

Primary Education among Tribal People of Mayurbhanj District of Odisha : An Evaluative Study

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ABSTRACT: Indian constitution in the article 45 has made provision for free and compulsory education for all children up to the age of 14 years. In Article 46- special provision is made for the development of weaker section of the people specially SCs and STs. Systematic and planned efforts were made by Government to achieve and fulfill this commitment. However, even after sixty seven years of independence the goal of universal elementary education has not been achieved so far. About 10 million children of school going age are not attending elementary schools due to various reasons. The tribal people of India constitute 8% of total Indian population and their literacy is far behind the target and a long term cherished goal. This paper discusses the primary education of tribal people of Mayurbhanj district, the most tribal populated and largest (in area) district of Odisha keeping in view the position of Primary education and the Government efforts for Universalising the elementary education. The data for this paper are accumulated from different sources such as 7th All India School Education Survey 2002, survey conducted by NCERT, and State Report Cards prepared by NUEPA, Delhi etc., data available at OPEPA, Tribal Welfare Dept. Odisha, SCSTRTI, Odisha. It also includes educational parameters at district level are discussed and analysed to draw the attention of researchers, policy makers, administrators, and educationists for achieving the target of SSA in the State.

KEY WORDS: Development, Education, Literacy, School, Tribes, Mayurbhanj

I. INTRODUCTION

The constitution of India in its preamble has clearly indicated the vision and commitments of the nation to the ideas of democracy, socialism, secularism through securing all the citizen justice, liberty, equality, and fraternity. Article 46 of Indian constitution therefore clearly declares that 'The state shall promote with special care to the education and economic interest of the weaker section of the people and in particular Scheduled Cast and Scheduled Tribe, and shall protect them from the social justice and all forms of exploitation.' The framers of the Indian constitution were quite conscious that the society has been suffering from as old superstitions and discriminations which have resulted in various social and economic barriers and disparities. First, the term Scheduled Tribes in itself is derived from a schedule in the Constitution Order of 1950 that grouped tribal populations in independent India into one category for purposes of affirmative action and protective discrimination. In that sense it is more an administrative category. Sociologically speaking, Scheduled Tribes comprise very diverse tribal groups with each tribe having distinct customs, including language, food, etc. Any aggregate analysis of 'Scheduled Tribes' therefore is meaningless because it cannot capture the uniqueness that defines each distinct tribal group. However, most national data is gathered according to the broader, administrative nomenclatures that exist as per the Constitution (e.g. SC, ST, Others). This is a restriction imposed by data and should not be read as an attempt at generalization.

Second, from a historical lens, Scheduled Tribes are seen as the 'original inhabitants' or the 'indigenous peoples' of India – hence the translation into Adivasi (Adi = earliest time, Vasi = resident of). But the Indian state rejects the term 'indigenous peoples' as it considers it 'divisive, undermining the unity of the Indian nation' (Ghurye quoted in Chopra 1988). For this reason, this paper refrains from using the term Adivasi, but does use the word 'tribals' interchangeably with Scheduled Tribes. Finally, and most significantly, it is common to hear of Scheduled Tribe issues being conflated with those of the Scheduled Castes. This is a misnomer as the reasons for exclusion of tribals are very different than that of the latter. Tribals do not strictly fall within the Hindu caste hierarchy and therefore do not face ritually endorsed exclusion, say in the form of untouchability, as do the Scheduled Castes. Instead, they face exclusion largely because of their physical isolation in remote parts of the country. Also, unlike the Scheduled Castes, tribal communities have traditionally owned at least subsistence land and have had some agriculture to fall back upon. It is now with the state taking ownership of most forests and with industries (particularly mineral-based ones) gradually spreading to tribal areas that STs find themselves increasingly alienated from their land and economic livelihoods.

The 11th Five Year Plan (2007-12) of the Government of India too is structured around a vision of “faster, more broad-based and inclusive growth” and bridging divides – between the rich and the poor, between urban and rural areas, between different regions, and groups that have hitherto been excluded socially such as Scheduled Castes (SCs), Scheduled Tribes (STs) and women. However, the state of Orissa is peculiar in the high share of SCs and STs in its population. According to the 2011 Census, STs comprise 22.84 per cent of the state population. Further, about 45 per cent of Orissa is classified as Scheduled Area under Schedule V of the Constitution, which identifies special privileges for those areas where the majority of the population belong to Scheduled Tribes. Given the high share of tribals in the state’s population, a focus on tribal development has always been high on Orissa’s policy agenda. But of late, tribal concerns have come to occupy a prime place in policy thinking within the state. This is driven by the fact that Orissa’s current source of growth, i.e. mineral resources lie predominantly in areas where the tribals reside. Setting up mineral based industries in these pockets has therefore resulted in large scale displacement of tribals from their traditional land with accompanying problems of resettlement and rehabilitation. This has fuelled resentment against the government, with several analysts calling such alienation the predominant cause of tribal angst and their joining anti-state groups including the Naxalites. Not surprisingly, calls for identifying the processes that result in tribal deprivation have gained salience in recent years. The objective of this review is to identify the underlying processes and pathways that result in poor outcomes for Scheduled Tribes in Orissa, policies that currently exist to address their deprivation, gaps in these policies, and a future agenda for promoting inclusion of tribals in the state, so they too can share the benefits of the growth Orissa is experiencing. Before this paper delves further into the data and challenges specific to addressing tribal concerns in Orissa, it is critical to dispel some notions that often arise about Scheduled Tribes in general.

II. LITERATURE REVIEW

A brief review is worthwhile in order to highlight what has already been done in the field. In a study on tribes of Andhra Pradesh, K. Sujatha (1994) contends that the perspective adopted for educational development of tribal communities fails to adequately address the specific disadvantages characterizing the tribal population. She found that one of the major constraints of tribal education at the planning level is the adoption of a dual system of administration. Rani, M (2000) observed in her study that due to the language barrier the tribal children are unable to establish communication link with the teacher and thus leading to the termination of their education in some point or the other. Vaidyanathan and Nair, (2001) suggested that teacher motivation contributes more to teaching – learning process than teacher competence. Sujatha, K. (2002) revealed that though education was not a critical demand among Scheduled Tribes, government policy focused on education as the main avenue by which to integrate them into „mainstream” society. Jha & Jhingran, D. (2002) have strongly advocated the use of the mother tongue or home language as medium of instruction in early stages of education. This assumes greater significance in the context of education of tribal children because their mother tongue is often quite distinct from the prominent languages in the state or regional languages and it is desirable to have a local teacher from the same tribal community. The Praitichi Committee Report (2002) identifies cost of schooling, lack of motivation of teachers, lack of inspection, and the increasing dependence on private tutoring to be the main hurdles in the path of education for tribal children.

Gautam, V. (2004) in his article found that high “dropout” rates among tribal children. He analysed that due to wrong medium of instruction, the appointment of non-tribal teachers in tribal areas and communication gap between the teachers and tribal children are the causes of high dropout rates in tribal schools. Maharatna, A. (2005) the key challenge does not concern how tribes can be brought within the folds of mainstream society and culture, but how a more voluntary and mutual interaction between tribes and mainstream society can be developed. Lal, M. (2005) found that among all school dropouts, Adivasis and Dalits form the biggest group. Further, the largest group amongst them is girls. Education, thus for the weaker sections of the society needs to become the panacea and an inclusive growth strategy for their economic and social up-liftment. Education has special significance for the SCs and STs who are facing a new situation in the development process. Nair, P. (2007) has given importance on non-formal education in tribal areas particularly to reach out to the hardest-to-reach group of children in remote areas. NFEs therefore target children who are drop-outs from the formal system of education. This non-formal method provides room for innovations and injects flexibility to a rigid system in terms of organization, teaching method, content, target group of learners and evaluation procedures. Sedwal, M. and Kamat, S. (2008) focused on issues related to Scheduled Castes and Scheduled Tribes – groups which are recognised for affirmative action within the Constitution of India. Abdulraheem, A. (2011) explained that education as an important parameter for any inclusive growth in an economy and the policies have to focus on inclusive rather than divisive growth strategies.

III. RATIONAL OF THE STUDY

Odisha the land of many tribes, is stills bracketed as underdeveloped so as to the tribal education is concerned. A verities of issues and concerns need to be satiated without redressal of these concerned and issues, the planned strategies and invention will never work. However in order to develop and raise their level of aspiration, adequate educational opportunities are to be provided so that the tribal people of Mayurbhanj district get motivated to participate in the mainstream of Education and also ultimately learn to initiate their own programmes of development as well as govt. initiatives for their development. As per Census 2011, the total literacy rate of Mayurbhanj district is 63.17 whereas the State literacy is 73.45. In comparison to Tribal literacy it is only 53.1 to the state tribal literacy i.e. 52.2. The causes of low literacy should be studied systematically.

Status of Tribal Population in India : India being the second largest tribal dominated area after Africa, is one of the most fascinating Nations of World from anthropological point of view. The total tribal population of India is 8.6 per cent (Census of India, 2011). As many as 427 tribal communities are residing in India, of whom 75 are declared as primitive tribal groups who are spread across the country. Bhill, Gond and Santal are the major tribes of India, while Onje, Andamanese, Chenchu, and Mankirdia are the minor tribes of India (on the basis of numerical strength). The tribal communities in India are largely concentrated in Central India region and North-East India region, which are specially treated under 5th Schedule and 6th Schedule of the Indian Constitution respectively.

Table-1 Total population & Scheduled Tribe population from 1961 to 2011 in India.

Census Year	Total Population	ST Population	%of ST to total Population
1961	43,92,34,771	3,01,30,184	6.9
1971	54,81,59,652	3,80,15,162	6.9
1981	68,33,29,097	5,16,28,638	7.6
1991	84,64,21,039	6,77,58,380	8.1
2001	1,02,87,37,436	8,43,26,978	8.2
2011	1,21,01,93,422	10,42,81,034	8.6

The tribal population constitutes a majority in the northeastern states of Mizoram and Lakshadweep (94.4 per cent), Meghalaya (86.1per cent), and Nagaland (86.5per cent). The states with no Scheduled tribe groups are Punjab, Chandigarh, Haryana, NCT of Delhi and Pondicherry. India has total tribal population of 10.43 crores (Table-1) which is 8.6 per cent (Table-2) of total population of India as per 2011 census.

Table-2 Scheduled Tribe population and decadal change by residence in 2011

	Scheduled Tribe population 2011			Decadal change 2001-2011		
	Total	Rural	Urban	Total	Rural	Urban
India	104,281,034	93,819,162	10,461,872	23.7	21.3	49.7

Source - Census of India, 2011

During 2001 and 2011, the decadal change in the scheduled tribe urban population is 23.7 per cent where as it is 49.7 per cent in urban area and 21.3 per cent in rural area. The urban India has only 2.8 per cent ST population but Rural India has 11.3 per cent ST population. (Table-3)

Table-3 Percentage of Scheduled Tribes to total population in India: 2001-2011

	Percentage of Scheduled Tribes 2001			Percentage of Scheduled Tribes 2011		
	Total	Rural	Urban	Total	Rural	Urban
India	8.2	10.4	2.4	8.6	11.3	2.8

Source - Census of India, 2011

IV. STATUS OF TRIBAL POPULATION IN ODISHA

Orissa is a tribal dominated State with the largest number of tribal communities (62), representing major linguistic groups like Dravidian, Austro-Asiatic and Indo-Aryan. They have been found at varied levels of acculturation, integration and assimilation with the caste Hindu societies of the State. Almost 44.21 per cent of the total land area in Orissa have been declared as Scheduled area. The Scheduled Tribe (ST) population of the State of Odisha is 9,590,756, of this 8,994,976 are in rural area and 595,789 in urban areas. In terms of gender composition, there are 4,727,732 male (rural 4,428,522 and Urban 299,210) female scheduled tribes numbered 4,863,024 (rural 4,566,445 and urban 296,579). This indicates that a majority of tribal people live in the rural areas. This constitutes 22.8 percent of the total population of the State and 9.7 per cent of the total tribal population of the country. The highest proportion of Scheduled Tribe has been recorded in Mayurbhanj 1,479,576 (58.7%) and the lowest in Puri 6,129 (0.4%). The sex ratio among the Scheduled Tribe Population increased from 1003 in 2001 Census to 1029 in 2011 Census registering an increase of 26 points. Out of sixty two (62) STs, living in Odisha Khond is the most populous tribe followed by Gond. The other major tribals living in Odisha are Santal, Kolha, Munda, Saora, Shabar and Bhattada, Bhumij, Bhuiya, Oraon, Paroja and Kisan. Languages spoken by them are different from Odia though many of the tribals now understand Odia. Out of 30 administrative districts of Odisha, 6 districts like Koraput, Rayagada, Nabarangpur, Malkangiri, Mayurbhanj and Sundargarh are declared as fully Scheduled districts. Whereas there are 7 other districts declared as partially Scheduled districts. More specifically it describes certain characteristics of the demographic, socio-cultural life and livelihood of the tribal people living in the districts. The details of tribal population. Table-4 discuss Total population & Scheduled Tribe population from 1961 to 2011 in Odisha.

Table-4 Total population & Scheduled Tribe population from 1961 to 2011 in Odisha.

Census Year	Status of Tribal Population in Odisha		
	Total Population	Tribal Population	% of Tribal Population
1961	17,548,846	4223,757	24.07
1971	21,944,615	5071937	23.11
1981	26,370,271	5915067	22.43
1991	31,659,736	7032214	22.21
2001	36,804,660	8145081	22.13
2011	41,974,218	9590756	22.84
Source: Registrar General of India, Census 2011 & Statistical Profile of Scheduled Tribes in India 2013			

V. MAYURBHANJ DISTRICT AND TRIBAL PEOPLE :

The name Mayurbhanj indicates that the erstwhile state was named after two medieval ruling families, Mayurs & Bhanjas. The Mayurs, as known from records, were ruling over Bonai Mandala contemporaneous with the Bhanjas of Bhijjinga Mandala. Social and cultural relation between these two ruling families were very close. So the kingdom was named Mayurbhanj in commemoration of the traditional relation of the two ruling families. The Bhanjas continued to rule over this feudatory state. However, in 1508 & 1751 the state came under Moghul rule & Maratha rule respectively and subsequently it came under British occupation in 1803. Finally with the transfer of power from the hands of British on the 15th August 1947, the state of Mayurbhanj became an independent unit. On 1st January 1949 Mayurbhanj was merged with Orissa as the last state. The district is unique in size, having Similipal Biosphere Reserve, large tribal population and their unique culture, famous Chhau Folk dance, rich archaeological evidence and so on. Mayurbhanj is a land-locked district with a total geographical area of 10,418 Sq.Km. and is situated in the Northern boundary of the State with District Headquarters at Baripada. The district lies between 21° 17' and 22° 34' North latitude and 85° 40' and 87° 11' East longitudes. The district is bounded on the North by Midnapore district of West Bengal, Singhbhum district of Jharkhand, and on the west by Keonjhar district and on the East by Balasore district. It is the largest district of Odisha by area. Baripada city is its headquarters. As of 2011, it is the third-most-populous district of Odisha (out of 30), after Ganjam and Cuttack. The total population of the district as per 2011 census is 25, 19,738 (Rural – 23,26,842, Urban – 1,92,896) out of which 12, 56,213 are Male (Rural - 11,57,576 & Urban-98,637) and 12, 63,525 are female (Rural -1169266 & Urban- 94259). But the Scheduled Tribe Population of the district is 14,79,576 (Rural -1439002 & Urban- 40574) out of which 730487 are Male (Rural-710396 & Urban -20091) and 749089 are Female (Rural-728606 & Urban -20483). The tribal population of the

district constitute 9 % of the total population of India. Total population & Scheduled Tribe population from 1961 to 2011 in Mayurbhanj is given in Table-5.

Table-5 Total population & Scheduled Tribe population from 1961 to 2011 in Mayurbhanj.

Status of Tribal Population in Mayurbhanj			
Census Year	Total Population	Tribal Population	% of Tribal Population
1961	1,204,043	729764	60.61
1971	1,434,200	839853	58.56
1981	1,581,873	912320	57.67
1991	1,884,580	1090626	57.87
2001	2,223,456	1258459	56.59
2011	2,519,738	1479576	58.7

The Scheduled tribes constitute the most backward group among the weaker sections in Odisha. There are 62 tribes in Odisha with 22.21 % of the total population of the State. Odisha is a state with acute problems to be addressed in the field of tribal education. Out of 30 administrative districts of Odisha, 6 districts like Koraput, Rayagada, Nabarangpur, Malkangiri, Mayurbhanj and Sundargarh are declared as fully Scheduled districts. It is one of the tribal dominated districts of Odisha, which has been declared as the fully scheduled district of the State. Out of 26 Blocks, the tribals are more concentrated in Udala, Khunta, Bijatala, Jamda, and Baripada Blocks where the population varies from 70 per cent to 80 per cent of the total population of respective Blocks. The tribes constitute 56.6 per cent of total population of the district, though the population of Mayurbhanj is only 6 per cent of the State's total population. Table – 6 described the Blocks having more than 60% of e ST population and their number is 14.

Table-6 Total population & Scheduled Tribe population from 1961 to 2011 in Mayurbhanj

Sl. No	Name of the Block	Total Population	ST population	Percent of ST population	Sl. No.	Name of the Block	Total Population	ST population	Percent of ST population
1	Khunta	68528	53577	78.18	8	Jashipur	88845	59888	67.4
2	Bijatola	58174	44567	76.6	9	Kuliana	88647	58522	66.01
3	Jamda	55801	41198	73.83	10	Samakhunta	70889	45641	64.34
4	Udala	66857	49086	73.41	11	Kaptipada	1,26,371	80347	63.58
5	Baripada	60341	43284	71.73	12	Kusumi	82188	52146	63.44
6	Bangriposi	91603	62151	67.84	13	Thakurmunda	90115	57034	63.29
7	Bisoi	66724	45266	67.84	14	Karanja	81390	50527	62.06

Linguistically Austric and the Indo-Aryan language groups are dominated in tribal population of Mayurbhanj. Tribal communities like Santal, Munda, Ho, Hill Kharia, Oraon, Mahali, Kol, Bhumij speak their own language. Rest of the tribal communities of the district are speaking oriya and mixture of languages. In Orissa, four tribal communities developed their own script out of which two tribal communities are inhabiting in Mayurbhanj namely Santal and Munda. Santal is the largest tribes of the district scatteredly concentrated all over Mayurbhanj. Their main occupation is agriculture and agricultural labourer. They are very conscious about their identity and culture. Santal is one of the largest and advanced tribes of India too. They developed their own script Olchiki and have been continuing language movement in Eastern India. Mahali is the only tribe well known in Orissa for his bamboo craft making skill. The Hill Kharia, Birhor (Makirdia) and Lodha are the primitive tribes who deserve special mention in the district. The Kharia and Birhor (Makirdia) are nomadic food-gatherers and hunters concentrated in the hilly area of Similipal in Panchapirha sub-division particularly in Jashipur Block. For their socio-economic development government of Orissa in the year 1987 has established the Hill Kharia and Mankirdia Development Agency at Jashipur. Lodha, another tribal community of Mayurbhanj was labelled as criminal tribe till the revocation of the Criminal Tribes Act, 1962. The livelihood sources of the Lodhas include agriculture, raising silk cocoons, selling fire wood and rope making. Their major concentration is in the Suliapada and Morada Blocks of the district. For their socio-economic development, Government of Orissa in the year 1986 has established Lodha Development Agency which is situated at Morada. The development programmes implemented through Micro-project include soil conservation,

horticulture, agriculture, and health services. However, inadequate resource flow to Micro-project affects the quality of services and their adequacy to the community. For Socio-economic development of tribes of Mayurbhanj four Integrated Tribal Development Agencies are functioning at Baripada, Udala, Karanjia and Rairangapur. The ITDAs as a part of the TSP approach integrated development programmes for the tribal people and whole tribal dominated regions of the district. However, these agencies suffer from various difficulties of staff shortage, lack of adequate fund flow, and functioning of parallel development institutions in these tribal dominated areas. Lack of single line administration and single window fund flow for tribal development in the State has equally affected the tribal development processes in the State.

VI. LITERACY TRENDS OF TRIBES IN INDIA

Literacy is an important indicator of development among tribal groups. The trend of literacy of tribes in India from 1961 to 2011 is shown in table – 7. The percentage of literacy of tribes was only 8.54 per cent in 1961 which has increased to 58.96 per cent in 2011. But female literacy of tribes is only 49.35 per cent compared to male literacy of 68.53 per cent. During the post-Independence period, the Indian government implemented legislation and allocated funds to facilitate access to enrollment in primary education (grades I-V) in India. As a result, both literacy rates and gross enrollment ratios of boys and girls across the general population have increased substantially during the past 60 years.

Table-7 Literacy Rate of All Social Groups and ST Population (1961-2011)

Year	All Social Groups			ST		
	Male	Female	Total	Male	Female	Total
1961	40.4	15.35	28.3	13.83	3.16	8.53
1971	45.96	21.97	34.45	17.63	4.85	11.30
1981	56.38	29.76	43.57	24.52	8.04	16.35
1991	64.13	39.29	52.21	40.65	18.19	29.60
2001	75.26	53.67	64.84	59.17	34.76	47.10
2011	80.89	64.64	72.99	68.53	49.35	58.96

Source: Registrar General of India

Programmes for improvement of tribal Education : Soon after independence, systematic and Constitution for providing free and planned efforts were made in our country compulsory education for children up to fulfill the national commitment the age of 14 years. Efforts were made enshrined under article 45 of the through successive five year plans to achieve the target of 100 per cent literacy through compulsory and free education for the children up to the age 14. The National Policy on Education 1986 and 1992 has given top priority for the achievement of goals of Universal Elementary Education (UEE). Various programmes and incentives were initiated for Universalising and improving the quality of elementary education in India. However, even after sixty two years of India's independence the goal of universal elementary education has not been achieved so far. About 10 million children of school going ages are not attending elementary schools due to various reasons such as poverty, no access to schools, etc. Government of India launched a scheme; known as *Sarva Shiksha Abhiyan* (SSA) in the year 2001-2002 in partnership with the state Governments and local self-governments. It is a comprehensive and integrated flagship programme of government of India to attain universal elementary education covering the entire country in a mission mode. The following are the main objectives of the scheme: (i) Enrolment of all children in school, Education Guarantee Centre, Alternate Schools, Back -to- School camp by 2003; (ii) All children complete five years of primary schooling by 2007; (iii) All children complete eight years of elementary schooling by 2010; (iv) Focus on elementary education of satisfactory quality with emphasis on education for life; (v) Bridge all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010; (vi) Universal retention by 2010. Besides this, Government of India launched many other incentive schemes to retain the children in the schools which are given below: (1) Free text books; (2) Free uniforms, stationary, school bags etc; (3) Mid-day meal scheme; (4) Attendance scholarship for girls etc.

VII. LITERACY TRENDS OF TRIBES IN ODISHA AND MAYURBHANJ

The literacy of Odisha, as per 2011 census is 73.45, with rural 70.78 and urban 86.45. the male literacy is 82.40 (rural- 80.41 & urban 91.83) and female literacy is 64.36 (rural- 61.10 & urban 80.70) but the literacy rate of STs is only 52.2 with a disparity of 21.25 which is a large one. This indicates that tribal of Odisha are in deep lag behind in educational status. The case is also very serious in case of Mayurbhanj district. Though

improvement was made in the tribal literacy from 14.18 in 1961 to 63.17 in 2011, but still it is far behind the target. Details of tribal literacy of the state and Mayurbhanj district, from 1961 to 2011 has been given in the table-8.

Table-8 Literacy Rate of All Social Groups and ST Population (1961-2011)

Literacy of Scheduled Tribe in Odisha				Literacy of Scheduled Tribe in Mayurbhanj		
Year	% of Literacy		Tribal Disparity	% of Literacy		Variation
	Total	Tribal		Total	Tribal	
1961	21.66	7.36	14.30	14.18	7.10	7.08
1971	26.18	9.46	16.72	18.05	9.63	8.42
1981	34.23	13.96	20.27	25.71	14.50	11.21
1991	49.09	22.31	26.78	37.88	24.10	13.78
2001	63.08	37.37	25.71	51.91	38.80	13.11
2011	73.45	52.2	21.25	63.17	53.1	10.07

Source: Registrar General of India, Census 2011

With a population of 2,519,738, this district has 2374 primary schools, 478 high schools, 80 colleges and a university. Despite all these infrastructure available for education, the literacy rate of scheduled tribe and scheduled caste population is only 39% and 53% respectively. The tribal literacy rate of Mayurbhanj district is 63.17% out of which tribal literacy is 53.1. There are 2941 primary schools, 795 middle schools, 442 secondary schools, and 98 general college (Govt. and Aided). The Schooling facility of the District shows that 7.43 % of population are out of primary schooling facility (Table – 9).

Table-9 Primary Level Schooling Facility

District/ State	Total No. of Habitations	Habitations Covered by Primary School	Habitations without Primary Schools	% of Habitations without Primary Schools
Mayurbhanj	6621	6129	492	7.43
Odisha	88520	82844	5676	6.41

Requirement of Primary Schools, 25 children norm : 966, 40 children norm : 190,
Source : OPEPA, School Mapping 2010

Dropout rate at primary level : Dropout is the main problem of education. The dropout rate of Odisha and Mayurbhanj is described in table -10.

Table-10 dropout rate at primary level

District/State	All Community			ST		
	Boys	Girls	Total	Boys	Girls	Total
Mayurbhanj	2.66	2.63	2.64	4.61	9.16	4.77
Odisha	2.35	2.86	2.60	4.12	5.35	4.85

Source : OPEPA, DISE 10-11

The above table shows that though the dropout rate of Odisha is 2.60 but it is 2.64 in case of Mayurbhanj. In case of dropout of scheduled tribe while Odisha is 4.58 but it is 4.77 in case of the above said district. The dropout rate among the girls is high in both of the cases.

Problems of Tribal Education : There are many critical issues and problems in the field of tribal education. Some of the important are as follows:

- [1]. **School Curriculum, Medium of instruction**– Medium of instruction is one of the important constraints of tribal children which prevents them access to education. School curriculum is also not convenient for the tribal children.
- [2]. **The Location schools from the Village** - The physical barriers creates a hindrance for the children of a tribal village to attend the school in a neighboring village.
- [3]. **Infrastructure Problems**-Certain infrastructural inadequacies like lack of accommodation for library and reading room, workshops, teachers’ common room, rooms for indoor games, developed playground, septic latrines, modern educational aids, and audio-visual gadgets and poor state of maintenance of

- existing infrastructure not only causes inconvenience to the students and teachers, it is also reflected in lack of interest and attachment of the tribal students in the educational situation.
- [4]. **Health Problem and Existing Health care facilities**—Lack of health awareness and healthy habits causes regular health problem for the tribal children. Traditional health facilities also restrict them from good health.
 - [5]. **Holiday pattern and school timings**-Some of the tribal parents need the help of their children in household work and help at the time of harvest but the holiday pattern and school timings is not suitable to them.
 - [6]. **Family, friends and Relatives:** Some tribal families interrupts their schooling going children's studies time and again by recalling them from the schools to attend emergencies, socio-religious functions and economic activities. They also allow children to overstay at home after vacations neglecting their studied.
 - [7]. **Economic Condition of parents** - The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.
 - [8]. **Attitude of the parents** - As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.
 - [9]. **Teacher Related Problems** -In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality of education.
 - [10]. **Lack of Proper monitoring**- Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and School Education Department.

VIII. GOVERNMENT POLICIES AND PROGRAMMES FOR TRIBAL EDUCATION

Starting from the First Five Year Plan Period (1951-1956) the government is steadily allocating financial resources for the purpose of tribal development. Towards, the end of the plan (1954), 43 Special Multipurpose Tribal Development Projects (MTDPs) were created. During the Third Five Year Plan Period (1961-1966), the government of India adopted the strategy of converting areas with more than 66 per cent tribal concentration into Tribal Development Blocks (TBDs). By the end of Fourth Five Year Plan (1969-1974), the number of TBDs in the country rose to 504. Additionally, in 1972 the Tribal Sub-Plan Strategy (TSP) was implemented by the Ministry of Education and Social Welfare. TSP was based on twin objectives of socio-economic development and protection against exploitation. It was generally implemented in the areas where the Scheduled Tribe population was more than 50 per cent of the total population.

Table-11 Five Year Plans and tribal Education:

Five Year Plans	Duration	Provisions
1st Five Year Plan	1951-56	Community development approach tribal development projects).
2nd Five Year Plan	1956 -62	Special Multipurpose projects for tribal people (creation of TD blocks)
3rd Five Year Plan	1961 – 66	Improvement of the general CD approach 9improvement of TD blocks)
4th Five Year Plan	1969 – 74	Administrative frame programme implementation and protective measure (Tribal Development Agencies)
5th Five Year Plan	1974 – 79	Total and comprehensive view of the tribal problems and coordination of sectoral programmes (Tribal Sub-plan and creation of LAMPS)
6th Five Year Plan	1980- 85	Integrated approach and large financial allocation (expansion plan of TSP).
7th Five Year Plan	1985- 90	Mix-up of beneficiary oriented programme an infrastructural development (Intensive tribal development)
8th Five year Plan	1992-97	Plan considering the need of the people and participation (District Regional Planning and Participation of voluntary organizations)
9th Five Year Plan	1996-2000	Ensuring development by providing quality of education through Ekalavya School Project.
10th Five Year Plan	2002- 07	National Policy for empowering tribals through their integrated development, which will lay down the responsibilities of the different wings of Government with appropriate accountability.
11th Five Year Plan	2007- 12	The TSP focus on “Securing budgetary allocations for tribal development, at least proportionate to their populations in order to bring them at par with other sections of society and to protect them from exploitation.

(Source: Yojans, February 2012, p.50)

The PESA (The Panchayat Extension to Scheduled Areas) Act, 1996 in fact, has made it mandatory for the States having scheduled areas to make specific provisions for giving wide-ranging powers to the tribes on the matters relating to decision-making and development of their community. A centrally-sponsored government scheme of ashram schools exclusively for ST children from elementary to higher secondary levels was initiated in the 1970s. But the poor quality of education in ashram schools, however, has undermined confidence in education as a vehicle for social mobility.

The Janshala Programme is a collaborative effort of the Government of India (GOI) and five UN Agencies – UNDP, UNICEF, UNESCO, ILO and UNFPA – a community based primary education programme, aims to make primary education more accessible and effective, especially for girls and children in deprived communities, marginalized groups, Scheduled Caste/Scheduled Tribes/minorities, children with specific needs.

IX. SPECIAL PROGRAMMES OF SARVA SIKSHA AVIYAN, MAYURBHANJ

Mu Bi Padhibi, Massive Enrolment & Retention Drive-2013. Universalisation of Elementary Education is one of the prime objectives of *Sarva Siksha Abhiyan*. With the enactment of Right to Education Act, it has now become the mandate to provide free & compulsory education to every child in the age group of 6-14 year. Though it is the right of every child to get free and compulsory education still there are so many challenges in the tribal dominating district like Mayurbhanj to bring all them into the fold of elementary education. Keeping in view to comply of RTE in hard to reach areas and disadvantages groups, District Administration has launched the Massive Enrolment & Retention Drive programme “**Mu Bi Padhibi**” in convergence with ST/SC Dev., W & CD, Labour & Panchayat Raj Deptt. on 1st April 2013 on the eve of auspicious UTKAL DIVAS.

Rationale of the programme:

As the District Mayurbhanj

- Is covered with 10818 Sqr. km having dense forest & scattered habitation.
- Having 26 Blocks under scheduled areas.
- 63.98 % Literacy Rate in comparison to 73% in state.
- 35.42 % ST Literacy Rate & 52.71% of Women Literacy Rate
- Retention Rate- 68.38% which is 3rd lowest in the state.
- Dropout rate for Upper Primary is 8.33% in comparison to 7.57% in state.
- 56.59 %age of Scheduled Tribe Population consisting of 30 schedule tribes including 02 PTG having their own language.

Vision

To make the District free of Out of School Children.

Objectives

- To identify & enroll the never enrolled and drop-out children (6 - 14 yrs.) To rescue & mainstream the children working in hotel/dhaba/garage and other hazardous places.
- To ensure 100% attendance of the student through community participation.
- To retain each and every child in school and reduce drop-outs at every stage. To build capacity and sense of belongingness among different stakeholders through stake holder consultation, proper training and handholding.
- To ensure the teachers & students attendance through effective monitoring.

Strategies for Retention:

- Development of Retention Plan through organizing workshop with selected SMC, PRI, Teacher & children at 03 venues of the District from 9th to 13th May.
- Collection of views from the various stakeholders, NGOs representatives on implementation of Retention Plan on 23rd May.
- Sharing the action plan with CRCCs, BRCCs & S.I.s on 18th June.
- Generate Public Awareness through hoarding & IEC materials.
- Organize special child friendly activities in all schools from 1st to 6th July like story-telling festivals, art and craft, traditional games, etc. in all schools to attract children to schools after re-opening and in the month of August September to keep them away from fields, which is a major cause of dropouts.
- Sharing the retention plan (2nd phase) with all headmasters of Elementary Schools at sub-division level for successful implementation of Retention Plan.

- Initiation of specific steps for one / two / four days absentee children & organization child friendly activities during post lunch at school point. Engagement of 176 nos. of Local Educated Tribal Youth as Siksha Sathis in remote & inaccessible pockets for teaching in mother tongue & motivate the parents.
- Develop bi-lingual primers in tribal languages to address language issues where more than one tribal language group prevail.
- Provision of special incentives like school bags, reading writing materials, solar hurricane for RST centre.

Special programmes for Tribal Education Sarva Siksha Aviyan, Mayurbhanj, Odisha

- Provision of introduction of MLE where difference in school language and home language.
- Provision for organization of Child Friendly Activity like Story telling festival, Art & Craft Mela, Quiz Mela, Debate to improve the retention and transaction rate.
- Class-I to III Text Books developed in Ol-Chiki script for the tribe Santali.
- 100 schools adopted Ol-Chiki as one of the Medium of instruction.
- Provision of teacher's training on attitudinal issue.
- Initiation of Community Mobilization programme/PRI orientation/ Jati Mahasabha on educational issues.

Number of MLE schools.- a) Santali -100 b) Munda- 30

Concept of MLE.-To start Primary Education in Mother Tongue from Class-I to III basing on local culture, habit & community oriented.

Curriculum Development Process

- Community members and Language resource persons are involved.
- Text Book developed on the local and cultural themes.
- Tribal stories, songs, poetry, proverbs, legends and myths created by local people & from the oral tradition put into written form and developed as Text Book. Community Participation through Jatimahasabha to ensure 100 % enrollment in the schools and to obtain valuable suggestions for imparting Language based learning in MLE schools.

Major Findings of the study:

Some of the major findings of the study,

- [1]. Majority of the tribal students face problem relating to the medium of instruction. They face problem to understand the Odia language and follow unable to understand teaching.
- [2]. They find a huge gap between their cultural life and school curriculum and also with school environment.
- [3]. Only a few of them reported that their teachers teaches them in tribal or local language.
- [4]. Majority of the students did not get parental support in their study at home. Most of the cases both of the parents are illiterate and some of them were not serious regarding study of their children.
- [5]. Majority of the Teachers (both male and female) showed a positive attitude towards education of tribal students but due to lack of sufficient training, language and text book in tribal language, the were facing serious problem.
- [6]. Most of the teachers, some of the parents are of the opinion that, school calendar, School environment and curriculum should be modified and made continent for the tribal dominated areas.
- [7]. Some of the parents are of the opinion that their children facing problem in school with the non-tribal students.
- [8]. Both the parents and students wanted more assistance from government, residential schools and tribal teachers in local schools.

X. SUGGESTIONS:

Some suggestions for improvement of tribal education are as follows-

- a) **Literacy campaign** - Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.
- b) **Attitude of the tribal parents** - The attitude of the tribal parents toward education should be improved through proper counseling and guidance.
- c) **Relevant study materials in local languages** - All study materials should be supplied in local languages of tribes.

- d) **School Curriculum**-Modification of School Curriculum Medium of instruction and holiday pattern in tribal dominated area is highly needed.
- e) **Appointment of Local teachers and female teachers** - It is suggested to appoint more tribal teachers and female teachers in the tribal areas. The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.
- f) **Stipends and various scholarships** - Since higher education among the tribes is less, special ST scholarships should be provided to the tribal students perusing higher education, particularly in medical, engineering, and other vocational streams.
- g) **Residential schools** - More residential schools should be established in each states and districts and extended up to PG level in tribal areas.
- h) **Social security**- Social security of students, especially of adolescent girls is of great concern in residential schools.
- i) **Proper Monitoring** - Higher level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers.

XI. CONCLUSION

Education is the most powerful and key to tribal development. The educational status of tribal people can be judged by the analysis of literacy rate. The Literacy rates for tribals are much lower than those recorded for other groups. Moreover, a significantly large proportion of tribal children drop out of school at the primary or secondary level. Poor quality of education too is an issue as reflected in poorer learning outcomes. The Right to Education (RTE) Act can be a huge opportunity for pushing the agenda of tribal education across the state. However, given that the RTE is relatively new, donor agencies can play a critical role vis-à-vis providing technical support to the government to implement the RTE. They can for instance help the government create a separate, functional RTE cell in the education department and build its capacity. Support can also be provided for resource mobilization; for formation of partnerships with the private sector and with community organizations to implement RTE; and for convergent planning for tribal education across major departments. Similarly, technical and budget support can be provided for establishing systems, processes and institutions to promote mother tongue education in selected districts in Orissa. While multi-lingual education has shown positive results in the areas where it has been initiated, gaps in capacity remain. Here, donor organizations and civil society together can facilitate by providing education materials in 26 tribal dialects along with training to functionaries on the ground on how to use, effectively, these multilingual materials. Finally, all these efforts need engagement with the client, i.e. tribal communities themselves. Education cannot be made inclusive with the promise of multi-lingual education alone. That promise needs to be monitored by monitoring teachers' performance on how they are able to deliver MLE modules. Donor agencies can play an important role in promoting a state alliance for social audits for education. Community-based institutions could be trained in social audit mechanisms with a goal ultimately to establish a cadre of social jurists for education within communities.

Tribal children have very low levels of participation. Though the development of the tribes is taking place in India, but the pace of development has been rather slow. If govt. will not take some drastic steps for the development of tribal education, the status of education among tribes will be a story of distress, despair and death. Hence time has come to think it seriously about tribal education and inclusive growth. So, there is an urgent need for various govt. interventions, planners and policy makers to address this problem and allocate more funds in the central and state budgets for tribal education. Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development which is badly necessary for the development of the nation.

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