools in the tribal areas. It is also observed that stipends are not given in due time which creates a lot of problems to manage the cost of schooling for both students and parents. Students use this stipend money for their uniforms, pen and papers.

Theoretical understanding

After more than sixty years of Independence, and after provided legislative and Constitutional provisions, it is found that children’s rights as a claim on the state and state obligation to the children of India have yet to become a whole hearted commitment in contemporary India. The Central Government as well as the State Government and also
Tribal and Social Welfare Departments are implementing various educational programmes for the development of STs. Mines (CSR) are also working among the tribes so as to develop them educationally. There is a deficit childhood provisions in every respect, harming the development of children’s fullest potential and in the long run, in the enjoyment of their right to participate as citizens, to realize dignity, and the enjoyment of equality and social justice promised by both central and state laws and policies. This deficit has, over decades, led to a citizenship deficit, profoundly impacting our country’s democracy. We do have a strong foundation in democracy in terms of freedom of expression, participation, and civil and political rights. The most important tenets of democracy though, those that actually add to its texture and maturity, are the principles of equity and social justice (Sinha, 2010).

The disparities in educational access are often the consequences of the especially uneven diffusion of schooling (Foster, 1977). The basic importance of tragically education today, when we see that whatever exists of the government school system is being diluted and debauched. The circumstance demands that politico-sociological and politic-economic analysis to develop a theory of the relationship between education, state and society in particular its stratification and ethnic structures. Of immense significance, here are political economy and political sociological approaches that questions the purpose and functioning of the state. The failure of the state as an unbiased agent in delivery and in attempt to engage with education’s role as an ideological apparatus of the state and the class interests it upholds. Here, according to Althusser’s view can use in the case educational institutions form part of an Ideological State Apparatus designed to strengthen the power of ruling-class ideas, so that further extensions of state intervention in education should be resisted or at least viewed with deep suspicion, yet ardently and uncritically supporting such extensions and strongly hostile to private education and choice within state education. The influences of class praxes on state-sponsored education policies and programs are evidently expressed through the articulation and aggregation of political demands within the sphere of the state. The prevalent view of the state sphere within neo-Marxist theories of education following the ideas of Althusser has been that it is a ‘capitalist’ apparatus, with ‘relative autonomy’ but determined in the ‘last instance’ by economic structures. Thus, the state tends to be seen as a monolith, even if a contradictory one, serving to reproduce the capitalist mode of production. The state in capitalist societies is more properly comprehended as a structured ensemble of social relations mediating a wide array of contending political demands, which are typically asymmetrically constituted on dominant class, gender, ethnic and other social bases.
Feminist theories of the state give emphasis to it as male and as a legitimizer of male supremacy. State educational policy and the determining Indian education system cannot be understood without the critic analysis of the state. The Indian debate on the nature of the post-colonial state, its ideology, and its class, caste and tribe and patriarchal character must be brought to bear upon education policy and action (Nambissan and Rao, 2013).

But in spite of all these initiatives to boost for the education level, low enrolment and high drop-out rate among tribal children in general and tribal girls in particular still continue due to certain socio-economic factors and the quality of schooling, which is a constant challenge to the educationist and policy makers. Unfortunately, financial allocations still remain insufficient and do not match the rhetoric of Government commitment to the UEE. There has been steady improvement in strengthening the legal structure to provide impartial access of elementary education. However, enforcing these legal provisions continues to remain challenge. Indian education history, which is replete with failures in achieving educational goals, surely requires a deeper understanding of the fractured reality. School is not merely a structure, or a building. It is a place for children to learn and grow, and indeed, occupies a very special place in their heart. This is a place that shapes their thoughts, a place where they can see knowledge come alive. School is a place where children spend a substantial time of their formative phase of life. It enables the children to interact with their environment and to learn things beyond the lessons taught in the classrooms. It is therefore essential that school has a surrounding where learning becomes a jolly experience for children.