Education of the Tribal Girl Child :

Problems & Prospects

A. B. Ota
R. P. Mohanty

EDUCATION OF THE TRIBAL GIRL CHILD:
Problems and Prospects

A. B. Ota
R. P. Mohanty

Scheduled Castes & Scheduled Tribes
Research and Training Institute
CRPF Square, Bhubaneswar - 751 003

First Publised - 2009

ISBN : 81-902819-9-2

Price : Rs

Published by :
Scheduled Castes & Scheduled Tribes Research and Training Institute, CRPF Square, Bhubaneswar, Orissa-751 003

Printed at :
Capital Business Services & Consultancy,
B-51, Sahid Nagar, Bhubaneswar-751 007

PREFACE

The tribals had almost no access to modern or school education as late as up to the twentieth century. This is partly because of their high ethnocentric attitude and partly because of the fact that it was not possible on the part of the contemporary administrations to have effective access into their habitats for certain inherent reasons. After independence, as a welfare state, India ensured Education for All including the tribals vide Article 45 of its Constitution and proclaimed upon the state to promote with special care the educational and other interests of the weaker sections of the whole populace and in particular that of the Scheduled Tribes and other such communities. Usual initiatives were taken to spread education uniformly throughout the country with the establishment of educational institutions at the grassroots level under the Ministry of Human Resource Development Department, Govt. of India. But it was not feasible for this Ministry to look after the educational problems of the tribal people with special care that they required because of their high backwardness. As a result some vibrant action plans were formulated and implemented at the field level through some specially developed primary schools having the thrust of boosting education among these people under the Ministry of Tribal Affairs, which is mandated to look after the prosperity of the tribals and bring them to the mainstream as per the Directive Principles of State Policies and other constitutional mandates. Moreover, various gender specific programmes took their birth at different points of time with a view to uplifting girl's education including that of the ST communities, as in simple or indigenous societies girls were not allowed to get educated for various societal constraints and cultural moorings.

At present there are a number of schools functioning under the Ministry of Human Resource Development (MHRD) as well as Ministry of Tribal Affairs (MoTA) in T S P areas of the country and the local tribals are free to accommodate their children in schools of either Ministries depending upon their choice and field situations. In Orissa, while a number of ordinary schools function under School and Mass Education Department, special schools are running under the ST and SC Development Department in tribal dominated areas of different districts. But the people generally prefer schools of ST and SC Development Department since these schools are more equipped with various educational and other facilities that attract the tribals. Still then the education of tribal children, especially among the tribal girls, faces a number of challenges and as such these children are often derailed from their studies and finally at a point of time they drop themselves out from their schools.

The present study, '**Education of the Tribal girl Child: Problems and Prospects**' is carried out in two districts of the state of Orissa, namely Mayhurbhanj and Keonjhar where quite a good percentage of tribal people inhabit. It makes a comparative look on the educational problems faced by the ST girls studying in these two categories of schools. The study has not only tried to place the educational problems among the ST girl children at the grassroots level but it has also tried to focus the problem by citing a strong back up based on the educational problems that India experienced through decades during both the pre and post independence periods.

The study report is divided into a total number of 10 Chapters. The first one or the introductory Chapter provides a sound theoretical backdrop on the educational problem

among the ST women with special reference to the past and present Indian social contexts and finds how the study is unique in relation to the studies conducted earlier by different authorities. The second Chapter speaks about the educational policies, provisions and programmes concerning the tribals. It has vividly focused on some very important educational issues relating to the development of National Education System, planning for girls' education initiated during colonial and post independence periods, national system of education developed for the ST girl child, department-wise educational programmes available for boosting the girls' education with special reference to the education of the ST girl child, constitutional provisions made on the prospects of the educated ST children etc. Apart from all these, this Chapter also highlights public expenditure on education and educational achievement among the public in gender perspectives; both at national as well as at the level of Orissa state. While the succeeding Chapter, ie Chapter - III deals with the socio-economic profile of the sample state and districts, the Chapter- IV is devoted to present the socio-economic and educational background of the samples. The next Chapter, ie Chapter-V provides information on the educational facilities available in the sample schools for the ST and other girl pupils.

Chapter VI touches one of the most vital components of tribal education, that is the perception of parents on school or modern education and their attitude towards girls' education as considering modern education positively and showing dogmatic interest towards girls' education act as a stimulus for getting the girls educated and on the contrary bearing misperception on this and showing negative attitude towards girls' education together count to a great extent for their illiteracy. Moreover, simply sending the girls to school

without having any ambition from them often fails to pocket any fruit. Therefore, we have discussed all these aspects along with their knowledge base on the employment and other such facilities available for educated girl chidden in this Chapter before highlighting their rate of enrolment, absenteeism, dropout and retention rates in Chapter-VII.

One of the prime thrust areas of this study lies on finding out the reasons of absenteeism, dropout and non-enrolment among the ST girls which are critically analyzed in Chapter -VIII. The next Chapter, ie Chapter-IX summarizes the findings and provides the concluding remarks. The last Chapter provides some very vital suggestive measures for improving the literacy and education levels among the ST girls and it is expected that if these are taken into consideration in the planning process, the girls' literacy among these people be brought to a satisfactory level within a short period of time. And we hope that, the book will be of great use for the policymakers, administrative action planners, NGOs and civil societies, academicians, researchers, students of higher studies and all those who are interested in tribal education and more specifically in educational problems of the ST girl children at primary level.

For undertaking this piece of study and also completing it in time, we have received the help of a number of institutions and individuals. First of all, we are very much grateful to the Ministry of Tribal Affairs (MoTA), Government of India, and also ST and SC Development Department, Government of Orissa, for assisting us financially to undertake such a problem oriented and pressing study that has immense relevance in the present educational nexus.

We are highly grateful to Shri Ashok Kumar

Tripathy, IAS, Principal Secretary to Government, ST & SC Development Department, Government of Orissa, for his co-operation towards publication of this volume.

We express our deep and profound gratitude to Prof. (Dr.) L.K. Mahapatra and Prof. (Dr.) N. K. Behura, senior Anthropologists of national repute for they have shared their vast knowledge with us as and when demanded without any hesitation. They have also provided valuable suggestions for qualitative improvement of the study.

Prof. (Dr.) K. K .Mohanti, one of the formerly Directors of this Institute has encouraged us for successfully completing the study and we are inducted to him for editing the volume.

We are grateful to Ms. F. Bara, Jt. Director and Sri Pinaki Patnaik, Asst. Director (Administration) of our office who have been very courteous to extend all possible help as and when required by us for the smooth completion of the project. Shri Kamraj Acharya, Office Assistant, also deserves our commendation since he has very unhegitantly come forward to provide his service towards the end of successful completion of the study.

The study of course, would not have been completed in time unless Shri Narayan Dash, Shri Gapabandhu Padhi, Shri Harish Chandra Singh and Shri Jadumani Majhi, the Statistical Assistants of the Institute had gone to the field during the study period that was challenged with a lot of adverse climatic and other field conditions. We thank all of them for their services.

Our thanks are also due to Shri Bigyanananda Mohanty, Statistician, who has helped us with utter interest in processing some of the data used in the text. Our thanks are

also due to Mrs. Arati Malla, Research Officer, who has provided some relevant data collected at her personal level, and her contribution has, no doubt, enriched this volume. We are very thankful to Shri Gyanendra Kumar Das, for he has parted with his knowledge base on tribal education with us and suggested some very vital measures for adoption.

We are extremely grateful to the institutes, like N.K.C Centre for Development Studies, Census Directorate, OPEPA, etc for they had opened their valuable libraries for our use and provided some of their reference documents to us. Moreover, Shri Mohit Kumar Samantaroy, Librarian of our Institute has been very helpful to provide some of the rare documents and we are extremely thankful to him.

We place on record our grateful thanks to all the informants, like Project Administrator of ITDAs, Headmasters, Headmistresses and the Asst. Teachers of the sample schools, local PRI members, parents of schoolchildren, dropouts and never-enrolled children who have co-operated with us during the period of our fieldwork and shared their invaluable experiences and opinion on the problem concerned. Special thanks are, however, due to the teacher-informants, namely Minati Deo, Golak Chandra Beg, Laxmidhar Dehury, Duryodhan Rout, Sulochana Baske, Kumudini Nayak etc.; parent- informants; namely Para Soren, Saila Murmu, Langa Majhi, Gargi Singh, Madha Singh etc. and student-informants, like Namita Singh, Bali Hemrum, Baijayanti Ho, Sumia Murmu, Chitta Kisku, Parbati Tudu, Achi Ho, Gangi Barada, Tulasi Dehuri etc..

The manuscript is typed by Shri Dillip Kumar Padhi under the able supervision of Mr. Sayed F. Baque, P.A. to Director. Both of them deserve our thanks. In the last but not least, we thank Shri Ananda Ch. Jena who has

painstakingly undertaken the reprographic works for the study.

Our special thanks are due to M/s. Capital Business Service & Consultancy, Bhubaneswar, for printing this work in a short period of time.

As we have already noted above, we expect again that this study would be of immense use for the administration, action planners, NGO activists, civil societies, academicians, researchers, students of higher studies and all these who are interested in tribal education and especially education of the ST girl children.

A.B. Ota
R. P. Mohanty

ACRONYMS & ABBREVIATIONS

AIE	:	Alternative and Innovative Education
ATDC	:	Academy of Tribal Dialects & Culture (Now Academy of Tribal Languages & Culture)
BPL	:	Below Poverty Line
CABE	:	Central Advisory Board of Education
CEDAW	:	Convention on the Elimination of All forms of Discrimination Against Women
CMNNMP	:	Chief Ministers' Nutrious Noon-Meal Programme
DIET	:	District Institute of Educational Training
DISE	:	District Information System for Education.
DPEP	:	District Primary Education Programme
EBB	:	Educationally Backward Block
ECE	:	Early Childhood Education
EFA	:	Education For All
EGS	:	Education Guarantee Scheme
EMRS	:	Ekalabya Model Residential School
FGD	:	Focus Group Discussion
FYP	:	Five-Year Plan
GDP	:	Gross Domestic Product
GoI	:	Government of India
GoO	:	Government of Orissa
ITDA	:	Integrated Tribal Development Agency
JSS	:	Jan Sikhyan Sansthan
KBK	:	Kalahandi-Bolangir-Koraput (revenue districts)
KGBV	:	Kasturba Gandhi Balika Vidyalaya
KGSV	:	Kasturba Gandhi Swatantra Vidyalaya
LATS	:	Learning Achievement & Tracking System
MCS	:	Model Cluster School
MDM	:	Mid-Day-Meal
MFLP	:	Mass Fundamental Literacy Programme
MFP	:	Minor Forest Produce

MHRD	:	Ministry of Human Resource Development.
MMS	:	Mission Management System
MoTA	:	Ministry of Tribal Affairs
M S	:	Mahila Samakhya
NCERT	:	National Council of Education Research and Training
NFHS	:	National Family Health Survey
NFE	:	Non- Formal Education
NGO	:	Non-Government Organisation
NIOS	:	National Institute of Open Schooling
NLM	:	National Literacy Mission
MTA	:	Mother Teacher Association
NEFA	:	North-East Frontier Area
NPE	:	National Policy on Education
NPEGEL	:	National Programme for Education of Girls at Elementary Level
NREGS	:	National Rural Employment Guarantee Scheme
NSDP	:	Net State Domestic Product
OBC	:	Other Backward Classes
OMTES	:	Orissa Model Tribal Education Society
OPEPA	:	Orissa Primary Education Programme Authority
PDS	:	Public Distribution System
PESA	:	Provision of Panchayat Extension to Scheduled Areas
POA	:	Plan of Action
PRI	:	Panchayati Raj Institution
PSK	:	Prarmbhik Sikshya Kosh
PTG	:	Primitive Tribal Group
QoL	:	Quality of Life
SC	:	Scheduled Caste
SCERT	:	State Council of Education Research and Training
SCSTRTI	:	Scheduled Castes Scheduled Tribes Research and Training Institute
SME	:	School and Mass Education (Department)

SSA	:	Sarva Sikhya Abhiyan
SSD	:	Scheduled Tribe & Scheduled Caste Development(Department)
ST	:	Scheduled Tribe
UDHR	:	Universal Declaration of Human Rights
TLM	:	Teaching & Learning Materials
TLC	:	Total Literacy Campaign
THRTI	:	Tribal & Harijan Research & Training Institute (Now SCSTRTI)
TSP	:	Tribal Sub-Plan
UEE	:	Universalization of Elementary Education
UNESCO	:	United Nations Educational, Scientific and Cultural Organisation
VEC	:	Village Education Committee

CONTENTS

I

INTRODUCTION

1.1 Rationale

Education has been in consideration as the cardinal aspect of socio-economic development, both at the micro and macro levels since long past. But more specifically modern education has proved itself to have greater implications on shaping up of the overall development goals at the levels of individuals, families, communities and finally nation as a whole. Socio-economically, a nation is more advanced if its people are more literate and educated than other nations. This has become universally true for all the developed as well as developing nations of the world and therefore, many vibrant action plans have been formulated and implemented in the past and now many innovative plans and programmes are also in operation at the international sphere to spread education effectively among the largest possible populations of different nations of the world and thereby let them enable to reap the benefits of this and look forward in the right direction.

There are many benefits of education and even merely that of literacy. These may broadly include improvement of self-esteem, empowerment of pupils, increased political participation which would contribute to the quality of public policies and to democracy, cultural benefits, preservation of cultural unity amidst diversity, improvement in quality of leisure time utilisation, development of capabilities to maintaining of good health, gender equality and social mobilisation, increased individual income and economic growth etc. (cf. UNESCO 2006 : 136-145). However, education, in another sense is the principal component and keystone of human development and as such it has greater bearing on

the sectoral indicators of human development. Therefore, it leads the whole way to development. In this context, like other nations, India also recognises the importance of education and notes that, "Education is a critical input in human resource development, and is essential for the country's economic growth. Though the major indicators of socio-economic development, viz the growth rate of economy, birth rate, infant mortality rate and literacy rate etc are all interconnected, the literacy rate has been the major determinant of the rise or fall in other indicators" (GoI, 2002:23). This is, of course, true for other nations too. But what is actually more vital to note here is that increased literacy among women has tremendous positive effects on the lifestyle of individuals at the familial level and societal levels too. In this context, UNESCO points out that literacy among women can be instrumental in peoples' achievement of a range of capabilities, such as maintaining good health and living longer, controlling reproductive behaviour, raising healthy children and educating them etc. (2006:141) and the evidences of effects of literacy among women in these respects are visible in many developing countries. In this regard, there are many vital evidences in India too, as the high literacy rate especially among women has been unswearing to lower the birth rate, infant morality, maternal mortality and increased life expectancy etc (cf. GoI, 2002 : 23) and thereby it has certainly enhanced the Quality of Life (QoL) of a larger mass of the literate populace.

Considering the importance of literacy in fostering economic development, social well-being and social stability, India has been focusing on spread of literacy and elementary education programmes right from its independence and by this time a number of such programmes have already been implemented at the grassroots level.

Article 45 of the Constitution stipulates that the State shall endevour to provide within a period of 10 years from

commencement of the constitution, for free and compulsory education for all children (including the girls of both ST and other communities) until they complete the age of 14 years and Article 46 enjoins upon the State to promote with special care the educational and economic interests of the weaker sections of the people, and in particular that of the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation and with a view to fulfil these constitutional commitments, several Commissions and Committees have been appointed and several policies and programmes have also been formulated and implemented for the spread of primary education depending upon the recommendations of these commissions and committees. Some of the major past and ongoing educational programmes of the Department of Education include: Sarva Shikhsha Abhiyana (SSA), District Primary Education Programme (DPEP), National Programme for Education of Girls at Elementary Level (NPEGEL), Prarambhik Shiksha Kosh (PSK), National Institute of Open Schooling (NIOS), Jan Shikshan Sansthan (JSS), Mahila Samakhya, Education for Womens' Equality, National Programme of Nutritional Support to Primary Education, and some other schemes which accord priority to the areas of concentration of SCs, STs, OBCs and Minorities. Apart from all these, the Ministry of Tribal Affairs, also runs various schemes for the educational developement of ST students. These include : Book Bank Scheme, Construction of Hostels for ST boys and girls, Educational Complex in low literacy pockets for development of women's literacy in Tribal Areas, Scheme of Ashram School, Pre-matric scholarship for ST Students etc. Thus, India has been taking its utmost care for the spread of primary education both among the general mass as well as Scheduled Tribes since long past. But not much has yet been achieved. Even though the literacy rate has tremendously increased from 18.33 per cent in 1951 to 64.84 per cent in 2001 for the general population and from merely 7.99 per cent in 1961 to 47.10 per cent in

2001 for the Scheduled Tribe population of India, there has been huge gender gaps in literacy in different census years. A similar trend is also observed to be there in the state of Orissa. The reasons, of course, are multi-faceted, multi-dimensional and interdependent on various facets of lifestyle, culture, economy, environment and ecology, religion, administration of educational institutions, etc.

India is a multi-ethnic, multi-lingual and pluri- cultural country in which the women have greater role in different ethnic bases and cultures depending upon the social norms determinded by the males in patriarchal spheres, where their educational interests have been narrowed down purposively with a view to satisfy the ego of men. But it is universally understood that, 'if a man is educated, a person is educated, but if a woman is educated, a family is educated' (cf. Behura & Mohanty, 2005: Mohanty & Biswal, 2007:4). The logic of this fact can be analysed from different perspectives and facets of life and the level of development of the community to which a couple; a man and a woman, belongs. First of all it is a natural phenomenon that as living organisims, both men and women desire to satisfy their libido but physiologically the body of the woman is so designed that it can bear the seed of the man and thereby the woman can give birth to the future progenies. In no case the body of the man can do this. This is ordained and therefore, nothing could be done to alter this. But the point is that after satisfying the libido and carrying the seed of the man, the responsibility of the woman is doubled, since she has to give birth to a new life and prepare it for the welfare of the family. Therefore, she should have sufficient knowledge for this crucial task. Simply giving birth to a child and let it grow of its own would not suffice to the need of providing a potential human capital for the family and the nation at large. The requirement of scientific knowledge or modern education is equally important for women of both the simple as well as complex societies. In a simple society, as a mother, a woman

has to feed the child, train it, let it know about the survival strategy including the art of collecting and preparing food for self, saving self from the enemies, showing the way of remaining healthy and finally making the child to build its career for self –maintenance and self-sustenance. As a housewife, she has to carry out a number of day-to-day household chores. Moreover, she has also various roles and duties towards the community affairs and towards the kins of different levels. In complex societies, the role of a woman in managing family and building the career of children is, however, manifold and virtually more sophisticated and challenging, considering all their critical aspects of lifestyles, that is, the role of woman in managing family and building the career of children as their first teacher, it is highly required that women must be provided with adequate education at par with their male counterparts. It is also often more logically argued upon that more attention be given on their education than men. This is inevitably essential for having healthy societies. But unfortunately it has not happened for a majority of populations of the world right from the beginning of development initiatives taken at public level in different nations. The reasons could be attributed partly to the negligence of governance and party to the tradition, that is the social customs and cultural moorings. This is also true for India, but here tradition plays a major role than governance since it is a tradition - bound nation and the people of this vast country are ethnically diversified very widely and have deep faith on their respective own cultures and traditions to a large extent.

Any study on the problems of education amongst the indigenous communities, be it for their boy or girl children, would remain incomplete if the Indian social organisation along with its social structure is not vividly discussed since both these components of the Indian social system are directly linked with the determination of socio-economic and

educational status of men and women of different traditional social and ethnic bases.

India is pre-eminently a Hindu state and numerically the Indian population is therefore, dominated by the Hindus. As such the Hindu Law Givers had the sole role and monopoly in determining the socio-economic status and duties and thereby defining the future of different categories of people belonging to different social strata of the whole Indian social organisation. In fact, the Hindu social organisation, which is based on four-fold *varna* doctrine or *chaturuvarna vyavastha* broadly recognises only two groups of populations and has defined their duties. These are (i) people belonging to the *varna* order who are otherwise known as *Savarna* (the Brahmana, the Kshatriya and the Vaishya as one sect known as *Dwija* and Shudra as another sect known as *Ekaja*), and (ii) People who are outside the pale of varna order and therefore referred to as *Avarna / Asavarna, Panchama* or fifth born, *Antyaja* or the last born, *Hinajati, Achhuts, Harijana* etc. The people of second category are officially defined as 'Scheduled Castes' (cf. Buhler, 1886: 14-24; Hocart, 1950: 127; Hutton 1951 : 64; Mayer, 1956 : 136; Ghurye, 1960: 55-56, Srinivas, 1962 : 63-69; Mathur, 1964 : 66 and Dutta, 1968 : 3-4). The people who do not belong to any of these two groups but are born and brought up in forest, are referred to as *Vanyaja* (progeny by forest), *Banmanus* (forest-men), *Vanyajati* (forest castes / communities), *Girijana* (hill dwellers), *Adivasi* (primitive dwellers) etc. who are officially defined as 'Scheduled Tribes'.

The people of both the *Varna* as well as *Asavarna* orders are further sub-divided into a number of smaller closed groups called Jatis or castes (Srinivas, 1962 : 63-70, Mathur, 1964:66 and Lynch, 1974 :74) and each caste is commonly associated with an occupation and certain duties. These castes are hierarchically graded depending upon the degree of ritual purity of their occupations. In the above context, Hutton as referred by Mohanty, says that "The Jatis or castes play a vital

role in the society within the ideal scheme of social values. One of the major factors of caste is that it is very commonly associated with a traditional occupation. It is sanctioned by the societies. In the past, violation of practice of any of such occupations used to cause punishment and subsequently severe harassment. So, the ancient Law Maker's prescription of occupations for different *varnas* or castes at the wider level used to be strictly practised. While the Brahmanas were assigned divinity and six duties of **studying, teaching**, scarifying, assisting others to sacrifice, receiving alms and gifts to the end that the Vedas might be protected; the Kshatriyas were assigned strength and duties of **studying** sacrificing, giving alms, using weapons, protecting treasure and life, to the end that good government should be assured; the Vaishyas, were allotted the power of work and duties of **studying**, sacrificing, giving alms, cultivating, trading and tending cattle to the end that labour should be productive; and the Shudras were given the duty of serving the three higher varnas". (2003:2).

From the above discussion some age-old key facts could be inferred that have been responsible for the educational backwardness of various social groups and especially women since the remote past.

Firstly, the above social organisation only recognises the people of both the *Varna* as well as *Avarna* order as human beings (modern) but does not mention anything about the people who do not belong to any of these two groups even though there is a third group of people who reside in forest areas and are distinctly visible as a separate group. These people, as mentioned above, are rather considered and referred to as *Vanyaja* or progeny of forest, *Banmanus* or forestmen, *Vanyajati* or forest castes /communities, *Girijana* or hill dwellers, *Adivasi* or Primitive dwellers etc. The nomenclatures, like *Adivasi* and *Banmanus* though etymologically mean as primitive dwellers and forest-men

respectively, these words most often are referred to in a derogatory sense against these people who are considered as human beings but certainly as **primitive** and **uncivilized** or **uncultured**. Since tribal people reside in forests with animals, traditionally they have been segregated from the main pool of human population and this has certainly happened partly because of the high ethnocentric attitude of these people and partly because of the fact that the Hindu Law makers have not considered them as full-fledged human beings rather taken them as **primitive** and **uncivilised** or **uncultured** human beings and as such kept them separate from the broader humankind by the way of not assigning them any occupation or duties to the end that their labour should be utilised for the welfare of the broader human societies.

Secondly, the said social organisation or the Hindu Law Makers have assigned the duty of studying only to the twice-born or *Dwija* sect (ie. Brahmana Kshatriya and Vaishya) of the *varna* order. The Shudra or *Ekajai* sect have been given the duty of serving the three higher *varna* or *Dwija* and their duty was not studying. Moreover, the *Asavarna* had no access to studying at any level and attending to educational institutions as per the ritual strictures and physical prohibitions imposed on them. Thus, when there was so much of restrictions on studying of one sect of people of the varna order and the whole population of *Asavarna* group, it was far beyond imagination for one to think about the education of Schedule Tribes who were not being considered as full-fledged or 'modern' human beings rather were taken to as '**primitive**' and '**uncivilised**' or '**uncultured**' people.

Now let us discuss some of the unique and elevating characteristic features of Indian Social System, which is based on patrilineality, patriarchy and patrilocality. Almost all the caste Hindus and tribal communities of India, except very few, namely Namboodiris, Nairs, Ezhevas, Khasi, Garo, Jayantia etc are of this nature (cf. Behura and Mohanty, 2003:

2-3). However, while under the system of patriliniality the men inherit the paternal properties, the system of patriarchy provides them power and decision making rights as the authority of the family and the women have no right neither on inheriting the paternal properties nor on taking part on major decisions, rather on the other hand, under patrilocal system they have to permanently leave the house of their parents and reside for life with their husbands and other affinal kins. So, under these systems, the women neither hold any paternal property to have their financial footage and power on obtaining of authority, rather they are to simply leave their parental home after their marriage and permanently reside at the home of their husbands, the parents consider them as economic burden on them and therefore consider spending money on the education of daughters as useless and wastage of their property. Traditionally the only career remains for a daughter, is her seclusion and segregation, especially around her puberty or youth to control her (female) sexuality and finally getting married and when the ultimate goal for a daughter remains marriage and she has to attend to a number of duties as a wife soon after her marriage and then becoming a mother, a daughter must learn preparing of food for the family members and learn all the household chores properly before her marriage. In this context, there are some cultural guidelines and sayings, such as (i) *Jhia Janama Para Gharaku*, (ii) *Jhia Janama Handisalaku* etc. While the first saying means that the daughters are born for the houses of others or in another sense for the house of their husbands, the second one speaks that they (the daughters) are born for the kitchen or in other sense only for cooking food and serving it to the family members. However, with a view to bring the female folks into the mainstream at par with the male members by the way of providing them education, India has declared education as a right for **all children** irrespective of sex, and introduced a number of progressive policies and programmes but practically there has been a big gap between

the government policies and the societal reality. In patriarchal societies, women have always been considered as commodities and things of enjoyment and therefore, they have also been restricted in many societies from mixing with the males before their marriage. This process has also certainly opposed to the schooling practices, especially in co-educational institutions, where they are vulnerable to mix with male peers and male teachers. In this context Chanana speaks that, "Although declarations have been made by the government of India time and again that elementary education is a right, yet there is a gap between the promise and the practice. This is because rights can be granted in theory and laws can be set in place to spearhead change, but social reality takes longer to change. Also there is a simultaneous process of exclusion and inclusion of girls from schooling, which has to be seen and understood with reference to the societal protection of female sexuality and the attendant notions of female purity / impurity. This is linked to the caste status and honour of the agnatic kin groups and the familial consideration put several constraints on the schooling of girls and women. This has to be seen along with the practices of seclusion and segregation, especially around puberty to control female sexuality (Ahmad, 1985 : 16-19, Minault, 1981 : 87-88, Papanek and Minault, 1982). These social practices lead to the exclusion of girls from public places. Formal education or schooling involves moving into public places, interact with males (in co-educational schools and with male teachers) or being socialised (through the curriculum) as boys ; and supposedly moving away from the eventual goal of wifehood and motherhood (Chanana, 1993 : 87, 2001:38 & 2007 : 204-205). Considering the above aspects he also concludes that. "Thus, familial and societal concern with protection of female sexuality accounts for whether girls have access to education. It also determines the quality, type and duration of education they receive, and what they do with it later, that is, whether they work or not and what kind of jobs they take

up, whether they work to earn before or after marriage. Further more, adaptations to changing situations are basically adjusted that do not call for social and structural changes, or changes in sex role stereotypes, or question the basic premises of the value system surrounding the female sexuality"(ibid). All these questions, of course are interwoven with the cultures to which the women belong. Education as a status symbol was only open for the male members of patriarchal societies and thereby it was taken care of by the society that the education of a woman must not affect the prestige and status of a man, especially of the male spouse. Therefore, education of a girl restricts the parents to choose grooms from a selective pool by which one has to take some additional burden of selecting educationally compatible grooms as it is culturally set in the mind of a bride that in every respect her spouse be superior to her and on the contrary, it remains beyond the dignity of a groom to have the hand of a bride who is educationally more qualified and thereby superior to him. These desires and social needs are culturally determined but to meet this requirement of educated girls, ultimately the parents are to become pray as they are to take extra botheration and burden of spending more wealth in the form and dowry for contracting educated grooms for educated daughters. Under these societal practices and cultural mindsets, in traditional societies parents do not prefer to educate their daughters. Thus, these societal practises and cultural moorings and anchorages have, no doubt, contributed a lot towards the educational backwardness of women of the whole Indian mass but certainly the problem is more acute among the poor masses including the Scheduled Tribes. The result is quite visible from the census data as the literacy rates among women of general population and Scheduled Tribes were very miserable as compared to men and there was a more distinct gap between the literacy rate of women of total population and that of the tribes. The reasons for the acute educational backwardness among the Scheduled Tribes could,

however, be partly for the said age-old societal system and partly for their high ethno-centric attitude, that is residing within the remote and high elevated hill ranges and forest dominated areas, high dependence upon the nature for survival, lack or interest to come to the plains land for exploring better livelihood, responding negligibly or often negatively towards the development initiatives including education of women. Even then there are people who send their daughters for school education against all the above anchorages but very few succeed in the ultimate aim of educating them as the prevalent societal lifestyle most often acts negatively to withdraw them from schools.

There are as many as 461 tribal communities in India (Singh, 1994:2) as against 62 of Orissa. While the tribals constitute around 8 per cent of the total population of the country, in Orissa, their share is 22.13 per cent and the proportion of STs to total population of districts, like Sundergarh, Keonjhar, Mayurbhanj, Gajapati, Kandhamal, Rayagada, Nawarangpur, Koraput and Malkangiri is found to be more than 45 per cent and the women constitute almost half of the total population. Their role in the household economy is very crucial. Among tribals, a woman has a wide range of activities to which she is intrinsically linked with since her childhood. Even though all the 62 tribal communities of the state are patrilineal, patriarchal and patrilocal in nature, the social status of a woman of any of these communities is not as low as that of the general caste communities because of the fact that here a girl child is not absolutely considered as an economic burden for her parents rather she is often considered as a more valuable economic asset than a son. Therefore, when a girl is born, parents do not grieve rather often welcome the new born with contentment. On the day-to-day affairs of the family her association is indispensable since she cleans houses early in the morning, fetches drinking water from the local water bodies, cares for the younger

siblings during the absence of parents, guards the corns while dried up in sun, collects various forest produce, firewood, roots and tubes, leafy vegetables, edible and non-edible buds and flowers, leaves for making of plates and cups, thatching grasses, brooms etc and even helps in agricultural fields, attends the weekly markets for disposal of farm produces and procuring of daily commodities, prepares country spirits, beers and liquors etc. She manages the dormitory and acts as an indespensible working hand in the communal feasts. She does all these works for her parents before her marriage and also attends to these works in the house of her in-laws after her marriage. All these activities are based on the division of labour and therefore, a girl child is socialised and encultured in this direction right from her childhood and a well socialised and capable daughter fetches good amount of wealth as bride price for her parents on her marriage. Therefore, as their social niche demands, all the parents give more stress on socialising their daughters in the said direction than sending them to school. Moreover, as a tribal girl child is considered suitable for marriage at an early age she must acquire all the household skills before her puberty which she attains at around 12-13 years of age and once a girl attains her puberty, means she could be captured or eloped by someone for marriage, which, however, depends on her ability and skill on managing a home independently. Under such a cultural constraint, spending time of a tribal girl child in the four walls of a formal school remains less meaningful for them and in such a stumbling block, two fundamental aspects need to be highly valued while introducing educational programmes for the ST girl children. These are: (i) perception of parents and children on modern education on one hand, and (ii) the ambition of parents from girl schoolchildren and also of the girl schoolchildren for themselves on the other. First of all if the perceptions of parents on modern education do not go positively then it is obvious that girl's education would not be so successful among them. Moreover, when they are not

fully aware of the benefits of education and conscious as to why they should send their daughters to school, the whole aim of the government gets shattered. Therefore, it is required that the tribal parents should perceive school education in the right direction and they should have some concrete ambitions for their girl schoolchildren. But since the tribal parents are mostly illiterate and look at their future which is mostly confined to their own cultural homogeneity and ecological niches and it is apprehended that any perspective plan of action of the government on the education of these children would not bring much towards the end of bringing the ST girl children educationally at par with others unless the educational problems of these children are looked into critically on the micro level realities. Therefore, the ground level realities must be explored on the said perspectives and the values attached to these ends be integrated on the thrusts of all the policies, schemes and programmes of the government.

1.2 Review of Literature and Speciality of the Present Study

In anthropological studies, it has always been very fundamental to review and make assessment of the existing studies with reference to the contextual research problems so that one can ponder and accrue insight on what have already been done and what strategies are provided earlier, how far those strategies have been adopted by the state, how those have brought fruit for the government and in what direction the current work gains ground to bridge up the gap. After reviewing a number of works as available in this area of research, it comes to the fore that many studies have already been undertaken by different workers on the broader problems for tribals. There are also quite a good number of studies on the educational problems of these people but certainly studies conducted on the educational problems of the ST girls are very few and far between. It is, of course, very

true that whatever studies available are mostly concerned to the identification of reasons of non-enrolment or low enrolment, absenteeism, dropout etc, that too mainly by hints. But as this study is designed not only merely to show the contemporary reasons elaborately but also to find out the core and inherent socio-cultural and other factors, like societal ethos, cultural moorings, ethnocentric attitude, perception of people on indigenous customs and cultures on the utility of modern education, ambition of parents from their schoolchildren and how the state has so far been able to create confidence among such people regarding the benefits of modern or school education that has persuaded the people to send their children for such education against all their societal pulling forces etc, which have been responsible for the low literacy among the ST girls or women, this piece of work seems to be highly potential for the planners to re-think and refining the ongoing action plans in the right direction. It, in these perspectives, seems to have its own speciality.

After independence planning on educational development for the STs took momentum and therefore, people started empirically searching on the problems associated with the tribal education. As early as in the year of 1956, Koppikar conducted a study on the educational problems of different tribal communities of India and he finds that it is really very difficult on the part of the government to establish schools in tribal areas. But even if schools are established in these areas, ST students fail to attend these institutions primarily because of the fact that the teachers appointed in these schools do not take classes regularly. Therefore, he suggests that proper attention must be taken to appoint dedicated teachers in tribal areas and their interests must be protected with high priority.

During the early phases of development planning on 'Education' especially in 1996, several commissions were constituted to formulate policies depending upon the reasons

of dropout amongst the ST children. In this connection, The Dhebar Commission is worth mentioning which had pointed out poverty as the major cause of dropout among the ST pupils. The other associated reasons, which are also partly responsible for this, are concerned with the poor communication facility in tribal areas, lack of proper TLMs, unsuitable curriculum and syllabus, use of foreign languages as the medium of instruction in classrooms etc. In the same year, a Committee headed by Renuka Roy also reports similar factors being responsible for the dropout among the ST children and recommends using the local tribal dialects or languages as the medium of instruction and gives thrust on introduction of specialised textbooks for these students. Moreover, this Committee holds the view that appointment of women teachers could be helpful to tackle the problem and therefore, it suggests to appoint such teachers in tribal schools but they should sufficiently be trained on how to deal with the tribal children and thereby it would certainly be earsier to achieve the goal. Later on during the early 1960s some major studies conducted in this area came into the picture. In this regard the works of Elwin (1963), Basu (1963), Mead (1963), Bhowmick (1963), Aiyappan (1964), Sachchidananda (1964) etc. are worth mentioning. Elwin's study (1963) speaks that it is very difficult on the part of a tribal family to send the grown up children to school since it is essentially a matter of familial economy and it also dislocates the traditional pattern of division of labour. Therefore, many parents cannot afford to send their children to schools. The works of Basu (1963) and Bhowmick (1963) and Aiyappan(1965) highlight more or less similar kind of problems of tribal education. On the other hand, Sachhidananda's work reveals the fact that the Christian missionaries were very instrumental in reaching at tribal people in very remote and inaccessible areas and spreading modern education among them. But the concerned missionaries were targeting the people of first generation pupils who belonged to poor economic condition. This they

were, however, doing after gaining the faith of tribal parents by the way of standing before them during their needs of economic requirements. The work of Mahapatra (1968) came into the fore of the research arena through a pioneering national level text, ever conducted by any anthropologist in Orissa. He has penetrated very deeply into the tribal problems of the state and highlighted educational problem of these people as one of the seven major problems they face. These are all interrelated and therefore, each of these problems has either a negative or positive hold on the others. The problems he has focussed include: ecological problems, educational problems, techno-economic problems, educational problems of replacing the old traditional non-literacy education with modern formal education, health and nutritional problems, demographic problems, socio-political problems and problems of social control and law. He finds that in Orissa, it was tried to attract the tribal students under the inspiration of Thakkar Bappa new type of schools by which they could have a fruitful future. In Sevasharam schools all the study materials and school dresses were supplied to them free of cost and in these schools crafts and agriculture were also taught along with other subjects. These subjects were taught with a view to the fact that they can derive some income after their education. But even then the response of the tribals was not encouraging primarily because of the fact that the value of modern education was not at all alluring for them. Rather the time spent in schools was considered as 'loss' of familial economic pursuits and this was being judged from the advanced age of pupils in primary schools. Therefore, in some areas, like Koraput, the tribal parents had to be compensated on monthly basis for sending their children to school.

He finds that the medium of instruction as one of the great lapses in tribal education, which was invariably Oriya in the whole tribal belt of the state and there was no teacher from tribal communities who could use tribal dialects and

languages in classes under the purview of administration rather all the teachers were from the plains. In this context he gives an example of a case in which a schoolchild could not pass the primary level examination even after spending about 10 years of schooling at this level.

Mead's study (1970) among the tribal communities, like Samoa (1963) and Manus (1968) speaks that even though these tribal communities belong to simple society, they are not uneducated since they acquire knowledge and act depending upon their experience they gain amongst themselves through the process of enculturation.

The knowledge of survival strategy, however, comes to one mainly through 3 types of enculturation process. These are: (i) The post figurative, where the children gain knowledge mainly from their ancestors by the way of folklores and folktales, (ii) The configurative, where both the children as well adults learn from their contemporary friends, and (iii) The pre-figurative where adult members learn from their children. Thus, when the tribal people learn the art of their survival strategy in this way and most often introduction of modern education does not suffice their need of leading life in indigenous systems, the tribal parents fail to pursue their children to attend schools.

The work of Ekka, which she carried out in1973 among the high school tribal girl children belonging to the communities, like Bhuiyan, Gond, Khadia, Kissan, Munda, Oraon etc and studying in missionary schools of Sundergarh districts of Orissa, indicates that most of these students are conscious about the government benefits and therefore, the dropout rate among them is negligible.

The study of Sachchidananda conducted during 1974 is a vital work in the sense that, it has not only analysed different facets of educational lifestyle of the Scheduled Tribes but also, that of the Scheduled Castes who constitute a major chunk of

Indian population. He observes that the Scheduled Caste children are more intelligent than those of the Scheduled Tribe Communities and therefore, the former children are able to reap the benefits of school education more than the latter. This happens mainly because of the fact that their parents are more aware of the educational benefits than those of the Scheduled Tribes. Likewise, Rath and Mishra(1974) who have undertaken a similar study which also reveals almost the same facts. They are of the opinion that the ambition of Scheduled Caste students is higher than those of the Scheduled Tribes and for this, the problem of stagnation and dropout among these students is less acute than the Scheduled Tribe students. They are also of the opinion that the medium of instruction plays a vital role in the educational process of the ST pupils. Most of them do not understand the medium of instruction, that is Oriya, properly and this factor, therefore, counts negatively for their continuation in schools.

Singh (1975) who has undertaken a comparative study between the ST and SC students of Rajstan has looked at the educational problems of these pupils from mainly four dimensions relating to culture, economy and social and physical environments etc. He concludes that mainly the educational problems of these students are more or similar but there are some indigenous problems among the tribal children, which need to be sorted out with special care of the government.

Panda and Guskin (1976) are of the opinion that the teachers' personality in dealing with the tribal children is of high importance on the schooling culture of these children. But they find that the discriminatory attitude of teachers belonging to the general caste communities against these ethno-centric tribal children have caused many of them to remain absent from school. Similarly Panda and Dash(1977) have also found the same field reality. But their study is more specific towards how the evaluation system generates an

inferiority complex among the ST students while the teachers grade them as inferior to the pupils of general castes, and they conclude that this system creates mental frustration among these children and ultimately this drives them away from the schooling system. The work of Pattnayak (1977), however, indicates that since the tribals are at a different economic level and structurally their society is different than the broader Indian society, they need a special integrated educational package. He concludes that the educational programmes must be need based for these pupils depending upon their ecology and culture and in no way these be ordinary ones.

One study conducted by National Institute of Social Work and Social Sciences (NISWASS) in 1980, finds that in tribal areas, particularly in the district of Phulbani, the students are enrolled in good numbers in schools and therefore enrolment is not a problem rather the problem of dropout is very serious. It is more for the ST than the SC pupils. Moreover, the rate of dropout is more amongst the ST girl than boy students and the reasons are varied. While lack of proper motivation dissuades the boy students from the schooling culture, it is the demand of household duties that keep away the girl students from their school education.

Behura, has authored some scientific papers on the tribal education in Orissa. In one paper (1982) he explains the problems of tribal education in this state from two different categories of constraints, viz (i) Internal Constraints, and (ii) External Constraints. Under the first category of constraints he speaks of how medium of instruction, communication gap and relationship between teachers and pupils, inappropriate curriculum and text books, faulty method of teaching and inadequate supervision by the authorities have been responsible for the poor schooling atmosphere in tribal areas. Under the second category of constraints, he says that the local ecological conditions, poor economic condition of parents and

lack of motivation and aspiration etc constitute major roles in disorganising the tribal people for promoting school education among themselves.

In another study on constraints in Tribal Culture for Formal Education, Behura (1990) speaks that the ethnic background, socio-cultural self-image, techno-economic standards and education of the parents are the most vital determinants of educational attainment. Specifically he is of the opinion that the schools run by Harijan and Tribal Welfare Department for tribal children impart education and evaluate the fresh tribal educants in no special manner and assign them different standards. From this point of view, it is evident that educators and educational bureaucrats tend to view the process of educational selection and allocation as rational and do not need the socio-cultural and historical facts, although it is a common place knowledge that the said overt and covert facts are some of the important determinants of educational attainment among the tribal pupils and at the same time he has also emphasised on various indigenous factors of tribal education, like home atmosphere, language used for teaching in classrooms, school atmosphere, tribal economy and the economic role of tribal children which are most often influencing the schooling of tribal children. Therefore, he suggests that all these aspects must be taken care of on the educational system of the tribal children.

The work of Shah and Patel (1985) throws some empirical findings that they got by researching among some tribes, like Bhil, Dhodia etc. of Gujarat state. He finds that these communities mainly reside in forest dominated areas and therefore, their schooling is affected because of the constraints related to their forest economy, poor economic condition of parents and poor communication facility.

A study among the Dongria Kandha, one of the 13 primitive tribal communities of Orissa conducted by Routary

in 1987 finds that the girls of this community do not attend school because of acute poverty of their parents and therefore, he gives stress on the provision of lucrative incentive packages for the girl students of this community. He also suggests that at the same time, their parents should also be provided with financial incentives so that there would be more enrolment, and the rate of dropout would fall.

A study on Teacher-Student relationship and its impact on student unrest conducted by Ghosh (1989), though, not specific to the tribal children, has attempted to throw some light upon the causes that contribute to the problems of restlessness among the students. He urges that the students are the product of situations in which they are raised. Therefore, they are what they are shaped to be. Since ancient time the authoritarian tendency has characterised the attitudes of teachers towards the students. Therefore, the teachers must pay due attention and affection to the pupils. When there is no cordial relationship between the teachers and students, the basic motto of the educational planning gets shattered. For, this aspect is a vital one in planning the future of the students.

The study conducted by Rout (1989) concerns with the problems related to stagnation and absenteeism among students and teachers and the competence among the teachers appointed in tribal areas. He concludes that the low scholastic achievement among the tribal schoolchildren is primarily due to the lack of generic potentialities, cultural deprivation, language barriers and the local environment which are quite unstimulating for study. Concerning to the reasons responsible for dropout, he finds the parental indifference towards education, poverty and engagement of children in economic activities, early marriage, lack of motivation and fear of punishment, unsuitable school timing, irrelevalent course content, communication gap between teachers and students, as the major factors. Srivastava (1991), however,

notes that even though over the years the tribal literacy has grown up, the retention rate of tribal children in higher classes is very low. The dropout rate is often very high for girls in many tribal schools. He attributes mainly two reasons for the dropout of girl pupils. These are parental indifference towards modern education, which is because of their low level of literacy and their poor economic condition. Apart from these two major factors, he also finds that low levels of retention and high rate of dropout among these children are also because of factors, like irrelevant curriculum, poor standard of teachers, lack of proper and adequate facilities for the tribal students in schools etc. He concludes that education, which should be a source of pleasure, is becoming a burden on the tribal students and therefore, he suggests that the curriculum must be joyful for them. Ghosh- Maulik's work (1992), however, speaks that there is a big difference between the enrolment and the real dropouts since most of the tribal students, those who are referred to as dropouts do not actually bid a farewell once and for all rather they occasionally appear in schools and leave schools depending upon their requirements.

Since the tribals and other backward communities are poor and a number of studies have revealed the fact that many parents do not send their children to school because of their acute poverty, government has been providing MDM in schools. This is of course, a very rewarding plan for the tribal pupils. In this context Rajan and Jay Kumar (1992) had undertaken a study to find out the impact of this flagship programme on the enrolment and dropout rates. Their work is specifically concerned to 17 schools of Nagercoil Educational District of Kanyakumari. They have made a comparison between the annual growth rates in the said variables before 1979-82 and after 1983-89 the implementation of this programme, named as Chief Minister's Nutrious Noon-meal Programme (CMNNMP) and find that the programme

had raised the attendance and reduced the dropout rate among the students to a significant level and therefore, they have justifiably argued to strengthen this programme in all areas of the country. A similar kind of study was also undertaken by Mishra and Behera in 2000 which is a comparative one. They have made a comparison of MDM scheme on dropout rates in two states, namely Orissa and Tamil Nadu. They find that the said programme has undoubtedly enhanced the rate of enrolment and reduced dropout rate to a significant level in both these states.

Heredia (1992) undertakes a two-fold investigation on the impact assessment of the schools on the tribal students and how the modern schooling system could be adopted to their culture, the influence of schools on the community people and how the whole educational system could be adjusted to the needs of the people with reference to their cultures. While analysing the mismatch between the formal educational institutions and tribal life, his work throws some light to four-fold isolation, which he suggests must be overcome. These isolations, as he finds include: the community within the society, the schools within the community, the pupils within the classroom, and the teachers within the education system.

The work of Mishra (1994) on the enrolment, retention and dropout among the ST, SC and OC students of Keonjhar district of Orissa is an elaborate one. He has compared all these variables at the level of primary and other levels of schooling and finds that the rate of dropout is more amongst the ST pupils than SC and OC students. He identifies 8 sectoral causes of dropout among the ST students. These include : environmental causes, home and economy related causes, study related causes, teacher related causes, schooling and hostel related causes, parent related causes and job related causes. Further he is of the opinion that while the causes related to environment are the pivotal ones, the causes related

to home / economy and culture are sufficiently relevant for the non-enrolment, low attendance and dropout among the tribal students. The other causes related to study, teachers, school and hostel, parents and job are all peripheral ones and thereby, as he perceives, have less significance on the non-enrolment, low attendance and dropout among the ST students.

A status paper prepared by the Tribal Welfare Department, GoO, (1994), on Tribal Education in Orissa in the Context of Education for All by 2000 A.D. shows a number of educational problems that are chronic in the state. First of all the paper highlights, that there is inadequate educational institutions in Orissa and the educational expansion becomes inconceivable without adequate infrastructural facilities, such as usable school building in all seasons, black-boards, maps, charts and other TLMs etc. Administrative problems concerning the spread of education is a major one. In Orissa, the ongoing educational system in tribal areas maintains dualism in administration, that is the education of people in TSP areas, is managed by the department of Education as well as Tribal Welfare Department, but there is hardly any co-ordination between the two. Moreover, while the eco-cultural systems of tribal areas is not congenial for the formal education, the faulty selection of teachers together sufficiently contribute towards aggrandizing the problem. On the other hand, the tribal students are very homesick and freedom loving. As a result the formal educational system appears to be drudgery for them. At the same time the parents neither show their willingness to send their children to school nor take initiatives to readmit the dropouts in schools, rather most of them withdraw their wards before they complete their schooling. Medium of instruction in classes has raised certain pertinent problems since most of the teaching and learning materials are developed in the regional language and therefore the tribal children are unable to assiminate properly the

courses taught in classes. Apart from all these problems, the paper has also focussed on the curriculum, timings and the holiday pattern. In this context it states that it becomes impossible for the tribal children to attend school regularly because of the existing curriculum timings and standardized uniform pattern of holidays. The attendance rate of these children goes down during the period of harvesting of crops, collection of MFPs and of fasts, feasts and festivals etc.

Rout has worked on educational development for Kutia Kanda (1994) and Bonda (1996) under the leadership of Mohanti, and gives importance on school buildings, staff position, furniture, games and sports materials, science apparatus, teaching aids, enrolment and attendance structure, compound walls, supply of text books, reading and writing materials, drinking water facilities etc and streses on the 'Cluster Approach' for spreading education among these tribes.

Raman's Study (1996), titled 'Getting Girls to School-Social Reforms in Tamil Districts' speaks that culture defines education of girls and when perception changes, the women's lives are changed, be it in a negative or positive direction. She finds that in indigenous cultures the dominance of males still continues despite increased female visibility and overt changes. So, when the culture moulds one's character and behaviour in these directions, societal role in educating the girls remains on the frontline than the efforts made at individual level. In the above context Ananda, also speaks that education is related to culture and therefore the educational lifestyle of a tribal community like Chenchu is highly governed by this. He finds that this tribe believes in supernatural beings; they are very fond of folkdances and folksongs and altogether these affect the schooling of their children even though they are boarded in Asharam Schools, which are based on the educational philosophy of traditional mythology pertaining to spiritualism, disciplined lifestyle and

yoga. These schools are like the prototype of traditional Indian educational institutions of *'Gurukula'*, where both the teachers and students reside together and the teachers act as the second parents of their students and thereby take the challenge of making the future of the inmates. But the thrust of Asharam Schools in making the future of the simple tribal students gets shattered because of inadequate TLMs in schools, communication problem between the teachers and students, non-availability of teachers to serve in tribal areas, parental indifference, etc. He concludes that the younger tribal children are unable to cope with the Ashram Schools. Therefore, they should first be educated in village non-formal schools and then be trained as how to leave parents and lead independent school lifestyle in Ashram Schools.

Panda undertook a vast study in the year of 1998. It constituted samples from as many as 52 schools located in north and south Orissa. The main aim of his study was to locate the factors that stand against the way of tribal education. He has vividly discussed some of the pivotal aspects in his study pertaining to the educational background of parents, school and home environments, local economy etc and finds that language, inadequate availability of educational facilities in predominant tribal areas, irrevalent course content, lack of motivation factors for the students, severe poverty, uncongenial home environment etc are the major impediments against tribal education and suggests some action plans concerning all these areas of the problem.

The work of Kundu (2003) is a very comprehensive one which is multidimensional in nature. It deals with the training for the teachers of tribal learners, problems and prospects of teaching through the tribal scripts and languages, dominant and non-tribal culture biases in tribal culture, test materials and tests, use of positive educational resource for tribal learners, use of riddles in tribal culture and how to use their riddling tradition as a positive resource to teach them poems

and make them fully understand the subjects by the way of imputing fun to it, methods of teaching and learning developed from tribal culture for teaching the language, specifically English . The speciality of his study lies not only on the said areas of the problem but also in his attempt by which he has focussed on how one can improve and update tribal education in India by keeping the information on the educational programmes for the ethnic minorities in foreign countries, like U.S. and U.K. He concentrates and gives importance on the Schema Theoretic view of Reading to Teaching, Reading to Tribal Learners in India basing on the outcome of some relevant researches conducted in the said countries.

Behura and Mohanty (2005), in their study of the Status and Empowerment of the Girl Child, have shown a comparative picture on the factors responsible for illiteracy and dropout among the females belonging to four different social levels. They have taken Santal, an advanced tribal community to represent the whole tribal populations especially residing in and around urban areas of the state of Orissa. They find that poor economic condition of parents together with engagement of girls in different economic pursuits at an early age by their parents, as the prime cause behind their illiteracy or dropout from schools. The other causes in order of their chorological importance include : female sexuality or attainment of adulthood, helping parents in household activities, attending diseased parents and managing home after the death of parents, looking after younger siblings, fear of teachers, illness of self, etc. In another study these two workers (2005) find persistence of high illiteracy among the shabara girls residing in the slums of Bhubaneswar city, the state capital of Orissa. They point out the basic reason behind this to be their utter poverty. Their parents have migrated from different parts of the state to this city with a view to search for better livelihood opportunities

and as such their motto has remained mainly to earn and fulfil the basic need of hunger. Under such an imperative situation, the parents do not send their daughters to schools available in their slums rather engage them as part time workers in the locality.

Mohanty and Biswal's work (2007) is concerned with the gender discrimination in caste Hindu and Tribal contexts. They have studied tribal communities, like Binjhal, Bhuiyan, Bhumij, Gonda, Kawar, Kharia, Kissan, Kolha, Kondha, Munda, Mudnari, Oraon, Sabar, Santal, Sounti and Saora who are all patriarchal, patrilineal and patrilocal in nature. The literacy level of women of these communities is much less than their male counterparts and the authors have attributed to the societal and cultural aspects as the core factors of this.

Tripathy (2004) edits a volume on different problems of the tribal women in India. The volume consists of few works on the educational problems of tribal women of Orissa. In this volume, the work of Achraya shows the status of tribal female literacy basing on the census data. It indicates that even though literacy among tribal women has improved a lot, there are many hindrances for their education which should be sorted out. He finds many shortcomings in the implementation of educational programmes. Some of the major shortcomings of the ongoing educational programmes of SSA are concerned with heavy workload; both educational and non-educational to the school SIs and other such functionaries, inadequate appointment of teachers, dearth of female teachers for attracting tribal girl children to school education, absence of residential facility in formal schools, irregular payment to teachers at NFE centres, non-extension of MDM scheme to NFE centres, lack of toilet and drinking water facilities in NFE centres in Orissa. Irregularities in supervision of educational institutions run by NGOs, failure of the administration to sensitize tribal parents and villagers towards girls' education, less impact of Ashram Schools on

attracting girls to schools because of administrative shortcomings, inadequate amount of kerosene oil in running of Gyan Mandirs at evening hour in Micro Project areas, etc.

Mahapatra (2007) makes a study among three primitive tribal communities, namely the Bonda, Dongria Kandha and Juang, who reside in compact hilly and forest dominated areas of Orissa. He has conducted this study in a total number of nine villages, three each for the above communities. His work is primarily based on empirical observations. He has gone into the depth on finding out the field reality on the aspects of looking at the entire schooling system surrounding the tribal children and how the parents, friends, teachers, pedagogy adopted etc are in one way or other related to the success or failure of the whole system of tribal education among the primitive tribal communities of the state.

He finds that in pen and paper school buildings are there in many villages but practically these do not exist. This does not permit the teachers to attend school. Moreover, wherever school building is there, the teachers do not attend schools for various reasons. In interior areas, of course, it has not been possible to construct concrete school buildings because of the poor communication facility, and for this, as the villagers need these institutions could also be erected in traditional designs with the use of locally available construction materials. He concludes, that, "The School building constructed this way would naturally be larger than individual houses in the village and can provide all the requirements of classrooms, teacher's rooms and a small kitchen perhaps within the same expenditure as for the other type of buildings" (P.73). By referring to the opinion of the village people, he says that. "Most of the villagers in the study villages felt that the building which can be constructed this way will be aesthetically more satisfying, more appealing to children, and better than the poor structures constructed by Government with the help of the contractors". He suggests that teachers

training is very important which should be based on the entire subjects to be taught and the approach of the teachers should be pragmatically empirical and related to the learning needs of the disadvantaged children. Moreover, he gives emphasis on the provision of reading materials, like books and scales, pencils, erases and other materials, like picture books etc. which are extremely useful for the schoolchildren and therefore, all these should be provided adequately and with all punctuality on time, that is before beginning of the academic sessions.

With a view to promote girl's education some special gender based action programmes have been taken up by the government. National Programme for Education of Girls at Elementary Level (NPEGEL) is one of them, which is, however, a gender component of SSA. This is in operation in the state of Orissa since 2003-04. Mishra (2008) has evaluated this programme in Orissa and finds that in some of the sample project areas, the enrolment rate of girls (including the ST girls) has increased, in some areas the result is so and so and in some areas, like in Phulbani block there has been no visual improvement in the enrolment rate rather there is a decreasing trend in the enrolment of girls both in the pre and continuing NPEGEL project periods and as such she speakes that in certain pockets, the programme is yet to make a visual impact. The reasons for this are many but some of the problems that are directly responsible for keeping them away from schooling are related to their engagment in collection of MFPs, looking after younger siblings, poverty of parents, homework, shyness of being grown up and lack of communication effect on their learning process etc. With regard to her findings she provides a number of component based and other related policy measures but she provides her first suggestive measure on the most vital aspect, that is poor economic level of parents and lack of sufficient attention from their side towards the education of their girl children.

Ota (2002), who has contributed a special chapter on the problems of the STs of Orissa in 'The Orissa Development Report', points out that literacy among these people in general and ST females in particular is abysmally low as compared to the females of other sections of the broader populace. The rate of enrolment is also very low among them and on the other hand the rate of dropout is at the optimal level. The reasons for this, as he notes, are related primarily to two important aspects, such as (i) the irregularity of teachers, and (ii) unsuitable scheduling of school timing which clash with the work schedule of the tribal families in which even potential schoolchildren participate. Therefore, he suggests that regularity of teachers on attending school be guaranted and the school timing be adjusted at the tune of the suitability of the tribals.

The work of Mahapatra and Mohanty (1997) among the Bonda Highlanders indicates the fact that the Bonda Highlanders show interest to get their children into the school, especially in the school that runs at Mudulipada, the project headquarters. But their main motive remains on to secure a square meal for their children and also to get fringe educational incentives, such as blankets, school dresses etc. Once they receive all these materials most often they disappear from their school depending upon their agricultural and other demands and also of their own wish. During the break of monsoon about 90 per cent of students remain absent in school with a view to help their parents in agricultural activities. While the younger girls watch houses and care the siblings, the older girls help their parents in swiddens and in other agricultural fields. In other seasons they also remain absent for various reasons. Moreover, if any teacher behaves any Bonda adamantly he /she may face a lot of problems, that may often injure physically him /her since an aggrieved Bonda does not hesitate to fling at the teacher any weapon; be it a major peble on even an arrow. Under such conditions,

when the school finds shortage of Bonda pupils, the teachers make annual admission drive among the non-hill Bonda and others in the plains and therefore, the school records do not necessarily reflect the academic progress of the Bonda students. The main causes of this, are concerned with their cultural anchorages, lack of awareness among the parents, fear of teachers to serve in the area, poor economic condition of the Bonda people, and other related aspects. In another study among these people (2009), they have also found more or less the same revealations.

Mohanty and Biswal (2009) have undertaken a work that focuses the school perfermance of two government Departments comparatively between two neighbouring states, namely Orissa and Chhatisgarh. Their work indicates that the performance of schools running under the STs & SCs Development Department is better than those functioning under School and Mass Education Department. They show indifferent attitude of parents towards education, poor economic condition of parents, engagement of children in agricultural activities, disinterest of children in study, lack of sufficient teachers, insufficient space in classrooms, lack of playground and scope of playing at school, mismatch of school holidays with the local cultural and economic necessities, lack of job guarentee for educated candidates, etc. as the pivotal causes of dropout among the tribal children studying in schools of both these Departments. In another study (2009), that is a study which makes a comparison of the performance of the schools running under School and Mass Education Department and Private Bodies, they have also found more or less similar reasons that are responsible for the low enrolment, irregular attendance and dropout among the ST children of the said two neighbouring states.

1.3 Aims and Objectives of the Study

Keeping in view the rationale and the research thrust,

the present study aims to find out the following seven-fold objectives and finally to recommend some policy measures depending upon the field reality and the critical base of the ongoing educational schemes. The objectives are :

(i) To find out the educational policies, schemes and programmes meant for the primary education in general and ST girl children in particular and the educational advancement occurred among the ST women as compared to others,

(ii) To the educational and subsidiary facilities and amenities available in schools functioning in tribal areas,

(iii) To find out the perception of parents on modern education and their attitude towards educating girl children with reference to some social situations in gender perspectives,

(iv) To find out the ambition and expectation of parents from their girl schoolchildren,

(v) To find out the knowledge base of parents and children on the available educational amenities and employment opportunities available for educated ST girl children,

(vi) To know about the extent of enrolment, absenteeism, retention, dropout and academic performance of the ST girl children,

(vii) To find out the causes of low enrolment, absenteeism and factors responsible for dropout and non-enrolment, and

(viii) To recommend for strengthening the education delivery system in tribal areas of the state on the matters of how the ST girl children could have effective access to the schooling system and avail of the employment opportunities in the job market.

1.4 Methodology

1.4.1 The Nature and the Research Design of the Study

The present piece of research work is a synchronic comparative study between the primary schools running in the TSP areas by the Scheduled Tribe & Scheduled Caste Development (SSD) Department and those by the School and Mass Education (SME) Department of government of Orissa. Even though the schools running by the former department have better amenities for the ST students, the basic amenities available in the latter are not inadequate for them. Under such a condition, the study is designed to assess how the ST pupils, their parents and the local elites differentiate the problems and foresee the prospects of ST girl students studying in these two categories of schools. However, all the research variables have not been analysed comparatively at these ends rather some are focused lineally depending upon the need and requirement of the variables concerned. However, many of the variables have been analysed comparatively between sexes for highlighting the gender disparity in the area of education at different levels.

1.4.2 Category of Samples, The Universe and the Sample Size

The present study constitutes seven categories of samples. These are: (i) Schools of two government departments, (ii) Schoolchildren, (iii) Dropouts, (iv) Never-enrolled children, (v) Parents of schoolchildren, dropouts and never-enrolled children, (vi) Village elites and PRI members, and (vii) Teachers. Since the study constitutes different categories of samples, the universe also differs from one category of sample to another.

The universe of the study constitutes the absolute number of schools of both the SSD and SME departments located in the districts of Mayurbhanj and Keonjhar for selection of sample schools, all the girl schoolchildren studying in different

classes from Class-I to Class-V in sample schools for selection of the current students; all the dropouts of the concerned schools residing in the feeder villages for the selection of sample dropouts; all the parents of schoolchildren, dropouts and never-enrolled children residing in the feeder villages for selection of sample of parents; all the elite persons and PRI members residing in the feeder and other villages of the locality for selection of the concerned informants to participate in FGDs; and all the teachers of the sample schools for selection of sample teachers.

So far as the sample size is concerned the study has chosen 4 schools belonging to SSD department and 4 schools belonging to the SME Department running in each of the sample districts. Thus, the study has covered a total number of 8 SSD department schools and 8 SME department schools from both the sample districts. Apart from these, the study includes 160 girl schoolchildren; 160 girl dropouts, 160 never-enrolled girl children at the rate of 10 per school; 160 parents each of the schoolchildren, dropouts and never-enrolled children thereby totalling 480 parents from the all these three categories of sample children at the rate of 10 per school, 160 village elites and PRI members participated in 16 Focus Group Discussions held at the rate of one FGD per school constituting at least 10 of such members per FGD and 48 teachers at the rate of three teachers per school.

1.4.3 Use and Sources of Data

The study has made use of both the primary as well as secondary source data. While the primary data were collected from different category of samples, such as schools, schoolchildren, dropouts, never-enrolled children, parents of the schoolchildren, dropouts and never-enrolled children, teachers and village elites including the PRI members, the secondary data were collected from different offices of government departments, libraries, computerised data banks, census reports, personal documents etc.

1.4.4 Research Methods and Selection of Samples

With a view to obtain the required data for the study methods, like social survey, attitudinal test and conduct of FGD etc. have been adopted and data were collected from the field through samples, observations, conduct of Focus Group Discussions and interview with different categories of samples through canvassing of specific schedules.

A total number of 6 schedules have been used for this study. These include; (i) schedule for schools , (ii) schedule for schoolchildren , (iii) schedule for dropouts , (iv) schedule for never-enrolled children , (v) schedule for parents, and (vi) schedule for teachers. Apart from all these, research guidelines have also been used to conduct the Focus Group Discussion.

The Schedule – 1.1, which is meant for obtaining data from sample schools, consists of both the close as well as open-ended questions. Most of the data have been obtained in pre-designed table forms. This schedule is divided into 3 parts. The first part is about the basic information on the sample schools and the second part carries questions on the availability of basic educational and subsidiary amenities for the pupils as well as teachers. The last or the third part of the schedule records data on the rate of enrolment, absenteeism, retention and dropout and maintains the academic achievement among the sample pupils. Scheduled-1.2 is primarily based on identification of reasons concerning the absenteeism of schoolchildren and the major problems faced by them. The next schedule, that is Schedule-1.3 is concerned with the dropouts and reasons for their dropping out from schools. The succeeding Schedule, that is Schedule-1.4 reveals the reasons of non –enrolment among the never enrolled children and the Schedule-1.5, as mentioned earlier, is concerned with the opinion of parents of different categories

of children, viz schoolchildren, dropouts and the never-enrolled children. It consists of various questions relating to the socio-economic background, knowledge of the respondents on the available educational schemes and employment opportunities, their perception on modern education, ambition of parents from their schoolchildren, reasons of dropout and non-enrolment, test of attitudes with special reference to different social situations, suggestions etc. The last or the Schedule-1.6 pertains to the opinion of the sample teachers on the reasons of absenteeism, dropout, non-enrolment etc. The guidelines meant for the conduct of Focus Group Discussions include the socio-economic background information on the participants and sectoral variables for obtaining the opinion of the participants on the broad issues that are related to absenteeism, dropout, non-enrolment among ST girl children and sector-specific opinions of the concerned respondents on tackling the problem.

So far as the selection of samples is concerned, all the 16 schools are selected on the basis of purposive random sampling method at the rate of 4 SSD and 4 SME department schools per sample district (Appendix 1.1). The school children are selected on the basis of stratified random sampling method at the rate of 2 samples from each class thereby totalling to 10 of such samples per school of each department. Likewise, a total number of 10 dropouts have also been picked up from the feeder villages irrespective of classes from which they are dropped even though, first of all the class-wise list of dropouts were collected from the schools and then it was tried to locate them in the field and pick up them at the rate of 2 dropouts from each class, that is from Class-I to Class-V from which they are dropped. But, due to shortage of time, dislocation of the concerned samples and some other field level constraints, during the field study it was not possible to follow this method

of selection strictly while picking up the dropouts. The parents are, however, selected on the basis of purposive random sampling method since different questions were meant for different categories of parent, viz parents of schoolchildren, dropouts and never-enrolled children. A total number of 10 parents per school from each category of children are selected on the basis of the said method.

A total number of 16 FGDs are conducted at the rate of one FGD per school and each FGD consisted of at least 10 participants of which, 5 were necessarily males and the rest 5 were female members. These participants included village elites, including the village headman and the local PRI members. The members on the FGD are selected on the basis of stratified purposive random sampling method, with a view to obtain a balanced view of members on the over all educational scenario of the localities concerned.

1.4.5 Data Processing and Presentation of the Result

The primary data obtained through different research tools were first transferred to a mechanically devised mastersheet after due scrutinisation and then the relevant statistical tables are formulated depending upon the requirement of the study. The result of the study is mainly shown comparatively in tabular forms by percentage analysis. However, the result of the study has also been shown by different figures in certain vital areas especially by using certain diagrams like multiple -bar - diagrams and sub-divided circles or pie diagrames and also graphs.

1.5 Scope and Limitations of the Study

Quite a good number of studies have been made on different problems related to the Scheduled Tribes of India right from the beginning of independence. But, educational

studies, especially related to the ST girl children are very few in number. The available studies on this area of problem have indicated some traditional issues and problems. But in this piece of work, the educational problems of these children have been dealt with from various societal, cultural, religious, environmental, administrative, economic, attitudinal and other such perspectives which would show some new directions to the policy makers and the action planners. From this point of view it is quite a new study and therefore, its scope seems to be very broad. But at the same time, it has some limitations, which are as follows:

(i) That the findings of this study are based on a limited number of samples drawn from only one state;

(ii) That the findings of this study would not match with the findings of other studies having similar objectives; and

(iii) That basing the result of this study, no generalisation could be made for the Primitive Tribal Groups (PTGs), and the tribal communities inhabiting Himalayan belt, NEFA region and Andaman & Nicobar Islands.

II

EDUCATIONAL POLICES, PROGRAMMES AND SCHEMES, AND LITERACY PROFILE OF TRIBAL WOMEN

2.1 Development of Educational System for Women in India: Historical and Post-Independence Perspectives

2.1.1 Development of National System of Education- Then & Now

India had a great tradition of educating pupils through the 'Ashram' or *'Guru Kula' vyavastha* during ancient times. This was based on the Hindu philosophy of residing of pupils at the Ashrams of *Gurus* or teachers as boarders and learning. This, in course of time, was led by *'Chatasali'* or *'Chahali'* system during the colonial period and continued up to the early part of the post independence period of India, though it had come across various structural and philosophical changes during different points of time. But since India is a caste dominated society and the whole Hindu society was not considering the tribals as civilised human beings, there was no concern for the education of tribal children. Rather the tribals had their own indigenous dormitory system that indigenously evolved and existed along with the tribals where their children were to reside together on the basis of their clan and lineage rules and acquire the societal knowledge on their survival by the way of coming in contact with the dormitory heads, inmates and others just as a process of socialization or enculturation. But even though both these institutions, viz. Ashram of Hindus and dormitory of tribals existed side by side at their respective levels, these were all informal institutions in educating children. On the disembarkation of the Britishers in India the educational system, however, started to change

as they thought to educate Indian people in formal ways, but of course, with a different motto of centering to hold power and thereby piloting the nation in their interest. In this context Pathak speaks that, "When the British came to India, it had a vibrant education system with good number of village schools. The East India Company was, however, least interested in spreading of modern or European education in India. Instead it began supporting the indigenous educational system. Even, this involvement with indigenous system of education was designed to control the Indian subcontinent politically (2002, 72-77, as referred by Kumar, 2006: 15). Amartya Sen (1970) in a critical analytical conceptual work describes the role of British rule in Indian education as a crisis and concludes that India has inherited an irreverent educational system from the Bristish rule (cf. Tilak, 2006 :34). This was, however, a great time for the people of India when Charles Grant strongly advocated the requirement of modern education to civilize the fellow Indians and the attempt of Thomas Babington Macaulay towards the realm of implementing this education in India, an order was passed on 7th March, 1935, by the then Governor General of India. But this order was still based on the politico-economic dynamics of contemporary Indian colonialism and for, there were oppositions to this from various fronts (cf. Kumar, 2006: 16). But still then, "The idea of cognitive superiority of modern or English education remained unchallenged (cf. ibid) and many contemporary Indian leaders upheld the view that modern education can bring the Indian larger masses to the frontline as a lethal to the Indian backwardness. But certainly education was meant for a few since it was highly imbedded to hold power and as such they had less interest in spreading education throughout India. This, on the other hand acted for national awakening among the Indian leaders on spreading of mass education against the 'British Policy' for a few people. In this context Tilak, says that, "Mass education, comprising of universal primary and upper primary

education and adult education, was neither a priority in the colonial educational policy, nor was, of course, higher education." (2006:33)

"The period between 1905 and 1921 witnessed a great ferment of educational thought within the fold of the Indian struggle for freedom and the birth of the concept of 'National Education' (Biswas and Aggarwal, 1994:36, referred to by Kumar 2006 : 16). The concept of 'National Education' then started to spread its roots with the advance of the Nagpur Congress held during 1920 and this idea was upheld by Mahatma Gandhi, Lala Lajpat Rai, Raja Ram Mohan Rai and others. During the later part of 1990s when the first Congress Ministry assumed its office in 1937 and wanted to spread universal free and compulsory education, it faced tremendous financial crunch to implement their ideas into action. Under such a stringent situation, Mahatama Gandhi committed himself to prepare a plan of action on how the national system of education could be self-supporting through useful and productive works (cf. ibid, 17) and consequently the congress on National Education held at Wardha on 22-23 October, 1937, the proposals on free and compulsory education for seven years were passed. Later on the Central Advisory Board of Education (CABE) committee held with the responsibility of spelling out the character of a National System of Education and after independence in 1947, the Indian Constitution envisaged several educational commitments for the people of nation and as a part of the Directive Principles of State Policy, Article 45 or the Indian Constitution states that the state shall make education free and compulsory for 'all children' until they complete the age of 14 years. During the post independence period, a resolution was passed to formulate National Policy on Education (NPE) in 1968 which was actually formulated in 1986 in its full-fledged form and modified in 1992, was a milestone in development of educational strategies in India. The Plan of Action (POA) on

this, however, was prepared in 1992. It strengthened Non-Formal Education (NFE). According to the NFE, it was a plan of action by which '**every child**' would attend school or NFE centre" (cf. Dhagamwar, 2006:82). However, the POA 1992 has been showing the direction to the state for achieving educational upliftment among the people through various majestic programmes.

2.1.2. Girl's Education During Colonial and Post Independence Period

In the ancient 'Ashram' system of schooling, there was no scope for the girls for getting educated. The *Chatasali* or *Chahali* system, however, had taken movement to educate girls of a preferential section but certainly with high protest of the societal norms. It was for the first time, some special attention was given on the girls education during 1880s when the Indian Education Commission (1882-83) made some recommendations relating to the provision of incentives such as scholarship, waiver of monthly tuition fee, requirement of female teachers to attract girl children, selection of suitable textbooks for girls, need based curriculum for girl students etc (Garg, 2001:233 referred by Chanana, 2006 : 2008-2009). But the recommendations of the commission could not be worked out with full support from the Britishers due to some political interests. Later on when the educational policies were framed in 1904, it cited the social customs of the people which stand against the educational interests of women. The next important educational policy, that is the Educational Policy of 1913 also identified the social customs that came against the schooling of female children. But it had stated that the societal customs differ from one community to another and therefore, the degree of customary protest differs and as such "the education of girls should be practical with reference to the position which they will fill in social life. It should not seek to imitate the education suitable for boys," (Garg, 2001: 233 quoted by Chanana, 2006 : 2009).

The Congress of National Education held at Wardha (1937), however, gave thrust on educating children through some suitable form of productive works and it suggested introduction of domestic science specifically for the girl students. But the congress faced some criticisms as it highlighted its patriarchal tone by the way of specifying this subject for the girl students (cf. Kumar, 2006 : 18). The CABE report which is otherwise known as Sergeant Commission and referred to as Post –war Educational Developments in India, examined various aspects of a National System of Education like equality, quality etc., and spelt out the 'Character' of National System of Education. It defines the system as follows: "The minimum provision which would be accepted as constituting a national system postulates that **all children** must receive enough education to prepare them **earn a living** as well as to fulfil themselves as individuals and discharge their duties as citizens" (GoI, 1944 : 3). This definition has indirectly spelt out two important aspects with special reference to the Indian social customs and tried to wipe out the unethical moorings. As we have already discussed vividly in the first chapter that the partilocal structure necessitates girl children to leave their parents and reside permanently with their husbands after their marriage, the parents do not prefer to waste their earnings on the education of their daughters. This structural base combined with illiteracy on the other hand forces the females to remain economically dependent on their husbands and both these aspects together make them socially subservient to males. But by **'all children'** the said definition has meant both the boys and **'girls'** and by **'earn a living'**, it has meant to economic independence to both the boy and **'girl children'** by the way of providing equal opportunities to both these children without any gender bias. The thrust of the commission was adopted by India after independence and the Constitution of India, vide Article 45, resolved to provide free and compulsory elementary education to **'all children'**, that is, both male as well as **'female children'** up to the age of 14 years.

Providing equal opportunities for both the boys and girl children on education through the constitutional commitment, vide the Directive Principles of State Policy was not just the end of the initiatives of the government towards equalising both of them in socio-economic and other fronts, rather with a view to achieve the overall development goals, it went on refining the 'National Policy on Education' from time to time. After independence three important commissions, namely Radhakrishna Commission (1949), Mudalior Commission (1952) and Kothari Commission (1944) which endorsed the constitutional commitment of equality of opportunity in education for all the people irrespective of their sex. The National Policy on Education 1986, is however, a spectacular landmark in the process of formulations of National Policies on Education for all. It has outlined strategies for the education of women in part – IV of this policy, which underwent some modifications in 1992. With a view to remove the age-old disparities, it mentions that "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". (GoI, 1992:9) Moreover, with a view to use education for women's equality with their men counterparts, the policy notes, "Education will be used as an agent of basic change in the status of women. In order to neutralise the accumulated distortions of the past, there will be a well-concerned edge in favour of women. The National Education System will play a positive, intervention role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision- makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering. Women's studies will be promoted as a part of various courses and educational institutions will be encouraged to take up active programmes to further women's development.

The removal of women's illiteracy and obstacles inhibiting their access to and retention in elementary education will receive overriding priority, through provisions of special support services, setting of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels. The policy on non-discrimination will be pursued vigorously to eliminate sex stereotyping in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies," (ibid :10).

2.1.3 Development of the National System of Education for ST Girls : Colonial and Post Independence perspectives

During the colonial period no visible action had ever been taken at any end neither for educating the ST girl children on priority basis nor the ST communities as a whole. This was primarily because of the fact that the numerically dominant caste Hindus who were holding power to regulate the Indian populace in an orthodox Brahminical casteist and socialistic order, were not considering the *Vanyaja* or the forest dwellers (who were officially designated as Scheduled Tribes, after independence) as an integral part of civilised human race of varna order and as such the whole Indian society had no concern for their education. When the Britihsers came to India, they did not take any interest to interface in this indigenous casteist power holding structure and invite any problem for them by the way of promoting modern education among the tribal people, even though they introduced this education for the public, but in a preferential basis. However, when the Britishers started modern education, the idea of cognitive importance of this education (modern English) was realised by many Indian leaders and therefore, the superiority of this education remained at the forefront level and it was thought that modern education could be used to educate the whole

Indian mass. But during the 19th century, Jyotirao Phule, a Dalit leader, though believed that the common could benefit from the educational reforms introduced by the Britishers, did not visualise any benefit for the backward communities in the traditional Brahmincial schematic social base. Therefore, "He sought to construct a new society; a society that would be qualitatively different from traditional Brahaminical/ hierarchical order; a society that would celebrate modern / scientific knowledge as opposed to religious beliefs and practice ; a society in which all men and women would enjoy equal rights,' (Pathak, 2002:81 quoted in Kumar, 2006 : 16). By **'all men and women'**, Phule, of course meant **'all men and women'** of all the social groups including the ST communities but certainly there was no specific mention about the STs. Moreover, Sergeant Commission, (1944) which defined the character of a National System of Education, in the words that, " The minimum provision which could be accepted as constituting a National System postulates that **'all children'** must receive enough education to prepare them to earn a living as well as to fulfil themselves as individuals and discharge their duties as citizen (GoI, 1944:3), also meant the STs by using the words like **'all children'** in this definition but there was no specific mention of the ST girls who, of course, were to be more emphasised because of their triple backwardness, viz being the members of an abandoned or marginalised social group of the Hindu social order at the first instance, being members of a social group that does not need modern education rather depended primarily on forests in closed socio-ecological niches at the second instance, and finally being the members of patriarchal, patrilocal and patrilineal society at the third instance.

After independence, as a part of the Directive Principles of the State Policy, India made a provision to provide free and compulsory education for **'all children'** until they complete 14 years of age. This Directive Principle of the State

Policy also meant both the boy and girl children of ST communities by using the words, like **'All Children'** in Articles 45 of the constitution but since the policy makers were quite aware and conscious that Indian society is far too complex and heterogeneous in nature and therefore, uniform programmes would not bring much fruit for the STs and other such backward communities, they made special educational and other programmes for the welfare of these people vide Article 46 of the constitution. It lays down that :

"The State shall promote **with special care the educational** and economic interests of the weaker sections of the people and in particular of the Scheduled Caste and **Scheduled Tribes** and shall protect them from **social injustice and all forms of social exploitation**.

The commissions, namely Radhakrishna Commission (1949), Mudalior Commission (1952), Kothari Commission (1964-66) etc endorsed the constitutional commitment of equality of opportunity in education for all groups of society (cf. Mishra & Mishra, 2007:2) and by all groups, they meant the STs and other backward communities. However, particularly the Kothari Commission has a special section in their report on equalization of educational opportunity with specific recommendations for the education of women and also for the promotion of this among the STs and others, (cf. ibid). But, the National Policy on Education 1986 is more prominent on specifying educational measures for the Scheduled Tribes, and other communities, like Scheduled Castes, Educationally Backward Sections and areas, and minorities. This NPE, however, has specified a number of several measures in a total number of seven points under Part-IV and sub-section 4.6 of the report. It has given importance to work out the recommendations on urgent basis with a view to bring these people at par with others.

The recommendations are in the following words:

(i) Priority will be accorded to opening of primary schools in tribal areas. The construction of school buildings will be undertaken in these areas on a priority basis under the normal funds for education, as well as under the Jawahar Rozgar Yojana, Tribal Welfare Schemes, etc.

(ii) The socio-cultural milieu of the STs has its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language.

(iii) Educated and promising Scheduled Tribe youths will be encouraged and trained to take up teaching in tribal areas.

(iv) Residential schools, including ashram schools, will be established on a large scale.

(v) Incentive schemes will be formulated for the Scheduled Tribes, keeping in view their special needs and lifestyles. Scholarships for higher education will emphasise technical, professional and para-professional courses. Special remedial courses and other programmes to remove psycho-social impediments will be provided to improve their performance in various courses.

(vi) Anganawadis, Non –Formal and Adult Education Certres will be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.

(vii) The curriculum at all stages of education will be designed to create an awareness of the rich cultural identity of the tribal people as also of their enormous creative talent.

All these action plans were targeting towards the educational upliftment of the tribals in general and as such, even though there had not been any specific plans spelt out

specially for the educational development of the ST girl children, the Plan of Action (POA) on NPE which was prepared in 1992, identified many major programmes that are directly or indirectly linked to the education of ST girl children. Some of such spectacular programmes include: District Primary Education Programme (1994), National Programme on Nutritional Support to Primary Education which is otherwise known as Mid-Day Meal scheme (1995), Sarva Sikhya Abhiyan (2002) etc. and some gender specific programmes which will be discussed in details in the following section.

2.1.4 Advancement of Education among ST and Non-ST Women through Five Year Plans

With a view to fulfil the constitutional commitment, it has always been a major thrust of the government to emphasise on the educational programmes through different annual and Five Year Plans. But in few of such plans special concern has been made to promote literacy among women. During the First Five Year Plan (1951-56) mainly Welfare oriented measures were taken up for tacking the women issues. Though education was an invisible component of the measures undertaken during this plan period the major thrust remained on implementation on National Extension Services Programmes (1956-61) and efforts were made on organisation of women groups (Mahila Mandals) at grassroots level for better implementation of welfare schemes for these people. But in the succeeding three FYPs, viz Third, Fourth and Fifth and other interim annual plans high priority was given on women's education which was continued with other successive FYPs. The Sixth FYP (1980-85), however, adopted a multidisciplinary approach with three pronged thrusts, viz. on health, education and employment of women. During the Seventh FYP all the development programmes for women were continued but in the next FYP that is the Eight FYP (1992-97), the three pronged thrust areas viz health, education and

employment of women of the sixth FYP continued with more seriousness and these areas were monitored vigilantly. The Ninth FYP (1997-2002) envisaged empowerment of women and socially disadvantaged groups like Scheduled Tribes and others and during the Tenth FYP (2002-2007) action was taken to meet gender equality goals that relied on some gender specific education programmes. The Eleventh FYP (2007-2012) which is now in run concentrates on the measures for gender empowerment and thereby ensuring their equality with men. The gender specific educational plans are on continuation in this plan period (cf. GoI : 2007).

2.2 Educational Schemes and Programmes for ST Children

Various commitments have been mandated in Article 45 and 46 of the Directive Principles of State Policy and in order to fulfil the commitments, different departments have taken up verious schemes and programmes depending upon the policy measures of the state. The educational programmes are mainly implemented by two Ministries, such as (i) Ministry of Human Resource Development through Department of Education, and (ii) Ministry of Tribal Affairs. While the former Ministry implements various programmes for the educational development of the public in general including the Scheduled Tribes, the latter Ministry is given the mandate, inter alia, to carry forward the goals focussed in Article 46 of the constitution which directs the state to promote with special care, the educational and other such interests of the weaker sections of the people, particularly the scheduled Tribes and other such backward classes.

Although Article 45 of the Directive Principles of State Policy deals with the provision of free and compulsory education for children and states that "The State shall endeavour, within a period of ten years from the commencement of the Constitution, for free and compulsory education for all children, until they complete the age of 14 years, actually major schemes and programmes were initiated

only after NPE was formulated in 1986 and the POA was prepared in 1992. However, the major programmes implemented by the Department of Education include : District Primary Education Programme(DPEP), Sarva Shiksha Abhiyan (SSA), Prarambic Shiksha Kosh (PSK), Education Guarantee Scheme (EGS), Alternative and Innovative Education (AIE), National Programme for Education of Girls at Elementary Level (NPEGEL), National Institute of Open Schooling (NIOS), Jan Shikshan Sansthan (JSS), Mahila Samakhya, Education for Women's Equality, National Programmes of Nutritional Support to Primary Education which is popularly known as Mid-Day-Meals scheme (It is a programme of the Ministry of Consumer Affairs, Food and Public Distribution Department but implemented by the Department of Education), Kasturba Gandhi Balika Vidyalaya (KGBV), etc. and the important educational programmes of the Ministry of Tribal Affairs that accord priority for the Scheduled Tribes includes :Book Bank Scheme for the ST Students, Construction of Hostels for ST Girls and Boys, Provision of Amenities in Tribal Hostels, Construction of Educational Complex in Low Literacy Tribal Areas, Pre and Post Matric Scholarship for ST students including abolition of tuition fee, Provision of Free School Uniform, Provision of Free Study Materials, National Overseas Scholarship for ST Students, Distribution of Bicycles to ST Girls Students, Introduction of Teaching in Tribal Languages in Primary Schools, Introduction of Coaching Allowance to Teachers Engaged on Contractual basis in High Schools / Girls High Schools, Computer Education in High Schools/Girls High Schools etc.

Some of the above schemes and programmes are meant for all the students irrespective of their sex and some are gender specific. However, apart from all these schemes and programmes, there are also some other schemes and programmes that have run in the past and now ended their

terms and some have recently been completed. Since the present educational status of people could not merely be considered as the outcome of the ongoing educational projects, it is required that the earlier programmes be discussed in a nutshell. In these respects, department-wise important past and present educational schemes and programmes are briefly discussed below for a better understanding of the educational back up that have either directly or indirectly boosted the education of ST parents and ultimately their children too.

2.2.1 Mission, Schemes and Programmes of The Ministry of Human Resource Development Department

The schemes and programmes that have either been completed in the recent past or are still continuing, could be divided into, two groups such as, (A) General schemes and programmes, and (B) Gender specific schemes and programmes.

(A) General Schemes and Programmes

(i) Non-Formal Education (NFE)

Non-Formal Education (NFE) is one of the oldest educational programmes of India which was initiated in 1977-78, that is in between 1968-1986, when the resolution for preparing the NPE was dated in 1968 and the NPE was actually formulated in 1986. It aimed to support fulltime schooling and was termed as the flagship programme for universalising elementary educationin India. In this context Dhagamwar, says that since inception of the programme, it has made its appearance in various guises (2006:88). "The POA strengthened the NFE. According to the government statement, NPE was a Plan of Action by which every child would regularly attend school or NFE centre" (ibid, 82). However, this programme which started in late 1970s, expanded to different areas in subsequent years and focussed on out of schoolchildren in the age group of 6-14 who remained outside the formal system of schooling due to socio-

economic and cultural reasons. Initially the programme covered 10 backward states including Orissa and covered hilly and tribal areas of the operational states (cf. GoI, 2002: 29).

(ii) Operation Block Board

This scheme was launched in 1987-88 as a follow up programme of NPE 1986 and aimed at substantial improvement in the basic requirements for all the primary schools run by government and local bodies. The scheme consisted three broad areas of work concerning to the availability of minimum physical infrastructure, minimum appointment of teachers, and the provision of minimum essential teaching and learning materials for improving the classroom environment.

Firstly the scheme emphasises on building of at least two reasonably all weather classrooms having a deep verandah and separate toilet facility for boy and girl students. Secondly it stressed on appointment of at least two teachers of which one preferably be a female one to attract girl children and the necessity of the third teacher in schools with enrolment of more than 100 students. Thirdly it promoted to have minimum TLMs including blackboards, maps, charts, toys and equipments for work experience. This category of requirement, however, "includes provision of a variety of minimum level of facilities and materials including teachers' materials (for example, text books, modules and syllabi), classroom materials (for example maps, globes, charts), play materials (blocks, strips, tiles, puzzles, games and toys), games equipments (skipping rope, balls, rings), primary science kit, mini tool kit, mathematics, books for library, musical instruments, classroom equipments (charts, tables, mats, blackboards, chalks, dusters), miscellaneous facilities (water facilities etc.)" (Tilak, 2006 :40). Under this programme as many as 5,23,000 primary schools and 1,27,000 upper primary schools have been promoted with financial assistance towards

development of academic infrastructure and 1,50,000 posts of additional teachers for single teacher primary schools, 76,000 posts of additional teachers at the upper primary level and a total number of 83,000 posts of third teacher have been sanctioned (cf. GoI, 2002 : 06).

(iii) National Literacy Mission (NLM)

National Literacy Mission (NLM) is the most important mission which started in 1988 after the NPE started in 1986. This mission acted towards meeting the following eight major objectives:

(a) Increase motivation among the target groups which is the central issue in literacy.

(b) Securing participation by the way of creating a positive environment and through mass mobilisation.

(c) Increase the involvement of voluntary agencies and in the quality of existing programmes with improved techno-pedagogic input.

(d) Lunch a mass movement for expanding the Mass Functional Literacy Programme (MFLP), hitherto confined to university, college and secondary / higher secondary schools to include different sections of society.

(e) Ensure the availability of quality learning materials, alighted to mission goals.

(f) Universalise the outreach of literacy learning facilities to all parts of the country by 1990.

(g) Establish a Mission Management System (MMS) for monitoring and corrective action (GoI, 2002 : 23).

(iv) District Primary Education Programme (DPEP)

This programme was initiated in1994 and the prime objective of this was to provide all children with access to

primary education within the formal system or through the informal education programme, like NFE that was initiated during 1979-80. The subsidiary goals aim at operationalising the strategies for achieving through district specific planning and disaggregated target setting in 'low female literacy districts' and strengthen on the successful Total Literacy Campaign, which has created a favourable climate for universalisation. The components of the programme include construction of classrooms and new schools, opening of non-formal and alternative school centres, appointment of new teachers, setting up of early childhood education centres (ECE), strengthening of SCERTs and DIETs and setting up Block Resource Centres, Cluster Resource Centres. Apart from all these, it also comprises teacher's training interventions, development of teaching and learning materials, research and **a thrust on education of girls, SCs and STs etc.** (cf. Dhagamwar, 2006 :83 GoI,2002 :27).

In Orissa this programme was launched during 1996-97 with the said objective of achieving the goal of universalisation of Elementary Education (UEE) and the holistic development of primary education. It operated in two phases. The DPEP Phase – I was operated in a total number of 8 districts, namely Baragarh, Bolangir, Dhenkanal, Gajapati, Kalahandi, Keonjhar, Rayagada and Sambalpur selected on the basis of low female literacy and overall educational backwardness. The DPEP Phase II is in operation in another 8 districts which are mostly dominated by tribals. These are Boudh, Kondhmal, Koraput, Malkangiri, Mayurbhanj, Nawarangpur, Nuapada and Sonepur. In Orissa, the programme has created a positive environment for primary education through its emphasis on the aspects like access to school, retention of students, need based decentralised participation planning, empowerment and capacity building at all levels and community monitoring of school based interventions (GoO, 2007 ; 14/5 – 14/6).

(v) National Programme of Nutritional Support for Primary Education

National Programme of Nutritional Support for Primary Education, which is otherwise popularly known as Mid-Day-Meals Scheme, initiated in the year of 1995. The programme is aiming to boost univerlisation of primary education by increasing enrolment, retention and attendance, and simultaneously improving the nutritional status of students in primary classes. Under the scheme, cooked meals are served with calorie value equivalent to 100 gm of wheat or rice per student per school day (GoI, 2007: 28). The number of children covered under the programme has risen from 33.4 million in about 3,22,000 schools in 1995-96 to 105.1 million students in 7,92,000 schools spread over 576 districts in 2000-01. In Orissa, this programme has been in operation since July, 1995 and during the year of 2005-06, about 51.56 lakh children in 69,700 schools including 11.69 lakh children of 18,486 schools in KBK districts were covered in the programme (GoO, 2007 : 14/4). The programme is extended to all the schools running under both School and Mass Education Department and ST and SC Development Department apart from some other schools. This programme has proved to have tremendous effect on attracting the tribal children to have school education in different tribal pockets of the state.

(vi) Janashala

This programme ran for a period of 5 years from 1998 to 2002 in 139 blocks of 9 states including Orissa. The major aim of this programme was to provide programme support to the ongoing efforts towards achieving Universal Elementary Education (UEE) through community based educational programmes. It gave thrust on how primary education could be more accessible and effective, especially for girl children belonging to ST communities etc. (cf. GoI, 2006:29).

(vii) Educational Guarantee Scheme (EGS) and Alternative and Innovative Education (AIE)

The Non-Formal Education (NFE) system which was introduced in 1977-78 was revised and renamed as the Educational Guarantee Scheme (EGS) and Alternative and Innovative Education (AIE) in 2000, the latter being a component of the former. The basic aim of this was to shorten the distance of school for children and therefore, it provided schools in habitations where there was no school within one kilometre of distance. It supports diversified strategies for out of schoolchildren including bridge courses, back to school camps, seasonal hostels, summer camps, mobile teachers and remedial coaching. The investment cost per primary schoolchild is Rs.845/- and it is Rs.1,200/- per one child belonging to upper primary level (GoI, 2002:29).

The scheme was introduced in the state of Orissa in 2001 in place of the NFE. A total number of 19,009 EGS centres including 17,596 primary and 1413 upper primary centres were opened that provided enrolment to about 6.08 lakh children in the age group of 6-14. Alternative and Innovative Education (AIE) programme aimed at providing diverse and flexible strategies for ensuring educational involvement of children who are marginalized and deprived on account of household works, migration, religious belief and customs, engagement in economic activities, extreme poverty, living in stress etc. By the end of March, 2005 a total number of 1,127 AIE centres were functioning in Orissa with an enrolment of 3.37 lakh children belonging to the said categories (GoO, 2007, 14/10-14/11).

(viii) Sarva Shiksha Abhiyan (SSA)

Sarva Shiksha Abhiyan (SSA), which was launched towards the end of Ninth Five Year Plan period, is considered as a flagship programme for achieving the goal of universalisation of Elementary Education (UEE) for all

children in the age group of 6-14 in a time-bound approach. It works in partnership with the States and Union Territories and places six important medium term goals, such as '**All Children**' be in schools and other subsidiary educational institutions by 2003, they must complete five years of schooling by 2007 and eight years of schooling by 2010, focusing on quality elementary education with emphasis on education for life, bridge up all gender and social disparities at primary stage by 2007 and at the upper primary stage by 2010 and universal retention of '**all children**' by 2010 in schools.

This flagship programme bears special focus or the **educational needs of the girls with special needs of Scheduled Tribe children** and other such children who are in difficult situations and therefore are unable to attend school. For, this programme gives importance on distribution of free text books for girls of all the target sections including that of Scheduled Tribe communities, toilet facilities especially for girls, etc. One of the specialities of this programme is that it gives priority on micro planning including habitation plans, household surveys, school mapping and diagnostic studies etc and gives emphasis to strengthen the quality of education by the way of community participation including ST parents and guardians through formation of village Education Committees and Mother Teacher Associations (cf. GoI, 2002: 30:445; Dhaganswar, 2006: 83; & NIPCCD, 2007 : 116).

This programmes was launched in all the 30 districts of the state of Orissa during 2003-2004 and as per the objectives of the programmes, it provides for community ownership planning and management of schools by the VECs and MTAs in the state for achieving universal access and enrolment, universal retention and achievement of children in the targeted age group of 6-14. By the end of 2005-06, additional 756 primary schools, 4097 upper primary schools and 4522 additional classrooms have been opened apart from computer

aided education provided in 600 schools to increase the rate of retention at upper primary level. With a view to improve the classroom transaction processes, a total number of 12.03 lakh man-days have been created through teachers training under this programme in the year in 2005-06 (cf. GoO, 2006 : 14/6).

(B) Gender Specific Schemes / Programmes

So far India has implemented a total number of three gender specific programmes with a view to tackle the issues related to the educational problems of the female sex. These are : (i) Mahila Samakhya, (ii) Kasturba Gandhi Swantantra Vidyalaya (KGSV), and (iii) National Programme for the Education of Girls at the Elementary Level (NPEGEL).

(i) Mahila Samakhya

With the prime objective of *'Education for women's Equality'*, this programme was first introduced in 1989 in five states. However, the programme focussed on the educational development of the socially and economically marginalised women residing in rural areas. The programme endeavours to create a learning environment where women can collectively affirm their potential, gain strength to demand information and knowledge and come forward to take challenge and change of their lives independently. The Tenth Five Year Plan Report indicates that a pool of aware women has been created through the Mahila Shikshan Kendras and there is an ever increasing demand for literacy and education for the daughters and granddaughters and the programme was being implemented in about 9,000 villages in 53 districts spread over five states, by the beginning of Tenth Five Year Plan (GoI, 2002 : 28).

(ii) Kasturba Gandhi Balika Vidyalaya (KGBV)

With a view to provide schooling facility at elementary level for the out of schoolgirls belonging to the ST, SC, OBC

and Minority sections, this programme took its birth during the Tenth Fiver Year Plan Period. The programme, however, meant for specific Educationally Backward Blocks (EBB) where as per the 2001 census report, the rural female literacy rate is below the national average and the gender gap in literacy is more than the national average. With such ideas, the programme emphasised on setting up of residential schools with boarding facilities for the target children. In Orissa, by 2006-07, a total number of 49 special schools have been constituted under the programme in the identified areas (cf. GoO, 2006 : 14/7).

(iii) National Programme of Education for Girls at Elementary Level (NPEGEL)

Like the Kasturba Gandhi Balika Vidyalaya Schemes, NPEGEL also took its birth during the Tenth Five Year Plan period, but as a special component of Sarva Shikhya Abhiyan, based on mitigating the gender issues. It acts to provide education to the most vulnerable and hard to reach girls in the age group of 6-14 belonging to the categories, like never enrolled girl children, dropout girls, working girls, adolescent girls, and thereby meeting the goal towards UEE. It works in the Educationally Backward Blocks where the level of normal female literacy is less than the national average and the gender gap is above the national average and also in blocks that have at least 5 per cent of Scheduled Tribe or Schedule Caste population and their literacy rate fall below 10 per cent. It also operates in urban areas.

In Orissa, this programme was launched in 2003-04 in all the districts excluding Baragarh, Jhasuguda and Nayagarh and at present it is in operation in a total number of 143 Educationally Backward Blocks, 23 ST blocks, 13 urban slums and small towns of the state. So far a total number of 1651 Model Cluster Schools (MCS) have been constituted in the identified areas and a total number of 1344 MCS co-ordinators

have been appointed for undertaking the activities of this programme.

2.2.2 Mission, Schemes and Programmes of the Ministry of Tribal Affairs

With a view to meet the constitutional commitments, the union government has some ST specific educational programmes as mentioned earlier in this chapter. Some states with sizeable ST population have also developed various schemes and programmes depending upon their local situations and budgetary provision of the union government and also that of their own. However, while some of the union and indigenous state based schemes and programmes are meant for all the ST children irrespective of their sex, some are gender specific. Some of the important schemes and programmes of the Union Government and that of the state of Orissa are mentioned below:

(i) Construction of Educational Institutions

The Ministry of Tribal Affairs provides financial assistance to construct different categories of educational institutions in tribal areas. At present Orissa has a total number of 1031 Sevashrams and 143 Residential Sevashrams, 112 Asharam Schools, 91 Girls High Schools, 155 High Schools, 8 Higher Secondary Schools (science and commerce stream) and 10 model residential schools named as Ekalabya Model Residential Schools (EMRS). Apart from all these, there are 2 Secondary Teachers' Training Schools to provide proper technical input among the teachers on how they can properly educate the tribal children. All these institutions are functioning under the ST & SC Development Department of the state.

One of the speciality of the ST and SC Development Department of Orissa is that most of the schools run by this department are residential in nature with all residential facilities and the EMRS schools are constructed through the

Orissa Model Tribal Education Society (OMTES) which is a nodal society of the state to provide all suggestive measures on how these schools be able in providing quality education to the tribal children.

(ii) Establishment of Girls and other Hostels

In order to facilitate education among the ST girls, the scheme of establishment of girls hostel is in operation in the country since the Third Five Year Plan period. The scheme has undoubtedly reduced the rate of dropout among these students and attracted more and more girl children to school education in many tribal areas of the country. In Orissa, the government has opened as many as 1003 girls hostels in the year of 2007-08 alone that are spread in all the 30 districts of the state and a total number of 100231 girl students have been provided with residential accommodation in these hostels (Table : 2.1). Apart from all these, there are 1548 primary school hostels in ITDA blocks, and 400 Primary School Hostels in KBK districts that run under ST and SC Development Department of the Government of Orissa. Both the boy and girl students studying in schools managed by School and Mass Education Department are also accommodated in the nearby hostels managed by the ST and SC Development Department. The boarders are provided with cots and beds, utensils, mosquito nets, blankets, etc free of cost.

(iii) Distribution of Bi-cycles to ST Girl Students of Scheduled Areas

Representation of ST girls at college level is not at par with the girls of other communities. With a view to check the rate of their dropout at college level, Orissa state has introduced a very encouraging scheme in the year of 2006-07, that is providing bicycles to those who have passed the HSC examination and are continuing with their +2 studies. This scheme is however, not only to reduce the rate of dropout of ST girl students but also to empower such educated girls since

the scheme broadens the scope of their movement outside their own areas and thereby gaining livelihood opportunities elsewhere.

During the financial year of 2006-07, a total number of 3678 ST girls have been provided with bicycles who have passed HSC examination and continuing their studies at college level and in the current financial year (2007-08) there has been a provision to provide bicycles to these students amounting to Rs. 81.00 lakh.

(iv) Cash Award Scheme for Best ST Students and Educational Institutions

This scheme is in operation in the state of Orissa since 1987 with a view to create competitive spirit among the ST students and educational institutions running under the ST and SC Development Department. The award is provided to them basing on their performance in the HSC examination at the state level annual forum, that is the Annual Adivasi Exhibition, which is held every year at Bhubaneswar, the state capital of Orissa. In the current academic year (2007-08), a total number of 10 educational institutions including High Schools, Girls High Schools and EMRS Schools have been given Rs.2,000/- each for their spectacular achievement in the said examination. Moreover, 8 ST students consisting of 4 boys and 4 girls have also been provided with cash awards for their achievement in the HSC examination, 2007.

(v) Introduction of Teaching in Tribal languages

The medium of instruction in classroom teaching has always stood against the education of ST students. In Orissa, Oriya is used as the official language for classroom teaching but it remains understood by the students of many tribal communities since most of the tribal communities have their own dialects or languages for communication. For, the union government has sanctioned the proposal of teaching in tribal language and the state government has recently introduced teaching in 10 major tribal languages, that is in Santali, Saora,

Munda, Bonda, Kui, Kuvi, Juang, Koya, Kissan and Oraon in some Sevashrams and Residential Sevashrams functioning under the ST and SC Development Department. The scripts have been developed by ATLC, a premier institute working to tackle the problems related to the age old teaching process in the official language of Oriya. This is, of course, as expected, could be a spectacular scheme to enhance literacy among the tribals of the state (cf. Chapter–V for details).

(vi) Exemption of Tuition Fee and the Provision of N. T. Books

The tribals are normally based in forest areas and their economy is mainly at the subsistence level. So, it becomes difficult on the part of many tribal parents to provide tuition fee for their schoolchildren. This has proved to be one of the major causes of high illiteracy among the tribals. Therefore, in order to reduce the financial burden of ST parents, the government has resolved long back to provide elementary education free of cost by 100 per cent. Moreover, they are also provided with free N.T. Books and other study materials.

(vii) Pre-Matric Scholarship

Pre-Matric scholarship scheme for the ST students is an old and very popular scheme of the union government. This scholarship is provided to all the ST hostelier students from Class-I to Class-IX whose parents are not income tax payers, at the rate of Rs.400/- per boy student and Rs. 425/- per girl student per month. They are paid this scholarship for a period of 10 months in an academic year and for the rest 2 months of the year, the schools remain closed as the summer and other vacation period. The ST students from ClassVI to Class X studying in the schools managed by School and Mass Education Department also get this scholarship.

The day scholar ST students of Class VI & VII also get this scholarship at the rate of Rs. 100/- per boy and Rs. 150/- per girl student per annum and Rs.150/- per boy and Rs. 200/- per girl student studying in Class-VIII to Class-X. The

monthly scholarship is meant mainly for their fooding, school dresses, detergent and body soap etc but in all the said three category of students, the amount of scholarship is more for the girl students than the boy students. This is because of the fact that an extra amount is given for the girl students for meeting their specific requirements, like cosmetics (snow, nailpolish, powder, eye liner, body oil etc.), ribbon, hair clips, ear-rings, forehead decoratives, like *bindi* etc. These of course, attract the girl children to schools and thereby this initiative acts towards reducing their dropout rate.

For Orissa, an amount of Rs. 50.81 crore was released for 30,704 ST students for the financial year of 2002-03 which increased to Rs. 60.62 crore for 4,43,067 of them for 2005-06 and 113.05 crore for a total number of 5,47,033 students for the latest financial year of 2007-08.

(viii) Admission in Colleges /Universities and Post-Matric Scholarship

There is a provision of reservation of seats in colleges, universities and other state and national level educational institutions for the ST students and after their admission they get Post-Matric Scholarship. The Post-Matric Scholarship Scheme for the ST students was, for the first time, introduced in 1948-49 (cf. GoO, 2000 : 181) for pursuing their higher education. An amount of 21.90 crore has been provided towards this scholarship among the ST students belonging to both the sexes. The rate of scholarship however, varies from Rs. 235/- to Rs. 740/- for boarders and Rs.140/- to Rs. 330/- for day scholars for different groups of courses (Table : 2.2). An amount of Rs. 4.34 crore has been released for 34,786 ST students of both the sexes for the academic year of 2002-03 and it is Rs. 12.71 crore for 46781 of such students for the latest financial year, that is 2007-08.

(ix) Book Bank Facility

As a component of Post-Matric Scholarship the Scheme of Book Bank facility was introduced in the year of 1978-79

for the ST students pursuing costly courses relating to medical and engineering streams. As per the guidelines, one set of text books is provided to a group of 4 students pursuing these courses and the lifetime of one set of books is fixed at 3 years and funds are provided for the purchase of new text books once for every three years.

All the above schemes and programmes are meant for both the ST boy and girl students but the scheme of girls hostel, provision of bicycles, are gender specific schemes of the state towards encouraging enrolment and retention among the ST girl students and thereby ensuring enhancement of literacy among them.

2.3 Constitutional Provisions on the Prospects of ST Students and Achievement Status

A hungry child cannot attend school since hunger is the basic and foremost instinct of any living being including human beings and unless this appetite is satisfied no man can think of fulfilling any other needs on priority. The logic of this, had well been understood by the Britishers and therefore, during the colonial period some of the Britishers had also postulated the view of providing lunch to the poor schoolchildren in schools during the school hours. This also became one of the major agenda of the government while it thought of to bring the poor tribals to the mainstream at par with others by way of providing them modern education. Since the tribals belong to simple societies and the whole socio-economic lifestyle of the people of simple tribal societies mainly revolves round the nature within their forest based habitats, they give less priority on the modern development process and therefore feel useless to spend their hard-earned earnings on the education of their children. Therefore, the government not only provides mid-day meals to the ST schoolchildren rather, as discussed in the preceding section of this chapter, it provides primary education absolutely free

of cost. Moreover, it also provides hostel facility with all basic necessities, like cot, beds, utensils, N. T. Books, school dress, study materials etc to these children. Since the tribal parents are mostly illiterate and not much aware of the necessity of education, the government does not remain silent by doing all these for the pre-matric ST students rather provides post-matric scholarship for those who become successful in HSC examination and as a boost to facilitate them to have higher education. Its attempt in educating these students up to the highest level on various streams also continues not only simply by the way of providing them financial assistance but also through reserving seats for them in higher studies and providing special Pre-examination Coaching and Training facilities on how to compete and get through. The journey of the state does not stop here rather with a view to practically enable them to reap the benefits of modern education and create confidence among these people on the utility of education in pursuing better livelihood, the government has reserved seats for them in public sector job markets and even in promotion in services, decision making platforms ranging from the level of local Panchayati Raj Institutions to the state legislatives and beyond, that is at the parliamentary level. All these become possible only when the STs are educated and then have developed confidence to take part in the broader decision making processes. This type of initiatives for the Tribal Communities is unique in India and, this undoubtedly speaks the fact that the prospect of the educated ST candidates is very bright and magnificent.

In the above context, the following important constitutional measures and the status of achievement in sectoral perspectives will show on how really education has been beneficial for the tribal candidates; both for men and women.

Article 330 – It deals with the reservation of seats for STs in the House of People and specifies that seats shall be reserved in this House for STs and the number of seats reserved in any

State or Union Territory for the STs shall bear as nearly as may be, the proportion to the total number of seats allotted to that State or Union Territory in the House of the People as the people of ..... STs in the State or Union Territory or part of the State or Union Territory as the case may be in respect of which seats are so reserved, bears to the total population of the State or Union Territory. (cf. Danda, , 1968 : 248-249, Mehta, 2004 : 34)

Article 332 – It concerns to the reservation of seats for STs in the Legislative Assemblies and specifies that seats shall be reserved for the STs and the number of seats reserved for the STs shall bear as may be, the same proportion to the total number of seats in the Assembly as the population of STs in the State and parts of the State as the case may be in respect of which seats are so reserved bears to the total population of the State (cf. ibid).

Article 343 (D) – It specifies reservation of seats for STs in every Panchayat (73 Amendment to the Constitution, 1992 and PESA Act – 1996).

Article 16(4) – It specifies equal opportunity in the matter of public employment and reservation facility for STs in posts and services.

Article 16(4) – It specifies reservation for STs in the matter of promotion services.

Reservation of seats for women within the reservation amount for STs is also there for their represention both at the levels of appointment in services as well as in the sector of representing people as people's representatives. This is applicable for the services of all India nature and also for the state government services. In this connection, the government of Orissa has reserved one-third seats for ST women of the total seats reserved for STs as a whole. (GoO, 2006 : 34).

The reservation facility in general elections for the STs is in operation since the first general election that was held in 1951-

52. Of the total 481 seats, a total number of 32 seats constituting 6.65 per cent had been reserved for the STs depending upon the constitutional provision of reservation of proportionate seats for them. This figure, however, increased to 41 for 1999 election that constituted 76 per cent of the total seats of 543 (Total 2.3) and as per the Article 332 and 343(D) a total number of 530 ST candidates accounting for 13 per cent are represented in the decision making process at different State Legislative Assemblies in the year of 2000. Their representation in different Pandchayati Raj Institutions account for 9.1 per cent at Gram Panchayats, 5.6 per cent at Panchayat Samities and 8.7 per cent at Zilla Parisads in 2001 (Table 2.4). Moreover, a total number of 3 (5.3%) ST candidates could acquire the highest chairs in different departments as ministers at the central level in 1991. There were also an equal number of ST candidates accounting for 40 per cent who represented themselves as Ministers in the Central Council of Ministers in 1999 (Table 2.5).

Table 2.6 indicates that quite a good percentage ST candidates have also got through in important All India Services of Administration and thereby have become a part of the decision making process at the highest administrative level. The ST I.A.S., I.P.S. and I.F.S. officers constituted 5.1, 6.9 and 7.0 per cent respectively for the year of 2000 of the total officers of the respective categories. Similarly the proportion of representation of ST candidates also went on increasing steadily from 1974 to 1999 as it is found that when a total number of 81,475 (2.8%) ST candidates entered in different groups of services (Group A, B,C & D), the size increased to 1, 49, 391 (4.52%) in 1984, 1, 95, 802 (5.49%) in 1994 and 2, 18, 653 (6.17%) in 1999 (Table : 2.7). This shows an upward movement like their development in literacy which was 10.89 in 1971, 16.35 in 1981, 29.60 in 1991 and 47.10 in 2001, even though the pace of growth in literacy rate of these people has been more steadier than their employment rate over the period

of 30 years time span from 1971-2001 for literacy and 1974 to 2004 for their employment rate (Graph : 2.1).

In order to fulfil the obligations embodies in Article 16(4), 46 and 335 of the Constitution of India, Orissa has enacted Orissa Reservation of Vacancies in Posts and Services (for SCs and STs) Act 1975 and Rules 1976 and reserves 22.50 per cent of seats in posts and services. The rate reservation is according to the population size of ST people to the total population of the state and thus, the government has tried its best to provide maximum possible scope to the STs in filling up of the posts in the public sector job market. So far as the case of ST women candidates is concerned, the state has reserved one-third of the vacancies from within the total reserved posts meant for STs, for the educated ST women (cf. GoO 2006 : 34). Thus, once, the ST girl children get educated, it becomes easier for them to secure a job and thereby stand independently in their society.

2.4 Development of Educational Infrastructure and the Trend of Public Expenditure on Education

After Independence, the school infrastructure, especially in number of schools at primary, upper primer and secondary levels etc, and the number of teachers appointed have been significantly grown. In Orissa the growth in the school infrastructure has also been increased to a substantial level. In 1947-48, there were only 6,814 primary, 286 upper primary and 106 secondary schools in Orissa. These figures however, increased to 42, 014, 11510 and 6165 in 2000-01, thereby recording about 3.43, 7.08 and 7.81 per cent of compound annual growth rate for primary, upper primary and secondary schools respectively during the whole period of 1947 to 2001 (Table : 2.8). So far as the number of schools of different levels is concerned even through all these three category of schools show upward movement. (Graph : 2.2), if the year of 1947-48 is taken to as the base year, one finds that while the number

of primary schools has grown up by about 6.17 times in 2000-01, it is as high as 40.24 times for upper primary and 58.16 times for secondary level schools. Likewise the number of teachers in schools of all these three levels has also been increased substantially in the state. The Table 2.9 indicates that there were 16,520 teachers in primary schools as against only 1483 teachers in upper primary schools and 1505 in secondary level schools. There was no substantial total growth in their number up to 1950-51 and the figures increased by more than 2 times in primary level schools and by more than 3 times in the schools of upper primary as well as secondary level schools in 1960-61 and thereafter went on increasing steadily up to 2000-01 and it is found that by the end of 2000-01 there are as many as 1, 14, 791 teachers in primary schools, 38914 teachers in upper primary schools and 51,570 teachers in secondary level schools. This development otherwise shows that while the number of primary teachers has increased by about 7 times (6.95) from 1947-48 to 2000-01, it is 26.24 times for the upper primary teachers and as high as 34.27 times for the teachers of secondary level schools for the concerned period of time.

Development in educational infrastructure, both at the central as well as state levels are directly linked with the public expenditure on this sector as the development of educational infrastructure solely depends on the investment strategy of the national income. "Public expenditure on education is an important policy instrument for realising the educational goals and the development of education. Recognising the contribution of education to economic development and keeping in line with the human investment revolution in economic thought the government of India for the first time accepted the concept of investment in education in its 1968 policy and quantitatively fixed a target of six per cent of national income to be invested on education from public exchequer by 1986"(Tilak, 2006 : 42-43).The proportion GNP

that was invested in education by the union government was nearly 0.64 per cent in 1951- 52. It arose to 2.31 per cent in 1970-71 after the 1968 policy was framed and it again increased to 4.07 per cent after the NPE-1986 was formulated and the target of 6 per cent was decided to be invested on this sector. It touched the optimal level of 4.26 per cent in 2000-01 and then slowly came down to 3.49 per cent for 2004-05. The per capita investment on this sector was also highest at Rs. 509.50 in 1993-94 prices in 2001-02, which came down to Rs. 498.14 in 2003-04 at the said prices. The percentage of budget spent on this sector was, however, highest at 15.10 in 1970-71 and now it stands at 12.77 in 2004-05 which is significantly more than 7.92 per cent of 1951-52 budget (Table 2.11). The growth of public expenditure on education in India as per cent of budget shows a steady upward movement from 7.92 in 1951-52 to 15.10 in 1970-71 and then it comes down to 12.77 in 2004-05 (Graph : 2.3). However, the growth of expenditure on education in Five Year Plans as per cent to total expenditure in FYPs shows that 7.86 per cent of the First FYP was spent on education and it is the highest ever percentage that was spent on education in any other FYP expenditure up to the Ninth FYP. For the ninth FYP 6.23 per cent of the total expenditure was spent on this. What is actually more important to mention here is that, India has always given more importance to strengthen the elementary education and therefore, more money has been spent on this than secondary and higher education in all the FYP budgets (Table : 2.12). So far as the case of Orissa is concerned, public expenditure on elementary education as per cent to the total state budget has remained more or less in between 9 to about 11 per cent in the financial year of 1990-91 to 2000-01. It was the year of 1999-2000 when the public expenditure as per cent to the total budget touched to as high as 13.43 (Table : 2.13). Similarly, the budget expenditure on education as per cent to total budget was quite high that stands at 16.45 for 1990-91 and 20.67 for 1999-2000. The budget expenditure on education in Orissa, at current

prices (in crore Rs.) shows a steady upward movement from 1990-91 to 1999-2000. (Graph : 2.4).

2.5 Literacy among ST Women : India vis-à-vis Orissa

2.5.1 Gender Disparity in Education among Total Population and ST Population of India

Literacy has been widely considered as a potent indicator of development. But because of low literacy India has remained as a backward nation of the world and as such struggling for its all-round development since last several decades and even after the NPE was formulated in 1986. As discussed earlier, one of the major hindering factors in the educational development of India lies in the age-old societal structure related to gender and therefore, enhancement of literacy among women has always remained as a problem in India. The situation is more serious among the indigenous social group, like Scheduled Castes and Scheduled Tribes etc. of the broader populace and the situation, is of course more acute among the women in each of these sections. After independence as per the constitutional mandete India had resolved to provide free and compulsory education to **all children** without any discrimination. It stated, vide Article 45 of the constitution that, the State shall endeavour to provide, **within a period of ten years from the commencement of this competition,** for free and compulsory education to **all children** until they complete the age of fourteen years. But, it remained as a dream for the planners since after 10 years of commencement of the constitution, that is 1961, India could make only to 28.31 per cent of the total population of the country literate. By using the words, like **'all children'** in the aforesaid Article, it meant chidren of both the sexes. But surprisingly by 1961 only 15.34 per cent of women of the country could get minimum education and thereby were considered as literate as against 40.40 per cent of their male counterparts. The literacy rate among women

reached 21.97 in 1971, 29.75 in 1981, 39.42 in 1991 and 53.90 in the latest census year of 2001 as against 45.95, 56.37, 63.86 and as high as 75.26 for men in the respective census years. (Table 2.14 and Graph 2.6). These figures otherwise indicate that the pace of literacy among women has been faster than men but the gap between the literate men and women has always remained large in all these census years even though it has come down form 25.06 in1961 to 21.36 in 2001. The gap was maximum at 26.62 in 1981, which, however came down to 24.44 in 1991 and finally to the lowest at 21.36 in 2001. The gender disparity index which was 0.352 in 1981 comes to 0.288 in 1999. It further comes down to 0.216 in 2001. This reduction in the gender gap might certainly be due to the scientific steps taken during the late 1980s after the NPE was formulated and the POA was taken 1992.

During 1950, the ST men and women were far behind their counterparts of the whole Indian population taken together but the trend of educational development that has taken place for the women of the total population is also witnessed for the women of ST communities but with high variations. The said table speaks that the literacy among the ST women was merely 2.89 per cent in 1961 which arose to 4.58 per cent in 1971, 8.04 per cent in 1981, 18.19 per cent in 1991 and 34.76 per cent in 2001 as against 13.04, 17.09, 24.52, 40.65 and 59.17 of men in the respective census years and therefore, the gender gap or the gap between the male and female literacy is, unlike that of the total population, constantly growing in the upward direction. The gap which was only 10.15 in 1961 became 12.51 in 1971, 16.48 in 1981, 22.46 in 1991 and as high as 24.41 in 2001.

If one compares between the literate women of the total population with those of the STs, finds that the literacy rate among women of both these groups have improved over the census decades from 1961 to 2001 but the gaps between their literacy have remained very high. It was 12.45 in 1961 which

increased to 21.71 in 1981 but it came down to 19.14 in 2001 and this fall may be, as pointed out above, due to the special action taken for the women in general and ST women in particular through the NPE 1986 and the POA taken on to carry out this plan of education in 1992.

From the above discussion the following important revelations come to the fore.

(i) That the literacy rates among ST men and women in India have remained much lower than the literacy rate of men and women of the total population of the country in all the census years beginning from 1961 to the latest census year of 2001 and the literacy rate among ST women and also the women of the total population have remained lower to the literacy rates of their men counterparts in all the said census years (Diagram-1 and Graph-6)

(ii) That the gender gap in literacy has decreased from 25.06 in 1961 to 21.36 in 2001 for the total population over the lapse of the last 4 decades, that is from 1961 to 2001 but for the STs the gender gap has steadily increased from 10.15 in1961 to 24.41 in 2001 (Diagram – 2) even though the literacy among the ST women has been phenomenal over the said period of time. While the literacy growth among ST women increased by about 12 times to 34.77 per cent in 2001 considering 1961 as the base year with their literacy rate at 2.89, it is 3.5 times at 53.9 per cent in 2001 for the total women taking the same 1961 as the base year with their literacy rate of 15.34.

(iii) That the difference between the literacy rate among ST women and the total women has increased from 12.45 in 1961 to 1914 in 2001 touching the peak at 21.71 in 1981 (Diagram – 3).

(iv) In the latest census year of 2001, the female literacy among the ST women is only 34.76 per cent as against the national average of 64.84 for the total population and 53.90 per cent of the total female literacy of the country.

2.5.2 Gender Disparity in Education among Total Population and ST Population of Orissa

Like the upward trend of educational development scenario among male and female population of India, in Orissa the trend has also been almost the same in all the census years from 1961 to 2001. But while in case of India the female literacy has increased form 15.34 per cent in 1961 to 53.90 per cent in 2001, in Orissa the female literacy has increased from a much lower level, that is from only 8.65 per cent in the former census year to 50.51 per cent in the latter one. While the gender gap is reduced from 25.06 per cent in1961 to 21.36 in 2001 touching the pinnacle at 26.62 per cent in the year of 1981 for India, in Orissa this gap has decreased from 26.05 in 1961 to 24.84 in 2001 touching the peak at 28.41 per cent 1991. The overall gender disparity index has significantly reduced over the lapse of two decades from 1971 to 1991 as it was 1.7814 in 1971 and then it came down to 1.2296 in 1981 and 0.879 in 1991. While the latest literacy of this state (75.35%), is more or less same with that of the nation (75.26%), the female literacy (50.51%) is almost nearer to the national average female literacy of 53.90 per cent (Table 2.14 and 2.15).

The overall literacy rate among the ST people in general and ST women in particular, was proverbially low in 1961 which however, has been improving since then. Yet the growth is far beyond satisfactory level. The female literacy was merely 1.77 in 1961 which arose at a snail's pace to 2.58 in 1971, 4.76 in 1981, 10.21 in 1991 and finally 23.37 in the latest census year of 2001 as against the male literacy rate of 13.04, 16.38, 23.27, 34.44 and 51.48 in the respective years (Diagram : 2.4 and Graph 2.7). This indicates while the literacy among the ST males has increased by 3.94 times over the lapse of the last 4 decades, that is from 1961 to 2001, it is as high as 13.20 times in case of the female literacy in the said period. Thus, the pace of educational improvement among the ST women has been faster than their male counterparts but they

have certainly remained far behind men in all the census years from 1961 to 2001 and as such, the gender gap in literacy between them has been quite high in all these census years (Diagram 2.5). However, even though the pace of educational development among the ST women has been quicker than their men counterparts, the gender gap has steadily been increased from 11.27 in 1961 to as high as 28.11 in 2001. This trend otherwise indicates that while in all the census years form 1961 to 1991, the gender gap in literacy among ST population of the state has remained lower than that of the total population, in the latest census year, that is 2001, in which the gender gap among the ST population has crossed the gap of total population of the state (Digram -2). However, if a cursory look is given to the data provided in Table 2.15, one finds that even if the ST female literacy has increased by 13.2 times in 2001 considering their literacy rate of 1.77 in 1961 as the base year as against the growth of literacy in 3.94 number of times for the ST males in the said years where the male literacy has improved at 38.44 percentage points, it is only 21.16 percentage points for the ST women during this period. The whole scenario, otherwise shows that like the total population of the state, the gender disparity in education has also considerably reduced among the STs of the state but while, as pointed above, the gender disparity has reduced from 1.7514 in 1971 to 0.8179 in 1991 for the total population of the state, it is as high as 5.3488 for the STs in1971 which came down to only 2.3691 in 1991 thereby showing a big difference between these two decades of time period.

While comparing the literacy rates of ST women with the total women of the state it comes to the notice that the difference was merely at 6.88 percentage points in 1961 and it arose to as high as 27.14 percentage points in 2001 (Diagram 2.6). Thus, even though both the ST as well as total women of the state have literarily improved to a significant level, there is still a very large difference between these two groups of

women. This needs further scientific planning for reducing the gap and bring the ST women at par with the total men of the state.

In all the census years, the literacy rates of both the ST male as well as female population of the state have remained lower to those of the nation and the difference between the ST female literacy of the country and that of the state is found to be at 1.72 percentage points in 1961 which increased to 2.0 in 1971, 3.28 in 1981, 7.98 in 1991 and it is as high as 11.39 as per the latest census year, that is 2001. Thus, there is a huge gap in the literacy level of the ST women of the country and that of the state. As per the latest census report the literacy of the ST females of Orissa is found to be 22.37 per cent as against 34.76 of the ST females of the nation. This figure is, of course, much less than the literacy of the males of the state (51.48%) and state average literacy of 63.08.

2.5.3 Enrolment Ratio and Dropout Rates among ST and Non ST Boy and Girl Students

Enrolment, retention and dropout are three interrelated aspects of literacy and education. Simply enrolling a number of students will not lead all of them to attain the minimum level of literacy unless they are retained and thereby do not drop themselves out from the educational system. But as we have already discussed vividly, the enrolment ratio among girls has been lower than that among the boys because of a number of social and other related problems. The enrolment level among boy and girl students in different stages of education as per cent of population in appropriate age groups in India and the number of girl students in school and college levels of education in India are presented in Table Nos. 2.16 and 2.17 respectively and it is found from the former table that the enrolment rate among girl students at primary level was merely 41.4 as against 82.6 among the boy students in 1961 but while the figure for the girls increased to 82.9 in 1999,

it was as high as 100.9 for the boys. At the upper primary level the situation was more serious. On the contrary, the number of girls per 100 boys enrolled in school and college level of education shows a downward trend from lower to higher level of education even though enrolment figures for them have increased at each levels of education ranging from primary to college and university level of education from 1950-51 to the year of 1998-99 (Table 2.17). The gross enrolment ratio in primary and upper primary schools in Orissa, even though shows a steady upward movement from the year of 1947-48 to 1999-2000 for both the boy and girl students, the situation for the girls was very low in 1947-48 which, however, increased to somewhat a suitable level in the later period. It was merely 1.0 for them as against 28.0 for boys in 1947-48. It had a great jump from this level to 39.0 for the girls and 89.0 for the boys in 1960-61 and finally the figure for the girls became 91.5 as against as high as 125.7 for boys in 1999-2000, thereby showing a huge difference between them. At the upper primary level the situation was more acute for the girls as the gross enrolment ratio for the girls was merely 0.4 as against 6.0 for the boys in 1947-48 and these figures increased to 43.8 and 66.6 respectively for the girls and boys in 1999-2000 (Table : 2.18).

So far as the rate of dropout is concerned, it has always been more for the girls than boys in all the succeeding survey years from 1960-61 (Table 2.19) and even beyond in India as well as in the state of Orissa at all levels of school education. The dropout problem among the ST girl children of the state has been a major hindrance against all efforts taken to improve their literacy level. The dropout rate at the primary level was as high as 96.1 for the ST girls as against 90.6 per cent for the students of opposite sex in 1973. It came down to 74.1 for girls as against 67.1 for boys in 1996-97 and finally it reduced to 57.4 for the former as against 49.3 for the latter (Table 2.20). Even though in all the survey years from 1973 to 2002 the

dropout rates have been reduced for both of them, it has been more for the girls than boys (Diagram : 2.7). Moreover, the rate of dropout has been more for the ST girls than the girls of all categories taken together in all the said survey years (Diagram 2.8). The latest dropout rate for ST girls is found to be 57.4 in 2002 as against the state average of 36.5 for all category of girl children and 32.3 for all categories of boy children taken together.

From the above findings it can be comprehended that there has been a sharp reduction of 21.4 percentage points in the dropout rate among the ST girl children from the year of 1973 to 1995 and from 1995 to 2002 there is a reduction of 17.3 percentage points in the said rate. The overall reduction in the dropout rate of these children from the year of 1973 to 2002 is found to be 38.7 percentage points.

This magnificent achievement of reduction in the dropout rate among the ST girl children of the state at 38.7 percentage points over the lapse of 3 decades from 1973 to 2003, is certainly because of the impact of NPE – 1986 in which much importance was given on how to retain them for maximum possible period of time in schools and thereby enabling them to reap the benefits of education.

2.5.4. Literacy among Individual Tribal Communities of Orissa by Sex

There are a total number of 62 tribal communities in the state of Orissa. Their literacy rates from the year of 1961 to the latest census year of 2001 are presented in a master Table, ie Table 2.21(a) and the data available in this table are consolidated in two subsidiary Tables, viz Table 2.21(b) and Table 2.21(c). While the Table 2.21(b) speaks about the literacy rates of tribal communities by different ranges of literacy, the Table 2.21(c) shows the names of the individual communities having zero per cent literacy and also the communities having lowest and highest literacy rates in each of the said census years.

As discussed earlier in this chapter, the Constitution of India had mandated vide Article 45 that the state shall endeavour to provide within a period of 10 years from the commencement of the constitution free and compulsory education for **all children** until they complete the age of fourteen years, but surprisingly by the lapse of this period of time, that is 10 years after commencement of the constitution of India, there were a total number of 4 tribal community constituting 6.5 per cent of the total 62 of such communities of the state in which there was neither a single literate male nor a female in 1961 census, followed by one of such communities in the census year of 1971 that did not have any literate person. What was actually more serious is that in 1961 census there were 6 or 9.7 per cent of communities in which there was not a single literate female. This situation not only remained same for the next 10 years but also became more grim since in 1971 it was witnessed that there were as many as 7 or 11.3 per cent of these communities that did not have any literate female. This type of situation, however, did not occur in 1981 and subsequent census years but the problem was not over. The communities having females with merely upto 1.0 per cent of literacy accounted for 16 (25.8%) in number in 1961, followed by 13 (21.01%), 4 (6.5%) and 1 (1.6%) in the subsequent census years of 1971, 1981 and 1991 respectively. However, in the year of 1961, there were as high as 50 communities accounting for 80.64 per cent in which the female literacy was upto 4 per cent. The size of communities with literacy upto this level, however reduced to 42 (74.2%) in 1971, 40 (64.5%) in 1981, 11 (17.7%) in 1991 and only 1 (1.6%) in 2001.On the contrary there were only 4 (6.5%) and 3 (4.8%) communities in the census years of 1961, 1971 followed by only one (1.6%) community in the year of 1981 in which the male literacy was up to this level and in the next two subsequent census years, all the communities had crossed this level of literacy for their male members. The total figure indicates that is 1961 census there were as many as 55 (88.71%)

as against 25 (40.32%) communities in which the female and male people respectively had only up to 10 per cent literacy. These figures have, however, subsequently reduced to 9 (14.5%) and 2 (3.2%) respectively for female and males in 2001. Yet, there is not a single community in which the females record more literacy rate than males in any of the census years that is from 1961 to the latest census year of 2001 even though several action plans have already been implemented to improve literacy of females after independence in general and after the NPE 1986 came into force in particular [Table 2.21(b)].

Now it remains important to discuss the literacy level of the individual communities that have some peculiarities in the present context. The communities which were illiterate by 100 per cent, that is the communities in which there was neither a male nor a female literate in 1961, include: Chenchu, Ghara, Kandha Gauda and Mankirdia. But in 1971, only Chenchu was found be an illiterate community by cent per cent. The communities that had recorded none of their females as literate in 1961, as mentioned above, are 6 in number. These are : (i) Baiga, (ii) Chenchu, (iii) Ghara, (iv) Kandha Gauda, (v) Mankidi and (vi) Mankirdia. Of these, only 2 communities, like Ghara and Kandha Gauda could find at least some of their females as literate in 1971 but the rest communities, namely Baiga, Chenchu, Mankidi and Mankirdia could not succeed in this direction and therefore, continued to be as such in 1971 census with such a grim status. Moreover, there were 3 additional communities, such as the Bagata, Birhor and Didayi who appeared in this census who had any female as literate [Table : 2.21(c)].

If one gives a cursory look into the data available in the aforesaid table, finds that in 1961 the Koya had recorded the lowest literacy for the females (0.21%) as against Kharwar who had the highest literacy rate for the said population of their communities from amongst all the 62 tribal communities of the state. In the following year, the Koya continued with the

lowest (0.26%) level of literacy for their females but the Kulis surpassed the record of Kharwar and therefore, they appeared as the community having the highest literacy rate for their female folk in 1971. The Kulis retained their position in 1991 with 46.69 and also in 2001 with 55.25 per cent of literacy for their females. But the Mankirdia who appeared with the lowest level of literacy for both of their female as well as male in 1981, also appeared with the same position in the latest census year of 2001. This is because of the fact that Mankirdia is a seme-nomadic tribe and therefore, it becomes difficult on the part of the government to facilitate education among them [Table : 2.21(c)] .

Table :2.1
District-wise Number of Educational Institutions Running Under ST & SC Development Department, Govt. of Orissa (2005-06)

Sl. No.	District	High School			Ashram School	R.S.	S.S.	P.S.H.	KBK Host. Etc.	Eklavya Model Residen-tial School	Upgraded Higher Secondary School	Teachers Training School
		Total	Boys	Girls								
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1	Cuttack	2	1	1	2	6	14	-				
2	Jagatsinghpur	1	-	1	-	1	1	-				
3	Jajpur	5	3	2	1	8	12	-				
4	Kendrapara	-	-	-	2	3	4	-				
5	Balasore	3	2	1	2	4	31	22				
6	Bhadrak	1	1	-	-	1	7	-				
7	Puri	1	1	-	1	1	5	-				
8	Nayagarh	4	3	1	1	6	20	-				
9	Khurda	2	2	-	3	2	12	-				
10	Mayurbhanj	22	11	11	8	8	89	316		1		
11	Sundergarh	30	14	16	10	6	73	170		3		1
12	Sambalpur	9	5	4	5	3	34	51				
13	Bargarh	4	3	1	5	1	76	-				
14	Deogarh	1	1	-	1	-	5	-				
15	Jhasuguda	3	3	-	2	-	31	-				
16	Bolangir	6	4	2	5	2	21	-	25		1	

Sl. No.	District	High School			Ashram School	R.S.	S.S.	P.S.H.	KBK Host. Etc.	Eklavya Model Residen-tial School	Upgraded Higher Secondary School	Teachers Training School
		Total	Boys	Girls								
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
17	Sonepur	-	-	-	-	2	8	-	25		1	
18	Keonjhar	18	12	6	12	14	32	185		1		
19	Dhenkanal	4	3	1	2	3	29	-				
20	Angul	4	3	1	3	1	37	-				
21	Ganjam	1	1	-	3	3	34	-				
22	Gajapati	11	7	4	3	3	46	74		1		
23	Kalahandi	16	9	7	6	6	14	24	25	-	1	
24	Nawapara	4	3	1	5	5	30	-	36	-	1	
25	Koraput	23	16	7	9	10	105	198	105	1	1	
26	Rayagada	22	16	8	9	16	75	140	92	1	1	
27	Malkangiri	11	7	4	1	6	45	77	53	-	1	
28	Nawarangpur	19	13	6	5	12	43	147	56	1	1	
29	Phulbani	16	11	5	6	9	88	144		1		1
30	Boudh	3	2	1	-	1	10	-				
	Total	**246**	**155**	**91**	**112**	**143**	**1031**	**1548**	**400**	**10**	**8**	**2**

Note : Out of 247 High Schools, 8 High Schools are upgraded as Higher Secondary Schools (+2 College; both Science and Commerce Streams and 37 Kanyaashrams have been upgraded to Girls High Schools).

Source : Data Handbook, GoO, 2006.

Table : 2.2
District-wise Position of Girls Hostels and the Size of Boarders in Schools under ST & SC Development Department, Govt. of Orissa, (2007-08)

Sl. No.	District / State	Total No. of Girls Hostels	No. of Boarders
(1)	(2)	(3)	(4)
1	Angul	17	1730
2	Balasore	24	2490
3	Bargarh	31	2589
4	Bhadrak	02	115
5	Bolangir	16	1473
6	Boudh	08	668
7	Cuttack	16	1578
8	Deogarh	06	613
9	Dhenkanal	28	2826
10	Gajapati	35	3678
11	Ganjam	16	1605
12	Jagatsinghpur	02	200
13	Jajpur	16	1605
14	Jhasuguda	29	2905
15	Kalahandi	28	2765
16	Kandhamal	53	5305
17	Kendrapada	08	329
18	Keonjhar	64	6400
19	Khurda	16	1600
20	Koraput	100	10056
21	Malkangiri	60	6253
22	Mayurbhanj	130	13186
23	Nuapada	39	3620
24	Nawarangpur	76	7689
25	Nayagarh	18	1790
26	Puri	04	402
27	Rayagada	46	4835
28	Sambalpur	19	1900
29	Subarnapur	07	639
30	Sundergarh	92	9208
Orissa		**1003**	**100231**

Source : Annual Report - 2007-8 ST & SC Development Department and Minorities & Other Backward Classes Welfare Department, GoO, 2007

Table 2.3
Rate of Post-Matric Scholarship per Month per Student for Different Category of Courses (in Rs. w.e.f. 01.08.2005)

Group	Group of Courses	Hostellers	Day Scholars
(1)	(2)	(3)	(4)
I	Degree & PG (M. Phill / Ph. D., Medical / Eng. / Tech/ Agril & Allied Courses viz MBA/ MCA/ MCS/ BBA/BCA/BCS	740	330
II	Other Technical & Professional Courses (PG / Graduation) not covered in Group I, C.A. / ICWA / C.S. etc. All PG / Graduation level Diploma Courses and all Certificate Courses.	510	330
III	All other courses leading to graduation / above degree (not included in Group I & II)	325	185
IV	XI & XII (10+2) ITI / Vocational Courses (Having minimum qualification of matriculation)	235	140

Source : Annual Report - 2007-08, ST & SC Development Department and Minorities & Other Backward Classes Welfare Department, GoO, 2007.

Table 2.4
Reservation of Seats for STs in Parliament During Different General Elections

Sl. No.	General Election	Year of Election	Total No. Seats	Seats Reserved for STs	Percentage ST Reserved Seat to Total Seats
(1)	(2)	(3)	(4)	(5)	(6)
1	First	1951-52	481	32	6.65
2	Second	1957	490	33	6.73
3	Third	1962	490	33	6.73
4	Fourth	1967	500	34	6.8
5	Fifth	1971	521	37	7.10
6	Sixth	1977	542	38	7.01
7	Seventh	1980	542	40	7.38
8	Eighth	1980	542	40	7.38
9	Ninth	1984	543	40	7.37
10	Tenth	1989	543	40	7.37
11	-	1991	543	41	7.60

Source : (a) Ethnographic Atlas of Indian Tribes, by P.C. Mehta, 2004.
(b) Tenth Five Year Plan - 2002-07 for the year of 1999.

Table 2.5
Representation of ST Candidates in Dicission Making Institutions
(1995-2001)

Category	Panchayati Raj Institutions (by 2001)				State Legislative Assembly (by 2000)
	Gram Panchayats	Panchayat Samities	Zilla Parisads	Total PRIs	
(1)	(2)	(3)	(4)	(5)	(6)
Total	2580261	128581	13484	2722326	4072
STs	235445	7237	1170	243852	530
Percentage of STs to Total	9.1	5.6	8.7	9.0	13.0

Source : Tenth Five Year Plan - 2002-2007, 2000.

Table 2.6
Representation of ST Candidates in Central Council of Ministers
(1991-1999)

Year	Total	General	STs	Percentage of STs to Total
(1)	(2)	(3)	(4)	(5)
1991	57	54	3	5.3
1999	74	71	3	4.1

Source : Tenth Five Year Plan, 2002-07, 2000.

Table 2.7
Representation of ST Candidates in All India Services of Administration (1996- 2000)

Category	IAS		IPS		IFS	
	1996	2000	1996	2000	1996	2000
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Total	5,047	5,519	2,947	3,301	2,305	2,557
ST	270	261	208	229	158	179
Percentage of STs to Total	5.3	5.1	7.1	6.9	6.9	7.0

Source : Tenth Five Year Plan 2002-07, 2002.

Figure - 2.1 : Growth of Literacy (1971-2001) and Employment (1974-2004) among STs of India

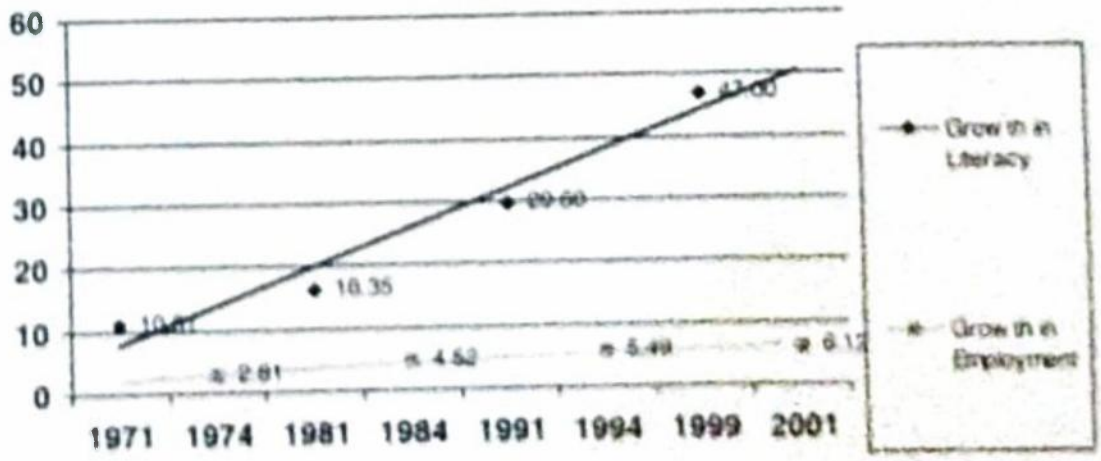


Table 2.8
Representation of ST Candidates in Different Group of Central Government Services (1974 - 1999 as on 1st Jan. of each year)

Year	Category	Group of Services				Total
		A	B	C	D	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1974	Total	33672	52343	1566796	1242548	2895359
	ST	55	258	33383	47679	81475
	Percentage of STs to total	0.46	0.49	2.13	3.84	2.81
1984	Total	N.A.	N.A.	N.A.	N.A.	3303342
	ST	N.A.	N.A.	N.A.	N.A.	149391
	Percentage of STs to total	N.A.	N.A.	N.A.	N.A.	4.52
1994	Total	59016	103198	2381613	1023285	3567112
	ST	1727	2902	128228	62945	195802
	Percentage of STs to total	2.92	2.81	5.38	6.15	5.49
1999	Total	93520	104963	2396426	949353	3544262
	ST	3172	3512	145482	66487	218653
	Percentage of STs to total	3.39	3.35	6.07	7.00	6.17

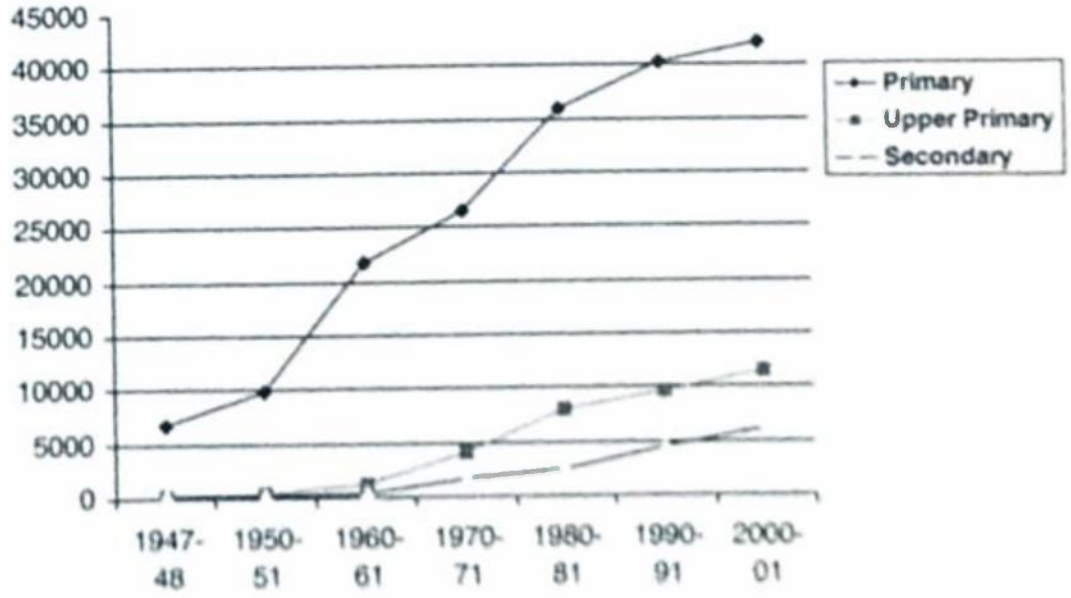
Source : Tenth Five Year Plan 2002-2007, 2002.
Note : N.A. - Not Available

Table 2.9
Growth in Number of Different Category of Schools in Orissa (1947-48 - 2000-01)

Year	Primary	Upper Primary	Secondary	Primary to Upper Primary Ratio
(1)	(2)	(3)	(4)	(5)
1947-48	6,814	286	106	23.8
1950-51	9,801	501	172	19.6
1960-61	21,858	1,307	452	16.7
1970-71	26,462	4,193	1,665	6.3
1980-81	35,893	7,958	2,443	4.5
1990-91	40,293	9,562	4,475	4.3
2000-01	42,104	11,510	6,165	3.7

Source : Human Development Report, Orissa, 2004.

Figure - 2.2 : Growth in Number of Primary,Upper Primary and Secondary Schools in Orissa (1947-48 to 2000-01)



Source : Human Development of Orissa, 2004.

Table : 2.10
Growth in Number of Teachers, Proportion of Female Teachers and Student Teacher Ratio in Different Category of Schools in Orissa (1947-48 - 2003-04)

Year	Primary			Upper Primary			Secondary		
	Total	Percentage of Female teachers total	Student Teacher Ratio	Total	Percentage of female teachers to total teachers	Student-Teacher Ratio	Total	Percentage of female teachers to total teachers	Student – Teacher Ratio
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1947-48	16,520	1.60	15	1483	6.07	22	1505	6.0	10
1950-51	16,525	1.96	19	2569	6.03	16	2247	5.4	7
1960-61	37,328	2.23	38	5587	6.30	19	4823	7.8	9
1970-71	54,093	5.12	35	13,519	3.99	24	18487	11.3	10
1980-81	80,919	10.32	34	23,866	9.94	25	26207	15.3	12
1990-91	93,992	32.65	38	37,349	14.47	27	39873	17.1	19
2000-01	114,791	32.93	41	38914	14.71	27	51570	21.2	21

Source : Human Development Report Orissa, 2004.

Figure 2.3 : Growth in Number of Primary, Upper Primary and Secondary teachers in Orissa (1947-48 to 2000-01)

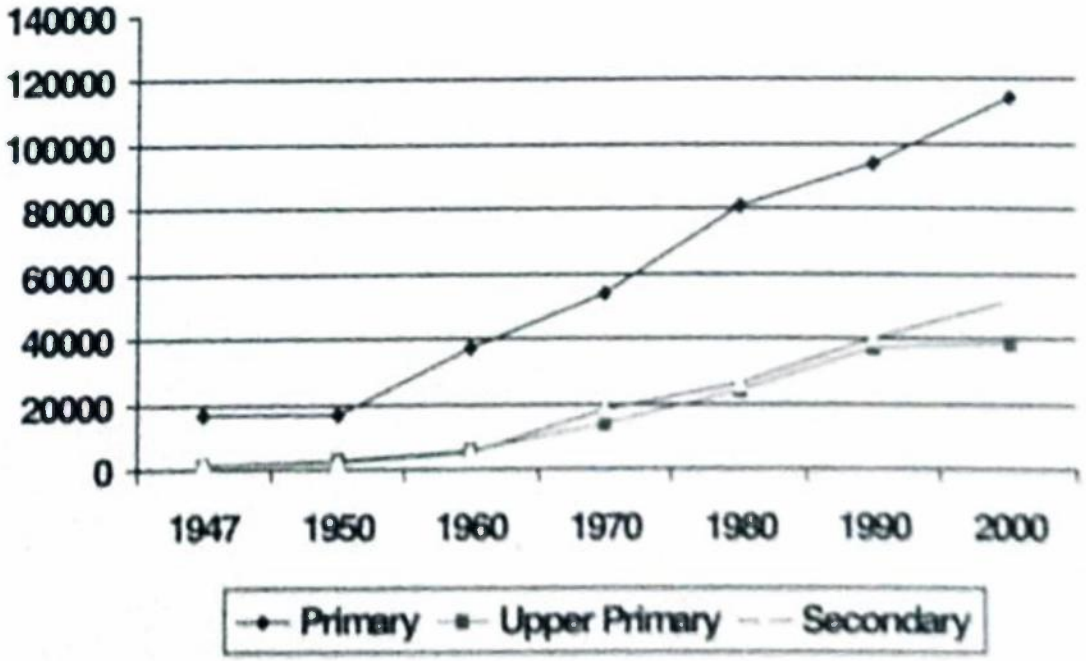


Table : 2.11
Growth in Public Expenditure on Education in India
(1951-52 - 2004-05)

Year	Per cent of GDP	Per cent of Budget	Per Capita (Rs.) 1993-99 Prices
(1)	(2)	(3)	(4)
1951-51	0.64	7.92	49.00
1960-61	1.48	11.99	123.00
1970-71	2.31	15.10	124.00
1980-81	3.08	13.48	186.00
1990-91	4.07	13.97	329.00
2000-01	4.26	12.23	509.50
2001-02	3.82	10.80	470.34
2002-03	3.97	12.60	494.89
2003-04	3.74	12.31	498.14
2004-05	3.49	12.27	-

Source : India Social Development Report for Social Development 2006.

Figure 2.4 :Growth in Public Expenditure on Education in India as per cent of Budget.

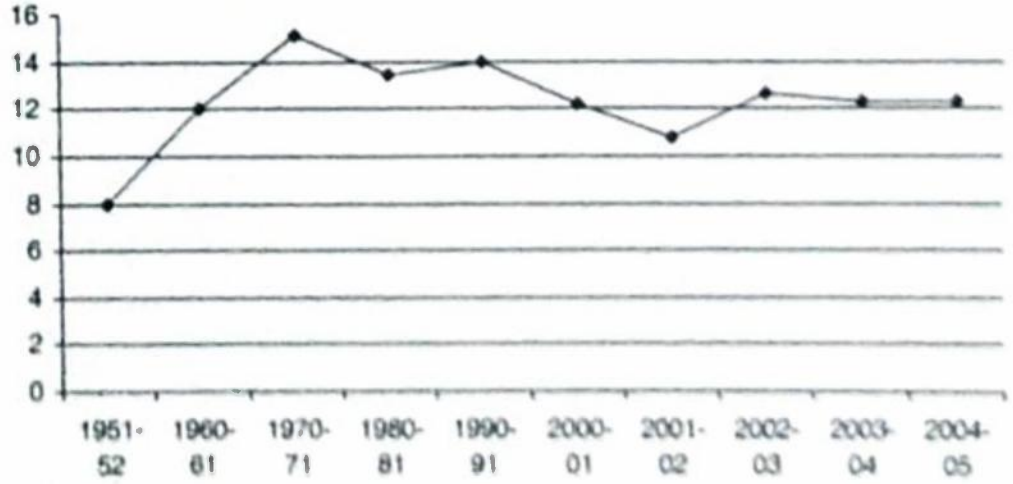


Table : 2.12
Growth of Expenditure on Education in Five Year Plans (As Per cent to total Expenditure in FYPs)

FYPs	Total education	Elementary	Secondary	Higher
(1)	(2)	(3)	(4)	(5)
First FYP	7.86	43	1.6	0.7
Second FYP	5.83	2.0	1.1	1.0
Third FYP	6.87	2.3	1.2	1.0
Fourth FYP	5.17	1.5	0.9	1.2
Fifth FYP	3.27	0.8	0.4	0.5
Sixth FYP	2.70	0.8	0.7	0.5
Seventh FYP	3.55	1.3	0.8	0.5
Eighth FYP	4.5	2.1	0.8	0.3
Ninth FYP	6.23	3.2	1.1	0.5

Source : India Social Development Report for Social Development, 2006.

Table : 2.13
Public Expenditure on Elementary Education in Orissa at 1993-94 Prices

Year	Expenditure	At 1993-94 Prices	As per cent of SDP	As per cent of Total state Budget
(1)	(2)	(3)	(4)	(5)
1990-91	247.68	336.07	2.50	9.03
1991-92	313.07	373.15	2.44	9.51
1992-93	360.10	390.14	2.62	9.90
1993-94	390.01	390.01	2.46	9.59
1994-95	449.48	399.54	2.37	9.64
1995-96	509.43	418.94	2.19	9.90
1996-97	581.52	457.17	2.62	9.71
1997-98	683.04	514.34	2.49	10.68
1998-99	804.38	571.70	2.73	10.40
1999-2000	1243.19	855.60	3.99	13.43
2000-01	1040.85	668.50	3.38	10.77

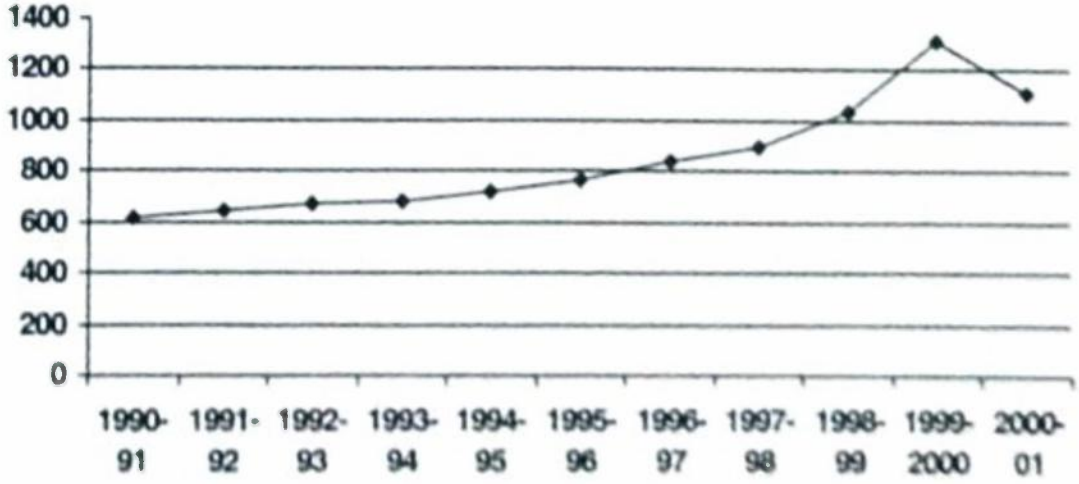
Source : Human Development Report - Orissa, 2004.

Table : 2.14
Budget Expenditure on Education in Orissa (1990-91 - 2000-01) at Different Price Levels and Percent to Total Budget

Year	At current prices (in crore Rs.)	At 1993-94 prices (in crore Rs.)	Per cent of GDP	Percent to total budget
(1)	(2)	(3)	(4)	(5)
1990-91	451.03	611.98	4.56	16.45
1991-92	539.01	642.44	4.21	16.38
1992-93	616.96	668.43	4.49	16.97
1993-94	681.44	681.44	4.30	16.75
1994-95	811.84	721.64	4.28	17.41
1995-96	928.38	763.47	3.99	18.05
1996-97	1065.22	837.44	4.80	17.79
1997-98	1195.09	899.92	4.36	18.69
1998-99	1461.76	1,038.92	4.96	18.90
1999-2000	1913.77	1317.12	6.13	20.67
2000-01	1,735.72	1,114.78	5.64	17.95

Source : Human Development Report, Orissa, 2004

Figure 2.5 : Trend in Budgetary Expenditure on Education at 1993-94 Prices in Orissa.



Source : Human Development Report, Orissa, 2004

Table : 2.15
Literacy Rate among Total and ST Population Sex in India (1961 - 2001)

Census Years	Total Population					Total ST Population				
	Male	Female	Total	Gender Gap/ Difference between Male & Female Literacy	Gender Disparity Index	Male	Female	Total	Gender Gap/ Different between Male & Female Literacy	Difference between Literacy Rate of Total Female & ST Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1961	40.40	15.34	28.31	25.06	-	13.04	2.89	7.99	10.15	12.45
1971	45.95	21.97	34.45	23.98	-	17.09	4.58	10.89	12.51	17.38
1981	56.37	29.75	43.56	26.62	0.352	24.52	8.04	16.35	16.48	21.71
1991	63.86	39.42	52.21	24.44	0.288	40.65	18.19	29.60	22.46	18.19
2001	75.26	53.90	64.84	21.36	0.216	59.17	34.76	47.10	24.41	19.14

Source : (i) Census of India Publications, 1971, 1981, 1991, 2001.
(ii) Scheduled Tribe Atrlas of India, Census of India, 2004.
(iii) ST Population & Literates, O.P. Sharma, 1990.
(iv) Women and Men in India, 2000.
(v) A portrait of Population of Orissa, Census of India, 1971, 1981 Series 16.
(vi) Population Profile of Orissa, OA PD.

Note : Data available in col. Nos of 5, 10, 11, 12 & 13 are calculated from the data available in other columns.

Figure 2.6 : Literacy among Total Male and Females and ST Male and Females in India.

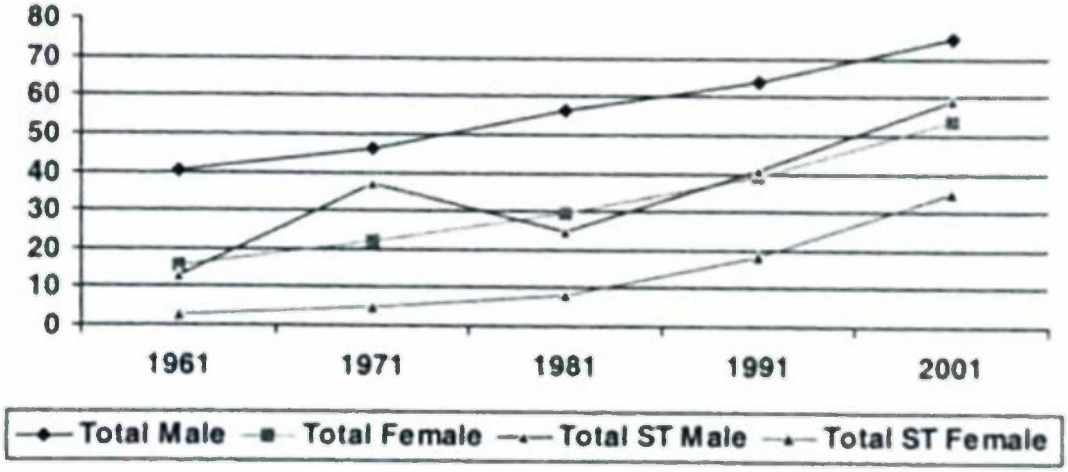


Figure : 2.7 Literacy among Total Male & Females & ST Male and Females in India

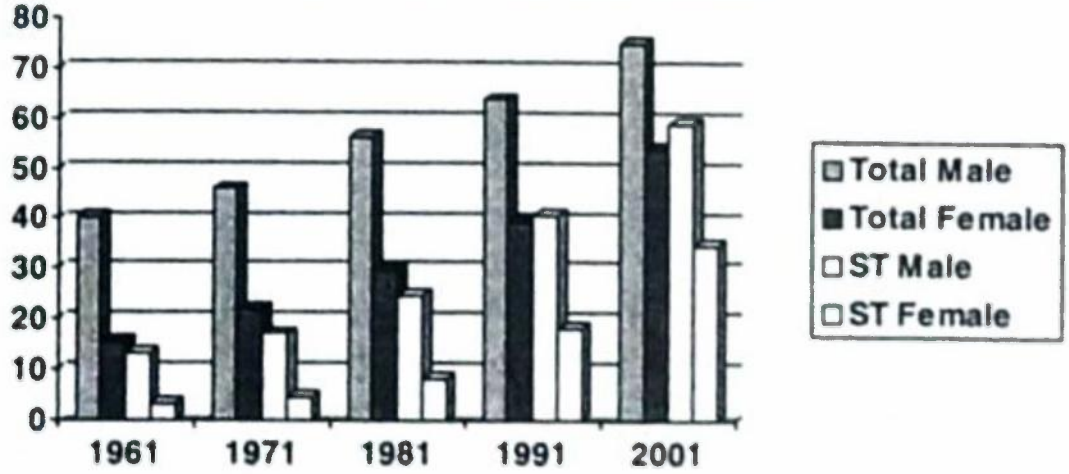


Figure : 2.8 Gender Gap between Total Male and Female and ST Male and Female Population in India

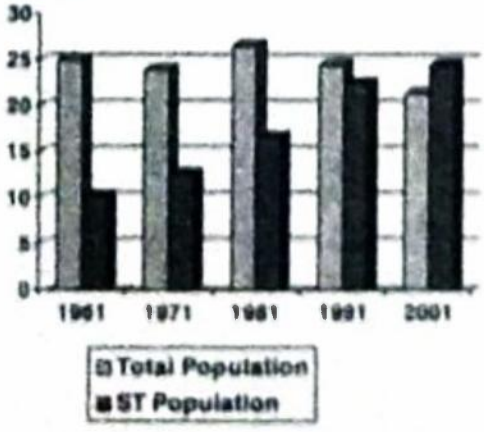


Figure : 2.9 Difference between Total Female Literacy and ST Female Literacy in India.

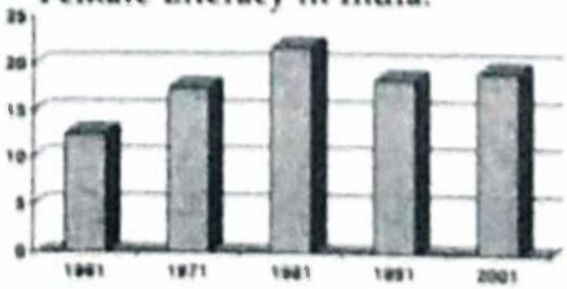


Table : 2.16
Literacy Rate among Total and ST Population by Sex in Orissa (1981-2001)

Census Years	Total Population					ST Population						
	Male	Female	Total	Gender Gap/Difference between Male and Female Literacy	Gender Disparity	Male	Female	Total	Gender Gap/ Different between Male& Female Literacy	Gender Disparity	Difference between Total Female & ST Female Literacy	Difference between the ST Female Literacy of India and Orissa
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1961	34.70	8.65	21.66	26.05	-	13.04	1.77	7.36	11.27	-	6.88	1.12
1971	38.29	13.92	26.18	24.37	1.7514	16.38	2.58	9.46	13.8	5.3488	11.34	2.0
1981	47.1	21.1	34.20	26.0	1.2296	23.27	4.76	13.96	18.50	3.887	16.34	3.28
1991	63.09	34.68	49.09	28.41	0.8179	34.44	10.21	22.31	24.23	2.3691	24.47	7.98
2001	75.35	50.51	63.08	24.84	-	51.48	23.37	37.37	28.11	-	27.14	11.39

Source : (i) A Portrait of Population of Orissa, Census of India, 1971, 1981, Series -16.
(ii) Final Population Totals - A Brochure, Orissa.
(iii) ST Population & literates, O.P. Sharma, 1990.
(iv) Human Development Report, Orissa-2004.
(v) Data Hand Book, SCSTRTI - 2006.

Note : Data provided in Column Nos. of 5, 6, 10, 11, 12, 13 & 14 are calculated from the data available in other columns.

Figure : 2.10 Literacy among Total Male & Females & ST Male and Females of Orissa.

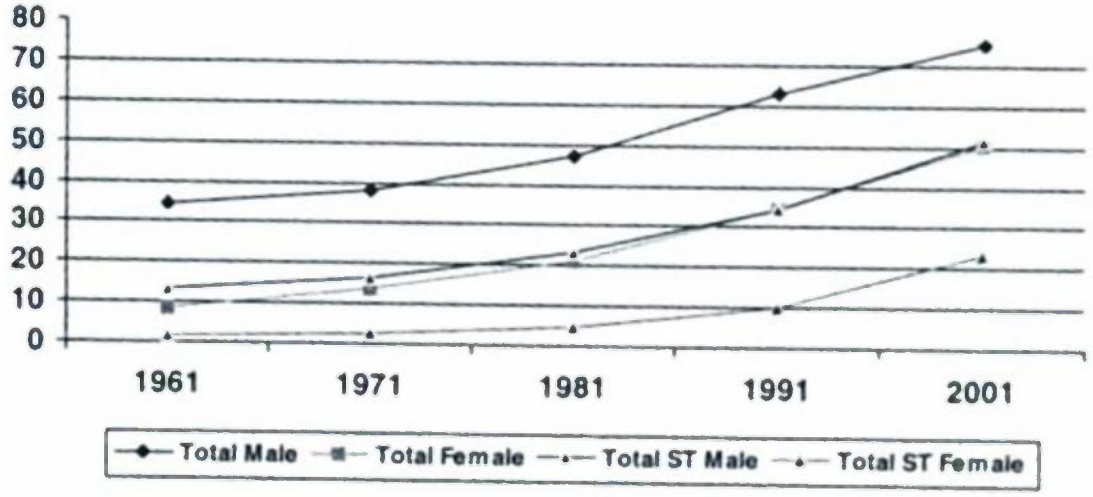


Figure : 2.11 Literacy among Total Male & Females & ST Male and Females in Orissa.

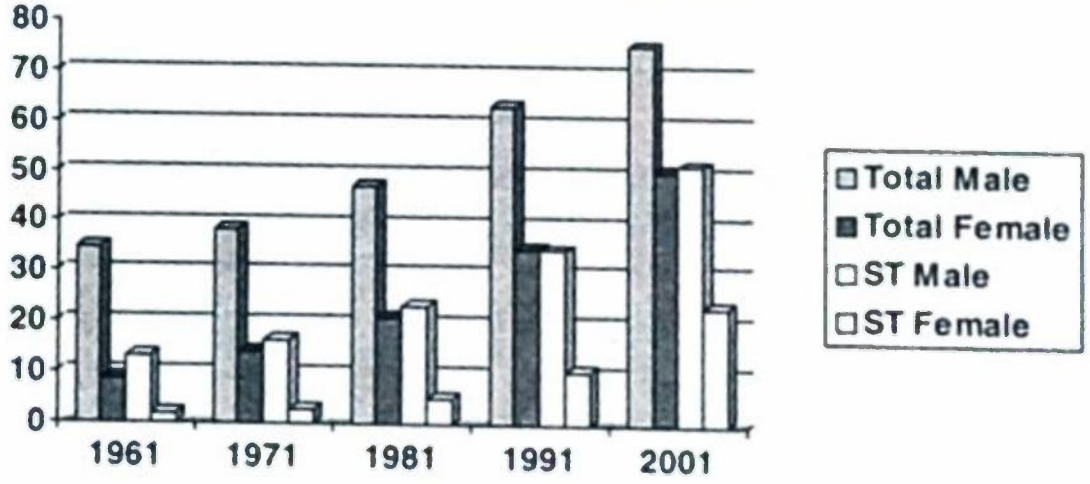


Figure : 2.12 Gender Gap between Total Male and Female and ST Male and Female Population in Orissa

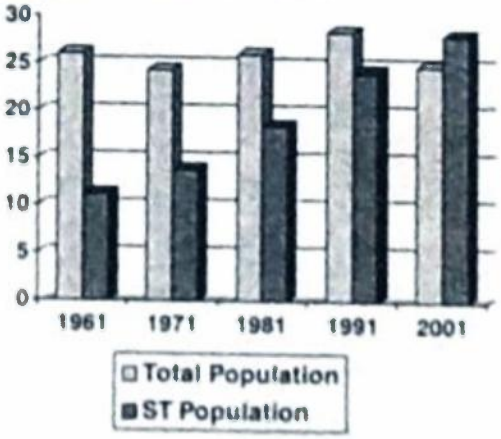


Figure : 2.13 Difference between Total Female Literacy and ST Female Literacy in Orissa.

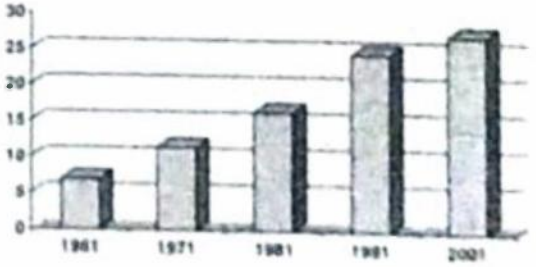


Table : 2.17
Enrolment of Boy and Girl Students in Different Stages of Education as Per cent of Population in the Appropriate Age Groups in India (1961-1999)

Year	Primary (6-11 yrs)			Upper Primary (11-14 yrs)		
	Boys	Girls	Total	Boys	Girls	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1961	82.6	41.4	62.4	33.2	11.3	22.5
1971	92.6	59.1	76.4	46.5	20.8	34.2
1981	95.8	64.1	80.5	54.3	28.8	41.9
1991	115.3	86.0	101.0	73.4	46.1	60.1
1999 (P)	100.9	82.9	92.1	65.3	49.1	57.6

Source : Women and men in India, 2000.

Table : 2.18
Number of Girls per 100 Boys Enrolled in Schools and Colleges in Different Levels of Education in India (1950-51 - 1998-99)

Year	Primary (I – V) Classes	Middle (VI –VIII) Classes	Secondary (IX-X) Classes	College & Universities for general education
(1)	(2)	(3)	(4)	(5)
1950-51	39	18	16	11
1955-56	44	25	21	14
1960-61	48	32	23	21
1965-66	57	37	30	25
1970-71	60	41	35	27
1975-76	62	46	39	39
1980-81	63	49	44	42
1985-86	67	54	44	51
1990-91	71	58	50	50*
1995-96	76	67	60	60*
1998-99(P)	77	68	62	66*

Source : Women and Men in India, 2000
(* Excludes professional, technical and special courses)

Table : 2.19
Gross Enrolment Ratio in Primary and Upper Primary Schools in Orissa

Year	Primary (10-11 yrs)				Upper Primary (11-14 yrs)			
	Boys	Girls	Total	Gender Parity Index	Boys	Girls	Total	Gender Parity Index*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1947-48	28.0	1.0	14.0	0.04	6.0	0.4	3.3	0.07
1950-51	28.0	7.0	17.0	0.25	7.0	0.5	4.0	0.07
1960-61	89.0	39.0	64.0	0.44	16.0	2.0	9.0	0.13
1973-74	93.0	56.5	75.4	0.60	31.0	11.2	21.8	0.36
1979-80	97.8	67.0	82.8	0.69	39.6	19.1	29.5	0.48
1986-87	109.1	82.8	96.2	0.79	56.9	26.7	40.7	0.47
1992-93	120.7	89.2	105.4	0.74	75.7	44.1	60.2	0.58
1998-99	109.5	79.8	94.9	0.73	64.8	37.4	51.3	0.58
1999-2000	125.7	91.5	108.8	0.73	66.6	43.8	55.3	0.66

Source : Human Development Report, Orissa, 2004
Note : * Indicate ratio of number of girls to number of boys enrolled in schools.

Table : 2.20
Rate of Dropout among Boys and Girls at Different Stages of Education in India (1960-61 - 1998-99)

Year	Primary (I –V Classes)		Elementary (I – VIII Classes)	
	Girls	Boys	Girls	Boys
1960-61	70.93	61.74	-	-
1965-66	70.49	63.17	-	-
1970-71	70.92	64.48	83.40	74.60
1975-76	66.18	60.21	82.80	74.30
1980-81	62.50	56.20	79.40	68.00
1983-84	53.96	47.83	75.27	66.10
1990-91	46.00	40.10	65.13	59.19
1995-96	41.31	37.92	61.70	54.99
1998-99 (P)	41.22	38.62	60.09	54.40

Source : Women and men in India, 2000.

Table : 2.21
Dropout Rate among ST Children at Primary and Upper Primary Levels in Orissa by Sex (in per cent)

Year	Category of Children	Primary			Upper Primary		
		Boys	Girls	Total	Boys	Girls	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1973	ST Children	90.6	96.1	92.0	-	-	-
	All Children	75.3	81.1	77.5	84.2	90.2	86.6
1995-96	ST Children	67.8	74.7	70.2	79.0	84.6	81.2
	All Children	51.1	52.4	51.6	61.6	72.8	67.2
1996-97	ST Children	67.1	74.1	69.9	28.7	84.2	80.9
	All Children	44.9	51.1	47.6	56.0	66.0	59.6
1997-98	ST Children	63.4	71.3	68.7	73.5	79.7	76.0
	All Children	44.2	50.5	47.0	55.2	64.7	59.1
1998-99	ST Children	63.1	68.3	65.0	72.0	78.0	74.0
	All Children	44.0	42.4	45.6	59.0	64.0	55.0
1999-00	ST Children	63.0	67.9	64.7	71.7	78.0	74.0
	All Children	43.5	41.4	41.8	52.9	61.1	57.0
2000-01	ST Children	61.7	66.5	63.4	70.9	77.1	73.2
	All Children	42.3	41.4	41.8	52.9	61.1	57.0
2001-02	ST Children	61.0	65.0	63.0	70.0	76.0	73.0
	All Children	42.0	40.0	41.0	52.0	60.5	56.0
2002-03	ST Children	49.3	57.4	53.4	75.0	80.3	77.7
	All Children	32.3	36.5	34.7	57.7	60.5	59.0

Source : Human Development Report, Orissa, 2004.

Figure : 2.14 Dropout Rate among ST Boys and Girls in Orissa at Primary Level.

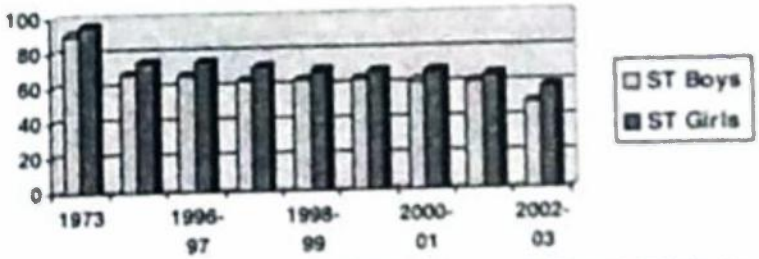


Figure : 2.15 Dropout Rate among ST Girls and Total Girls in Orissa at Primary Level.

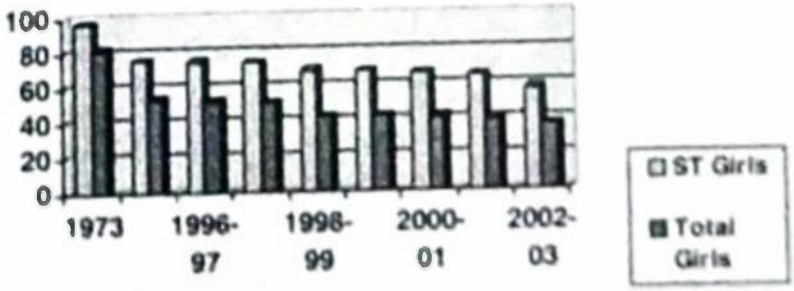


Table : 2.22 (a)
Tribe-wise Male & Female Literacy Rate in Different Census Years (1961-2001) Orissa

Sl. No.	Name of the Tribe	1961			1971			1981			1991			2001		
		Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1	Bagata	5.00	0.40	2.60	16.79	0.00	8.40	24.66	6.44	15.60	42.62	15.27	29.51	52.29	25.17	38.56
2	Baiga	13.04	0.00	7.00	3.45	0.00	1.08	17.00	4.55	11.20	42.35	13.04	26.61	51.90	27.90	46.40
3	Banjara, Banjari	17.53	2.35	9.50	21.89	1.77	11.40	30.37	4.27	16.90	44.25	8.99	26.43	63.48	29.14	46.40
4	Bathudi	13.63	3.01	8.29	23.91	2.45	13.30	35.50	6.29	20.80	51.10	15.80	33.38	66.25	33.03	49.57
5	Bhottada, Dhotada	7.70	0.75	4.26	8.37	0.50	4.50	13.57	1.46	7.50	14.42	2.64	7.81	37.39	11.09	24.29
6	Bhuiya, Bhuyan	18.34	2.09	10.30	25.38	4.68	14.90	36.72	8.52	22.50	52.84	18.17	35.37	66.18	35.68	50.88
7	Bhumia	6.15	0.63	3.30	7.81	0.37	4.10	11.30	1.48	6.30	15.86	2.14	9.29	30.90	9.40	20.01
8	Bhumij	11.12	1.55	6.30	14.26	1.61	7.90	20.70	3.50	12.10	33.76	8.09	21.11	51.09	21.72	36.48
9	Bhunjia	9.62	1.62	5.50	9.94	0.77	5.10	15.84	1.29	8.50	22.39	4.78	13.79	44.52	13.61	29.03
10	Birajhal	14.45	2.05	8.20	18.26	2.68	10.50	23.84	3.83	13.80	36.35	11.68	24.13	57.21	25.50	41.49

Sl. No.	Name of the Tribe	1961			1971			1981			1991			2001		
		Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
11	Binjhia, Binjhoa	6.92	1.17	4.30	22.87	2.59	14.10	27.03	5.07	16.60	41.99	11.32	26.77	56.06	26.84	23.30
12	Birhor	8.80	4.39	7.00	7.02	0.00	4.10	21.05	3.03	12.60	25.00	11.42	18.57	29.97	16.24	23.30
13	Bondo Poraja	3.90	0.22	2.10	2.44	0.41	1.40	6.81	0.74	3.60	6.82	1.95	4.20	23.29	6.50	14.69
14	Chenchu	0.00	0.00	0.00	0.00	0.00	0.00	13.04	23.81	7.70	24.56	11.69	20.56	46.67	45.45	46.15
15	Dal	9.48	0.45	4.80	19.79	1.03	10.30	22.29	1.55	13.20	29.67	3.43	16.46	52.23	12.80	32.17
16	Desua Bhumij	20.44	0.90	11.70	29.35	3.65	16.20	23.24	3.25	13.30	39.78	9.43	25.43	50.00	25.97	37.24
17	Dharua	8.54	0.91	4.70	8.38	0.46	5.00	10.06	2.13	6.10	11.24	2.47	7.27	27.84	11.18	19.60
18	Didayi	4.78	0.79	2.70	1.50	0.00	0.80	5.99	0.49	3.20	11.33	0.97	6.22	20.23	5.93	12.62
19	Gadaba	5.04	0.39	2.70	5.97	0.53	3.30	11.34	1.77	6.50	17.42	3.73	10.36	33.02	9.64	21.23
20	Gandia	3.23	7.55	6.00	9.79	5.99	7.90	6.14	1.42	3.80	1.480	2.95	8.94	39.52	20.69	30.00
21	Ghara	0.00	0.00	0.00	15.54	3.97	12.00	21.70	2.67	12.60	42.26	13.84	25.91	71.07	35.34	53.59
22	Gond, Gondo	19.41	2.23	10.80	23.16	3.98	13.50	31.38	6.33	18.70	37.31	10.76	24.02	63.27	30.81	12.52
23	Ho	12.58	1.77	7.10	15.77	2.20	8.90	21.93	3.60	12.70	51.74	19.38	34.75	49.64	20.50	35.18

Sl. No.	Name of the Tribe	1961			1971			1981			1991			2001		
		Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
24	Holva	10.04	0.68	3.10	18.77	1.20	9.80	25.32	3.13	14.10	30.40	5.84	17.30	51.58	19.69	35.60
25	Jatapu	6.71	1.82	4.20	15.74	2.49	8.90	17.54	3.67	10.50	26.35	7.38	17.19	46.02	19.04	32.32
26	Juang	8.64	0.44	4.50	11.11	0.74	5.80	14.48	1.71	8.00	25.57	41.3	14.46	38.41	12.52	25.35
27	Kandha Gauda	0.00	0.00	0.00	19.16	1.83	10.60	24.22	4.54	14.40	38.22	8.47	23.51	52.61	24.98	38.96
28	Kawar	10.10	2.48	6.40	29.32	3.59	16.60	23.26	4.31	13.70	43.33	10.89	26.80	60.89	29.55	45.36
29	Kharia, Kharian	14.67	3.65	9.10	18.49	5.92	12.20	25.46	10.44	17.90	38.07	19.18	28.37	56.16	34.52	45.23
30	Kharwar	27.96	11.30	19.90	20.47	3.13	11.60	36.54	12.17	24.50	42.03	12.65	26.11	72.12	38.58	57.35
31	Khond, Kond, Kandha, Nanguli Kandha, Sitha Kandha	13.24	1.23	7.10	14.48	1.56	7.90	21.40	3.32	12.40	31.62	7.33	20.17	46.24	17.98	31.87
32	Kisan	16.19	1.57	8.90	9.77	2.99	11.40	28.38	6.18	17.30	43.14	14.57	28.95	64.43	35.88	50.19
33	Kol	5.22	1.04	3.10	11.16	3.35	6.90	17.62	3.16	10.50	39.24	16.77	26.68	44.46	19.59	32.23

Sl. No.	Name of the Tribe	1961			1971			1981			1991			2001		
		Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
34	Kolah Loharas, Kol Loharas	7.21	0.77	4.00	10.81	1.44	6.90	18.82	3.01	11.00	32.43	6.50	18.18	49.26	21.97	35.55
35	Kolha	9.22	1.14	6.50	10.50	1.07	5.80	15.34	2.29	8.88	25.11	5.81	15.39	39.74	14.31	27.06
36	Koli, Malhar	24.86	9,43	17.70	37.13	9,57	23.70	41.77	15.28	28.70	47.17	23.04	34.96	61.19	39.87	50.69
37	Kondadora	7.75	1.12	4.90	11.01	2.19	6.60	16.15	3.78	10.00	19.56	7.58	14.00	45.79	23.93	34.86
38	Kora	20.53	1.88	10.50	15.56	1.34	8.60	23.31	3.06	13.30	39.62	9.61	26.02	59.69	24.82	42.48
39	Korua	10.04	2.47	6.50	17.52	1.91	9.60	13.75	0.24	8.40	37.34	9.95	22.52	44.80	20.83	32.83
40	Kotia	11.48	0.70	6.30	8.49	1.14	4.80	14.26	1.75	8.00	18.86	3.31	11.26	38.19	11.38	24.60
41	Koya	1.43	0.21	1.00	2.10	0.26	1.20	7.68	2.24	4.90	19.96	2.32	11.55	17.19	6.36	11.73
42	Kulis	31.15	3.48	15.80	55.78	10.64	32.50	56.95	16.25	36.30	66.88	27.20	46.69	85.18	55.25	70.22
43	Lodha	12.12	3.77	8.10	12.48	1.43	7.30	14.25	2.40	8.40	27.05	7.80	17.22	38.17	15.64	27.00
44	Madia	5.71	2.91	4.40	9,38	0.43	4.80	23.50	2.62	13.00	27.45	5.66	16.00	52.79	22.71	37.33
45	Mahali	10.42	1.36	5.90	12.35	1.35	7.20	18.04	3.39	10.70	32.42	11.27	21.68	52.50	23.86	37.96
46	Mankidi	8.51	0.00	4.30	8.93	0.00	4.50	4.67	1.02	2.90	43.31	12.09	26.76	9.26	9.30	9.28

Sl. No.	Name of the Tribe	1961			1971			1981			1991			2001		
		Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
47	Mankirdia	0.00	0.00	0.00	0.44	0.00	0.20	1.95	0.20	1.10	7.91	4.26	6.08	8,47	2.61	5.49
48	Matya	11.38	1.42	6.60	14.77	1.51	8.40	22.77	2.90	13.10	32.64	9.52	20.82	53.77	22.65	38.42
49	Mirdhas	19.50	1.95	10.70	22.31	2.23	11.90	28.51	4.23	16.50	42.16	10.88	26.99	67.70	34.49	51.17
50	Munda, Munda Lohara,, Munda	14.26	3.14	8.70	19.65	6.76	13.30	24.15	8.13	16.20	38.64	14.91	26.85	51.56	27.64	39.59
51	Mundari	10.13	4.21	7.30	19.07	2.48	10.80	29.55	6.74	18.10	39.71	14.73	27.01	62.35	31.23	46.94
52	Omanatya	6.33	0.22	3.20	10.20	0.38	5.20	15.47	1.09	8.20	22.22	4.09	13.53	39.02	10.20	21.20
53	Oraon	15.14	4.40	9.70	24.54	8.30	16.30	33.20	14.06	23.60	50.23	26.57	38.30	65.75	42.77	54.20
54	Parenga	2.95	0.23	3.00	5.01	0.92	3.10	21.01	2.12	11.50	24.28	4.53	14.73	34.98	7.84	21.01
55	Paroja	5.23	1.49	3.30	4.54	0.39	2.40	8.59	1.04	4.80	12.12	1.54	6.76	30.95	7.35	17.96
56	Pentia	10.96	0.71	5.90	12.90	0.60	47.18	19.50	3.03	11.20	28.97	7.86	17.96	55.20	20.53	37.93
57	Rajuar	17.34	1.56	10.40	9.35	0.28	4.90	19.50	3.03	11.20	28.97	7.86	17.96	55.20	20.53	37.93
58	Santal	11.61	1.29	6.40	16.14	2.03	9.10	24.18	4.44	14.30	37.56	10.77	24.47	55.86	24.75	40.46

Sl. No.	Name of the Tribe	1961			1971			1981			1991			2001		
		Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
59	Saora, Savar, Saura, Sahara	13.90	1.80	7.80	18.25	2.33	10.20	24.96	4.29	14.50	40.16	11.29	25.58	56.74	25.74	41.13
60	Shabar, Lodha	14.42	1.72	8.00	15.46	1.81	8.60	22.47	3.61	12.90	34.42	29.31	21.00	51.12	19.00	35.40
61	Sounti	14.08	2.06	7.90	19.45	1.71	10.50	33.14	3.88	8.00	56.46	22.69	38.92	59.76	29.13	44.37
62	Tharua	9.27	1.88	5.50	21.43	4.31	13.30	44.19	9.98	27.90	33.56	12.57	25.04	72.16	39.59	55.75
ORISSA		13.04	1.77	7.36	16.38	2.58	9.46	23.27	4.76	13.96	34.44	10.21	22.31	51.48	23.37	37.37

Source : Data Handbook, GoO, 2006, SCSTRTI, BBSR.

Table : 2.22(b)

Literacy Rate among 62 Tribal Communities of Orissa by Sex according to Different Ranges of Literacy (1961 - 2001)

Range of Literacy (in percentage)	1961			1971			1981			1991			2001		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0.0 - 0.0	4 (6.5)	6 (9.7)	4 (6.5)	1 (1.6)	7 (11.3)	1 (1.6)	-	-	-	-	-	-	-	-	
Upto 1.0		16 (25.8)	1 (1.6)	1 (1.6)	13 (21.0)	2 (3.2)	-	4 (6.5)	-	-	1 (1.6)	-	-	-	-
1.1 - 2.0	1 (1.6)	20 (32.3)	-	-	17 (27.4)	3 (4.8)	1 (1.6)	14 (22.6)	1 (1.6)	-	2 (3.2)	-	-	-	-
2.1 - 4.0	3 (4.8)	14 (22.6)	11 (17.7)	2 (3.2)	16 (25.8)	2 (3.2)		22 (35.5)	4 (6.5)	-	8 (12.9)	-	-	1 (1.6)	-
Sub Total	**4 (6.5)**	**50 (80.64)**	**12 (19.4)**	**3 (4.8)**	**46 (74.2)**	**7 (11.3)**	**1 (1.6)**	**40 (64.50)**	**5 (8.1)**	-	**11 (17.7)**	-	-	**1 (1.6)**	-
4.1 - 6.0	6 (9.7)	3 (4.8)	13 (21.0)	4 (6.5)	5 (8.1)	12 (19.4)	1 (1.6)	8 (12.9)	3 (4.8)	-	9 (14.1)	1 (1.6)	-	1 (1.6)	1 (1.6)
6.1 - 8.0	7 (11.3)	1 (1.6)	16 (25.8)	2 (3.2)	1 (1.6)	9 (14.5)	4 (6.5)	5 (8.1)	9 (14.5)	2 (3.2)	6 (9.7)	5 (8.1)	-	4 (6.5)	-
8.1 - 10	8 (12.9)	1 (1.6)	8 (12.9)	8 (12.9)	2 (3.2)	10 (16.1)	1 (1.6)	3 (4.8)	7 (11.3)	-	8 (12.9)	2 (3.2)	2 (3.2)	3 (4.8)	1 (1.6)
Sub-Total	21 (33.9)	5 (8.1)	37	14 (22.6)	8 (12.9)	31 (50.0)	6 (9.7)	16 (25.8)	19 (30.6)	2 (3.2)	23 (37.1)	8 (12.9)	2 (3.2)	8 (12.9)	2 (3.2)
Total	25 (40.32)	55 (88.710	49 (79.03)	17 (20.42)	54 (87.1)	38 (61.3)	7 (4.3)	56 (90.3)	24 (38.7)	2 (3.2)	34 (54.8)	8 (12.9)	2 (3.2)	9 (14.5)	2 (3.2)

Range of Literacy (in percentage)	1961			1971			1981			1991			2001		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
10.1 – 15	21 (33.9)	1 (1.6)	6 (9.7)	11 (17.7)	1 (1.6)	18 (29.0)	9 (14.5)	3 (4.8)	21 (33.9)	5 (8.1)	17 (27.4)	8 (12.9)		8 (12.9)	3 (4.8)
15.1 – 20	7 (11.3)	-	3 (4.8)	19	-	2 (3.2)	9 (14.5)	2 (3.2)	9 (14.5)	5 (8.1)	6 (9.7)	11 (17.7)	1 (1.6)	8 (12.9)	3 (4.8)
20.1 – 25	3 (4.8)	-	-	9 (14.5)	-	2 (3.2)	20 (32.3)	1 (1.6)	5 (8.1)	5 (8.1)	2 (3.2)	11 (17.7)	1 (1.6)	13 (21.0)	6 (9.2)
25.1 – 30	1 (1.6)	-	-	2 (3.2)	-	-	6 (9.7)	-	2 (3.2)	8 (12.9)	3 (4.8)	17 (27.4)	3 (4.8)	10 (16.1)	6 (9.2)
30.1 – 35	1 (1.6)	-	-	-	-	1 (1.6)	4 (6.5)	-	-	8 (12.9)	-	4 (6.5)	5 (8.1)	4 (6.5)	6 (9.2)
35.1 – 50	-	-	-	1 (1.6)	-	-	6 (9.7)	-	1 (1.6)	23 (37.1)	-	3 (4.8)	17 (27.4)	9 (14.5)	27 (43.5)
50.1 – 65	-	-	-	1 (1.6)	-	-	1 (1.6)	-	-	5 (8.1)	-	-	23 (37.1)	1 (1.6)	8 (12.9)
65.1 -	-	-	-	-	-	-	-	-	-	1 (1.6)	-	-	10 (16.1)	-	1 (1.6)
Sub -total	**33 (53.2)**	**1 (1.6)**	**9 (14.5)**	**43 (69.4)**	**1 (1.6)**	**23 (37.1)**	**55 (88.7)**	**6 (9.7)**	**38 (61.3)**	**60 (96.8)**	**28 (45.2)**	**54 (87.1)**	**60 (96.8)**	**53 (85.5)**	**60 (96.8)**
Grand Total	**62 (100.00)**	**62 (100.00)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**	**62 (100.0)**

Note : (i) Sub-total excludes communities having zero per cent of literacy.
(ii) Figures in parentheses represent percentage.

Table : 2.22(c)

ST Communities of Orissa Having lowest and Highest Literacy for Their Male and Female Population in Different Census Years (1961-2001)

Variable	1961			1971			1981			1991			2001		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Name of the Communities having zero per cent of illiteracy	1. Chenchu, 2. Ghara, 3. Kandha Gauda, 4. Mankirdia	1. Bagata, 2. Chenchu, 3. Ghara, 4. Kandha Gauda, 5. Mankidi, 6. ankirdia	1. Chenchu, 2. Ghara, 3. Kandia Ganda, 4. Mankirdia	Che-nchu	1. Bagata, 2. Baiga, 3. Birhor, 4. Chenchu, 5. Didayi, 6. Mankidia, 7. Mankirdiya	Che-nchu	-	-	-	-	-	-	-	-	-
Name of the communities having lowest literacy rate	Koya (1.43)	Koya (0.21)	Koya (1.0)	Matya (0.44)	Koya (0.26)	Man-kirdia (0.28)	Man-kirdia (1.95)	Man-kirdia (0.20)	Man-kirdia (1.10)	Bonda Paraja (6.82)	Didayi (0.97)	Bondo Paraja (4.20)	Man-kridia (8.47)	Man-kridia (2.61)	Man-kridia (5.49)
Name of the communities having highest literacy rate	Kharwar (27.96)	Kharwar (11.30)	Kharwar (19.9)	Koli (37.13)	Kulis (10.64)	Kulis (32.5)	Kulis (56.95)	Che-nchu (23.81)	Tharua (27.90)	Saunti (56.46)	Shabar (29.31)	Kulis (46.69)	Tharua (72.16)	Kulis (55.25)	Kulis (70.22)

Source : Data Handbook, GoO.

Note : Figures in parentheses represent percentage.

III

SOCIO-ECONOMIC PROFILE OF ORISSA AND SAMPLE DISTRICTS

3.1 Location and Administrative Structure

There are a total number of 28 states including 7 Union Territories in India and Orissa is one of the states of the country. It is a coastal state, located on the East Coast belt being surrounded by the states like Andhra Pradesh, Chhattisgarh, Jharkhand and West Bengal at its South-West-North sides. One part of the eastern side of the state runs along the coast of the Bay of Bengal.

It is divided into 30 revenue districts including the sample districts of Keonjhar and Mayurbhanj. The district of Keonjhar consists of a total number of 13 C.D. blocks but there are as many as 36 C.D. blocks in the district of Mayurbhanj. These two districts are juxtaposed and are located on the northern part of the state.

3.2 Population Structure and Ethno-Cultural Composition

The state of Orissa constitutes a total number of 3,68,046 population (2001) of which 61.3 per cent belong to general communities, 16.5 per cent to Scheduled Caste communities and the rest 22.1 per cent to Scheduled Tribe communities. On the other hand most of the people of the sample districts of Keonjhar (44.5%) and Mayurbhanj (56.6%) are Scheduled Tribes (Table 3.1). However, as a whole the districts that are numerically dominated by Scheduled Tribe population having more than 50 per cent of the total population (Appendix–3.1) include: Malkangiri (57.43%), Mayurbhanj (56.6%), Nawarangpur (55.03%), Kondhamal (51.96%), Gajapati (50.78%) and Sundergarh (50.19%) and the districts that have ST population with more than the state average of

22.13, constitute Koraput (49.62%), Keonjhar (44.5%), Nuapada (34.71%), Sambalpur (34.5%), Debagarh (33.6%), Jharsuguda (31.34%), and Kalahandi (28.65%).

3.3 Community-Wise Literacy Rates

The literacy rate among the STs of Orissa is 37.4 as against 55.5 of the SCs and 73.9 of the general population of the state and 63.1 of the total population taken together. Thus, educationally the ST people of Orissa are lagging behind both the Scheduled Caste as well as general population of the state. In both the sample districts, they are also lagging behind both the Scheduled Caste and also the general people in this front. While the STs of the district of Keonjhar record 40.3 per cent of literacy for themselves, it is 38.8 for the tribes of the district of Mayurbhanj. Thus, the literacy rates among the STs of both these districts are little more than the state average of 37.4for the STs but much lower than the state average for all the communities taken together. (Table 3.2 & Appendix-3.2)

3.4 Composition of Population by Religious Affinity

Religion is an important aspect in moulding the educational attitude of people, which has been proved in case of Christianity and other similar sects. In Orissa, many foreign and Indian Christian Missionaries have been working in interior tribal areas of the state since several decades before independence and promoting education among the tribals. However, since Orissa is primarily a Hindu state, it is dominated by Hindus (94.35%) followed by Muslims (2.19%) and Christians (2.07%). In both the sample districts, numerically the Hindus also dominate the people of other religions. While there are as many as 97.69 per cent of Hindus in Keonjhar, the district of Mayurbhanj constitutes 83.64 per cent of Hindus and in this district, there are more Muslim (1.42%) as well as Christian (1.19%) people than those in the district of Keonjhar (Table 3.3).

3.5 Occupational Profile

There are 38.79 per cent of people in Orissa who are workers in both the main as well as marginal sectors. The rest 61.21 per cent of people are non-workers. The cultivators account for 29.75 per cent to the total workers and the percentage of agricultural labourers to the total workers comes to 35.23.

In the district of Mayurbhanj, however, the workers account for as high as 46.23 per cent to the total population of the district as against the state average of 38.79. The proportion of workers to the total population in Keonjhar is little more (39.77) than the state average. The rest people of these districts are non-workers. There are less percentage of people in Mayurbhanj who are workers than those of the district of Keonjhar. As a result more percentage of people of the former district (38.37) work as agricultural labours than those of the district of Keonjhar (36.35). However, the district of Mayurbhanj has little more percentage of people (14.51) than Keonjhar (4.49) who are engaged in different household industries. [Table 3.4(a)]. Thus, it seems that in both these districts there are quite a good percentage of people who earn their livelihood out of cultivation and working in agricultural fields as labourers. Moreover, there are quite a sizeable proportion of female workers; both in Keonjhar (34.85%) and Mayurbhanj (42.70%) as against 31.54 per cent of Orissa [Table 3.4(b)]. This, certainly stand against the education of children in tribal dominated districts like Keonjhar, Mayurbhanj etc.

3.6 Land Use Pattern, Production of Crops and Revenue from Forest and the Local Engagement of Tribal Children

An area of 5813 (37.37%) thousand sq. km. of Orissa is covered with forest. Of the total area of 0.830 thousand sq. km. of district of Keonjhar, 37.35 per cent is covered with forest and of the total area of 1042 thousand sq. km. the percentage

of area covered with forest comes to 42.13 in case of the district of Mayurbhanj. The net area sown comes to 5680 (36.48%), 298 (35.9%) and 376(36.08%) thousand sq. km. for Orissa and the districts of Keonjhar and Mayurbhanj respectively. The major crops of the former district include: cereals, such as rice, oil seeds, like groundnut, vegetables and cash crops, like onion, potato, sugarcane etc., condiments, like chillies, turmeric etc. and fibres like mesta, jute etc. The crops from which majority of the cultivators of Mayurbhanj district earn their livelihood include, rice, wheat, maize, linseeds, onion, turmeric, ginger, mesta and sun hemp. The major crops of the state, however include various cereals, pulses, oil seeds, vegetables and cash crops, condiments and spices, etc [Table 3.5(b)].

Forest has been a great source of livelihood for almost all the tribal communities of the state including all those living in Keonjhar and Mayurbhanj districts. They collect various edible and non-edible materials from their nearby forests. The edible items include various fruits, nuts, flowers, mushrooms, honey, sap and juices, insects, animals and birds etc. Amongst the non-edible produce construction and fencing materials, firewoods including charcoal, hill brooms, thatching grasses, tooth brushing sticks, oil seeds, adhesives, colour clay, medicinal plants, roots and tubers, etc are the major produce of the local forests which the tribals collect for their livelihood. Not only the adult tribals are engaged to collect all these but the young boys and girls are also engaged to gather all these from the nearby forests to meet their personal requirements and also for selling it outside in the public and private markets. The government also earns good amount of revenue from Non-Timber Forest Produce collected by these people. In the year of 2002-03, government of Orissa has earned 24,83,59,000 rupees from timber and Non-Timber Forest Produce, like firewood, kendu leaf, bamboo, grass etc (cf. GoO, 2005, 74). However, this pattern of local engagement of tribal children

most often does not permit the tribal parents to send their children to school. Moreover, many of the tribal communities of Orissa, like the Kandha, Lanjia Saora, Paudi Bhuiyan, Poraja, Hill Bonda, Koya, Hill Juang, Kutia Kandha, Gadaba etc practise swidden cultivation in which they raise indigenous varieties of crops. In Keonjhar district there are 3 communities, like the Paudi Bhuiyan, Hill Juang and Bhuiyan who also practise this cultivation [Table: 3.5(c)]. This cultivation requires heavy manpower including the labour force of the child population at different stages of cultivation and production of crops. As a result this cultivation highly affects the education of schoolchildren of the communities practising this cultivation.

3.7 Daily Wages and the Level of Poverty

During the year of 2002-03, the daily wages for adult field labourers, like men, women and children were 42.16, 34.42 and 33.09 respectively for Orissa. The daily wages for other labouring adult men, women and children in the field of agriculture were also more or less the same, but the wages for adult herdsmen and herdswomen and herds children were less than those of the field and agricultural labourers. But all these rates were much less in Mayurbhanj than Keonjhar district and also that of the state average (Table 3.6). However, even though the daily wages for different works vary in different rural areas, the rural people were not able to engage themselves daily to earn wages. Therefore, the poverty level was more in rural than urban areas of the state. What is actually more grim is that wage-earning by the tribals is more acute among them as they primarily depend on forests and subsidiarily on wage-earning to earn their livelihood. In tribal areas, the scope for wage-earning remains much less than other areas because of various reasons concerning their social norms, indigenous labour practices, ecological constraints, poverty, etc. Therefore, there were as high as 45.88 per cent of tribal households in Orissa during 1999-2000 as against only

27.09 per cent of the state average who were below the poverty line. This otherwise indicates that there is a high gap between the poverty level of STs and other households belonging to rural areas who were below the poverty line (Table : 3.7).

3.8 Availability of Primary and Middle Schools and the Number of ST Teachers and Students

There are a total number of 42,104 primary schools in Orissa. Of these, 4.29 per cent is present in the district of Keonjhar as against 6.99 per cent in Mayurbhanj district. The percentages of Middle Schools are found to be 5.49 and 7.18 for these two districts respectively. So far as the appointment of ST teachers is concerned there are 17.63 per cent of ST teachers in Keonjhar and 20.84 per cent of them in Mayurbhanj district as against the state average of 11.78 per cent at the primary level. At the middle level, like primary level, there are also more percentage of ST teachers in Mayurbhanj than Keonjhar district.

Since there are about 44 per cent of tribals in Keonjhar and it is around 56 per cent in Mayurbhanj district, the proportion of ST students at primary level in these districts is proportionally high as compared to the general students but it is not so in middle level schools except the district of Mayurbhanj where there are 50 per cent of tribal students at this level as against 35 per cent in the district of Keonjhar and the state average of 15.21 per cent. (Table : 3.8)

Table : 3.1
Population Structure and Ethnic Composition in Orissa and Sample Districts (2001)

State / Districts	Total Population	Percentage to Total Population		
		General	ST	SC
(1)	(2)	(3)	(4)	(5)
Orissa	3,68,046,60 (100.00)	2,25,775,16 (61.3)	81,450,81 (22.1)	60,82,063 (16.5)
Keonjhar	15,61,990 (100.00)	6,85,361 (43.4)	6,95,141 (44.5)	1,81,488 (11.6)
Mayurbhanj	22,23,456 (100.00)	7,94,162 (35.7)	12,58,459 (56.6)	1,70,835 (7.7)

Source : Census of India 2001, Orissa, Series -16.
Note : Figures in Parentheses represent percentage.

Table 3.2
Population Category-wise Literacy Rate in Orissa and Sample Districts

State / District	Total	General	ST	SC
(1)	(2)	(3)	(4)	(5)
Orissa	63.1	73.9	37.4	55.5
Keonjhar	59.2	75.9	40.3	64.4
Mayurbhanj	51.9	71.2	38.3	53.6

Source : Census of India, 2001, Orissa, Series 16.

Table 3.3
Religion-wise Population Size in Orissa and Sample Districts

Religion	Orissa	Keonjhar	Mayurbhanj
(1)	(2)	(3)	(4)
Hindu	34726129 (94.35)	1525874 (97.69)	1859636 (83.64)
Muslim	761985 (2.19)	20390 (1.31)	26437 (1.42)
Christian	897861 (2.07)	6144 (0.39)	9120 (1.19)
Sikh	17492 (0.05)	1805 (0.12)	432 (0.02)
Budhist	9803 (0.03)	37 (0.002)	40 (0.002)
Jain	9154 (0.02)	69 (0.04)	47 (0.002)
Others	361981 (0.98)	6750 (0.43)	325847 (14.65)
Religion not Stated	20195 (0.05)	920 (0.06)	1894 (0.09)

Source : Statistical Abstract of Orissa, 2005.
Note : Figures in parentheses represent percentage.

Table : 3.4 (a)
Distribution of Workers in Orissa and Sample Districts

Sl. No.	Variables	Orissa	Keonjhar	Mayurbhanj
(1)	(2)	(3)	(4)	(5)
1.	Total number of workers (main + marginal) and their percentage to total population	14276488 (38.79)	621226 (39.77)	1027797 (46.23)
2.	Number of cultivators and their percentage to total workers	4247661 (29.75)	204874 (32.98)	287338 (27.96)
3.	Number of agricultural labourers and their percentage to total workers	4999104 (35.02)	225837 (36.35)	394328 (38.37)
4.	Number of workers in household industry and their percentage to total workers	701564 (4.91)	27882 (4.49)	149124 (14.51)
5.	Number of other workers and their percentage total workers	4328160 (30.32)	162633 (26.18)	197007 (19.17)
6.	Number of main workers and their percentages to total population	9589269 (26.05)	395160 (25.30)	618457 (27.82)
7.	Number of marginal workers and their percentage to total population	4687219 (12.74)	226066 (14.47)	409340 (18.41)
8.	Total non-workers	22528172 (61.21)	940764 (60.23)	1195659 (53.77)

Source : Statistical Abstract of Orissa - 2005.
Note : Figures in parentheses represent percentage.

Table : 3.4(b)
Sex-wise Distribution of Workers in Orissa and Sample Districts

State/ Districts	Male	Female	Total
(1)	(2)	(3)	(4)
Orissa	9712006 (68.46)	4474482 (31.54)	14186488 (100.00)
Keonjhar	404691 (65.15)	216535 (34.85)	621226 (100.00)
Mayurbhanj	588954 (57.30)	438843 (42.70)	1027797 (100.00)

Source : Statistical Abstract of Orissa - 2005
Note : Figures in parentheses represent percentage

Table : 3.5(a)
Land Use Pattern in Orissa and Sample Districts

State/ Districts	Geogra-phical Area	Forest Area	Misc. Tree & Groves	Permanent Pasture, Barren & Current & Other Follow	Culti-vable Waste	Land put to Non-agricu-ltural Use	Net Area Sown
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Orissa	15571 (100.00)	5813 (37.73)	482 (3.1)	2205 (14.16)	392 (2.52)	999 (6.42)	5680 (36.48)
Keonjhar	830 (100.00)	310 (37.35)	6 (0.72)	123 (14.82)	38 (4.58)	55 (9.04)	298 (35.9)
Mayur-bhanj	1042 (100.00)	439 (42.13)	15 (1.44)	152 (14.59)	10 (0.95)	50 (4.8)	376 (36.08)

Source : Statistical Abstract of Orissa - 2005.
Note : Figures in parentheses represent percentage.

Table 3.5 (b)
Production of Important Crops in Orissa and Sample Districts (2002-03)

State / Districts	Cereals	Pulses	Oil Seeds	Vegetables and Cash Crops	Condiments & Spices	Fibres
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Orissa	Rice (3243.6), Jawer (5.72), Bejra (1.82), Maize (42.4), Ragi (35.5), Wheat (5.77), Small millets (11.44)	Mung (38.35), Biri (27.07), Kulthi (14.32), Others (114.70)	Groundnut (48.83), Sesamum (7.02), Mustard (1.66), Linseed (5.41), Castor oil (6.36) and Other oil seeds (24.51)	Potato (70.32), Onion (238.70), Other Vegetables (6480.55), Sugarcane (753.10), Tobacco (2.80)	Chillies (62.91), Ginger (29.49), Turmeric (55.97) and Other spices (42.78)	Cotton (49.85), Jute (51.22), Mesta (96.40), Sunhemp (33.10)
Keonjhar	Rice (108.4), Jowar (0.14), Maize (2.28), Wheat (0.32), Small millets (0.05)	Mung (0.06), Biri (0.23), Kulthi (0.33), Other pulses (10.55)	Groundnut (0.26), Lin seed (1.06), Caster Oil (0.15) & Other oil seeds (1.88)	Potato (1.19), Onion (8.34), Other Vegetables (596.35), Sugercane (10.28), Tobacco (0.84)	Chillies (2.74), Ginger (2.16), Turmeric (3.18), Other spices (2.79)	Jute (2.89), Mesta (16.43)
Mayurbhanj	Rice (255.28), Jawer (0.15), Maize (1.07), Wheat (0.62), Small millets (0.77)	Mung (0.18), Biri (0.35), Kulthi (0.38), Other Pulses (7.96)	Groundnut (0.82), Lin seed (2.35) Caster Oil (0.15), Other oil seeds (1.88)	Onion (7.02), Other Vegetables (366.53)	Chillies (0.7), Ginger (1.07), Turmeric (1.32) and Other spices (2.59)	Mesta (13.38), Sunhemp (3.22)

Source : Statistical Abstract of Orissa 2005
Note : Figures in brakects represent production in '000 MT.

Table : 3.5(c)
Area under Shifting Cultivation in Orissa and Different Districts and the Tribes Practising Shifting Cultivation

State / District*	Area (in Sq.Km.)	Tribes Practising
(1)	(2)	(3)
Orissa	287329.4	Kandha, Lanjia Saora, Pauri Bhuinya, Paraja, Hill Bonda, Hill Juang, Bhuiyan, Kutia Kandha, Paudi Bhuiya, Koya, Gadaba etc.
Dhenkanal	1,167.00	Kandha
Ganjam	2980.11	Lanjia Saora
Kalahandi	1323.50	Kandha
Keonjhar	252773.00	Pauri Bhuiya, Hill Juang, Bhuyan
Koraput	11528.07	Hill Bonda, Kutia Kandha, Dongria Kandha, Hill Didayee, Kandha, Koya, Kandha, Paraja, Gadaba, Lanjia Saora
Phulbani	8435.20	Kandha
Sambalpur	6852.44	Kandha
Sundergarh	2270.08	Bauri Bhuiya

Source : Malik , 2004.
Note : * Indicates undivided districts.

Table : 3.6
Daily Wages of Labourers in Orissa and Sample Districts (2002-03 in Rs.)

State / Districts	Avarage Daily wage of Field Labourers			Avarage Daily Wages of Other Agricultural Labourers			Herdsing		
	Men	Women	Children	Men	Women	Children	Men	Women	Children
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Orissa	42.16	34.42	33.09	44.42	34.83	32.79	38.83	32.96	29.72
Keonjhar	35.75	31.17	29.43	37.35	32.31	29.95	37.36	32.71	29.93
Mayurbhanj	33.12	27.79	28.14	36.15	28.28	28.75	31.22	26.55	26.21

Source : Statistical Abstract of Orissa , 2005.

Table : 3.7
Profile of ST Households Under 'Below Poverty Line (BPL)' in India (1993-94, 1999-2000)

Category	1993-94		1999- 2000	
	Rural	Urban	Rural	Urban
(1)	(2)	(3)	(4)	(5)
Total	37.27	32.38	27.09	23.62
ST	51.94	41.14	45.88	34.75
Gap	14.67	7.48	18.77	11.11

Source : Tenth Five Year Plan, Vol-II, Planning Commission, GoI, 2002.

Table 3.8
Number of Primary Schools, Number of ST Teachers, Number of ST Students and Teacher-Student Ratio in Orissa and Sample Districts (2002-03)

State / Districts	Total Primary Schools	No. of Teachers		No. of Students	No. of ST Students			Teacher Student Ratio	Total Secondary Schools	No. of Teachers		No. of Students	No. of ST. Students			Teachers - Student Ratio
		Total	ST		Boys	Girls	Total			Total	ST		Boy	Girls	Total	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(15)	(16)	(17)	(18)
Orissa	42,104 (100.00)	84,876 (100.00)	9999 (11.78)	4648000 (100.00) [100.00]	620000 (55.46)	498000 (44.54)	1118000 (100.00) [24.67]	54.73	11510 (100.00)	40572 (100.00)	2287 (5.64)	953000 (100.00) [100.00]	87000 (60.00)	58000 (40.00)	145000 (100.00) [15.21]	23.49
Keonjhar	1807 (4.29)	3715 (100.00)	655 (17.63)	206000 (4.43) [100.00]	56000 (55.45)	45000 (44.55)	101000 (100.00) [49.05]	55.45	632 (5.49)	1923 (100.00)	174 (9.05)	40000 (4.20) [100.00]	8000 (57.14)	6000 (42.86)	14000 (100.00) [35.00]	20.81
Mayurbhanj	2901 (6.99)	5892 (100.00)	1145 (20.84)	284000 (6.11) [100.00]	99000 (57.59)	73000 (42.40)	172000 (100.00) [60.56]	51.71	826 (7.18)	2488 (100.00)	262 (14.59)	50000 (5.47) [100.00]	15000 (60.00)	10000 (40.00)	25000 (100.00) [50.00]	20.11

Source : Statistical Abstract of Orissa, 2005

Note : Figures in parentheses represent percentage.

IV

SOCIO-ECONOMIC AND EDUCATIONAL BACKGROUND OF SAMPLES

4.1 Ethno-Cultural Background and Religious Affinity of the Sample Households

As mentioned earlier in the introductory chapter, apart from focussing on the prospects of educated tribal girl children, the present study also aims at pointing out the educational problems of ST girl children studying in schools run by SSD and SME Departments in two tribal dominated districts of the state of Orissa. It also highlights such problems of those who are not enrolled in any school. Therefore, the parents of all these children, such as schoolchildren, ie those who are, at present continuing their studies in schools and the non-enrolled children have been met and interviewed on different aspects of the study. Moreover, the parents of the dropouts have also been interviewed. They have been picked up from the field on the basis of purposive random sampling considering the fact of drawing the opinion of parents of these three categories of children at the rate of 10 per school but not considering the fact of choosing the samples proportionally from different tribal communities of the locality as the study intends to find out the educational problems of tribal girl children as a whole rather than finding their problems at the inter ethno-cultural levels. Under the above sampling design, a total number of 80 parents have been interviewed from 8 number of SSD Department and also 8 number of SME Department sample schools, thereby drawing the opinion of 160 parents of each of the said three

categories of children and it comes to the fore from Table 4.1 that irrespective of any category of schools most of the parents (38.90%) belong to the Bhuyan community followed by the parents belonging to Santal (21.25%), Bathudi (17.92%), Kolha (12.08%), Munda (5.00%) and Bhumija (4.79%) communities. All of them are primarily animistic even though some of them have taken to some modern religions, like Hinduism, Christianity etc. but still they follow their own tradition of believing in animism and their practices associated with animism often goes against the ethics of modern religions they have taken to.

The size of most of the sample households (26.67%) is confined to 5 members followed by 23.96 per cent of households who have 6 members. There are quite a good percentage of households that have 7 (17.71) and 8 (9.88) members (Table 4.2). The average household size comes to 6.1 which seems to be quite high as against the state average of 4.76 and it is, of course, a matter of great difficulty for the poor tribal people to support all the family members of this size with their necessary requirements; even at the minimum level. Traditionally, however, they do not bother about the negative consequences of large family size rather they go on producing children as they consider children as the gifts of the god and also as because they consider them as their economic hands. The children, of course, help their parents in various ways at different stages of their life depending upon the rules of division of labour prevalent in their societies.

4.2 Family Types

Most of the tribal households lead nuclear families since, as per the tradition in almost all the tribal communities adult sons get separated from their parents soon after their

marriage. One of the major reasons of this is that the Orissan tribal households mainly possess one bedroom and therefore, the young children are to spend their night in village youth dormitories and marriage necessitates the newly married couples to construct their own houses for leading life independently. Therefore, it is found that irrespective of the tribal communities, there are more than 90 per cent (90.83) of households who have nuclear families. They are followed by 4.58 per cent of vertically extended and 2.08 per cent of horizontally extended families. The rest of 2.5 per cent of households are of supplemented type. (Table 4.3)

4.3 Nature of Society

All the tribal communities of the state of Orissa are patrilineal, partriarchal, patrilocal and patronymic in nature. As such the sample communities, like the Bathudi, Bhumij, Bhuiya, Kolha, Munda and Santal are not exceptions to this (Table : 4.4). As it is already discussed, in this type of societies the lineage is traced in the males' line, the authority system remains on the hand of the male members, the daughters are to leave their parental home and they have to reside with their affinal kins permanently after their marriage and the legitimate children born to the wives are identified after the surnames of their husbands. Therefore, in these societies traditionally women are to remain as subordinate to their male counterparts and this system does not provide any scope for the parents to spend much of their earnings on the education of their girl children.

4.4 Educational Status of Sample Parents

The educational status of sample parents are presented in Table 4.5(a) and 4.5(b). The former Table speaks that most

of the fathers and mothers of each category of sample children, viz schoolchildren, dropouts and non-enrolled children are illiterate. However, there are more literate fathers than mothers in each category of sample children. But the literacy rate among parents; both fathers and mothers of schoolchildren, is found to be more than those of the dropouts and non-enrolled children. While there are 38.13 per cent of fathers of the schoolchildren as literate, it is 34.38 per cent for those of the dropouts and 31.88 per cent for those having non-enrolled children. The literacy rate among the mothers of the schoolchildren comes to 25.00 and it is only 10.00 for the mothers who have the concenred dropouts. Moreover, it is merely 6.88 per cent for those mothers who have non-enrolled children. From amongst the literate parents, comparatively there are more fathers in each category of samples who have obtained more education than mothers. More percentage of mothers appear in the first range of education , ie Class-I to Class-II, but in higher ranges, like Class-IV-V, VI-VII, and IX-X, the fathers have dominated the mothers in each category of sample children [Table 4.5(b)].

4.5 Occupational Profile and Income Level

All the tribal communities are based in forests and therefore, their economic life revolves round their forests. But now- a-days many of the forests have dwindled and therefore these have no longer remained so lucrative as it was eariler for the tribal people. Moreover, the dependence rate of these people on this source of income has come down because of various government stipulations. However, still there are quite a good percentage of people who depend primarily on this source of income. Irrespective of category of sample children and tribal communities, there are 33.96 per cent of households who

primarily depend on agriculture. They are followed by 31.04 per cent of households who subsist on collection of forest produces. The households who mainly depend on wage-earning for their livelihood account for 31.04 per cent. Little more than 2 per cent of households (2.08) have taken to cow herding for supporting of their families. The rest households have either taken to some petty business or doing salaried jobs. But the above findings indicate that majority of the households (93.75%) primarily depend on three major sources of livelihoods, that include agriculture, collection minor forest produces, and wage-earning (Table : 4.6) and all these sources of income are not as lucrative as other occupations for earning higher amount of income. In this context one can witness from the data available in Table : 4.7 that the income level of most of the households (46.25%) falls in between Rs. 12,000/- to Rs.24,000/- per annum and there are also as high as 40.63 per cent of households whose earnings are limited only to Rs.12,000/- per annum. This income level is just Rs. 1,000/- more than the poverty line fixed at Rs. 11,000/- a decade ago, and it is not now possible to find out the sample parents running below the poverty line since the result of fresh survey on identifying the BPL households has not yet come out.

4.6 Profile of Sample Dropouts and Non-enrolled Children and Classes from which the Dropouts Left School

The age groups of sample dropouts and the non-enrolled children are presented in Table No. 4.8 and 4.9 respectively. The former Table speaks that of the total sample of 160 dropouts, most of them fall in the age group of 7-10 (43.75%), followed by the succeeding age group of 11-14 in which 36.25 per cent of them are concentrated. There are 16.88 per cent of them in the age group of 15-18

and the rest 3.13 per cent belong to the age group of 19+. This otherwise indicates that most of the dropouts are concentrated in the first two age groups accounting for as high as 80 per cent of the total sample size of 160. Similarly of the total sample size of 160 non-enrolled children, most are also concentrated in the first two age groups constituting for 62.5 per cent. But while there are 21.25 per cent of these children in the age group of 7-10, there are as high as 41.25 per cent of them in the succeeding age group of 11-14 and 26.25 per cent are found in the next age group, ie 15-18 (Table 4.9). It is, of course, witnessed that the name of some of these students are found in the local school records but neither the parents nor the children know about this (Table : 4.9). However, so far as the classes from which the dropouts have left schools is concerned it comes to the fore from the data available in Table 4.10, that most of the children have dropped themselves out from schools of both the departments in Class-I but there are more percentage of children in SME Deptt. Schools than that of the SSD Department, who are found to have dropped themselves from this class. However, irrespective of Departments of sample schools, of the total 160 dropouts, 44 accounting for 27.5 per cent have dropped themselves out from their schools in Class-I followed by 38 (23.75%) in Class-II, 37 (23.13%) in Class III, 96 (16.25%) in Class – IV and the rest 15 (9.38%) in Class-V (Table 4.10).

Table : 4.1
Affinity of Different Category of Sample Trible Parents to Different Ethnic Communities

Sl. No.	Tribal Communities	Parents of Continuing Students			Parents of Dropouts			Parents of Non- enrolled Children			All Category of Parents		
		SSD Dept. Schools	SME Dept. Schools	Total	SSD Dept. Schools	SME Dept. Schools	Total	SSD Dept. Schools	SME Dept. Schools	Total	SSD Dept. Schools	SME Dept. Schools	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1	Bathudi	14 (17.5)	12 (15.0)	26 (16.25)	18 (22.5)	11 (13.75)	29 (18.13)	14 (17.50)	17 (21.25)	31 (19.38)	46 (19.17)	40 (16.67)	86 (17.92)
2	Bhumij	3 (3.75)	2 (2.5)	5 (3.13)	4 (5.00)	2 (2.5)	6 (3.75)	8 (10.0)	40 (5.00)	12 (7.5)	15 (6.25)	8 (3.33)	23 (4.79)
3	Bhunya	31 (38.75)	34 (42.5)	65 (40.63)	32 (40.00)	32 (40.00)	64 (40.00)	30 (37.52)	28 (35.00)	50 (31.25)	93 (38.75)	94 (39.17)	187 (38.96)
4	Kolha	16 (20.00)	8 (10.00)	24 (15.00)	7 (8.75)	8 (10.00)	15 (9.38)	12 (15.00)	7 (8.75)	19 (11.88)	35 (14.58)	23 (9.58)	58 (12.05)
5	Munda	4 (5.00)	2 (2.5)	6 (3.75)	4 (5.00)	6 (7.50)	10 (6.25)	4 (5.00)	4 (5.00)	8 (5.00)	12 (5.00)	12 (5.00)	24 (5.00)
6	Santal	12 (15.00)	22 (27.5)	34 (21.25)	15 (18.75)	21 (26.25)	36 (22.5)	12 (15.00)	20 (25.00)	32 (20.00)	39 (16.3)	63 (26.25)	102 (21.25)
Total		89 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)	240 (100.00)	240 (100.00)	480 (100.00)

Note : Figures in parentheses represent percentage.

Table : 4.2
Distribution of Different Category of Sample Households according to Households Size

Household Size	Households having continuing Students			Households having Dropout			Households having Non-enrolled children			All Category Households		
	SSD Dept. Schools	SME Dept. Schools	Total	SSD Dept. Schools	SME Dept. Schools	Total	SSD Dept. Schools	SME Dept. Schools	Total	SSD Dept. Schools	SME Dept. Schools	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
4	10 (12.5)	12 (15.00)	22 (13.75)	12 (15.00)	3 (16.25)	25 (15.63)	10 (12.5)	8 (10.00)	18 (11.25)	32 (13.33)	33 (13.76)	65 (13.54)
5	28 (35.0)	22 (27.5f)	50 (31.25)	20 (25.00)	14 (17.50)	34 (21.25)	20 (25.00)	24 (30.0)	44 (27.5)	68 (28.33)	60 (25.00)	128 (26.67)
6	16 (20.00)	29 (36.25)	45 (28.13)	12 (15.00)	18 (22.50)	30 (18.75)	18 (22.50)	22 (17.5)	40 (25.00)	46 (19.17)	69 (28.75)	115 (23.96)
7	16 (20.00)	12 (15.00)	28 (17.5)	15 (18.75)	18 (22.32)	33 (20.63)	11 (13.75)	13 (16.25)	24 (15.00)	42 (17.50)	43 (17.92)	85 (17.71)
8		5 (6.25)	5 (3.13)	10 (12.5)	9 (11.25)	19 (11.88)	14 (17.5)	8 (10.00)	22 (13.75)	24 (10.00)	22 (9.12)	46 (9.88)
9	6 (7.50)	-	6 (3.75)	11 (13.75)	8 (10.00)	19 (11.88)	4 (5.00)	5 (6.25)	9 (5.63)	21 (8.75)	13 (5.42)	34 (7.08)
10	4 (5.00)	-	4 (2.50)	-	-	-	3 (3.75)	-	3 (1.88)	7 (2.9)	-	7 (1.46)
Total	**80 (100.00)**	**80 (100.00)**	**160 (100.00)**	**80 (100.00)**	**80 (100.00)**	**160 (100.00)**	**80 (100.00)**	**80 (100.00)**	**160 (100.00)**	**240 (100.00)**	**240 (100.00)**	**480 (100.00)**

Note : Figures in parentheses represent percentage.

Table : 4.3
Family Types among Different Sample Tribal Communities

Type of Family	Tribal Communities						Total
	Bathudi	Bhumij	Bhuiyan	Kolha	Munda	Santal	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Nuclear	79 (91.86)	21 (91.3)	181 (96.79)	53 (91.38)	20 (83.33)	82 (80.39)	436 (90.83)
Vertically Extended	2 (2.33)	1 (4.35)	3 (1.60)	3 (5.17)	2 (8.33)	11 (10.78)	22 (4.58)
Horizontally Extended	-	1 (4.35)	1 (0.53)	2 (3.45)	-	6 (5.88)	10 (2.08)
Supplemented	5 (5.81)	-	2 (1.07)	-	2 (8.33)	3 (2.9)	12 (2.5)
Total	**86 (100.00)**	**23 (100.00)**	**187 (100.00)**	**58 (100.00)**	**24 (100.00)**	**102 (100.00)**	**480 (100.00)**

Note : Figures in parentheses represent percentage.

Table : 4.4
Nature of Society among Different Sample Tribal Communities

Nature of Society	Tribal Communities						Total
	Bathudi	Bhumij	Bhumiya	Kolha	Munda	Santal	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Patrilinial	86 (100.00)	123 (100.00)	187 (100.00)	58 (100.00)	24 (100.00)	102 (100.00)	480 (100.00)
Patriarchal	86 (100.00)	123 (100.00)	187 (100.00)	58 (100.00)	24 (100.00)	102 (100.00)	480 (100.00)
Patrilocal	86 (100.00)	123 (100.00)	187 (100.00)	58 (100.00)	24 (100.00)	102 (100.00)	480 (100.00)
Patronymic	86 (100.00)	123 (100.00)	187 (100.00)	58 (100.00)	24 (100.00)	102 (100.00)	480 (100.00)

Note : Figures in parentheses represent percentage.

Table : 4.5(a)
Literacy among Sample Parents of Different Category of Sample Children

Variables	Parents	HHs having Continuing Students			HHs having Dropouts			HHs having Non- enrolled children		
		SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Literate	Father	31 (38.75)	30 (37.50)	61 (38.13)	28 (35.00)	27 (33.75)	55 (34.38)	25 (31.25)	26 (32.50)	57 (31.88)
	Mother	22 (27.50)	18 (22.50)	40 (25.00)	8 (10.00)	8 (10.00)	16 (10.00)	5 (6.25)	6 (7.50)	11 (6.88)
Illiterate	Father	49 (61.25)	50 (62.50)	99 (61.88)	52 (65.00)	53 (66.25)	105 (65.63)	55 (68.75)	54 (68.75)	109 (68.13)
	Mother	58 (72.50)	62 (77.50)	120 (75.00)	72 (90.00)	72 (90.00)	144 (90.00)	75 ((93.75)	74 (92.50)	149 (93.13)

Note : (i) N = 80 for Father, 80 for mother, and 160 for total for each category of sample children lifted from feeder villages of each category of sample schools.
(ii) Figures in parentheses represent percentage.

Table : 4.5(b)
Level of Literacy among Literate Parents of Different Category of Children

Class	Parents	H.H.s having Continuing Students			H.H.s having Dropouts			H.H.s having Non- enrolled Children		
		SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
I-III	Father	14 (45.16)	12 (40.00)	26 (42.62)	14 (30.00)	12 (44.44)	26 (47.27)	13 (52.00)	16 (61.54)	29 (56.86)
	Mother	14 (63.64)	16 (88.89)	30 (75.00)	6 (66.67)	4 (50.00)	8 (50.00)	3 (60.00)	6 (100.00)	9 (81.82)
IV-V	Father	10 (32.26)	8 (26.67)	18 (29.51)	10 (35.71)	10 (37.03)	20 (36.36)	10 (10.00)	10 (38.46)	20 (39.22)
	Mother	4 (18.18)	2 (11.11)	6 (15.00)	2 (33.33)	4 (50.00)	8 (50.00)	2 (40.00)	-	2 (18.18)
VI-VIII	Father	3 (9.68)	5 (16.67)	8 (13.11)	4 (14.29)	4 (14.81)	8 (14.55)	1 (4.00)	-	1 (1.96)
	Mother	4 (18.18)	-	4 (10.00)	-	-	-	-	-	-
IX-X	Father	3 (9.68)	4 (13.33)	7 (11.48)	-	1 (3.7)	1 (1.82)	1 (4.00)	-	1 (1.96)
	Mother	-	-	-	-	-	-	-	-	-
+2 - +3	Father	1 (3.23)	1 (3.33)	2 (3.28)	-	-	-	-	-	-
	Mother	-	-	-	-	-	-	-	-	-
Total	Father	31 (100.00)	30 (100.00)	61 (100.00)	28 (100.00)	27 (100.00)	55 (100.00)	25 (100.00)	26 (100.00)	51 (100.00)
	Mother	22 (100.00)	18 (100.00)	40 (100.00)	8 (100.00)	8 (100.00)	16 (100.00)	5 (100.00)	6 (100.00)	11 (100.00)

Note : Figures in parentheses represent percentage.

Table : 4.6
Primary Occupation of Sample Parents of Different Category of Children

Sl. No.	Occupation	Parents having Continuing Students			Parents having Dropouts			Parents having Non- enrolled Children			All Category of Parents		
		SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total
1.	Agriculture	30 (37.5)	31 (38.75)	61 (38.13)	22 (27.50)	28 (35.00)	50 (31.25)	28 (35.00)	24 (30.00)	52 (32.50)	80 (33.33)	83 (34.58)	163 (163)
2.	Wage-earning	20 (25.00)	22 (27.50)	44 (27.50)	24 (30.00)	27 (33.88)	57 (31.88)	20 (25.00)	25 (31.25)	45 (28.13)	64 (26.63)	74 (30.83)	38 (28.75)
3.	Collection of Forest Produces	18 (22.50)	24 (30.00)	42 (30.00)	28 (35.00)	19 (23.75)	47 (29.38)	30 (37.50)	30 (37.50)	60 (37.50)	76 (31.67)	73 (30.42)	149 (31.04)
4.	Petty Business	6 (7.5)	2 (2.5)	8 (5.00)	2 (2.5)	3 (3.75)	5 (3.13)	1 (1.25)	-	1 (0.63)	9 (3.75)	5 (2.08)	14 (2.08)
5.	Cow herding	3 (3.75)	1 (1.25)	4 (2.5)	3 (3.75)	2 (2.5)	5 (3.13)	1 (1.25)	-	1 (0.63)	7 (2.92)	3 (1.25)	10 (2.08)
6.	Household Industry	1 (1.25)	-	1 (0.63)	-	-	-	-	-	-	1 (0.42)	-	1 (0.21)
7.	Salaried Job	2 (2.50)	-	2 (1.25)	1 (1.25)	1 (1.25)	2 (1.25)	-	1 (1.25)	1 (0.63)	3 (1.25)	2 (0.83)	5 (1.04)
Total		80 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)	240 (100.00)	240 (100.00)	480 (100.00)

Note : Figures in parentheses represent percentage.

Table : 4.7
Annual Income of Sample Parents of Different Category of Sample Children

Sl. No.	Income range	Parent having Continuing Students			Parents having Dropouts			Parents having Non-enrolled Children			All Category of Parents		
		SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total	SSD Dept.	SME Dept.	Total
1.	Upto Rs.12,000/-	25 (31.25)	33 (41.25)	58 (36.25)	37 (46.25)	35 (43.75)	72 (45.00)	33 (41.00)	32 (40.00)	65 (40.63	95 (39.58)	100 (91.67)	195 (40.63)
2.	Rs.12,000/- - Rs.24,000/-	38 (47.50)	35 (43.75)	73 (45.63)	39 (48.75)	38 (47.50)	77 (48.13)	34 (42.50)	38 (47.50)	72 (45.00)	111 (46.25)	111 (46.25)	222 (46.25)
3.	Rs.24,000/- - Rs.36,000/-	14 (17.50)	11 (13.75)	25 (15.63)	3 (3.75)	6 (7.5)	9 (5.63)	12 (15.00)	8 (80.00)	20 (12.5)	29 (12.08)	25 (10.42)	54 (11.25)
4.	Rs. 36,000/- - Rs.48,000/-	2 (2.5)	1 (1.25)	3 (1.87)	-	-	-	1 (1.25)	2 (2.50)	3 (1.88)	3 (1.25)	6 (1.25)	
5.	Rs.48,000/->	1 (1.25)	-	1 (0.63)	1 (1.25)	1 (1.25)	2 (1.25)	-	-	-	2 (0.83)	1 (0.42)	3 (0.63)
Total		80 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)

Note : Figures in parentheses represent percentage.

Table : 4.8
Distribution of Sample Dropouts Accroding to their Age Groups

Age Group	SSD Deptt. (N = 80)	SME Deptt. (N=80)	Total (N=160)
(1)	(2)	(3)	(4)
7-10	32 (40.00)	38 (47.50)	70 (43.75)
11-14	34 (42.50)	24 (30.00)	58 (36.25)
15-18	13 (15.00)	14 (17.50)	27 (16.88)
19+	1 (1.25)	4 (5.00)	5 (3.13)

Note : Figures in parentheses represent percentage.

Table : 4.9
Distribution of Non-enrolled Children Accroding to their Age Groups

Age Group	SSD Deptt. (N = 80)	SME Deptt. (N=80)	Total (N=160)
(1)	(2)	(3)	(4)
7-10	26 (32.50)	8 (10.00)	34 (21.25)
11-14	26 (32.50)	40 (50.00)	66 (41.25)
15-18	18 (22.50)	24 (30.00)	42 (26.25)
19+	10 (12.50)	8 (10.00)	18 (11.25)

Note : Figures in parentheses represent percentage.

Table : 4.10
Distribution of Sample Dropouts According to Classes from which They Dropped

Age Group	SSD Deptt. (N = 80)	SME Deptt. (N=80)	Total (N=160)
(1)	(2)	(3)	(4)
I	20 (25.00)	24 (30.00)	44 (27.50)
II	18 (22.50)	20 (25.00)	38 (23.75)
III	17 (21.25)	20 (25.00)	37 (23.13)
IV	18 (22.50)	8 (10.00)	26 (16.25)
V	7 (8.75)	8 (10.00)	15 (9.38)

Note : Figures in parentheses represent percentage.

V

AVAILABILITY OF EDUCATIONAL AND OTHER FACILITIES IN SAMPLE SCHOOLS

5.1 School Buildings and their Physical Condition

Non-availability of minimum educational and other facilities in schools had, in the past, been a major cause of dropout among a large chunk of pupils. In this context, "the government of India (1988) had noted that lack of school facilities for children was a major constraint on universalization of elementary education" (Tilak, 2006:39). With a view to overcome this hurdle great emphasis was paid in NPE 1986 and a number of potential action plans, as discussed in earlier chapters, have been implemented after this Plan came into being and the Plan of Action framed in 1992.

The minimum educational facilities required for smooth functioning of schools include: school building having adequate all –weather classrooms, hostel facility for boy and girl students of backward classes including Scheduled Tribes, toilet facility and toiletries for the boarders, provision of TLMs and N.T. Books, school dress, games instruments, provision of M.D.M, provision of drinking water facility, provision of adequate teachers for maintaining a balanced ratio between the teachers and the students, etc. Some of the old schemes, like EGS, Operation Blackboard, etc ensured to provide schools at closest radius to the habitations, construction of school buildings comprising of all-weather classrooms and separate toilet facility for girls, appointment of at least two teachers with one female teacher for attracting more and more girl students for school education in schools having 100 or less students, and the provision of third teacher for each school having more than 100 students, provision of TLMs and allied

materials including teachers' materials, like text books, modules and syllabi, classroom materials, like maps, globes, charts, primary science kits, mini tool kits, mathematics kits etc, classroom equipments, like chairs, tables, blackboards, writing sticks, dusters, etc., library facility, musical instruments, game equipments like skipping ropes, ring balls, footballs and the like, drinking water facilities etc. (cf. Tilak,2006:40). All these provisions were, however, more aggressively tried to be provided under the succeeding national flagship programmes, namely DPEP, SSA etc. But even though these major programmes have been in implementation since last several years, it has not yet been possible on the part of government to provide all the necessary minimum educational facilities in schools running in TSP areas of several states including the state of Orissa. However, in the above context it is now important to discuss about the extent to which the minimum facilities are available in the sample schools before we examine the educational problems of the ST girl students.

As mentioned earlier the present study constitutes a total number of 16 sample schools; 8 (50.00%) run by SSD Department and the rest 8(50.00%) by SME Department. Of these, most of the schools are old ones. But while a total number 6 schools accounting for 75.00 per cent of the SSD Department are established in 1950s, there are 5 schools (62.50%) in SME Department which are established during this period. As high as 87.5 per cent or 7 SSD Department schools as against 66.67 per cent or 6 SME Department schools are physically concrete or pucca and having all-weather classrooms. The rest schools are semi-pucca (Table : 5.1). But maximum school buildings (66.67%) of these two departments are in good condition and the condition of the rest 33.33 per cent of schools is graded as average. Thus, the physical condition of any school is not found to be below average or poor (Table : 5.2). Highest number of SSD Department schools

- 7(87.5%) as well as SME Department Schools-6 (66.67%) are fully bound with a view to restrict dislocation of pupils and providing security to them (Table : 5.3).

5.2 Classrooms and Sitting Arrangement

Simply erection of school buildings and maintaining their condition to a satisfactory level will not bring much fruit in the academic achievement of pupils unless these have individual classrooms for each class with adequate space for accommodating the students. The students must sit comfortably and thereby must not feel uneasy due to shortage of space. Moreover, they should also not be disturbed by the teaching noise of other classes. This could be possible only when they are accommodated in separate classrooms. But it is found that there are 66.67 per cent or 6 number of schools in each department which have separate classrooms for each class, that is from Class-I to Class-V (Table 5.4) and in other schools, 2 classes run in one classroom. The space, available for students is, however, sufficient in all the schools having separate class rooms (Table : 5.5) but even though in other schools the space available for the students is sufficient both the teachers as well as students are not satisfied since they have no individual classrooms.

So far as sitting facilities are concerned, in all the schools of both the Departments, the students of Class –I and Class-II sit on floor and the students of other classes either sit on floor and use desks for writing purpose or use sittings tools and writing desks in classrooms. (Table : 5.6).

5.3 Hostel Facility for Girl Students

Hostel facility for the ST girl students is an important input of the government in schools running in TSP areas. It is relevant from various perspectives. This facility is available in all the sample schools of SSD Department except one where the construction work is going on. This facility is not available in any school functioning under SME Department even

though 40 seated PSHs are available in 5 schools of this department, where as there is no boarding facilities for girl students.

5.4 Provision of Drinking Water and Toilet Facilities

Normally the tribal people had been depending on the local water bodies, like river, streams, spouts, ponds etc. for drinking, cooking and other purpose since the tribal habitats are mostly located in forest dominated and hill areas and therefore, it was not possible for the government to provide safe drinking water facility either through tube-wells or any other such sources in all the tribal villages and also in schools located in tribal areas of the country. Moreover, it was also not possible for the government to provide toilet facility in each tribal school. It is either because of the fact of geographical hurdles or because of paucity of funds or because of both these reasons. "According to the Sixth All-India Educational Survey of the NCERT (1996), hardly half of the primary schools in the country had facilities for drinking water; only 15 per cent had urinals, and only 6 per cent have facilities for urinals / toilets for girls separately"(Tilak, 2006 : 40). However, by this time the situation has completely changed with the implementation of Operation Blackboard, DPEP, SSA and other such schemes. The present study finds that while safe drinking water through tube-wells or boarings is available in all the SSD and SME Department schools, separate toilet facility is available for girls in all the SME Department schools as against 87.5 per cent for 7 schools of the SSD Department (Table: 7).

5.5 Availability of Teachers and Teacher –Student Ratio

Teachers are the most important component of schools. Only school buildings without teachers cannot be considered as schools and schools without adequate number of teachers cannot fulfil the motto of schools. But unfortunately in India, in the recent past, there were many schools without teachers

and at present there are also quite a high percentage of schools with inadequate number of teachers at primary level of education. In this context, Tilak says that "The Indian education system is identified with the singular feature of zero-teacher and single teacher school" (2006:41) and his study speaks that even though India has been trying its best to providing adequate number of teachers at primary level, it has not yet progressed much in this direction. There was, however, a decline in the number of schools having single teachers between the period of 1986 and 1993, still then there were as many as 1.12 lakh schools accounting for 22 per cent of the total primary schools in India and surprisingly there were even 4000 primary schools in rural areas in 1993 without teachers (cf. ibid 2006 : 41).

Operation Blackboard Scheme that came into force in 1987, aimed to convert all the single teacher schools and the schools without any teacher into two-teacher schools but the situation did not change rather the number of primary schools without teachers were doubled in 2002 and the number of single teacher schools almost remained the same even though their percentage come down from 22 in 1993 to 16.4 in 2005. Tilak referring NCERT(2005) notes that "In all probability, all the single teacher and zero – teacher primary schools existing in 1987, when the programme was launched, were converted into two-teacher schools. The situation has not changed much even after a decade. In 2002, there were 8000 primary schools (13.00%) without teachers and 1.1 lakh (16.4%) single teacher schools. In all the pupil-teacher ratio in primary schools in India increased, according to official statistics of the MHRD, from 24 in 1950-51 to 43 in 2001-02" (2006:41) and the present study finds that a total number of 29 teachers post are sanctioned for all the sample 8 SSD Department schools as against 36 teachers post for the sample SME Department schools. But pratically as on the date of survey, while 28 or 96.55 per cent of teachers appointed in

the schools of former department, it is 25 or 69.44 per cent of teachers who are appointed in SME Department schools. The teacher-student ratio, depending upon the actual number of teachers appointed, comes to 1:61.57 or 1:62 for the SSD Department schools and it is 1:49.92 or 50 for the SME Department schools as against the state average of 1:54.73 or 1:55 in 2002-03. There are more number of students per teacher in SSD Department schools since in all the sample schools of this Department, there are more students than the schools run by SME Department and the number of students is more in SSD Department schools for the fact that there is hostel facility for both the ST and SC boy and girl children. However, of the total teachers appointed the percentage of female teachers comes to 46.43 for the SSD Department schools as against only 20.00 for the schools of SME Department. This has been done with a view to attract more and more girl children to school. Moreover, with a view to attract more and more ST children to school education and for meeting the problems of ST students at school in the schools of both th departments, some ST teachers are also appointed but their percentage is not so high as compared to the teachers of other communities. There are only 3 (10.71%) of such teachers in schools of SSD Department as against 2(8.00%) of them in SME Department (Table : 5.8). This otherwise indicates that the ratio of ST teachers per school is quite negligible.

5.6 Availability of TLMs

Availability TLMs is very essential for providing proper classroom education. But these materials are adequately available in 75.00 per cent of schools in SSD Department as against only 62.5 per cent of SME Department schools. In rest of the schools, these materials are inadequate and therefore the teachers face a lot of problems in making many tribal students understand some of the important topics of different subjects.

5.7 Provision of Games, Availability of Games Equipments and Annual Sports Meet for Girl Pupils

Scientifically playing games is very essential for the children. It amuses them. At the same time it is also required for their intellectual and physical development. So, now-a-days imparting education through games and other such amusing media has gained ground throughout the world. If a child is only given the duty of studying, it would be burdensome for it, and thereby it would fail to receive education. Considering the importance of games, the government has introduced the provision of games, especially at primary level of schooling and various games equipments are provided to schools so that more and more children could be attracted towards school education and do not feel burdened with the task of studying.

Various games are played in the sample schools. Some of these require equipments and others do not require any equipment. Various game equipments are available in the sample schools for the games, like football, carom, chess, cricket, ring-ball, chess, ludu, skipping etc. Of these, skipping, carom, ludo, chess, ring-ball etc are played by the girl children. But except skipping, the equipments for other games are inadequate (Table : 5.10), and therefore, all the schools are not in a position to provide these equipments to students frequently (Table : 5.11) even though sufficient games periods are available for the pupils of different classes. Therefore, many traditional games are played at school level that do not require any equipment. The traditional games that are specific to the female sex and played by the girl students only are : *Puchi, Bohuchori, Bengadian, Kaudi,* etc and the games that are played by both the boy and girl children include *Luchakali, Parabadi* etc. These games ordinarily require more number of players (Table : 5.12) and it becomes easier to play in schools since sufficient players are available here. This playing scope at school, of course, acts as an attraction for the girl students towards school education. Apart from this, there is a provision

of meeting annual sports for both the boy and girl students every year and the winners are awarded prize. This system is an additional input towards attracting the girls for school education where they can exhibit their talents. But this has not been possible for about 50 per cent of the sample schools of both the departments for the last academic year and it is for various constraints.

5.8 Provision of MDM, Text Books, School Uniform and Stipend Facility for Girl Pupils

As mentioned earlier, the tribals are economically very poor and this has been the most important factor towards their illiteracy. Therefore, Mid-Day-Meals scheme was launched in the year of 1995, which aims at improving the enrolment and retention rates of children at school level. This scheme is also in operation in all the sample schools of both the Departments. It provides MDM free of cost. The tribal children are also provided with textbooks free of cost along with the school uniform.

The boarder ST children of primary level get scholarship at the rate of Rs.400/- per boy and Rs.425/- per girl child per month. This is met towards their food, school dress and boarding necessities. It is provided to all the ST students from Class-I and Class-X in schools and hostels run by SSD Department for the whole academic year, that is for 10 months excluding 2 months of summer vacation period during which period the students leave hostel and go to their villages. The ST girl boarders from Class-VI to Class-X studying in schools of SME Department and availing boarding facility in hostels run by the SSD Department also get this facility.

The extra Rs.25/- which is given to the girl students is, however, provided to them towards meeting the gender specific needs that includes various cosmetics and toiletries including head clips, ribbon, nailpolish, *bindi*, snow, powder, body oil, comb, ear-rings, eyeliners etc. While some schools supply all these materials to the ST girl students, others give

these incentives to the concerned students in cash with a view to enable them to buy their needs according to their own choices.

5.9 Medium of Instruction and Appointment of Tribal Language Teachers

There are a total number of 461 tribal communities in India identified by Anthropological Survey of India (Singh, 1999:VI). Most of these communities have their own mother tongues that are indigenous. They do not understand other languages properly. But in all the states the regional languages are used for classroom teaching and these are not understood by the tribal pupils at primary level of schooling. Therefore, for the first time in the history of academic reforms, Gandhi had a proposal to introduce teaching in local tribal languages and his proposal was passed in the First Congress of National Education held at Wardha on 22-23, Oct, 1937 (cf. Kumar, 2006:18). Later on this was given due importance in The NPE-1986 which specifies that, "The socio-cultural milieu of the STs has its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language". (GoI, 1992 : 12).

In Orissa there are a total number of 62 tribal communities of which 10(16.13%) namely Bagata, Bhumia, Binjhal, Koli & Malhar, Koti, Kulis, Omanatya, Pentia, Rajuar and Tharua have Oriya as their mother tongues (Table:5.13). Since Orissa is dominated by Oriya speaking people, Oriya is used as the official language for classroom teaching and therefore the children of these communities do not face any problem in understanding subjects due to language problem and the children of the rest 52 number or 83.87 per cent of communities do not understand Oriya properly and therefore they face language problem in their schools.

Ethnolinguistically the languages spoken by the Orissan tribes are categorised into 3 groups, such as the Austro-Asiatic or Munda, Dravidian and Indo-Aryan. Highest number of tribal communities of this state, that is 26 accounting for 41.94 per cent of the total communities speak Munda languages. They are followed by 22 number or 35.48 per cent of them who speak Indo-Arayan languages and the rest 14 number or 22.58 per cent of communities speak Dravidian languages as their mother tongue.(Table : 5.13 and Figure : 5.1). So far as the population size of tribals according to their mother tongue is concerned, about 42 per cent (41.88) of the tribal people of the state, however, belong to Dravidian etho-linguistic group, followed by 36 per cent (35.73%) of people belonging to Mundari group. The Rest 22.39 per cent of tribal people belong to Indo – Aryan group (Table : 5.13 and Figure: 5.2).

There are a good number of tribal communities in the district of Keonjhar as well as Mayurbhanj. The tribal communities who appear in the former district include: the Bathudi, Kolha, Santal, Shabar, Lodha, Gond, Bhuyan, Munda, Saora, Bhumij, Saunti, Ho, Kharwar, Rajwar, Kol, Kissan, Matya, Juang, Kora, Oraon, Kol Lahras, Kandha, Kharia, Madia, Koli, Malhar, Kandha Gauda, Gond, Mundari, Baiga, Paroja and Madia and the tribal communities of the latter district are: the Bhumij, Santal, Bathudi, Kolha, Bhuiyan, Munda, Bhumia, Shabar, Lodha, Bhottada, Omanatya, Lodha, Kawar, Korua, Mundari, Kora, Ho, Munda, Mankirdira, Kharia, Paraja, Gonda, Mahali, Mundari, Rajuar, Mankidi, Saunti, Kandha Gauda, Bagata and Madia.

As already pointed out, of these, only Bhumiya, Koli, Malhar, Bagata, Omanatya, Pentia and Rajuar tribes understand Oriya properly since this is their mother language and others do not understand this language properly and therefore, their children face language problem in schools.

One of the major thrusts of NPE 1986 was to teach the

tribal pupils in their own mother tongues, but Orissa has not yet been able to provide Tribal Language Teachers in any school operating in TSP areas either under the SSD or SME Department. But the state government has recently decided to introduce classroom teaching in at least 10 tribal languages, namely the Santali, Saora, Munda, Bonda, Kui, Kuvi, Juang, Koya, Kissan and Oraon in some primary schools functioning under the SSD Department by engaging 10 of such teachers at the first phase of this project (cf. GoO, 2007-08). As such, in all the sample schools of both the Departments, at present, there is not a single Tribal- Language Teacher to teach the tribal pupils in their mother tongue.

Table 5.1
Department-wise Physical Type of Sample Schools

Physical type of School	SSD Deptt.	SME Deptt.	Total
(1)	(2)	(3)	(4)
Pucca	7 (87.50)	6 (66.67)	13 (81.25)
Semi-Pucca	1 (12.50)	2 (33.33)	3 (18.75)
Total	**8 (100.00)**	**8 (100.00)**	**16 (100.00)**

Note : Figures in Parentheses represent percentage

Table 5.2
Department wise Physical Condition of Sample Schools

Physical Condition of Schools	SSD Deptt.	SME Deptt.	Total
(1)	(2)	(3)	(4)
Excellent	-	-	-
Good	6 (66.67)	6 (66.67)	12 (66.67)
Average	2 (33.33)	2 (33.33)	4 (33.33)
Below Average / Poor	-	-	-
Total	**8 (100.00)**	**8 (100.00)**	**16 (100.00)**

Note : Figures in Parentheses represent percentage.

Table 5.3
Availability of Complete Boundary for the Safely of Pupils in Sample Schools

Availability	SSD Deptt. (N = 8)	SME Deptt. (N=8)	Total (N = 16)
(1)	(2)	(3)	(4)
Complete Boundary	7 (87.50)	6 (66.67)	13 (81.25)
Incomplete Boundary	1 (12.50)	2 (33.33)	3 (18.75)

Note : Figures in Parentheses represent percentage.

Table 5.4
Availability of Separate Classrooms for Each Class

Availability	SSD Deptt. (N = 8)	SME Deptt. (N=8)	Total (N = 16)
(1)	(2)	(3)	(4)
Have	6 (66.67)	6 (66.67)	12 (66.67)
Do not Have	2 (33.37)	2 (33.33)	4 (33.33)

Note : Figures in Parentheses represent percentage.

Table 5.5
Adequacy of Space Available for Pupils in Schools that have Separate Classrooms for Each Class

Adequacy	SSD Deptt. (N = 8)	SME Deptt. (N=8)	Total (N = 16)
(1)	(2)	(3)	(4)
Adequate	6 (100.00)	6 (100.00)	12 (100.00)
Inadequate	-	-	-

Note : Figures in Parentheses represent percentage.

Table 5.6
Class-wise Sitting Arrangement for Pupils in Sample Schools

Class	SSD Deptt.			SME Deptt.			Total		
	Only Floor	Floor & Writing Desk	Sitting Tools & Writing Desk	Only Floor	Floor & Writing Desk	Sitting Tools & Writing Desk	Only Floor	Floor & Writing Desk	Sitting Tools & Writing Desk
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
I	8 (100.00)	-	-	8 (100.00)	-	-	16 (100.00)	-	-
II	8 (100.00)	-	-	8 (100.00)	-	-	16 (100.00)	-	-
III	6 (66.67)	2 (33.33)	-	7 (87.5)	1 (12.50)	-	13 (81.25)	3 (18.75)	-
IV	4 (50.00)	2 (25.00)	2 (25.00)	4 (50.00)	2 (25.00)	2 (25.00)	8 (50.00)	4 (25.00)	4 (25.00)
V	4 (50.00)	3 (37.50)	1 (12.50)	5 (62.50)	2 (25.00)	1 (12.50)	8 (50.00)	4 (25.00)	4 (25.00)

Note : Figures in Parentheses represent percentage.

Table 5.7
Availability of Toilet and Drinking Water Facilities for Students in Sample Schools

Facilities	SSD Deptt. (N=8)		SME Deptt. (N=8)		Total (N=16)	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Toilet Facility for Girls	7 (87.5)	1 (12.5)	8 (100.00)	-	15 (93.75)	1 (6.25)
Toilet Facility for Boys	8 (100.00)	-	7 (87.5)	1 (12.5)	15 (93.75)	1 (6.25)
Drinking Water Facility	8 (100.00)	-	8 (100.00)	-	16 (100.00)	-

Note : Figures in Parentheses represent percentage

Table 5.8
Availability of Teaching and Non-Teaching Staff in Sample Schools

Deptt.	Staff	Sanctioned	Appointed			No. of ST Teachers Available	No. of Other ST Staff Available	Total Strength of Student	Teacher Student Ratio
			Male	Female	Total				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
SSD Deptt.	Teachers	29 (100.00)	15 [53.57]	13 [46.43]	28 (16.55) [100.00]	3 [10.71]	-	1724	1:457
	Other Student	18 (100.00)	9 [52.94]	8 [47.06]	17 (94.44) [100.00]	-	3 [17.65]	-	-
SME Deptt.	Teachers	36 (100.00)	20 [80.00]	5 [20.00]	25 (69.44) [100.00]	2 [8.00]	-	1248	1:4992
	Other Staff	9 (100.00)	6 [66.67]	3 [33.33]	9 (100.00) [100.00]	-	5 [55.56]	-	-

Note : Figures in Parentheses represent percentage.

Table 5.9
Availability of TLMs in Sample Schools

Availability	SSD Deptt. (N=8)		SME Deptt. (N=8)		Total (N=16)	
	Yes	No	Yes	No	Yes	No
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Science Kits	7 (87.5)	1 (72.5)	6 (75.0)	2 (25.0)	13 (81.25)	3 (81.75)
Sufficient TLMs	6 (75.00)	2 (25.00)	5 (62.00)	3 (37.50)	11 (68.75)	5 (31.25)

Note : Figures in Parentheses represent percentage

Table 5.10
Availability of Sports Materials for Boy and Girl Pupils in Sample Schools

Sl. No.	Availability	SSD Deptt.		SME Deptt.		Total	
		Quantity	Av. per School	Quantity	Av. per School	Quantity	Av. per School
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Volleyball	7	0.88	8	1.00	15	0.94
2	Football	6	0.75	6	0.75	12	0.75
3	Carom Board	4	0.5	4	0.5	8	0.5
4	Chess	4	0.5	4	0.5	8	0.5
5	Cricket Bat& ball	3	0.4	2	0.25	5	0.3
6	Ring ball	31	4.0	36	45	67	4.2
7	Chess	5	0.63	4	0.5	9	0.56
8	Ludo	10	1.25	8	1.0	18	1.13
9	Skipping	122	15.25	120	15.00	244	15.25

Note : Figures in Parentheses represent percentage.

Table 5.11
Frequency of Game Instruments Issued to Students in Sample Schools.

Frequency	SSD Deptt. (N-8)	Education Deptt. (N=8)	Total (N=16)
(1)	(2)	(3)	(4)
In all games classes	-	-	-
Frequency	6 (66.67)	5 (62.50)	11 (68.50)
Occasionally	2 (33.33)	3 (37.50)	5 (31.25)

Note : Figures in Parentheses represent percentage.

Table 5.12
Name of the Traditional Games Played by Boy and Girl Pupils

Sl. No.	Games	Pupils Play	No. of Players required
(1)	(2)	(3)	(4)
1	*Kabadi*	Boy	20
2	*Luchakali*	Both	10
3	*Tira (Ringo)*	Boy	2
4	*Parabadi*	Both	30 - 40
5	*Rumal Chori*	Boy	20 – 30
6	*Puchi*	Girl	2-30
7	*Bohuchori*	Girl	20-30
8	*Bengadian*	Girl	20-50
9	*Koudi*	Girl	4

Table 5.13
Mother Tongues of Orissan Tribes and Their Belongings to Different Linguistic Groups

Sl. No.	Name of the Tribe	Mother Tongue	Ethno-Linguistic Group
(1)	(2)	(3)	(4)
1	Bagata	Oriya	Indo-Aryan
2	Baiga	Baiga	Indo-Aryan
3	Banjara, Banjari	Banjari	Indo-Aryan
4	Bathudi	Bathudi	Indo-Aryan
5	Bhottada, Dhotada	Bhatri, Oriya	Indo-Aryan
6	Bhuiyan, Bhuyan	Bhuyan	Indo-Aryan
7	Bhumia	Oriya	Indo-Aryan
8	Bhumija	Bhumija	Munda
9	Bhunjia	Bhunjia	Indo-Aryan
10	Binhal	Laria, Oriya	Indo-Aryan
11	Binjhia / Binjhoa	Binjhia	Indo-Aryan
12	Birhor	Birhor	Munda

Contd...

13	Bondo Paraja	Remo	Munda
14	Chenchu	Telugu	Dravidian
15	Dal	Kui, Oriya	Dravidian
16	Desia Bhumija	Bhumija	Munda
17	Dharua	Parji	Dravidian
18	Didayi	Gata	Mundari
19	Gadaba	Gutob Ollari	Mundari /Dravidian
20	Gandia	Gondi	Dravidian
21	Ghara	Oriya	Indo-Aryan
22	Gond, Gondo	Gondi	Dravidian
23	Ho	Ho	Munda
24	Holva	Halvi, Bhatri	Indo-Aryan
25	Jatapu	Kuvi	Dravidian
26	Juang	Juang	Mundari
27	Kandha Gauda	Kui	Dravidian
28	Kawar	Chhatisgarhi	Indo-Aryan
29	Khalia, Kharian	Kharia	Munda
30	Kharwar	Sadri	Indo-Aryan
31	Kond, Khond, Sita Kondh, Kandha	Kui, Kuvi, Pengu	Dravidian
32	Kissan	Kissan	Dravidian
33	Kol	Kol	Munda
34	Kolah Lahara	Kol	Munda
35	Kolha	Kol	Munda
36	Koli, Malhar	Oriya	Indo-Aryan
37	Konda Dora	Konda Kuvi	Dravidian
38	Kora	Kode/Kora	Munda
39	Korua	Korwa	Munda
40	Kotia	Oriya	Indo-Aryan
41	Koya	Koya	Dravidian
42	Kulis	Oriya	Indo-Aryan
43	Lodha	Lodha	Munda

Contd...

44	Madia	Madia	Dravidian
45	Mahali	Mahili	Munda
46	Mankidi	Birhor	Munda
47	Mankirdia	Birhor	Munda
48	Matya	Matia	Indo-Aryan
49	Mirdhas	Kharia / Mirdha	Munda
50	Munda, Munda Lohra, Munda Mahalis	Mundari	Munda
51	Mundari	Mundari	Munda
52	Omanatya	Oriya	Indo-Aryan
53	Oraon	Kurukh	Dravidian
54	Parenga	Gorum	Munda
55	Paroja	Panji	Dravidian
56	Pentia	Oriya, Haluva	Indo-Aryan
57	Rajuar	Oriya	Indo-Aryan
58	Santal	Santali	Munda
59	Saora, Savar, Saura, Sahar	Sora	Munda
60	Shabar, Lodha	Savar	Munda
61	Sounti	Saunti	Indo-Aryan
62	Tharua	Oriya	Indo-Aryan

Source : Compiled from the available data in Data Handbook, GoO, 2006.

Table 5.14
Population Size of Orissan Tribes According Their Ethno-Linguistic Groups

Ethno-Linguistic Group	No. of tribal Communities	Percentage to Total no. of Tribals communities	Population Size	Percentage to total ST population	Tribal Communities with their Population size
(1)	(2)	(3)	(4)	(5)	(6)
Munda	26	41.94	2512404	35.73	1. Bondo (7315), 2. Bhumija (178234), 3. Birhor (825), 4. Mankirdia (1491), 5. Mankidi (1150), 6. Didayi (5471), 7. Desia Bhumij (1880), 8. Gadaba (67138), 9. Ho (50892), 10. Kol (5777), 11. Kolha (40486), 12. Juang (35665), 13. Kharia (1,68, 407), 14. Kharwar (3280), 15. Kolah Loharas (12321), 16. Korua (1989), 17. Kora (10,313), 18. Lodha (7458), 19. Mirdhas(30,853), 20. Mahali (13,585), 21. Parenga (5843), 22. Munda / Munda Lohra / Mundra Mahalis (3,96,561), 23. Mundari (31, 147), 24. Santal (6,29,782), 25. Shabar (373545), 26, Savra (403510).
Dravidian	14	22.68	2945309	41.88	1. Chenchu (275), 2. Dal (19867), 3. Dharua (11512), 4. Gond (7011309), 5. Gandia (3588), 6. Jatapu (9139), 7. Kandha Gauda (19278), 8. Kissan (266371), 9. Kandha (1140374), 10. Koya (141927), 11. Konda Dora (19235), 12. Madia (1439), 13. Oraon (257829), 14. Paroja (353336).
Indo-Aryan	22	35.48	1574501	22.39	1. Bagata (4806), 2. Baiga (1556), 3. Bathudi(171074), 4. Binjhal (119929), 5. Binjhia (8128), 6. Bhumia (109538), 7. Bhunjia (11276), 8. Bhunyan (246573), 9. Banjara (12843), 10. Bhottada (304137), 11. Ghara(1553), 12. Holva (13662), 13. Kawar (9582), 14. Kotia (28607), 15. Koli, Malhar (5093), 16. Kulis (6526), 17. Matya (13226), 18. Omanatya (25915), 19. Pentia (11399), 20. Rajuar (3146), 21. Sounti(96251), 22. Tharua (1595).
Total	62	100.00	70,32,214	100.00	

Note & Source : Complied from the available data in Data Handbook, 2006, SCSTRTI, Bhubaneswar.

Figure 5.1
Proportion of ST Communities by Ethno-Linguistic Groups

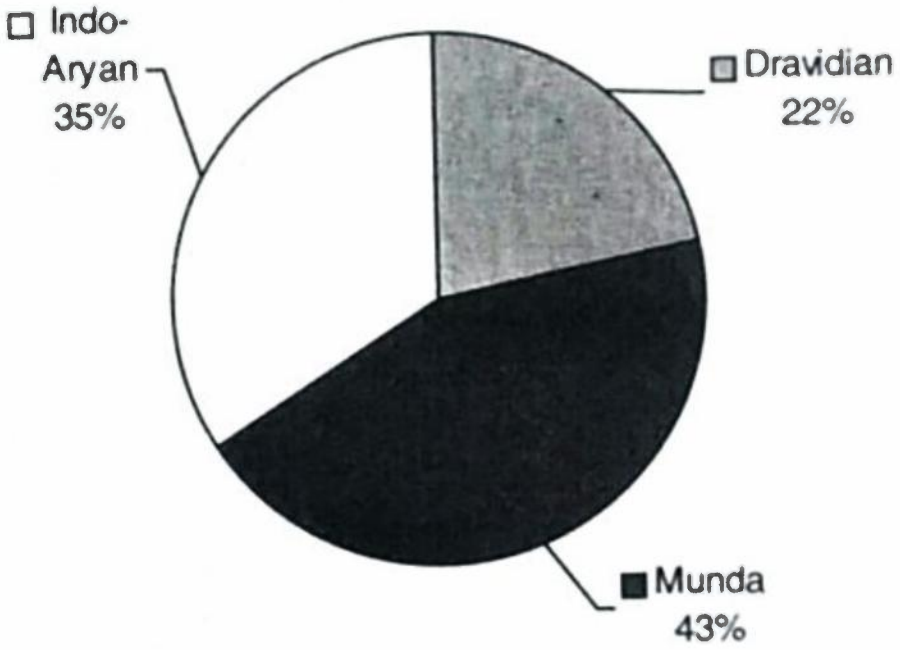
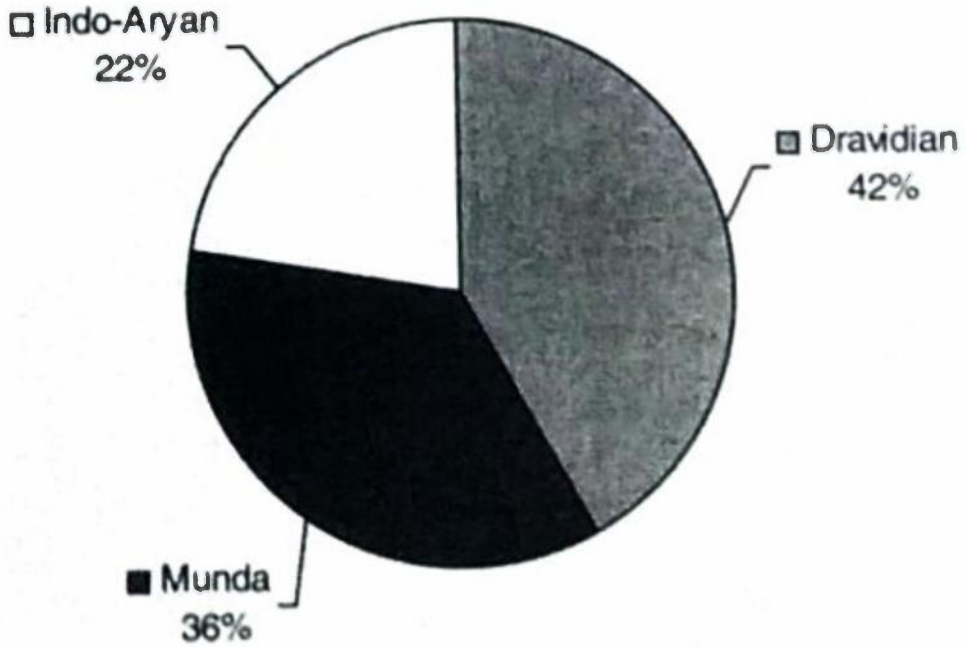


Figure 5.2
Proportion of ST Population by Ethno-Linguistic Groups



VI

PERCEPTION OF MODERN EDUCATION, ATTITUDE OF PARENTS TOWARDS EDUCATING GIRL CHILDREN AND EXPECTATIONS OF PARENTS FROM GIRL SCHOOLCHILDREN

6.1 International and National Perception of Literacy and Modern Education

Perception of education, attitude towards educating girl children and expectations of parents from their girl schoolchildren are all co-related aspects. One may get his / her daughters into school for any reason, but if his / her perception of education is misleading, attitude towards girls education is negative and the expectation and the ambition from such schoolchildren is not definite, then the real goal of sending the child to school may not be achieved. Moreover, at the same time the attitude of the child towards getting educated and his /her ambitions from being educated also count for reaping the real benefits of education. Therefore, in this chapter, an attempt is taken to focus the perception of tribal parents on modern education, their attitude towards girl's education and if, for any reason, they are sending their girl children to school, what is their expectation from them, etc. Moreover, the ambitions of the schoolchildren have also been dealt with here with a view to understand the field reality of whether there is any linkage between the expectation of parents and the ambitions of the schoolchildren. If these two components do not go together positively, then there is every chance that the benefits of education would remain far from reaching their hands. Apart from all these the awareness level of the tribal parents on the important educational and

employment facilities have also been discussed since if the poor parents are not aware on all these, then they would also not fetch much from sending their children to school.

Education provides a wide range of benefits. But it is perceived differently by different sections of the populace depending upon their level of development. Therefore, it is now essential to discuss here briefly about the human societies and the types of education prevalent among them before the international and national prospectives on education are dealt with and the attitude of tribal people under study towards it is discussed thereafter.

Human societies can broadly be divided into two groups, such as (i) pre-literate or simple societies, and (ii) Literate or complex societies, depending upon their educational and techno-economic development and socio-cultural footings. Similarly, the delivery system of education to children can also be categorised into two groups as follows:

i) Traditional Education, ie learning and getting educated in the simplest ways viz. through the process of socialization or enculturation etc. and

ii) Modern Education, ie learning and getting educated in formal methods and thereby attaining formal educational levels.

Tribal societies are otherwise known as simple societies. Each tribe is endogamous and has a common appellation. It is confined to a common territory and they posses high sense of unity amongst themselves. They trace their origin from a common ancestor and are animistic in nature. They have their own language for communication, which is unwritten in most of the cases, they have also their own judicial system and therefore they are able to solve their own problems among themselves. They are often self-dependent and self-sufficient and therefore, do not depend on others. Their aspiration level is limited; confirmed to their own simple world. On the

contrary, the complex societies are more sophisticated in all these matters. Neither they have any confined territory nor do they have any indigenous political system. Their origin comes from multiple instances and, therefore they are not ordinarily confined to any particular religious belief. They possess modern technology that they have with them because of their exposure to modern education. Their aspiration level is very high and also increasing due to modernisation.

The people of pre-literate or simple societies cannot be treated as uneducated since they have their own educational system by which they train and educate children on how to cope up with their environment depending upon their social values and cultural moorings and lead a comfortable life. Ordinarily they educate their children in their own perspectives. They depend on indigenous education system and as such they go on with their own traditional knowledge base that they acquire and inherit from their elders through the process of socialization/enculturation and so on and apply that for their self-sustenance within the scope of their own socio-ecological niches. This knowledge base is, however, based on their socio-cultural values, ecological conditions and economy etc. Thus, generally the traditional education system, which is prevalent among these societies, is culture, ecology and economy specific and therefore, mostly the worldview of tribal people is confined to a narrower world. This often leads them to visualize their lifestyle and future within the scope of a limited worldview. On the contrary in literate or complex societies, the people learn and get educated through both the informal as well as formal methods. Like the simple societies, in complex ones the children are, as a natural phenomenon, socialized and encultured for shaping up their human behaviour but here, they acquire more and more scientific and sophisticated knowledge in formal methods for having a secured and prosperous future by the way of reaping the benefits of modern education. But when in the present

development contexts modern education is being imposed on the tribals which most often does not refer to the tribal culture to which they are acquainted with since generations, is not properly accepted by them. The reason is not exactly because of the fact that their social values are not included in the formal education system rather it is more concerned with their perception on modern education. When they do not know the need and benefits of learning modern education that encompasses foreign values, they have been, in many cases taking to it negatively. In this context, UNESCO in its four pillars of learning with regard to indigenous peoples, point out that, "Indigenous peoples have their own formal learning systems, which are compatible with their livelihood system. This knowledge has often been denied to them through formal education..... and Indigenous concepts of development are inextricably linked to culture, education, environment and self determination" (UNESCO, 2006:141) and gives stress on the fact that sustainable development for indigenous cultures are protected and imposition of foreign values on their societies through formal education is restricted to the end that they can perceive it properly and understand how these would provide a more safe and secured life than that of their own. (cf. ibid).

Literacy is the foundation of modern education. As such, while it enables a person to read, write, do calculations of counting with full understanding and often beyond, modern education is the more scientific knowledge which, as a very vital instrument can help one to explore resources for achieving good Quality Of Life (QoL). However, indigenous peoples who are pre-literate in nature have now been exposed to both the literacy as well as formal education systems to a very great extent. Therefore, the international and national perceptions on education with particular reference to literacy are focused below and later on we will examine how the tribal parents perceive it. The perception of tribal parents on literacy

or in other words modern education is dealt herewith since they are often regarded as pre-literate and as such it would, as visualised would reveal as to how this acts on making their children literate or educated.

Literacy or basic modern education in the sense of developing the skill of writing, readings and doing simple calculations with full understanding or beyond as the basic foundation for all further learning has been propagated in various international conventions to be the fundamental right of people. "The Persepolis Declaration states: Literacy is not an end in itself. It is a fundamental human right" (UNESCO, 1975, quoted in EFA Global Report, UNESCO, 2006:136). Further, the Hamburgh Declaration states ..... "Literacy broadly conceived as the basic knowledge and skills needed by all in a rapidly changing world, is a fundamental human right" (UNESCO, 1977, quoted in ibid). Since literacy or modern education, in other words, is very much essential for achieving an all-round development, "The UNESCO round-table report on Literacy as Freedom recommends that literacy be understood within a right based approach among principles of inclusion for human development. (UNESCO, 2003 quoted in ibid). As a whole, literacy not only confers varied benefits on merely the individuals but also on the families, communities and the nations. In this context UNESCO, referring Stromquist, 2005:12, states that "The rationale for recognizing literacy as a right is the set of benefits it confers on individuals, families, communities and nations" (2006: 137). However, even though literacy or education on other sense has been promoted as the human rights in general, the right of the girl children on this in particular has been convened in various international instruments. Some of such important instruments include the 1979 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the 1989 Convention on the Right of the Child (CRC). However, access to education of all irrespective of sex

as a right has been recognized internationally as early as in 1948, vide Universal Declaration of Human Rights (UDHR) held in 1948 (cf. UNESCO, 2006 :136) and this had been done so since education leads the human beings to explore more and more resources and utilize theme for earning better livelihood.

Literacy as the foundation for all further learnings, as perceived internationally gives people the tools, knowledge and confidence to improve their livelihoods to participate more actively in their society and to make informed choices and it is emphasized that in today's knowledge economies Literacy Skills are more vital than ever (cf. UNESCO, 2006 : Back blurb).

Literacy constitutes fundamental or basic modern education (cf. ibid : 136) and it is reasonable to assume that the benefits of literacy is likely similar to that of education (cf. ibid:140). As such, it has a wide range of benefits including improved self-esteem, empowerment, creative knowing the democratic governance and increased political participation, improved rate of participation in decision-making processes at household and higher levels, maintaining good health and developing the capability to have increased life expectancy, controlling reproductive behaviours, raising healthy children and educating them, exploring resources in scientific manner and their management to have increased individual income and economic growth, etc. (cf. ibid : 137-147). However, while providing modern education to the indigenous peoples, there has always been a big gap between the administration and the people concerned since, the former has not yet been able to convince the people about the benefits of this, in its desired level of expectation. This has certainly cropped up misconception amongst many of these people on the benefits of modern education and therefore, the educational programmes have failed again and again amongst many of these indigenous peoples of the world. Acceptance of modern

education with clear perception would certainly bring the real fruits. Therefore, it is highly essential to assess the perception level of the tribal people on modern education before we deal with the reasons of non-enrolment, absenteeism low retention, and dropout among the tribals in general and tribal girl pupils in particular.

6.2 Perception of Tribal Parents on Modern Education

The perception of parents on modern education differs. While some perceive it positively some are absolutely against this. There are, some who have mixed perceptions towards this, ie those who have positive as well as negative attitude towards this. This attitudinal difference, however, has been cropped up due to lack of proper awareness and realization of benefits of modern education at their ends.

The parents have been categorized into 3 groups according to their perceptions on modern education (Table 6.1). It is learnt that there are more fathers than mothers in the feeder villages of both the SSD as well as SME Department schools whose perception towards this education is absolutely positive. However, irrespective of category of parents and school areas, there are 60.94 per cent of parents who are quite positive towards modern education. The parents whose perception towards this education is absolutely negative account for 7.81 per cent. The rest, 31.25 per cent of informants, however, have both positive as well as negative perceptions. So far as the individual opinions of fathers and mothers are concerned, it comes to the fore that there are 70.00 per cent of the former as against 51.88 per cent of the latter whose attitude towards this education is absolutely positive. Thus, there are less percentage of mothers than fathers who are positive towards this education. These trends could be observed from Figures 6.1, 6.2 and 6.3.

The parents who are either absolutely positive or negative or even possessing mixed attitude towards modern education, have focused multiple perceptions. A total number

of 17 individual perceptions have come out into the picture. Of these, 11 are in one sense, positive and the rest 6 are negative (Table : 6.2). The positive perceptions as focused by them are:

1) It would civilize one,
2) It would help one to get employed and earn for the family,
3) It would help one to get employed and earn for self,
4) It would help one to communicate with the outsiders,
5) It would help one to count cash,
6) It would help one to sign his / her name,
7) It would help one to transact commodities in markets efficiently,
8) It would help one to remain free from exploitation by the middlemen and outsiders,
9) It would help one to place his / her problems / demands before the authority,
10) It would secure MDM for schoolchildren, and
11) It would secure some incentives, like blankets, mosquito nets etc. from school for the family through the schoolchildren.

The negative perceptions as pointed out by the informants are:

12) It would make a loss of manpower of the family for babysitting,
13) It would make a loss of manpower for agricultural work,
14) It would lead a person to dark since a schoolchild cannot learn the traditional agricultural practices for his / her survival in future,
15) It would put the parents in trouble to find educated spouses for educated children,

16) It would lead one to get detached from its parents / kinsmen and the community as a whole, and

17) It would lead one to become wayward if he / she does not get any job.

Of the total 11 positive perceptions, the initial 9 are related to the direct benefits of education. But the last 2 perceptions that are concerned to the receipt of some fringe educational benefits, like MDM, blankets, mosquito nets etc are not directly linked to obtaining of the real benefits of education even though all these 2 perceptions, in the long run, indirectly help one to get on to education. The parents have highlighted all these 2 perceptions on education since economically they are very poor and they get all these incentives right from the moment they send their children to school. This directly reduces the financial burden of upbringing their children. As for example, some have perceived school education means securing MDM for the schoolchildren even though the real benefit of education is not this. Receipt of MDM is momentary, which, however used as a tool to develop the interest among parents to send their children to attend school regularly. Once a child gets habituated to attend school for any reason, ultimately he / she gets educated in the process of the schooling system. However, now let us analyse briefly the individual perceptions of the parents: Irrespective of category parents, viz fathers and mothers, of the total 320 samples as high as 217 accounting for 67.81 per cent aspire that education would civilize a person. This concept is a very common one throughout the world among the indigenous peoples who use the concept of getting civilized while perceiving on the modern education. They use it in a casual way since they find themselves unable to point out the benefits of education pin pointedly. However some also say like this since it brings out a better human being.

The tribal people are mainly self-dependent and often self-sufficient as their aspiration level on material life is quite

less. They remain busy in cultivating their lands, and other life sustaining pursuits which is very essential for their survival. They use their farm products for their own consumption and sell out the surplus in the local markets for obtaining other essential household commodities required for their survival. These include earthen ware or silver pots, dress materials, ornaments, vegetables, dry fish, red chilies, salt, birds etc. But while exchanging their products most often they fail to manage the process efficiently since they are to transact with outsiders and once there is a big cash transaction between them, they face problem. Therefore, quite a good percentage of people (67.5) opine that it would help one to transact the commodities in markets effectively. However, since many tribals are illiterate they take the help of the middlemen while transacting with the outsiders, and most often they fall pray in the process. Therefore, this situation has very rightly let 22.81 per cent of people to perceive education in the sense that it would help one to remain free from exploitation by the middlemen while taking the help of such agents for any task. However, as high as 46.56 per cent of the informants perceive education in the way it would help one to count cash by self followed by 30.63 per cent of them who are of the opinion that education is a vital instrument that can help one to communicate with the outsiders effectively. They are followed by 7.5 per cent of those whose understanding on education is almost similar to those people who understand that it would help one to communicate with the outsiders effectively, but these people have specifically highlighted that it would enable one to place his /her demand before the authority, as these people face such problems in their life because of their illiteracy.

Getting literate and thereby being able to sign one's own name gives much eternal pleasure as well as self confidence. This also enhances the social status of a person as he /she is often required for signing documents on community as well

as various individual affairs. So, in this context there are 37.5 per cent of informants who understand that education would make one to sign his / her own name in various documents, otherwise as illiterates they are to put their thumb impressions on such documents and depend on others to understand on which ground they give their acceptance by the way of putting their thumb impression. However, as pointed out earlier, simply knowing to sign one's own name does not necessarily mean that such a person is literate and puts his / her signature in official documents with full understanding on the subject.

In tribal societies, normally the young sons get separated from their parents soon after their marriage mainly because of shortage of rooms. Ordinarily in many instances, the married sons do not take financial responsibility of their aged parents since they are mostly self-dependent and for this, in most of the cases the tribal aged parents toil for long in their fields until they manage to do so. In majority of cases, the young sons do not like to spend much from their own pocket for the livelihood of their parents. Still then there are 33.75 per cent who are of the opinion that education can help one to get employed and earn for the family. On the contrary there are 37.81 per cent of parents who expect that by getting educated, the children, especially sons would be able to get through white-collar jobs and thereby they can manage their own lifestyle better than what is prevalent at present in their society.

As pointed out earlier in this section, 2 perceptions have come to the fore that are related to the receipt of some fringe temporary educational benefits, like MDM, stipend, blankets, mosquito nets etc. MDM is a major programme of the union government to attract more and more children towards school education. This programme provides lunch in school to all the schoolchildren at primary level absolutely free of cost. Most of the tribal parents are poor and run below the poverty

line. Therefore, the parents have realized that once they send their children to school, means their children are fed at their schools and under such a situation, they get rid of the fooding of their children at home. In this context there are as high as 57.81 per cent of parents who perceive education in the sense that it would fetch at least a square meal for their children. There are, however, 5.94 per cent of them who perceive education as a medium that would fetch some incentives, like blankets, mosquito nets, etc. for the family through the schoolchildren as, in SSD department schools the boarders get all these incentives free of cost at phases and in some cases these incentives are carried to homes as per the advice of their parents or on some other situations.

The study of Tilak (2006:38) speaks that the so-called free elementary education is not actually free. Families pay tuition fee, even in government and aided schools, and various other kinds of fees, and also incur huge expenditure on other necessary items, like text books, transport etc. As the household costs of schooling are indeed high, it is natural for families to feel that 'schooling cost too much'. There are two other factors, such as feeling that education is not necessary for children as they are required for farm and family business or for outside works. He concludes, contrary to the general understanding some still view that education is not necessary; this is true in case of girls' education. In this context the tribal parents also place their views even if their children are provided with free education in special schools.

The tribal people mostly depend on their indigenous practice of agriculture for their livelihood. Therefore, they educate their children, both boys and girls on different callings of their daily go of life and economy depending upon the rules of division of labour prevalent in their society. During the agricultural and harvesting seasons the parents take their young sons to the fields with them for working and the young girls are engaged to watch home, caring the siblings and in

attending to other household chores. Thus, the tribal parents consider their children as economic assets, which must not be spared otherwise as this would affect their life supporting measures. Moreover, in many parts of the tribal world, it has become hard for the tribals to realize employment to a sizeable portion of their educated populace. This has created a negative impact on them as the educated children become prestige conscious and do not attend to their traditional agricultural callings on the event of their employment. This misleads the unemployed ones. On the contrary, in many cases the employed sons get detached from their kinsmen and lead life separately in urban areas and do not like to mix with their people because of their ego centric mentality that they got through their education and job. Under such stringent circumstances many parents have developed negative attitude towards education. In this context, while as high as 36.25 per cent of them who perceive that this education would make a loss of their manpower in babysitting during the peak seasons, 29.69 per cent have said that it would make a loss of their manpower in attending to the agricultural works. On the other hand, 10.94 per cent of parents perceive that it would lead one to become wayward if he /she does not get through any job after his / her education. Moreover, this education also can lead a person to the dark since a schoolchild cannot learn the traditional agricultural practice for its survival if, for any reason he/she remains unemployed after his /her education. This perception is focused by 18.13 per cent of parents. Moreover, about 7 per cent of them understand that it would lead one to get detached from his /her kinsmen and the community people as a whole after employment. Apart from all these, education creates a unique social problem among the tribals which is related to the selection of their life partners. In this context 9.3.8 per cent of parents perceive that it would put the parents in trouble to find educated spouses for their educated children. The educated children would not necessarily be fit for attending to their traditional callings.

Moreover, traditionally the system of bride price is prevalent amongst them, the size of which may vary depending upon the working ability of the bride but the traditional working ability is not ordinarly evaluated to fix up the amount of bride price in case of educated ones since they are not traditionally educated in this front. On the other hand, the dowry system that has recently cropped up amongst many of the tribals would be an additional burden on the part of the parents of educated girls on selection of compatible educated grooms.

6.3 Cultural Milieu and Gender Discrimination on Education

As pointed out in the introductory chapter all the sample tribal communities are patriarchal, patrilineal and patrilocal in nature. Under this social system the male members remain as the authority of the family and as such they control over all the familial as well as societal affairs. The lineage is traced in their line and therefore the paternal properties are also inherited in their line. The women do not enjoy any role in any of these affairs, ie neither they take part in any major decisions nor do they have any right to share the paternal properties with their male counterparts. Under such a stringent societal system, the women are to remain subservient to men. What is actually more vitally grim is that in this type of societies, the daughters are to leave their paternal home and consanguines and reside with their affinal relatives at the home of their spouses after their marriage. Even if they do not like to leave their parents after their marriage, in no case they can stay with their parents after their marriage as it breaks up the prevalent social set practice. Therefore, when the daughters are to leave their parents permanently after their marriage and contribute their earnings for the welfare of their affinal kins, the poor parents find it useless to spend any amount of their hard earned money on their education. Even when a girl child is very interested to get educated and demands her parents to send her to school

her demand is not honoured under these societal constraints. Sending a girl child to school however, absolutely depends on the economic condition, interest and after all the mercy of her parents; especially father.

In tribal societies, the daughters are to learn a wide range of domestic as well as societal chores before their marriage.

Ordinarily a tribal household consists of one room. Therefore, the young children are to lead their life separately in village dormitories and in most of the cases the sons are to construct their own houses either just before or after their marriage and lead life independently with their spouses. Even in many cases they also cultivate individual patches of land as sanctioned by their parents. This is, however, done with a view to let the young couple to take up the challenge of self sustenance by the way of utilizing their own labour force for the welfare of themselves. This societal demand of becoming independent necessitates the girl children to learn a wide range of household and societal chores right from their very childhood so that they can manage their own families and day-to-day demands of life independently after their marriage.

The important duties of an ordinary tribal girl child which she has to learn at her parents home before her marriage can broadly be divided into 3 categories, such as (i) Household chores, (ii) Duties related to the dormitories where she resides, and (iii) Duties related to the community functions. All these duties, however, are age-specific and therefore, a tribal girl child has to learn and attend to various duties at different stages of her life. Ordinarily the duties of such a girl child include babysitting, cleaning of home and home sites, fetching of water from the local water bodies for domestic use, cooking, serving food, washing dishes, helping parents in agricultural calls in the field including hoeing, raking, dibbling, uprooting of weeds from the crop fields, watching crops, harvesting,

drying grains in sun and watching it, husking, looking after domestic animals and cleaning of cowsheds, sheep and goatpens, pigsties etc. Collection of MFPs, like firewoods, hill brooms, leaves, strings, edible roots and tubers, flowers, leafy vegetables, fruits, nuts, mushrooms, shoots, thatching grasses etc, making of leaf plates and cups, carrying loads of farm produce to the local markets, purchasing of household commodities etc. Apart from all these activities, she attends to many other domestic chores too. Moreover, as a part of her duties, she cleans the dormitory where she resides, collects firewood for its use, and even often extends her hand to fetch water and cook food for the caretaker of the dormitory. During community festivals or any clan affairs on life cycle or any other rituals, she has to do all possible works as necessary for the smooth running of the events concerned. Therefore, an ordinary tribal girl child must learn all these activities before her marriage. Once she learns all these activities means she becomes a potential bride and in this case the parents may fetch more bride price than what is prescribed. On the contrary, if she gets into school and drops herself for any reason from it, after few years of her school, neither she remains to reap the benefits of education nor she can be an expert in the traditional pursuits which is very essential for an ordinary tribal girl to learn for her own safety and future security. This certainly puts both of them in trouble; her parents in arranging a compatible groom and fetching good amount of bride price on her marriage and as pointed out above her ownself in becoming an able hand to handle her own life in future independently.

Under all these limitations and constraints, it cannot be concluded that high rate of illiteracy among the tribal women are mainly because of the fact that they are not interested in education rather their age-old tradition counts for this to a great extent. Even though now-a-days transformation in tribal societies is taking place rapidly due to modernization and

other such agents of socio-cultural change, in patriarchal societies, the fathers still hold the traditional headship and as such they act as the authority of the family on taking up of all the family level decisions. Therefore, the go of the family members still runs in this direction, which is desired and shown by the male heads of the family. So a girl child cannot get educated unless her father desires so.

Each and every society is marching ahead under the pressure of modernization but here a question comes to mind, ie 'Is there any change in the attitude of men towards educating women in indigenous societies ?' To find the field reality, it is now required to locate the attitude of the patriarchal tribal parents towards educating their children in gender perspectives before other aspects of the study, like low enrolment, low retention, absenteeism and dropout are dealt with. With a view to have some concrete ideas on the attitude of such parents, here we have tested three hypothetical social situations, which, however, have been tested in some other studies, as that of Behura and Mohanty(2005) who carried out their study amongst 7 tribal communities of the state, like the Saora, Bathudi, Ho, Kolha, Munda, Sabara and Santal and Mohanty and Biswal(2007) who have done their work amongst as many as 16 tribal communities of the state, like the Binjhia, Bhuiyan, Bhumij, Gonda, Kawar, Kharia, Kissan, Kolha, Kandha, Munda, Mundari, Oraon, Shabara, Santal, Saunti and Saora.

The social situations are as follows:

Situation-I

'Suppose you have 4 children; 2 sons and 2 daughters and government proposes to educate only 2 of them absolutely free of cost. It would also provide all essential life supporting incentives absolutely free of cost. In that case who would be your choices?'

a) Both sons

b) Both daughters

c) One son and one daughter

Situation -II

'After providing education and other life supporting incentives free of cost, government would open job guarantee only for one of them and in that case who would be your choice (Opened only to those parents who have chosen one son and one daughter under situation-I)?'

a) Son

b) Daughter

c) Whoever studies better

Situation-III

'Suppose you have only 2 children; one son and one daughter and government opens an opportunity to provide education absolutely free of cost only for one of them. It would also provide essential life supporting incentives free of cost to one of them. In that case who would be your choice ?'

a) Son

b) Daughter

It is found that irrespective of any category of parents, ie the sample parents drawn from the catchment villages of SSD and SME department schools, of the total number of 320 parents, as many as 270 accounting for 84.38 per cent opted to have the opportunity in favour of both of their sons under situation-I and the rest 15.62 per cent of parents chose one son and one daughter (Table 6.3.1). Thus, while as high as about 84.00 per cent of parents opted to have the opportunity in favour of both of their sons; there is not a single parent; neither father nor mother who has chosen both of the daughters to get the opportunity in their favour. This mentality clearly indicates that amongst the tribals there is high preference to educate their male children as compared to their female ones. This mind set of tribal parents becomes

more transparent when the results under Situation II and III come to the fore. It is found that all the 50 parents who have opted one son and one daughter under Situation-I, have tried to prove that they do not discriminate their children on gender perspectives rather treat their sons and daughters equally. But practically they also discriminate their daughters since when under the Situation II which is based on the result under Situation I, they were asked to choose only one child of the total 2 educated children; one son and one daughter to get the employment facility, astonishingly 45 or 90.00 per cent of them opted to avail the opportunity in favour of their sons and there is not a single parent; neither father nor mother who liked to get the opportunity in favour of his/her daughters (Table 6.3.2). Moreover, the findings under Situation III suffice the fact that the tribal parents posses a negative attitude towards educating their girl children. Under this situation, however, when the parents were asked to choose only one child of the total hypothetical possession of only 2 children; one son and one daughter, to avail the educational opportunity and the parents wanted to bag the opportunity in favour of their sons and there was none who opted to avail the opportunity for his / her daughter (Table 6.4). These field realities also more or less corroborate the findings of Behura and Mohanty (2005) and Mohanty and Biswal (2007). However, when one gives a cursory look into the data available in Table 7.3.1. and 7.3.2 finds that there are more mothers than fathers who are against the education of their girl children.

6.4 Awareness Level of Parents on Important Educational and Employment Facilities for Tribal Children

Ordinarily schooling of children is expensive since it involves payment of tuition fee, purchase of study materials and school dress, footwears, transport cost, etc. This necessitates a large chunk of children from different strata of the broader Indian society to remain away from schooling. It

has been more prominent amongst the tribals. Therefore, the government, as noted earlier in the second chapter, has made a number of provisions and protected their interest through various Acts. Some of the important common initiatives that have been taken up by the government for enabling such parents to send their wards to school and thereby enhancing the enrolment level amongst the tribal children at school, include : provision of MDM, exemption of tuition fees, provision of study materials, provision of school dress, special stipend for girl pupils, etc. But government has not stopped here by the way of introducing these initiatives rather it has, also made a provision of providing free coaching facility for the educated tribal pupils for higher studies. Moreover, it, as per Article 16(4) of the constitution provides equal opportunity in the matter of public employment and specifies reservation for the ST educated candidates in pubic posts and services. Apart from all these, the government also has tried to bring the educated tribal candidates into the decision making process at the levels of Panchayat [Article 343(D)] Legislative Assemblies (Article 332), House of People (Article 338) etc. by way of reserving seats for them. The tribal parents must know all these provisions so that they can have some concrete ambitions for their schoolchildren and thereby they can drive them in the right path and in the long run they can reap the benefits of education.

A hungry child can never attend to any other job than searching for food to satisfy its hunger. As such a hungry child can also not attend to any school. Since, most of the tribals are very poor and not in a position to provide sufficient food to their children, many of the tribal children suffer from malnutrition. With a view to combat this grim situation, a national scheme of MDM was launched in the country in 1995 to satisfy the basic and the foremost need of hunger of the tribal and other children at school level which indirectly aims to develop the habit of attending to school and thereby

increasing enrolment and retention levels among these people. As in other states, this programme is also in operation in Orissa and all the children including the tribal ones are provided with MDM free of cost at primary schools every day during the lunch hour. Since the children practically get it at their respective schools, all the parents are aware of the scheme. But while there are 95.63 per cent of parents of students of the SSD department schools who know that study materials along with school uniforms are provided to the students free of cost, it is known to about 91 per cent of parents of the children studying in schools of the SME department. Similarly, the level of awareness on exemption of tuition fee is found to be more among the parents (91.25%) of pupils of SSD department schools than those of the SME department schools. Apart from all these the special incentives that are provided to the girl schoolchildren towards meeting their gender-specific requirements, like cosmetics and related items, (soap, body oil, nailpolish, hair clips, ribbon, safetypins, eye liner, bindis etc.) is known to quite a large percentage of parents (86.88) of children of the SSD department schools. The fact is known to 64.38 per cent of parents of schools of this department, even though in SME department schools these are not provided to the girl pupils. However, thus, from the above findings it can be said that even though the awareness level of parents of children studying in schools run by SSD department is better than their counterparts of SME department schools, more or less most of the parents of the children studying in both the departments are aware of these facilities. But what is actually a matter of serious concern is that no parent of any schoolchild studying in either SSD or SME department school, is found to be aware of the provision of free coaching facility that is provided to the educated tribal candidates appearing in competitive examinations held either for getting admission into higher studies or getting employed in public sectors. Moreover, the percentage of parents who

are aware of the fact that there is reservation facility for the educated tribal candidates in the matter of public services is found to be very negligible. The fact is known to only 8.75 per cent of parents of children studying is SSD department schools as against merely 1.88 per cent of those who are educating their children in SME department schools.

Education not only enables the educated tribal candidates to get jobs either through reservation or open competition but it also opens a very bright scope for enabling the tribals to become peoples' representatives at various levels, such as Panchayat, Legislative Assemblies, The House of People and place their problems at broader platforms. Quite a high percentage of parents sending their children to schools of both these departments (77.5), are aware that seats are reserved for them at the Panchayat level but there are less people than those who know about the reservation facilities for becoming peoples' representatives at higher levels, viz State Assembly and beyond, that is the House of People (Table 6.5).

6.5 Expectations /Ambitions of Parents from Their Schoolchildren

The parents might be aware of the existing educational and employment provisions prevalent for educated tribal candidates, but if they do not have any concrete ambition for their schoolchildren then they would not be so successful in educating their children upto a suitable level so that they can get employed and lead a better life than what they are leading at present. Moreover, if their ambitions or expectations from their schoolchildren are misleading, this would also not lead them in providing education to such a level. In both these cases the children may drop themselves out from their schools. Therefore, in this section an attempt is made to trace out the expectation of tribal parents from their schoolchildren. The expectations of the parents of the feeder villages of SSD and

SME departments are provided in Table 6.6.1 and 6.6.2 respectively and the expectations of both categories of parents are shown in Table 6.6.3.

It is found that the parents have focused a total number of 6 categories of expectations that are interrelated in nature. These are as follows .

i) That they would become civilized,

ii) That they would be able to sign their names, transact commodities independently and count cash, communicate with the outsiders effectively, remain free from exploitation from the outsiders etc.,

iii) That they would get employed,

iv) That they would form SHGs and earn for themselves,

v) That they would do business, and

vi) That they would become the peoples' representatives as PRI members.

Apart from all these there are quite a good percentage of parents who expect that their children would fetch MDM for themselves along with other fringe benefits that are provided at school. Some, however, do not have any expectation rather they send their children to school since others send their children to it or they are sending as per the advise of the local teachers or others and thereby do not have any concrete ambition for their schoolchildren. Some do not have any opinion on this front.

If the data available in Table 6.8.1 and 6.8.2 are compared, it comes to the fore that the parents of the schoolchildren studying in both categories of schools have concrete ambitions for their sons but certainly not for their daughters. While as high as 40.00 per cent of parents of the schoolchildren of SSD department schools and 51.25 per cent of their counterparts who are sending their children to SME department schools have expected that after being educated

their sons should get jobs, there are merely 20.00 and 28.75 per cent of parents in these schools respectively who desire that their daughters should get employed after their education.

Furthermore, if the data available in Table 6.81 and 6.8.2 are compared it comes to the notice that quite a good percentage parents of the schoolchildren of both these departments have some concrete ambitions, like getting employed or doing business etc, for their male children but certainly not for their girl children. However, the consolidated data presented in Table 6.8.3 speak that irrespective of any category of parents, there are only 24.38 per cent of parents as against as high as 45.63 per cent of them who have an expectation that their girl and boy students should get employed after their education respectively. Thus, there are much more percentage of parents who keep a better or the most alluring ambition for their male than their female schoolchildren. Similarly, there are also more parents (17.5%) who expect that their male children should do some business unless they get employed after their education. The parents who have an ambition for their female schoolchildren that they should do this in case they do not get an opportunity to get into the job market after their studies account for a small percentage. On the contrary, as high as, 40.63 per cent of parents opine that their daughters could be the members of various SHG groups and thereby earn for themselves and their family members too after their education. At the present moment, of course, there are many women in different SHG units who are doing very well to suffice their livelihood. They are concerned to making of leaf plates and cups in mechanical forms, food processing, manufacturing of candles, incense sticks, terracotta objects and bamboo handicrafts, making of brooms, etc. These they do with the assistance of government and non-government bodies and since the tribals experience the success of these units, they have developed hopes that

their girl children can also do this and of course, they can do better once they are educated. Men also form such groups but certainly their number is much less in their societies and therefore, there are some parents (6.88%) who intend that their male children can also earn from this once they are educated.

All these expectations are related to the avenues that can directly feed some earnings for their children once they complete the desired levels of education. But, most of the parents are unable to visualize the future of their girl children on some better avenues than all these since their worldview and awareness level is limited depending upon their educational status and exposure to the outer world. Therefore, there are as high as 84.69 per cent of parents who simply say that by attending to school education their daughters would get civilized. But 56.25 per cent of them are able to explain pin-pointedly that their daughters can learn to sign their names, transact commodities and count cash, communicate with the outsiders and thereby they can also remain free from exploitation by the way of attending to school education. But at the same time what is actually a matter of concern that very high percentage of them (63.75) have viewed that school education can fetch MDM for their daughters and therefore, they send them to school. This provision of course, saves them from the expenses of providing food to their children at home. On the other hand, there are 10.63 per cent of parents who do not have any expectation for their girl schoolchildren rather they view that they send their girl children to school as per the advice of teachers or since others send.

Now a days the PESA Act is in operation at the grassroots level in its full swing and the people have been able to understand the thrust of the Act. This promotes the tribal people in various ways. As a result, 5.00 per cent of parents have developed an intuition that their daughters can be their representatives of their communities as PRI members

to place problems and demands before the authority and this can be possible only when their daughters are educated.

There are wide ranges of employment opportunity for the educated persons. But the ambitions of these parents for their girl schoolchildren are only confined to some low level jobs, like school teacher, school peon or cook, nurse, aganwadi workers etc. since they come in contact with the people in these occupations frequently in their daily life and do consider that higher level jobs are unattainable for them.

6.6 Ambition of Tribal Girl Schoolchildren

Ambition of parents from their schoolchildren and the ambition of schoolchildren from education go together for achieving success. Therefore, if the parents do not have any expectation from their schoolchildren and on the other hand the pupils attend schools without understanding the necessity of schooling and thereby without having any concrete ambition from it, then at one point of time the pupils may get detached from their education and the time spent in schooling is lost. Therefore, here, it is necessary to examine the ambition of girl pupils before we discuss their enrolment, retention and dropout rates in the succeeding chapter.

Data given in Table 6.7 point out that in schools of both the departments, there are much less percentage of girl than boy students who bear an ambition that they will do jobs after they are educated. However, irrespective of departments of schools, while there are 24.38 per cent of girl students, the boy students account for as high as 43.13 per cent who aim to get jobs after their education. On the contrary, as high as 58.13 per cent of girl students as against 41.25 per cent of boy students opine that they attend schools so that they could become good human beings after their education. An equal, percentage of both these students, however, view that their prime aim from their schooling remains on the MDM which is provided to them during the lunch hour at school. Moreover, there are quite a

good percentage of girl pupils (27.5) who speak that they attend school since their parents send them to school and therefore, they do not know what to achieve from their schooling. But 16.25 per cent of them confirm that they could be SHG members so that they can take up different activities for their livelihood once they get educated.

Thus, from the whole discussion made herein, one can find the following salient findings:

i) That there are about 61.00 per cent of tribal parents who perceive modern or school education in a positive way. But there are less women (51.88%) than men (70.00%) who look at it in this way. There are however, 31.25 per cent of parents whose perception towards this education is both positive as well as negative.

ii) That the positive perceptions of the tribal parents on school education are overlapping. However, in order of preference, their perceptions include: (a) It would civilize one (67.81%), (b) It would help one to transact commodities in the market efficiently, (c) It would help one to count cash (46.50%), (d) It would help one to get employed and earn for self (37.81%), (e) It would help one to sign his/her name (37.5%), (f) It would help one to get employed and earn for family (33.755), (g) It would help one to communicate with the outsiders (30.63%), (i) It would help one to remain free from exploitation (22.81%), (j) It would help one to place his /her problems/ demands before the authority (7.5%) etc.

iii) That there are 57.81per cent as against 9.06 per cent of parents who opine that this education can fetch MDM and stipend respectively for their schoolchildren.

iv) That the negative perceptions of these parents on schooleducation include : (a) It would make a loss of

manpower of the family (36.25%) in babysetting, (b) It would make a loss of manpower in agricultural works (29.69%), (c) It would lead a person to dark since a schoolchild cannot learn the traditional agricultural practices for its survival provided that one does not get employed after becoming educated (18.13%), (d) It would lead one to become wayward, if he/she does not get any job (10.94%), (e) It would put the parents in trouble to find educated spouses for educated children (9.38%), (f) It would lead one to get detached from its parents / kinsmen or even the community as a whole (6.56%) etc.

v) That the parents prefer to educate their male children over female ones. This is mainly because of patriarchy, patrilineality and patrilocality nature of their society.

vi) That quite a good percentage of parents know about the important educational facilities, such as the provision of free MDM (100.00%), free study materials and school uniform etc. (98.00%), exemption of tuition free (94.69%), stipend for girl schoolchildren (75.63%) etc.

vii) That the awareness of tribal parents on the free coaching system prevalent for educated tribal candidates for getting admission in higher studies or sitting in competitive examinations for jobs, is nil. But as high as 77.5 per cent of them are aware that the seats are reserved for tribals for becoming peoples' representatives at Panchayat level (77.5%), State level (50.94%) and National level ie in the House of people (25.94%). But surprisingly there are only 5.31 per cent of them who know about the fact that seats are reserved for the educated tribal candidates in public jobs.

viii) That most of the tribal parents have kept an ambition that their schoolchildren would become civilized by the way of attending to schools (84.69%). They are followed

by parents who expect that they would remain free from the burden of providing them lunch at home (63.75%). There are, however, 56.25 per cent of parents who expect that their schoolchildren be able to sign their names / transact commodities and count cash / communicate with the outsiders etc. Other expectations for their girl children include: SHG members (40.63%), getting employment (24.38%) and PRI members (5.00%), business (4.06%) etc.

ix) That there are 10.63 per cent of parents who have any concrete expectation from their schoolchildren rather they are sending them to school since others send their children to it.

x) That while most of the boy schoolchildren (43.13%) have an ambition that they would get a job after their education, maximum girl schoolchildren opine that they would become good human beings by way of getting educated in schools. There are however, only 24.38 per cent of them whose ambition remains to get jobs after their education.

Depending upon the above findings it can be concluded that most of the tribal parents are not quite aware of the benefits of modern education. Moreover, they have a negative attitude towards educating their girl children and this is primarily for their societal factors. Those who send their girl children to school do not have any concrete ambition for them rather their expectations revolve round to fetch the temporary fringe educational benefits that are provided to them in schools. Moreover, the ambition of most of the girl schoolchildren is not as high as that of their boy counterparts.

Table 6.1
Category of Parents According to Their Perceptions on Modern Education

Variables	Parents of Feeder Villages of SSD Dept. Schools			Parents of Feeder Villages of SME Dept. Schools			Total		
	Father	Mother	Both	Father	Mother	Both	Father	Mother	Both
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Parents whose perception towards modern education is positive	49 (61.25)	42 (52.50)	91 (56.88)	63 (78.75)	41 (51.25)	104 (65.00)	112 (70.00)	83 (51.88)	195 (60.94)
Parents whose perception towards modern education is negative	9 (11.25)	4 (5.00)	13 (8.13)	4 (5.00)	8 (10.00)	12 (7.5)	13 (8.13)	12 (7.5)	25 (7.81)
Parents whose perception towards modern education is both positive as well as negative	22 (27.5)	34 (42.5)	56 (35.00)	13 (16.25)	31 (38.75)	44 (27.4)	35 (21.88)	65 (40.63)	100 (31.25)
Total	80 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)	160 (100.00	160 (100.00)	320 (100.00)

Note: Figures in parentheses represent percentage.

Figure: 6.1
Perceptions of Fathers on Modern Education.

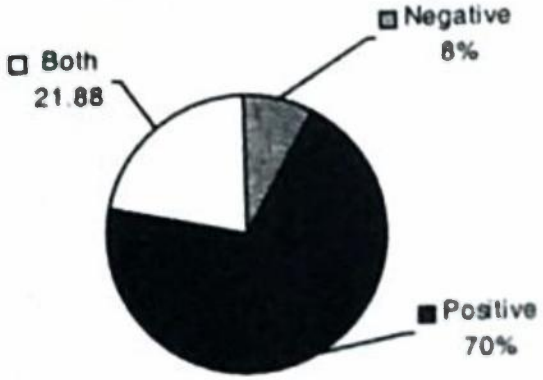


Figure: 6.2
Perceptions of Mothers on Modern Education.

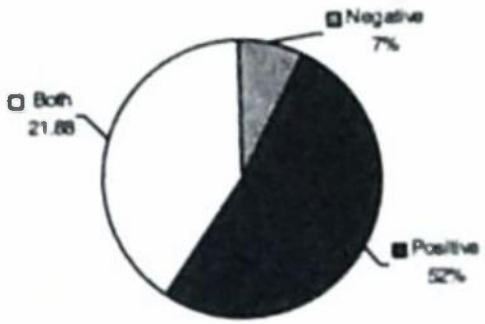


Figure: 6.3
Perceptions of Both Parents on Modern Education.

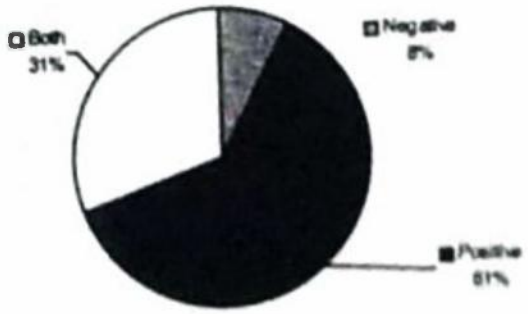


Table 6.2
Perceptions of Parents on Modern Education

Sl. No.	Perceptions	Parents of Feeder Villages of SSD Deptt. Schools			Parents of Feeder Villages of SME Deptt. Schools			Total		
		Father (N=80)	Mother (N=80)	Both (N=160)	Father (N=80)	Mother (N=80)	Both (N=160)	Father (N=80)	Mother (N=80)	Both (N=160)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1.	It would civilize one	53 (66.25)	60 (75.00)	113 (70.63)	61 (76.25)	40 (50.00)	101 (68.75)	114 (71.25)	103 (64.38)	217 (67.81)
2.	It would help one to get employed and earn for family	30 (37.50)	21 (26.25)	57 (31.88)	28 (35.00)	29 (36.28)	57 (35.63)	58 (36.25)	50 (31.25)	108 (33.75)
3.	It would help one to get employed and earn for self	41 (51.25)	13 (16.25)	54 (33.75)	31 (38.75)	36 (45.00)	67 (41.88)	72 (45.00)	49 (30.63)	121 (37.81)
4.	It would help one to communicate with the outsiders	37 (33.27)	30 (37.50)	57 (37.63)	23 (28.75)	18 (22.50)	41 (25.63)	50 (31.25)	48 (30.00)	98 (30.63)
5.	It would help one to count cash	13 (16.25)	54 (67.50)	67 (41.88)	40 (50.00)	42 (52.50)	82 (51.25)	53 (33.13)	96 (60.00)	149 (46.50)
6.	It would help one to sign his/her name	29 (36.25)	16 (20.00)	45 (28.13)	35 (43.75)	40 (50.00)	75 (46.88)	64 (40.00)	56 (35.00)	120 (37.50)
7.	It would help one to transact commodities in the market efficiently	43 (53.750	68 (85.00)	111 (69.38)	45 (56.25)	60 (75.00)	105 (65.63)	88 (55.00)	128 (80.00)	216 (67.50)
8.	It would help one to remain free from exploitation by the middlemen and outsiders	14 (17.50)	16 (20.00)	30 (18.75)	30 (37.00)	13 (16.25)	43 (26.88)	44 (27.50)	29 (18.13)	73 (22.81)
9.	It would help one to place his/her problems/demands before the authority	6 (7.50)	2 (2.50)	8 (5.00)	8 (10.00)	8 (10.00)	16 (10.00)	14 (8.75)	10 (6.25)	24 (7.5)
10.	It would secure MDM for the schoolchildren	59 (73.79)	32 (40.00)	91 (56.88)	46 (57.50)	48 (60.00)	94 (58.75)	105 (65.63)	80 (50.00)	185 (57.81)
11.	It would secure some incentives like blankets, mosquito nets and others from school for the family through the schoolchildren	6 (7.50)	13 (16.25)	19 (11.88)	-	-	-	6 (3.75)	13 (8.13)	19 (5.94)
12.	It would make a loss of manpower in baby sitting	26 (32.50)	36 (45.00)	62 (38.75)	17 (21.25)	37 (46.25)	54 (33.75)	43 (26.88)	73 (45.63)	116 (36.25)
13.	It would make a loss of manpower in agricultural works	29 (36.25)	30 (37.50)	59 (36.88)	16 (20.00)	20 (25.00)	36 (22.50)	45 (28.13)	50 (31.25)	95 (29.69)
14.	It would lead a person to dark since a schoolchild cannot learn the traditional agricultural practices for its survival	16 (20.00)	8 (10.00)	24 (15.00)	17 (21.25)	17 (21.25)	34 (21.25)	33 (20.63)	25 (15.63)	58 (18.13)

Contd...

15.	It would put the parents in trouble to find educated spouses for educated children	7 (8.75)	4 (5.00)	11 (6.88)	11 (13.75)	8 (10.00)	19 (11.88)	18 (11.25)	12 (7.5)	30 (9.38)
16.	It would lead one to get detached from its parents/kinsmen and community as a whole	13 (16.25)	3 (3.75)	16 (10.00)	3 (3.75)	2 (2.5)	5 (3.13)	16 (10.00)	5 (3.13)	21 (6.56)
17.	It would lead one to become wayward if he/she does not get any job.	14 (17.50)	7 (8.75)	21 (13.13)	8 (10.00)	6 (7.5)	14 (8.75)	22 (13.75)	13 (8.13)	35 (10.94)

Note : Figures in parentheses represent percentage.

Table 6.3 (a)
Attitude of Parents on Educating Girls Children under Social Situation I (a) : Choosing 2 Children of 4, 2 Sons and 2 Daughters for Getting Education for Them Absolutely Free of Cost

Choices	Parents from feeder villages of SSD Deptt. Schools			Parents from feeder villages of SME Deptt. Schools			Total		
	Father (N=18)	Mother (N=10)	Both (N=28)	Father (N=15)	Mother (N=7)	Both (N=22)	Father (N=33)	Mother (N=17)	Both (N=50)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Son	16 (88.89)	9 (90.00)	25 (89.89)	13 (86.67)	7 (100.00)	20 (90.91)	29 (87.88)	16 (94.12)	45 (90.00)
Daughter	-	-	-	-	-	-	-	-	-
Any one who ever studying better	2 (11.11)	1 (10.00)	3 (10.71)	2 (13.33)	- -	2 (9.09)	4 (12.12)	1 (5.88)	5 (10.00)

Note : Figures in parentheses represent percentage.

Table 6.3 (b)

Attitude of Parents on Educating Girl Children under Social Situation I(b): Choosing Only One Child for Getting Employment of the Total Two Educated Children [opinion of parents who have chosen one son and one daughter for getting education free of cost under situation : I(a).]

Choices	Parents from feeder villages of SSD Deptt. Schools			Parents from feeder villages of SME Deptt. Schools			Total		
	Father (N=18)	Mother (N=10)	Both (N=28)	Father (N=15)	Mother (N=7)	Both (N=22)	Father (N=33)	Mother (N=17)	Both (N=50)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Son	16 (88.89)	9 (90.00)	25 (89.89)	13 (86.67)	7 (100.00)	20 (90.91)	29 (87.88)	16 (94.12)	45 (90.00)
Daughter	-	-	-	-	-	-	-	-	-
Any one who ever studying better	2 (11.11)	1 (10.00)	3 (10.71)	2 (13.33)	-	2 (9.09)	4 (12.12)	1 (5.88)	5 (10.00)

Note : Figures in parentheses represent percentage

Table 6.4

Attitude of Parents on Educating Girl Children under Social Situation II : Choosing Only One child of the Total 2 Children : One Son and One Daughter for Getting Education Absolutely Free of Cost

Choices	Parents from feeder villages of SSD Deptt. Schools			Parents from feeder villages of SME Deptt. Schools			Total		
	Father (N=80)	Mother (N=80)	Both (N=160)	Father (N=80)	Mother (N=80)	Both (N=160)	Father (N=160)	Mother (N=160)	Both (N=320)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Son	80 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)	160 (100.00)	160 (100.00)	320 (100.00)
Daughter	-	-	-	-	-	-	-	-	-
Any one who ever studying better	-	-	-	-	-	-	-	-	-

Note : Figures in parentheses represent percentage.

Table 6.5
Awareness of Parents of Parents on Important Educational and Employment Facilities

Sl. No.	Schemes/ Provisions	Parents from Feeder Villages of SSD Deptt. Schools			Parents from Feeder Villages of SME Deptt. Schools			Total		
		Father (N=80)	Mother (N=80)	Total (N=160)	Father (N=80)	Mother (N=160)	Total (N=160)	Father (N=160)	Mother (N=160)	Total (N= 320)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Free MDM	80 (100.00)	80 (100.00)	160 (100.00)	80 (100.00)	80 (100.00)	160 (100.00)	160 (100.00)	160 (100.00)	320 (100.00)
2	Free study books/ school uniform etc.	80 (100.00)	73 (91.25)	153 (95.63)	78 (97.5)	67 (83.78)	145 (90.63)	158 (98.75)	130 (81.25)	288 (98.00)
3	Exemption of tuition fee	78 (97.5)	79 (98.75)	157 (98.130	73 (91.25)	73 (91.25)	146 (91.25)	151 (94.38)	152 (95.00)	303 (94.69)
4	Stipend for girls	72 (90.00)	67 (83.75)	139 (86.88)	63 (78.75)	40 (50.00)	103 (64.38)	135 (84.75)	107 (66.88)	242 (75.63)
5	Free coaching system for higher studies /Sitting in competitive exams for jobs	-	-	-	-	-	-	-	-	-
6	Reservation of seats for higher studies and in public job market	14 (17.5)	-	14 (8.75)	3 (3.75)	-	3 (1.88)	17 (10.63)	-	17 (5.31)
7	Reservation of seats for being people's representatives at Panchayat level	69 (86.25)	54 (67.5)	123 (76.88)	73 (91.25)	52 (65.00)	125 (78.13)	142 (88.75)	106 (66.25)	248 (77.50)
8	Reservation of seats for becoming people's representatives at the level of state legislative assembly	59 (73.75)	32 (40.00)	91 (56.88)	50 (62.5)	22 (27.5)	72 (45.0)	109 (68.13)	54 (33.75)	163 (50.94)
9	Reservation of seats for becoming people's representatives at the House of people's	21 (26.25)	13 (16.25)	34 (21.25)	37 (46.25)	12 (15.00)	49 (30.63)	58 (36.25)	25 (15.63)	83 (25.94)

Note : Figures in brackets represent percentage

Table 6.6 (a)

Expectations/Ambitions of Parents of Feeder Villages of SSD Dept. Schools from their Schoolchildren

Sl. No.	Expectation/Ambition	Son			Daughter			Both		
		Father (N=80)	Mother (N=80)	Total (N=160)	Father (N=80)	Mother (N=160)	Total (N=160)	Father (N=160)	Mother (N=160)	Total (N= 320)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	They should become civilized	50 (62.50)	53 ()	103 (64.38)	67 (83.75)	70 (87.50)	137 (85.63)	117 (73.13)	123 (76.88)	240 (75.00)
2	Sign their names/transact commodities and count cash /transact with outsiders)	342 (52.50)	40 (50.00)	82 (51.25)	60 (75.00)	32 (40.00)	92 (57.50)	102 (63.75)	72 (45.00)	174 (54.38)
3	They should get employed	42 (52.50)	22 (27.50)	64 (40.00)	22 (27.50)	10 (12.50)	32 (20.00)	64 (40.00)	32 (20.00)	96 (30.00)
3.1	Teacher	23 (28.75)	13 (16.25)	36 (22.50)	2 (2.50)	2 (2.50)	4 (2.50)	25 (15.63)	15 (9.38)	40 (12.50)
3.2	School Peon/Cook	13 (16.25)	6 (7.50)	19 (11.88)	1 (1.25)	3 (3.75)	4 (2.50)	14 (8.75)	9 (5.63)	23 (7.19)
3.3	Police/Forester/Forest guard etc.	7 (8.75)	2 (2.50)	9 (5.63)	-	-	-	7 (4.38)	2 (1.25)	9 (2.81)
3.4	Nurse/Hospital Staff	2 (2.50)	1 (1.25)	3 (1.88)	-	2 (2.50)	2 (1.25)	2 (1.25)	3 (1.88)	5 (1.56)
3.5	Anganwadi Worker	-	-	-	2 (2.50)	1 (1.25)	3 (1.88)	2 (1.25)	1 (0.63)	3 (0.94)
4	SHG Members	6 (7.50)	6 (7.50)	12 (7.50)	23 (28.75)	40 (50.00)	63 (39.38)	29 (18.13)	46 (28.75)	75 (23.43)
5	Business	16 (20.00)	11 (13.75)	27 (16.88)	2 (2.50)	2 (2.50)	4 (2.50)	18 (11.25)	13 (8.13)	31 (9.69)
6	PRI Members	8 (10.00)	3 (3.75)	11 (6.88)	6 (7.50)	4 (5.00)	10 (6.25)	14 (8.75)	7 (4.38)	21 (6.56)
7	They should fetch MDM and other incentives	45 (56.25)	51 (63.75)	96 (60.00)	52 (65.00)	58 (75.50)	110 (68.75)	97 (60.63)	109 (68.13)	206 (64.38)
8	Since others send/as per the advice of the teachers or others / no concrete expectation	8 (10.00)	19 (11.75)	17 (10.63)	13 (16.25)	11 (13.75)	24 (15.00)	21 (13.13)	20 (12.500	41 (12.81)
9	No answer/opinion	2 (2.50)	7 (8.75)	9 (5.63)	5 (6.25)	7 (8.75)	12 (7.50)	7 (4.38)	14 (8.75)	21 (6.56)

Note : Figures in parentheses represent percentage

Table 6.6 (b)

Expectations/Ambitions of Parents of Feeder Villages of SME Dept. Schools from their Schoolchildren

Sl. No.	Expectation/Ambition	Son			Daughter			Both		
		Father (N=80)	Mother (N=80)	Total (N=160)	Father (N=80)	Mother (N=80)	Total (N=160)	Father (N=160)	Mother (N=160)	Total (N= 320)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	They should become civilized	58 (72.50)	48 (60.00)	106 (66.25)	62 (77.50)	72 (90.00)	134 (83.75)	120 (75.00)	130 (81.25)	250 (78.73)
2	Sign their names/transact commodities and count cash /transact with outsiders/ remain free from exploitation etc.)	30 (37.50)	32 (40.00)	62 (38.75)	44 (55.00)	44 (55.00)	88 (55.00)	74 (46.25)	76 (47.50)	150 (46.88)
3	They should get employed	46 (57.50)	36 (45.00)	82 (51.250	20 (25.00)	26 (32.50)	46 (28.75)	66 (41.25)	62 (38.75)	128 (40.00)
3.1	Teacher	18 (22.50)	7 (8.75)	27 (16.88)	7 (8.75)	3 (3.75)	10 (6.25)	25 (15.63)	10 (6.25)	35 (10.94)
3.2	School Peon/Cook	8 (10.00)	7 (8.75)	15 (9.38)	1 (1.25)	2 (2.50)	3 (1.88)	9 (5.63)	9 (5.63)	18 (5.63)
3.3	Police/Forester/Forest guard etc.	8 (10.00)	2 (2.50)	10 (6.25)	-	-	-	8 (5.00)	2 (1.25)	10 (3.13)
3.4	Nurse/Hospital Staff	3 (3.75)	2 (2.50)	5 (3.13)	-	-	-	3 (1.88)	2 (1.25)	5 (1.56)
3.5	Anganwadi Worker	-	-	-	2 (2.50)	2 (2.50)	4 (2.50)	2 (1.25)	2 (1.25)	4 (1.25)
4	SHG Members	8 (10.00)	2 (2.50)	10 (6.25)	25 (31.25)	42 (52.50)	67 (54.38)	33 (20.63)	44 (27.50)	77 (24.06)
5	Business	21 (26.235)	8 (10.00)	29 (18.130	4 (5.00)	5 (625)	9 (5.63)	25 (15.63)	13 (8.13)	38 (11.88)
6	PRI Members	6 (7.50)	4 (5.00)	10 (6.25)	3 (3.75)	3 (3.750	6 (3.75)	9 (5.63)	7 (4.38)	16 (5.00)
7	They should fetch MDM and other incentives	42 (52.50)	48 (60.00)	90 (56.25)	45 (56.25)	49 (61.25)	94 (58.75)	87 (54.38)	97 (60.63)	184 (57.50)
8	Since others send/as per the advice of teachers or others / no concrete expectation	6 (7.50)	2 (2.50)	8 (5.00)	3 (3.75)	8 (10.00)	11 (6.88)	9 (5.63)	10 (6.25)	19 (5.94)
9	No answer/opinion	3 (3.75)	6	9	1	2	3	4	8	12

Note : Figures in parentheses represent percentage.

Table 6.6 (c)

Expectations/Ambitions of Parents of Feeder Villages of Schools of Both Dept. (SSD & SME) from their Schoolchildren

Sl. No.	Expectation/Ambition	Son			Daughter			Both		
		Father (N=160)	Mother (N=160)	Total (N=320)	Father (N=160)	Mother (N=160)	Total (N=320)	Father (N=320)	Mother (N=320)	Total (N= 640)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	They should become civilized	108 (67.50)	101 (63.13)	209 (65.31)	129 (80.63)	142 (88.75)	271 (84.79)	237 (74.06)	243 (70.47)	480 (75.00)
2	Sign their names/transact commodities and count cash /transact with outsiders/ remain free from exploitation etc.)	72 (45.00)	72 (45.00)	144 (45.00)	104 (65.00)	76 (47.50)	180 (56.25)	176 (55.00)	148 (42.920	324 (50.63)
3	They should get employed	88 (55.00)	58 (36.25)	146 (45.630	42 (26.250	36 (22.50)	78 (24.38)	130 (40.63)	94 (27.26)	224 (35.00)
3.1	Teacher	41 (25.630	20 (12.50)	61 (19.06)	9 (5.630	5 (3.13)	14 (4.38)	50 (15.63)	25 (7.25)	75 (11.72)
3.2	School Peon/Cook	21 (13.13)	13 (8.13)	34 (10.63)	2 (1.25)	5 (3.13)	7 (2.19)	23 (7.19)	18 (5.22)	41 (6.41)
3.3	Police/Forester/Forest guard etc.	15 (9.38)	4 (2.50)	19 (5.94)	-	-	-	15 (4.69)	4 (1.16)	19 (2.97)
3.4	Nurse/Hospital Staff	5 (3.130	3 (1.88)	8 (2.50)	-	2 (1.25)	2 (0.63)	5 (1.56)	5 (1.56)	10 (1.56)
3.5	Anganwadi Worker	-	-	-	4 (2.50)	3 (1.88)	7 (2.19)	4 (1.25)	3 (0.87)	7 (1.09)
4	SHG Members	14 (8.75)	8 (5.00)	22 (6.88)	48 (30.00)	82 (51.25)	130 (40.63)	62 (19.38)	90 (26.10)	152 (23.75)
5	Business	37 (23.13)	19 (11.88)	56 (17.50)	6 (3.75)	7 (4.38)	13 (4.06)	43 (13.44)	26 (7.54)	69 (10.78)
6	PRI Members	14 (8.75)	7 (4.38)	21 (6.56)	9 (5.63)	7 (4.38)	16 (5.00)	23 (7.19)	14 (4.06)	37 (5.78)
7	They should fetch MDM and other incentives	87 (54.38)	99 (61.88)	186 (58.130	97 (60.63)	107 (66.88)	204 (63.75)	184 (57.50)	206 (59.74)	290 (45.31)
8	Since others send/as per the advice of teachers or others / no concrete expectation	14 (8.75)	11 (6.88)	25 (7.81)	15 (9.38)	19 (11.88)	34 (10.63)	29 (8.41)	30 (8.71)	59 (9.52)
9	No answer/opinion	5 (3.13)	13 (8.13)	18 (5.63)	6 (3.75)	9 (5.63)	15 (4.69)	11 (3.19)	22 (6.28)	33 (5.16)

Note : Figures in parentheses represent percentage.

Table 6.7
Expectations/Ambitions of Pupils from School Education

Sl. No.	Expectation/Ambition	Pupils of SSD Schools	Pupils of SME Schools			Total				
		Boys (N=80)	Girls (N=80)	Total (N=160)	Boys (N=80)	Girls (N=80)	Total (N=160)	Boys (N=160)	Girls (N=160)	Total (N=320)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1	Become a good human being	36 (45.00)	46 (57.50)	82 (51.250	30 (37.50)	47 (58.75)	77 (48.13)	66 (41.25)	93 (58.13)	159 (49.69)
2	Do a Job	31 (37.50)	22 (27.50)	53 (33.13)	38 (47.50)	17 (21.25)	55 (34.38)	69 (43.130	39 (24.38)	108 (33.75)
3	Police/Constable	3 (3.75)	2 (2.50)	5 (3.13)	3 (3.75)	1 (1.25)	4 (2.50)	6 (3.75)	3 (1.88)	9 (2.82)
4	Forester/Forest guard etc.	2 (2.50)	-	2 (1.25)	4 (5.00)	-	4 (2.50)	6 (3.75)	-	6 (1.88)
5	Teacher	7 (8.75)	7 (8.75)	14 (8.75)	7 (8.75)	3 (3.75)	10 6.25)	14 (8.75)	10 (6.25)	24 (7.50)
6	School Peon/Cook	1 (1.25)	-	1 (0.63)	-	-	-	1 (0.63)	-	1 (0.31)
7	Block Officials	6 (7.50)	-	6 (3.75)	-	-	-	6 (3.75)	-	6 (1.88)
8	PRI Members	2 (2.50)	3 (3.75)	5 (3.130	2 (2.50)	1 (1.25)	3 (1.88)	4 (2.50)	4 (2.50)	8 (2.50)
9	SHG Members	6 (7.50)	14 (17.50)	20 (12.50)	2 (2.50)	12 (15.00)	14 (8.75)	8 (5.00)	26 (16.25)	34 (10.63)
10	Since Parents send	20 (25.00)	26 (32.50)	46 (28.75)	22 (27.50)	28 (35.00)	50 (31.25)	42 (26.25)	44 (27.50)	86 (26.88)
11	Since MDM /other incentives are provided	13 (16.25)	11 (13.75)	24 (15.00)	14 (55.00)	16 (20.00)	30 (18.75)	27 (16.88)	27 (16.88)	54 (16.88)
12	Does Know /No answer/No opinion	8 (10.00)	11 (13.75)	19 (11.88)	9 (11.25)	13 (16.25)	22 (13.75)	17 (10.630	24 (15.00)	41 (12.81)

Note : Figures in parentheses represent percentage.

VII

ENROLMENT, RETENTION, DROPOUT AND THE ACADEMIC PERFORMANCE AMONG ST GIRL STUDENTS

7.1 Enrolment Level and the Seasonal Absenteeism among ST Girls

7.1.1. Enrolment Level

Enrolment is the most vital component of the whole educational system at primary level since the size of enrolment is in one way acts as an independent variable to regulate the retention level among pupils. More particularly it acts in a major way on regulating the overall attendance and retention levels or in other words the mood and liking of girls on remaining 'out of school', or 'in the school' during school days. But traditionally the girls, as already discussed in earlier chapters, were not backed up well to get educated due to various societal and other rife factors. Therefore, their rate of enrolment and attendance have always been lower to their boy counterparts since last several decades. During the post-independence period the situation was abysmally serious, which, however, improved significantly after independence, and more particularly after the NPE came into force during 1986 and the flagship national programme; 'Sarva Sikhya Ahiyan' started functioning at the grassroots level since 1990s. Still then their enrolment proportion is found to be less than their boy counterparts. However, their enrolment proportion has been suitably improved in schools that run by the Department of Tribal Affairs and it has been possible primarily because of the special affirmative initiatives taken up by the government in a massive way to motivate the tribal parents towards educating their girl children.

The present study finds that for the current academic year, ie 2008-09 the proportion of ST girl students is more than their boy counterparts in all the classes, ie from Class-I to Class-V in the sample schools run by the SSD Department, but a reverse trend is observed to be there in schools managed by the SME Department (Figure 7.1). So far as the statistical figures are concerned, while there are 53.89 per cent of ST girl students in SSD Department schools, the percentage of these students in schools of SME Department is restricted only to 37.85, a difference of 16.04 percentage points (Table: 7.1) as against the state average of 47.36 percentage for girls and 52.64 percentage for boys at the primary level (Appendix – 7.1).

7.1.2. Seasonal Absenteeism

Simply enrolling girl children in schools does not bear any fruit for achieving the real goal of making them educated unless all of them attend classes regularly and come out with success. But the motto of retaining them in school for the whole academic year fails miserably in many cases due to various 'pull-out' and 'push-out' factors. Even though the pull-out factors act significantly for the absenteeism among girls, especially tribal ones, push-out factors also count for this. Since the tribal economy mainly centers round their forests, pre-agricultural practices and pastoral activities, this demands heavy utilization of the available human capital including the labour force of their child population and the schoolchildren at hand in different seasons in different forms. The poor tribals, most often do not afford to loose the labour force of their schoolchildren during the seasonal demands. Therefore, this traditional demand of the tribal parents often necessitates irregular attendance among their schoolchildren. In this context, here an attempt has been made to show the trend of seasonal absenteeism among the ST girl students so that specific viable action plans could be formulated and taken to tackle the problem.

With a view to have a vivid picture on the trend of absenteeism among the ST students, it is required that their rate of absenteeism be looked into incomparison with the absenteeism among their boy counterparts and also with the girls of the non- ST communities studying in the same schools with them. In this context, the average seasonal absenteeism among the ST and non-ST boy and girl students of SSD and SME Department schools are presented in Table 7.2(a) and 7.2(b) respectively and various sectoral data have been presented graphically through bar diagrams as in Figures 7.2(a), 7.2(b), 7.3(a), 7.3(b), 7.4(a) and 7.4(b).

Indian climate witnesses 6 seasons but 4 of them are more prominent than the rest two and therefore, ordinarily felt by the people. These are : summer, rainy, winter and autumn. In eastern Indian states, particularly in Orissa, ordinarily summer is felt for three months from the month of April to June; May being the hottest month of the year. Rainy season starts from almost the middle part of the month of June and lasts up to September. Normally heavy rain falls during July-August. It is followed by winter season, which is felt from the later part of the month of October and the climate reaches to the optimal level of cooling point during December (GoO, 2004: 5-7). The next vital season, that is autumn approaches towards the end of January and is felt up to the month of March. The climate remains very pleasant throughout this season since neither hot nor cold is felt with gravity during this period.

There are a total number of 62 tribal communities in the state of Orissa and most of them originally reside in hilly, mountainous and forest dominated areas and therefore, primarily they practice crude methods of agriculture in their swidden patches, terrases and scantily available plain fields. Different indigenous and other crops are traditionally grown by them mainly during the rainy season and the fields are left fallow for the rest part of the year due to lack of proper

irrigation facilities and other reasons including for accruing regeneration of fertility of soil for the next season. Field preparation starts towards the end of summer and heavy manpower is required for the whole of the rainy season, starting from the first break of the monsoon. Crops start ripening from the middle part of October and majority of the crops are harvested by the month of December. The post harvesting activities continues up to early part of the autumn season. Thus, the tribals require heavy manpower including the labour force of their children in different forms during July –September and also from October-December. The tribals observe a number of fairs and festivals during different seasons, especially the major ones during the post-harvesting period. The fairs and festivals are mainly associated with their agricultural practices. These are observed with high enthusiasm among all the villagers including the schoolchildren and the main attraction of their fairs and festivals centres round drinking, dancing and merrymaking. During summer the tribals mainly collect different Minor Forest Produce from the local forests in which the children including the schoolchildren remain associated fully since the poor tribal parents cannot afford to loose the seasonal forest produce due to shortage of manpower. Thus, the local economic practices combined with the associated practices of observances of fairs and festivals lead the pupils to irregular attendance in school and all these also most often pull them out from their schools. Their absenteeism shows a particular trend depending upon their economic and socio-cultural practices.

7.1.2(a) Absenteeism among ST Girl and Other Students in SSD Department Schools

Table 7.2(a) shows that in the last academic year, so far as the seasonal absenteeism is concerned, it is learnt that in all the seasons the absenteeism among the ST girls is more than both the ST boys as well as non-ST girl students [Figure

7.2(a)] and it is highest (61.25%) in the harvesting season, ie October-December, followed by 55.27 per cent in rainy, 49.13 per cent in the post harvesting period or the autumn season and 41.31 per cent in the summer season. Thus, their absenteeism indicates a curve like feature that starts with 41.31 per cent in summer and touches the peak of 61.25 percentage in the harvesting season through 55.27 percentage in rainy season and finally rests at 49.13 percentage in the post harvesting period, ie January-March. Practically the percentage of their absenteeism during summer be much more than what is found here since most of the schoolchildren are engaged in collection of forest produce during this season or engaged otherwise but it is found to be least from amongst all the four seasons mainly because of some statistical reasons, that is the schools remain closed for about two months as the summer vacation and in the whole of the month of May no class takes place and therefore, the average absenteeism is calculated out of two months instead of the total 3 summer months, viz April, May and June.

On an average, 20 school days have taken place in each month of the last academic year in SSD Department schools and surprisingly as high as 30.26 per cent of ST girl students as against 20 per cent of ST boy students and only 15 per cent of non-ST girl students have remained absent for at least 6 or 30 per cent of the school days in each month of the concerned academic year. If a cursory look is given into the data available in the said table, it is learnt that from amongst the total absent students in different seasons, maximum ST girl students have remained absent for more number of days, ie at least for 6 days or more in each month excepting autumn as compared to their boy counterparts and the non-ST girls. A further observation shows that maximum percentage of ST girl students (39.93) have remained absent during the harvesting season, ie October-December as compared to their rate of absenteeism and also the absenteeism of ST boys and non-ST

girls in all the 4 seasons concerned. The absenteeism among the ST girl children who have remained absent for maximum number of days, ie 6 or more is also quite high (32.99%) during the rainy season but it is, as mentioned above highest during the harvesting season. The reasons could be attributed to the fact that during the rainy season the girl children are required to watch home or act as the babysitters but during the next season, they go to the field with their parents to help them in harvesting of crops and watching the younger siblings at the collection sites of crops.

Apart from the data available in Table 7.2(a) the whole absenteeism structure between the ST boy and girl students and also between the ST girl and non-ST girl students could also be visualized from Figure 7.2(a) and 7.2(b) respectively. However, the important features of absenteeism among the ST girl students in SSD Department schools are mentioned below.

- That absenteeism is more amongst the ST girl students in all the important seasons of the year as compared to their boy counterparts and non-ST girl students.
- That the absenteeism among the ST girl students is the highest (61.25%) during October-December, that is the harvesting season.
- That their absenteeism structure shows a steady growth from summer (41.35%) to winter or harvesting season (61.25%) through the rainy season (55.27%) and falls in autumn (49.13%) as against the annual average of 43.30.
- That of the total absent students of the respective categories, viz ST girls, ST boys and non-ST girls, the percentage of ST girl students who have remained absent for maximum number of days, ie at least for 6 or more days is found to be more than the rest two categories of students, viz ST boy and non-ST girl students.

7.1.2(b) Absenteeism among ST Girl and Other Students in SME Department Schools.

The ST girl and other students who have remained absent during different seasons in the schools run by SME Department show a grim picture. Data available in Table 7.2(b) speak that the overall rate of absenteeism among the ST girl students is found to be more than the ST boy and non-ST girl students. In all the 4 important seasons their rate of absenteeism is found to be more than their boy counterparts and non-ST girl students. The overall percentage of ST girl students who have remained absent for maximum or on an average of 6 or more days in each month of the year comes to as high as 54.36 as against 40.99 for the ST boys and merely 15.38 for the non-ST girl students. So far as the seasonal variation is concerned, it is found that there are as high as 67.30 per cent of ST girl students in rainy season followed by 52.35 and 42.86 per cent of them in harvesting and summer seasons respectively who have remained absent in the concerned seasons. The trends could be observed from Figure 7.3(a) and 7.3(b) respectively. The important features of absenteeism among the ST girl as compared to other students are as follows:

- That in all the 4 important seasons, the rate of absenteeism is more amongst the ST girl students as compared to their boy counterparts and non-ST girl peers.
- That of the total absent students of respective categories, the percentage of ST girl students who have remained absent for maximum number of days comes to 54.36 as against 40.99 for ST boys and 15.38 for non-ST girls.

7.1.2 (c) Absenteeism between ST Girl Students of SSD and SME Department Schools in Different Seasons

The absenteeism amongst the ST girl students as compared to their boy counterparts and non-ST girl students

are analysised in the above section and when the data available in Table 7.2(a) and 7.2(b) are compared one finds the following important revelations.

- That the rate of absenteeism among the ST girl students is more in all the seasons as compared to their boy counterparts and non-ST girl peers in the schools of both the departments but their rate of absenteeism is much more in SME Department schools than those of the SSD Department.

- That while the rate of absenteeism amongst the ST girl students of SSD Department schools is found to be 41.31, 53.22, 61.25, 49,13 during April-June, July-September, October- December and January-March respectively as against the annual average of 43.30, their absenteeism is as high as 79.16 in April-June, 83.45 in July-Septemebr, 84.18 in October-December and 83.05 in March-April as against the annual average of 81.18 in the schools managed by SME Department schools. Thus, in each season, the gaps in percentage points are quite high between these two categories of schools.

- That when on an average there are 30.26 per cent of ST girl students in SSD Department schools who have remained absent for maximum number of days , ie 6 or more in each month of each season, it is as high as 54.36 per cent for the schools run by SME Department.

The trend of absenteeism between ST girls of SSD and SME department schools in different seasons, that is the percentage of pupils who have remained absent for at least 5 days and 6 days or more can be observed from Figure 7.4(a) and 7.4(b) respectively.

From the above findings it can be concluded that the overall absenteeism amongst the ST girl students of SSD Department schools is less than their counterparts the schools

managed by SME Department. The reasons for this are many; the free boarding provision along with ancillary facilities to lead a safe and secured life amongst the peers and the proper management of the school by the authorities etc.

7.2 Retention and the Rate of Dropout among ST Girl Students

Enrolling ST girl students at primary level of education in tribal areas is a very arduous and challenging job. It is more challenging to retain them until they complete the level. They drop themselves out from school for various 'push-out' and 'pull-out' factors. Therefore, it has always been a concern in the planning process on how to enroll ST girl children and check their dropout level at this foundation level. In special schools, that are functioning under SSD Department, special emphasis is given on all these aspects since special grant is available to this department of all the states including Orissa. In each state including Orissa, ordinary schools also run by the SME Department in tribal areas where the ST girl students also get admitted. But government fails to provide all sorts of facilities that are provided to the ST girl students in SSD Department schools mainly because of lack of sufficient funds. For, the retention level differs in these two categories of schools.

With a view to show the retention and dropout level among these students a specific method has been adopted here by which the students of a particular batch, that is 2002-03, of all the sample schools who were enrolled in Class-I in this academic year, have been taken to as 100 per cent and considering this academic year as the base year, the retention level of the students of this particular batch is shown in the succeeding academic years, viz, 2003-04, 2004-05, 2005-06 and 2006-07 by which all the pupils would have been in Class-II, Class-III, Class-IV and Class-V respectively.

The trends of retention and dropout between the ST and non-ST boy and girl students of the sample SSD and SME Department schools are presented in Flow-Chart 7.1 and Flow-Chart 7.2 respectively. Even though the trend of retention and dropout among the ST girl students are presented in these individual Flow-Charts, a comparative picture on their level of retention and dropout between the SSD and SME department schools is provided in Flow-Chart: 7.3. The sectional trends are presented through various bar diagrams for visual observation vide Figure 7.5(a), 7.5(b), 7.5(c), 7.5 (d), 7.6(a), 7.6 (b), 7.6 (c), 7.6 (d), 7.7 (a), and 7.7 (b).

7.2.1 Trends of Retention and Dropout among ST Girl Students vis- à-vis ST Boy and Non-ST Girl Students in SSD Department Schools

Flow-Chart 7.1 indicates that a total number of 95 ST girl students as against 152 ST boy and 22 non-ST girl students were enrolled in Class-I in the base academic year of 2002-03. Of the total enrollment, only 68.42, 62.11, 54.74 and 48.42 per cent of ST girl students were retained in Class-II, Class-III, Class-IV and Class-V respectively and the rest dropped themselves out from school. But the retention percentage among the ST boys in the respective classes are found to be 77.63, 63.82, 57.89 and 53.95. In both the cases the retention level has gradually receded from Class-II to Class-V. The rest students were, however, the dropouts. The retention pattern otherwise signifies that the rate of dropout has steadily increased from lower to the higher classes in case of both ST girl as well as ST boy students and the rate of dropout among the former is higher than the latter. [Figures 7.5(a)]. As high as 51.58 per cent of ST girl students as against 46.15 per cent their boy counterparts have dropped themselves out from school who would have been in Class-V in the academic year of 2006-07. The trend indicates an upward move from lower to the higher classes [Figure 7.5(b)].

A cursory look into the available data in the said Flow-Chart also shows that the rate of dropout among the ST girl students is the highest between Class-I and Class-II, as compared to the interclass difference from Class-II and Class-III, Class-III and Class-IV and Class IV and Class-V. Moreover, it is also found that even if the rate of dropout among the ST girl students is more than their boy counterparts, the difference in percentage points is not much high in Class-II and Class-III in which it is restricted within 3 but it is as high as about 10 in Class-II and 5 in Class -V.

If the retention and dropout rates of ST girl students are compared with that of the non-ST girl students a different picture emerges. It is found that of the total enrolment, as high as 81.56 per cent of non-ST girl students have retained in Class-II. Their percentage of retention, however, reduced to 72.72 in Class-III, 68.18 in Class-IV and 50.43 in the last Class, ie Class-V. This, otherwise, shows that even though, like the retention level of ST girl students, the retention percentages of the non-ST girl students have reduced from one lower to the next higher class, the retention level of ST girl students is much less than the non-ST girl students in all classes indicating more than 10 percentage points of difference in each of the said classes with the highest different of 13.44 in Class-IV and lowest of 10.62 in Class-III [Figure 7.5(c). So far as the rate of dropout is concerned, it is more in case of ST girl students than the non-ST girl students in all the classes from Class-II to Class-V. While as high as 31.53 per cent of ST girl children have dropped out from Class-I to Class-II, it is only 18.44 for the non-ST girl students. The percentage of dropout is witnessed to be more among the ST girl students than the non-ST girl students in all the classes from Class-II to Class-V, and in each class the difference is quite distinct [Figure 7.5(d)]. While as high as 51.58 per cent of the former students have dropped themselves out from school before reaching in Class-V in the year of 2006-07, it is only 40.91 for

the latter ones and the difference comes out to 10.67 percentage points.

From the above discussion the following salient findings come out into the picture:

- That rate of retention among the ST girl students is less than their boy counterparts in all the classes from Class-II to Class-V and their retention rate has steadily receded from one lower to the next higher class. The retention percentage comes to 48.42 for the former as against 53.95 of the latter.
- The retention pattern signifies that the rate of dropout among the ST girl students is more than their boy counterparts in all the classes starting from Class-II to Class-V and their rate of dropout has steadily increased from one lower to the next higher class.
- That while as high as 51.58 per cent of ST girl students have dropped themselves out from the school education before reaching in Class-V, it is 46.15 for the ST boy students; a difference of 5.43 percentage points.
- The rate of dropout among the ST girl students is more than the non-ST girl students in all the classes form Class-II to Class-V. While the percentage of dropout among ST girl students is 51.58 in Class-V, it is 40.91 for the non-ST girls in the said class. This shows a difference of 10.67 percentage points.

7.2.2 Trends of Retention and Dropout among ST Girl Students vis-à-vis ST Boy and Non-ST Girl Students in SME Department Schools

Flow-Chart 7.2 presents data on the trends of retention and dropout between ST and non-ST boy and girl students of SME Department schools. It is witnessed that a total number of 87 ST girl students as against 165 ST boy and 48 non-ST girl students have been enrolled in Class-I in the base academic year of 2002-03. If one compares the data on the retention level

between the ST girl and ST boy students, finds that 64.36, 57.47 and 45.98 per cent of the former as against 75.15, 70.91, 58.79 and 50.31 per cent of the latter are retained in Class-II, Class-III, Class-IV and Class-V respectively indicating the fact that in both the cases the retention rate, as in SSD Department school, has come down from one lower to the next higher class [Figure 7.6(a)] but the retention rate is lower among the ST girl students than their boy counterparts in all the said classes. This trend, in other sense indicates that the rate of dropout among the ST girl students is more in all classes than the boy students and the dropout rate shows an upward trend [Figure : 7.6(b)].

The dropout rate is the highest in between Class-I and Class-II, which comes to 33.33 per cent for the ST girls as against 24.85 for the ST boy students. But the interclass variations in dropout rate between these two categories of students is least for both the ST girls as well as ST boy students in between Class-II and Class-III which come to 2.3 percentage points for the former as against 4.24 for the latter. While the interclass variation is recorded to be the second highest (11.47) for the ST girl students in between Class-IV and Class-V, it is 12.12 for the ST boy students in between Class-III and Class-IV. A further look into the data available in this Flow Chart, however, indicate, that while 35.63 per cent of ST girl students as against 29.09 per cent of their boy counterparts have dropped themselves out from school by the year of 2004-05 when they would have been in Class-III, the rate of dropout is as high as 54.02 for the ST girl students and it is 49.70 for the ST boy students in the year of 2006-07 by which they would have completed the primary level or Class-V.

If the data on the level of retention and dropout between the ST and non-ST girl students are compared, it is found that the retention percentage among the ST girl students have remained much lower than their non-ST counterparts in all the levels but in both the cases the retention percentages have

receded from one lower to the next higher class but unlike the trend of retention between ST girl and ST boy students, here in this case, the retention difference between these two groups of girl students is quite high in each class and therefore, it is distinctly visual [Figure : 7.6(c)]. While the retention percentage for the ST girls remains at 45.98 in Class-V it is as high as 70.83 for the non-ST girls in the said class, thereby showing a very big gap of 24.85 percentage points between these two.

When the dropout rate is compared between the ST and non-ST girls, it comes into the fore that the dropout rate among the latter is much lower than the former in all classes but the difference in percentage points is very high in each class beginning from Class-II to Class-V. While as high as 33.33 per cent of ST girl students have dropped themselves out from school in Class-II, it is only 14.5 for the non-ST girl students. The rate of dropout for the former comes to 54.02 as against 29.17 for the latter in Class-V. The trend of dropout between the ST girl and non-ST girl children in SME Department schools could, however, be observed from Figure 7.6(d).

From the foregoing discussion the following important revelations are found:

- That the retention rate among the ST girl students is lower than their boy counterparts in all classes beginning from Class-II to Class-V and it is 45.98 for the former as against 50.31 for the latter in Class-V.
- That the rate of dropout among the ST girls is more in all classes than their boy counterparts.
- That the rate of dropout has gradually increased from one lower to the next higher class in both the cases recording the dropout percentage at 54.02 for the ST girl as against 49.70 for the ST boy students.
- That the retention rate among the ST girl students is much lower as compared to their non-ST girl friends in all the classes.

- That the dropout rate among the ST girl students is much higher as compared to the non-ST girl students.
- That when 54.02 per cent of ST girls are found to be as the dropouts in Class-V, it comes to 29.17 for the non-ST girl students in the same class thereby showing a huge difference of about 25 percentage points between these two groups of girl students.

7.2.3 Trends of Retention and Dropout between ST Girl Students of SSD and SME Department Schools

Data on the trends of retention and dropout between ST girls of SSD and SME Department schools are presented in Flow-Chart 7.3 and the trends are shown in Figure 7.7(a) and 7.7(b) through bar diagrams. It is observed from the said chart that the retention percentage of ST girl students is more in Class-II (68.47%) in SSD Department schools than those in the schools managed by SME Department (66.67%). But an opposite trend is observed to be there for Class-III and Class-IV. However, finally in Class-V the retention percentage of the ST girl students is found to be higher at 48.42 in SSD Department schools than SME Department schools at 45.28. This, otherwise, speaks that the overall percentage of dropout among the ST girl students in SSD Department schools is lower to those in SME Department schools in the last class of primary level, ie Class-V.

The trends of retention and dropout between total girl and boy students of ST and non-ST communities are presented in Flow-Chart 7.4 and the sectoral differences are shown in Figures 7.8(a), 7.8(b), 7.8(c) and 7.8(d).

7.3 Academic Performance of ST Girls Students

We have already discussed about the educational facilities available in the sample schools in earlier chapters and focused on the dropout rates among the pupils in this chapter. One school may be very particular in enrolling the

desired number of pupils and retain them for the whole academic year or even for the whole period of an educational level, be it primary or any other, amidst unparalleled adverse conditions and thereby become an example for others, particularly in these fronts but the real achievement of the schools depends on the academic performance of the pupils, which, however, dependent on a wide range of variables. The pride of a school becomes more when it succeeds in bringing out girl pupils with high rate of success. So, here, an attempt is made to show the class-wise and overall academic performance of the ST girl pupils comparatively between the two groups of schools concerned.

In the present academic system there is no fail system at the primary level. Therefore, the legal pupils whoever appear in the annual examination get promotion to the next higher class. For, the students who appear in the annual examination and the number of students pass to the next higher class remain the same.

In the traditional system of evaluation, generally the students are categorized into two groups, such as (i) Pass or successful, and (ii) Fail or unsuccessful. The passouts are further ranked into 3 categories depending upon the marks secured by them. These are : (i) First division, (ii) Second division, and (iii) Third division. The pupils who score at least 60 percentage of marks in the aggregate securing pass marks in each subject are considered as passouts with first division and the passouts with second division are to obtain in between 45-59 percentage of marks. Those who secure in between 30-44 percentage of marks are treated as passouts with third division and the pupils scoring less than 30 percentage of marks in aggregate or in subject(s) are taken to as fail or unsuccessful. This system of evaluation is prevalent for evaluating the rate of success amongst the students of Class-X, the highest class at the school level. However, there are some other systems of evaluating the rate of success amongst

the pupils at the Intermediary stages through the provision of grades and other such systems. But considering the importance of evaluation made at Class -X level, here, it is tried to show the success rate coinciding their scores with the first and second class marks and the students scoring less than 45 percentage of marks are categorized separately since under the prevalent system of LATS, at the primary level, there is no fail system.

The class and department-wise academic result of the ST girl students as compared to their boy counterparts and the boy and girl students of non-ST communities in SSD as well as SME department schools are presented in Table 7.3(a) and 7.3(b) respectively. The result of the total ST girl students of the schools of both the departments are presented in Table 7.3(c) and the inter and intra departmental variations are shown through different figures, viz Figure 7.9(a), 7.9(b), 7.10 (a), 7.10(b), 7.11(a), 7.11(b), 7.12 and 7.13 for visual observation.

Performance of ST Girl vis-à-vis ST Boy students in SSD Department Schools : Students Securing at least 60 Percentage of Marks

Data available in Table 7.3(a) and Figure 7.9(a) speak that there are more percentage of ST girls than their boy counterparts in all the classes from Class-I to Class-V except Class-IV who have secured at least 60 per cent of marks in the last annual examination. And the overall performance of these girls from Class-I to Class-V speaks that they have exceeded the ST boys. While the percentage of ST boys who have secured marks in this range comes to 22.29, it is as high as 29.97 for the ST girls. This indicates a difference of 7.68 percentage points. On the contrary, when the academic achievement of these students is compared with that of the non-ST girl students, exactly a reverse trend comes into the fore [Figure : 7.9(b)] and while on an average there are 50 per cent of non-ST girl students who have secured first division

marks, it is 29.97 for the ST girl pupils. This makes a difference of 20.03 percentage points.

Performance of ST Girl vis-à-vis ST Boy Students in SME Department Schools: Students Securing at least 60 Percentages of Marks

Data available in Table 7.3(b) and the Figure 7.10(a) indicate that there are less percentage of ST girl students in Class-I, Class-II and Class-III than their boy counterparts who have secured at least 60 per cent of marks but in the next two classes viz Class-IV and Class-V they have done better than the boy students but the average figures point out that there are less percentage of ST girls (19.38) than their boy counterparts (22.36) who have scored marks in this range showing a difference of 2.98 percentage points. Surprisingly, on an average, the ST girl students have outperformed the non-ST girl students. This is because of the fact that even though the latter have done well in 3 classes, viz Class-II, Class-III and Class-IV, there is not a single non-ST girl student in Class- V who has scored 60 percentage of marks while the percentage of ST girl students securing 60 percentage of marks account for 19.38 in this class. Moreover, there are much less percentage of non-ST girl students (11.11) in Class-I as against as high as 29.42 per cent of ST girl students of this class who have obtained marks in this range [Figure : 7.10(b)].

Performance of ST Girl Students in SSD and SME Department Schools : Students Securing at least 60 Percentage of Marks

A cursory look into the data available in Table 7.3(a) and 7.3(b) as sorted out in Figure 7.11 show that so far as the percentage marks is concerned, the ST girl pupils belonging to the schools of SSD department have outperformed in all the classes, except Class-I than their counterparts of schools run by the SME department. The differences in percentage points come to be 23.2, 2.97, 21.57 and 12.79 respectively for

Class-II, Class-III, Class-IV and Class-V, thereby showing highest differences in Class-II and least in Class-III. In the rest two classes the differences however, seem to be quite high. The average difference considering the result of all the ST girl students in all the classes, comes to be more than 10 percentage points as while on an average the percentage of ST girl students in SSD Department schools who have secured 60 percentage of marks comes to 29.97, it is 19.38 for their counterparts of the SME department schools.

Performance of Total ST Girl vis-à-vis ST Boy Students of Schools of Both the Departments: Students Securing at least 60 Percentage of Marks

When the total figures concerning to the ST girl and boy students of both the departments who have secured 60 percentage of marks are added up together, a different picture comes into the notice. While in 3 Classes, viz Class-I, Class-II and Class-IV, the girl students have succeeded the boy students in scoring first division marks, in the rest two classes, viz Class-II and Class-V, the ST boys have done better than the girls. But while the difference in percentage points between ST girl and boys is more in classes in which the girls have outperformed, this difference is negligible in classes in which the boys have done better than the girls. While there is highest percentage of girl students in Class-II (30.39), it is least in Class-III (22.27) who have secured 60 per cent of marks. On the contrary highest per cent of boys are found in Class-I (27.92) as against least percentage of them in Class-IV (13.79) who have scored marks in this range. The total figures show that even though there is less percentage of girls (27.9) than their boy counterparts (28.43) who have secured first division marks, the difference between the two is negligible which comes to merely 0.53 [Table 7.3(c)]. The trend can be witnessed from Figure 7.12.

Performance of Total ST Girl vis-à-vis Non-ST Girl Students in Schools of Both the Departments : Students Securing at least 60 Percentage of Marks

Table 7.3 (c) also shows the performance of the total ST girl and non-ST girl students of the schools of both the departments. It indicates that the ST girl students have not been able to outperform their non-ST counterparts in any class except Class-I. The non-ST girl students have exceeded the ST girls tremendously in Class-II, Class-III and Class-V making huge gaps; about 20 percentage points in the former two classes viz Class-II and Class-III and about 17 percentage points in the latter Class, ie Class-V. In the rest class, ie Class-IV, the performance of these girls goes almost at par. However, on an average, while there is 27.9 per cent of ST girl students in Class-I to Class-V who have secured first division marks, the non-ST girl students securing marks in this range account for 36.62 per cent. This speaks that there is a difference of 8.72 percentage points. However, the whole trend indicates that while the percentage amongst the non-ST girl students securing 60 percentage of marks has increased from 25.00 in Class-I to 40.91 in Class-V, it has decreased in case of ST girl students since while there are 28.21 per cent of them in Class-I, it is 24.07 in Class-V (Figure 7.13).

Performance of ST Girl Students in SSD and SME Department Schools : Students Securing at least 45 Percentage of Marks

The students who secured first division marks could definitely be considered as better than those who have secured second class marks or less than this. But it would be misleading for one to expect cent per cent ST girl students to obtain first class by scoring at least 60 per cent of marks, since their exposure to modern education is not as old as that of the non-STs. So when their exposure to this education is new,

their achievement could be evaluated from a lower perspective, and one would be satisfied if they come out with second class marks since these students in future, when become parents would definitely drive their children in more optimistic way to reap the benefits of modern education. In this context, it is tried here to discuss briefly the ST girl students, who have been successful with at least 45 percentage of marks or more including those securing 60 percentage of marks. It comes to the fore that the ST girl students of SSD department schools who have scored at least 45 percentage of marks account for 39.75, 49.32, 40.48, 46.15 and 62.85 in Class-I, Class-II, Class-III, Class-IV and Class-V respectively. These figures come to be 64.71, 55.17, 54.17, 52.17 and 52.62 for their counterparts of SME Department schools for the respective classes. Thus, it is conspicuous that while the ST girls of SME department schools have exceeded their counterparts of SSD department schools in all the classes from Class-I to Class–IV, in the most important class, that is, Class-V, which is the highest class at primary level, the ST students of the latter department have outperformed their counterparts of SME department schools. The trend can be witnessed from Figure 7.14.

Salient Findings

From the above discussion the following important findings come into the fore.

(i) That so far as securing of first division or at least 60 percentage of marks is concerned, in SSD department schools, the performance of ST girl students is found to be better than their boy counterparts in all the classes, excepting Class-V. On an average there are 29.97 per cent of ST girl students as against 22.29 per cent of ST boy students thereby indicating a difference of 7.68 percentage points between these two. On the contrary, these girl students have performed less than their non-

ST girl pupils in all the classes except Class-IV and on an average there are less percentage of ST girl students in all the classes taken together (29.97) than the non-ST girl students (50.00) who have secured marks in this range.

(ii) That in SME department schools, the performance of the ST girl students is less than their boy counterparts in the initial lower classes, viz. Class-I, Class-II and Class-III but in the succeeding two classes, viz. Class-IV and Class-V, they have outperformed the boy students. The overall performance of the ST girls in Class-I to Class-V, however, is found to be less than their boy counterparts. While there are 22.36 per cent of ST boy students, it is 19.38 per cent for the girl students who have secured first division marks. But the difference comes to be about 3 percentage points only. If their performance is compared with that of the non-ST girl students, while the ST girl students have done outstandingly better in Class-I and Class-V than the non-ST girl students, in the rest classes the performance of the latter is found to be better than the former.

(iii) That there are more percentage of ST girls in all the classes except Class-I in SSD department schools, who have been able to secure 60 percentage of marks or marks in the first division range than their counterparts of SME department schools. Moreover, the overall performance of the ST girl students of SSD department schools is also found to be better than their counterparts of SME department schools since there are as high as 29.97 per cent of the former as against 19.38 per cent of the latter who have secured marks in this range. Thus, the difference is found to be 10.59 percentage points.

Table 7.1

Department and Category-wise Strength of ST and Non-ST Students by Sex in Sample Schools (2008-2009)

Class	S.S.D. Deptt.									SME Deptt.								
	ST			Non-ST			Total			ST			Non-ST			Total		
	B	G	T	B	G	T	B	G	T	B	G	T	B	G	T	B	G	T
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
I	156 (33.62)	308 (66.38)	464 (100.00)	13 (39.39)	20 (60.61)	33 (100.00)	169 (34.00)	328 (66.00)	497 (100.00)	160 (62.26)	97 (37.74)	257 (100.00)	36 (52.17)	33 (47.83)	69 (100.00)	196 (60.12)	130 (39.88)	326 (100.00)
II	155 (45.86)	183 (54.14)	338 (100.00)	21 (56.76)	16 (43.24)	37 (100.00)	176 (46.93)	199 (53.07)	375 (100.00)	129 (63.86)	73 (36.14)	202 (100.00)	22 (46.81)	25 (53.19)	47 (100.00)	151 (60.64)	98 (39.36)	249 (100.00)
III	152 (56.09)	199 (43.91)	271 (100.00)	17 (48.57)	18 (51.43)	35 (100.00)	169 (55.23)	137 (44.77)	306 (100.00)	107 (61.49)	67 (38.51)	174 (100.00)	37 (56.06)	29 (43.94)	66 (100.00)	144 (60.00)	96 (40.00)	240 (100.00)
IV	116 (50.22)	115 (49.78)	231 (100.00)	14 (41.18)	20 (58.82)	34 (100.00)	130 (49.16)	135 (50.94)	265 (100.00)	93 (59.62)	63 (40.38)	156 (100.00)	47 (62.67)	28 (37.33)	75 (100.00)	140 (60.61)	91 (39.39)	231 (100.00)
V	127 (55.45)	100 (44.05)	227 (100.00)	26 (48.15)	28 (51.85)	54 (100.00)	153 (54.45)	128 (45.55)	281 (100.00)	94 (63.09)	55 (36.91)	149 (100.00)	27 (50.94)	26 (49.06)	53 (100.00)	121 (59.90)	81 (40.11)	202 (100.00)
TOTAL	706 (46.11)	825 (53.89)	1531 (100.00)	91 (47.15)	102 (52.85)	193 (100.00)	797 (46.23)	927 (53.77)	1724 (100.00)	583 (62.15)	355 (37.85)	938 (100.00)	169 (54.52)	141 (45.48)	310 (100.00)	752 (60.26)	496 (39.74)	1248 (100.00)

Note : Figures in parentheses represent percentage

Figure : 7.1

Proportion of ST Girls to ST Boys in Different Classes in SSD and SME Dept. Schools

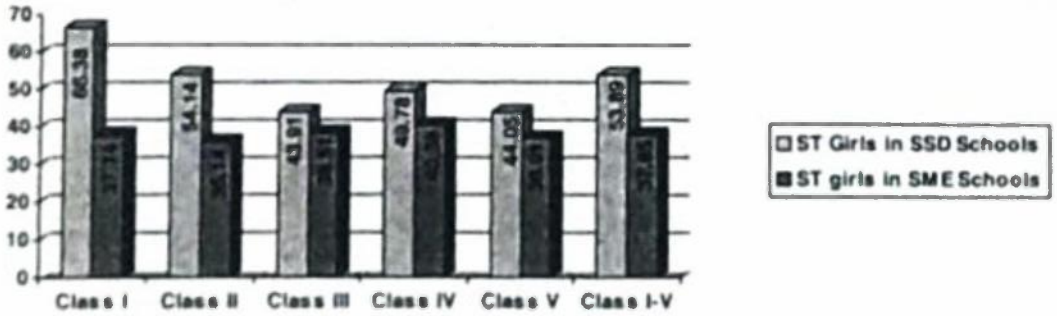


Table 7.2 (a)
Average Seasonal Absenteeism among ST and Non-ST Girls in SSD Dept. Schools (2007-08)

Comment	Boys/Girls Total	Total enrol ment	No. of students remained absent	April –June (18)				No. of students remained absent	July-Sept. (23)				No. of students remained absent
				1 Day	2-3 Days	4-5 Days	6 Days		1 Day	2-3 Days	4-5 Days	6 Days	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
ST	Boys	290 (100.00)	221 (76.21) (100.00)	52 (21.49)	74 (30.58)	62 (25.62)	33 (14.93)	242 (83.45)	47 (19.42)	35 (14.46)	40 (16.53)	120 (49.59)	217 (74.83)
	Girls	177 (100.00)	140 (79.10)	14 (10.00)	19 (13.57)	47 (33.57)	60 (42.86)	159 (89.83)	9 (5.66)	21 (13.21)	22 (13.84)	107 (67.30)	149 (84.18)
	Total	467 (100.00)	361 (77.30)	66 (18.28)	93 (25.76)	109 (30.19)	93 (25.76)	401 (85.27)	56 (13.97)	56 (13.97)	62 (15.46)	227 (56.61)	366 (78.37)
Non-ST	Boys	46 (100.00)	33 (71.74)	13 (39.39)	10 (30.00)	7 (21.21)	3 (9.09)	32 (69.56)	4 (12.5)	3 (9.38)	5 (15.6)	18 (56.30)	33 (71.74)
	Girls	36 (100.00)	26 (72.22)	7 (26.92)	4 (15.38)	8 (30.77)	7 (26.92)	27 (75.00)	8 (25.63)	7 (25.93)	5 (18.51)	7 (25.93)	28 (77.78)
	Total	82 (100.00)	59 (71.95)	20 (33.90)	14 (23.73)	15 (25.42)	10 (16.95)	59 (71.95)	12 (20.34)	10 (16.95)	10 (16.95)	25 (42.37)	61 (74.39)

Contd...

Oct.-Dec. (17)				No. of students remained absent	Jan.-Mar. (22)				No. of students remained absent	April- May (20)			
1 Day	2-3 Days	4-5 Days	6 Days		1 Day	2-3 Days	4-5 Days	6 Days		1 Day	2-3 Days	4-5 Days	6 Days
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
31 (14.20)	49 (22.58)	39 (17.97)	96 (44.23)	208 (71.72)	26 (12.5)	32 (15.38)	35 (16.83)	115 (55.24)	222 (75.45) (100.00)	39 (17.57)	48 (21.62)	44 (19.82)	91 (40.99)
15 (10.07)	31 (20.81)	25 (16.78)	78 (52.35)	147 (83.05)	19 (12.93)	23 (15.65)	27 (18.37)	78 (53.06)	149 (84.18) (100.00)	14 (9.4)	24 (16.11)	30 (20.13)	81 (54.36)
46 (12.57)	80 (21.86)	64 (17.47)	174 (47.54)	355 (76.01)	45 (12.68)	55 (15.49)	62 (17.46)	193 (54.46)	371 (79.44) (100.00)	96 (25.88)	72 (19.41)	73 19.68)	130 (35.04)
6 (18.18)	7 (21.21)	4 (12.12)	16 (48.48)	30 (65.21)	4 (13.33)	4 (13.33)	18 (60.00)	4 (13.33)	35 (76.05) (100.00)	7 (20.00)	6 (17.14)	9 (25.71)	13 (37.14)
12 (42.86)	6 (21.43)	7 (25.00)	3 (10.71)	24 (66.67)	16 (66.07)	3 (12.5)	2 (8.33)	3 (12.5)	26 (32.22) (100.00)	11 (42.31)	5 (19.23)	6 (23.08)	4 (15.38)
18 (29.51)	13 (21.31)	11 (18.03)	19 (31.15)	54 (65.85)	20 (37.04)	7 (12.96)	20 (37.04)	7 (12.96)	61 (74.39) (100.00)	18 (29.5)	11 (18.03)	15 (24.59)	17 (27.87)

Note : Figures in parentheses represent percentage

Table 7.2 (b)

Average seasonal Absenteeism among ST and Non-ST Girls in SME Dept. Schools (2007-08)

Comment	Boys/Girls Total	Total enrol ment	No. of students remained absent	April –June (18)				No. of students remained absent	July-Sept. (23)				No. of students remained absent
				1 Day	2-3 Days	4-5 Days	6 Days		1 Day	2-3 Days	4-5 Days	6 Days	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
ST	Boys	290 (100.00)	221 (76.21) (100.00)	52 (21.49)	74 (30.58)	62 (25.62)	33 (14.93)	242 (83.45)	47 (19.42)	35 (14.46)	40 (16.53)	120 (49.59)	217 (74.83)
	Girls	177 (100.00)	140 (79.10)	14 (10.00)	19 (13.57)	47 (33.57)	60 (42.86)	159 (89.83)	9 (5.66)	21 (13.21)	22 (13.84)	107 (67.30)	149 (84.18)
	Total	467 (100.00)	361 (77.30)	66 (18.28)	93 (25.76)	109 (30.19)	93 (25.76)	401 (85.27)	56 (13.97)	56 (13.97)	62 (15.46)	227 (56.61)	366 (78.37)
Non-ST	Boys	46 (100.00)	33 (71.74)	13 (39.39)	10 (30.00)	7 (21.21)	3 (9.09)	32 (69.56)	4 (12.5)	3 (9.38)	5 (15.6)	18 (56.30)	33 (71.74)
	Girls	36 (100.00)	26 (72.22)	7 (26.92)	4 (15.38)	8 (30.77)	7 (26.92)	27 (75.00)	8 (25.63)	7 (25.93)	5 (18.51)	7 (25.93)	28 (77.78)
	Total	82 (100.00)	59 (71.95)	20 (33.90)	14 (23.73)	15 (25.42)	10 (16.95)	59 (71.95)	12 (20.34)	10 (16.95)	10 (16.95)	25 (42.37)	61 (74.39)

Oct.-Dec. (17)				No. of students remained absent	Jan.-Mar. (22)				No. of students remained absent	April- May (20)			
1 Day	2-3 Days	4-5 Days	6 Days		1 Day	2-3 Days	4-5 Days	6 Days		1 Day	2-3 Days	4-5 Days	6 Days
(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
31 (14.20)	49 (22.58)	39 (17.97)	96 (44.23)	208 (71.72)	26 (12.5)	32 (15.38)	35 (16.83)	115 (55.24)	222 (75.45) (100.00)	39 (17.57)	48 (21.62)	44 (19.82)	91 (40.99)
15 (10.07)	31 (20.81)	25 (16.78)	78 (52.35)	147 (83.05)	19 (12.93)	23 (15.65)	27 (18.37)	78 (53.06)	149 (84.18) (100.00)	14 (9.4)	24 (16.11)	30 (20.13)	81 (54.36)
46 (12.57)	80 (21.86)	64 (17.47)	174 (47.54)	355 (76.01)	45 (12.68)	55 (15.49)	62 (17.46)	193 (54.46)	371 (79.44) (100.00)	96 (25.88)	72 (19.41)	73 19.68)	130 (35.04)
6 (18.18)	7 (21.21)	4 (12.12)	16 (48.48)	30 (65.21)	4 (13.33)	4 (13.33)	18 (60.00)	4 (13.33)	35 (76.05) (100.00)	7 (20.00)	6 (17.14)	9 (25.71)	13 (37.14)
12 (42.86)	6 (21.43)	7 (25.00)	3 (10.71)	24 (66.67)	16 (66.07)	3 (12.5)	2 (8.33)	3 (12.5)	26 (32.22) (100.00)	11 (42.31)	5 (19.23)	6 (23.08)	4 (15.38)
18 (29.51)	13 (21.31)	11 (18.03)	19 (31.15)	54 (65.85)	20 (37.04)	7 (12.96)	20 (37.04)	7 (12.96)	61 (74.39) (100.00)	18 (29.5)	11 (18.03)	15 (24.59)	17 (27.87)

Note : Figures in parentheses represent percentage

Figure: 7.2 (a)
Trends of Absenteeism among ST Boys, ST Girls and Non-ST Girls in Different Seasons in SSD Dept. Schools (percentage of pupils who have remained absent for at least one to 5 days in each month)

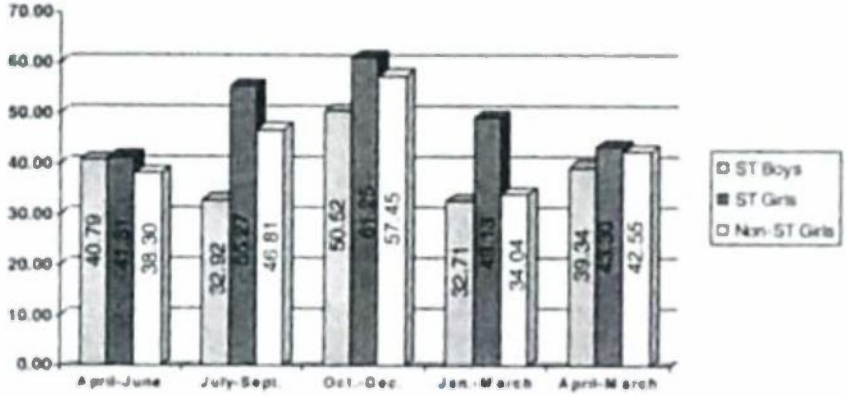


Figure: 7.2 (b)
Trends of Absenteeism among ST Boys, ST Girls and Non-ST Girls in Different Seasons in SSD Dept. Schools (Percentage of pupils who have remained absent for 6 or more than 6 days in each month)

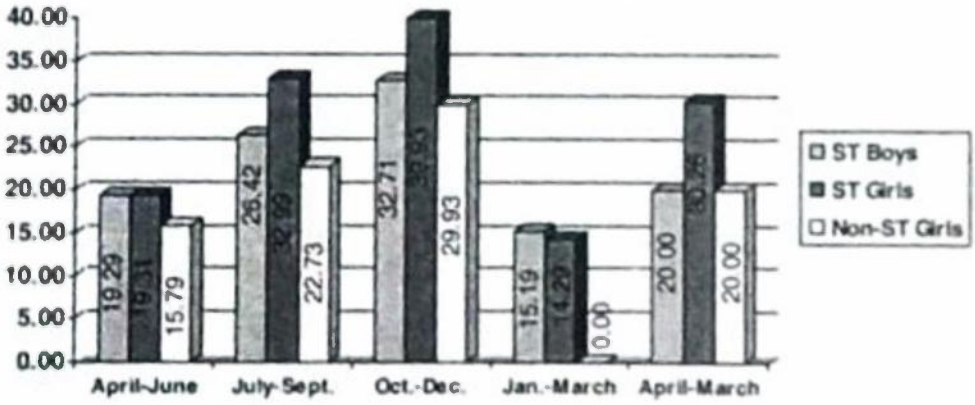


Figure: 7.3 (a)
Trends of Absenteeism among ST Boys, ST Girls and Non-ST Girls in Different Seasons in SME Dept. Schools (percentage of pupils who have remained absent for at least one to 5 days in each month)

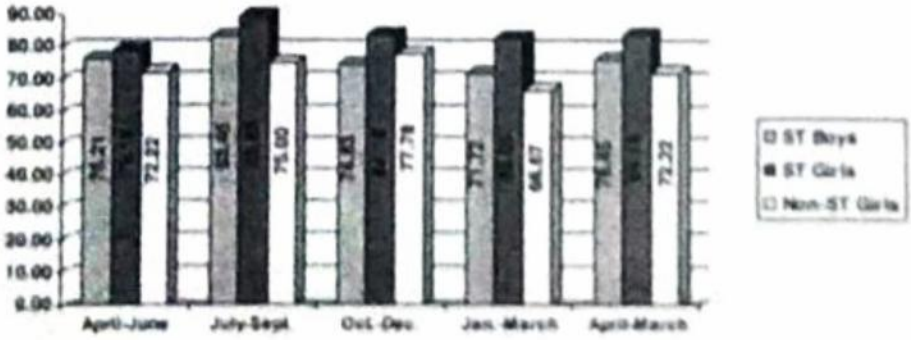


Figure: 7.3 (b)

Trends of Absenteeism among ST Boys, ST Girls and Non-ST Girls in Different Seasons in SME Dept. Schools (Percentage of pupils who have remained absent for 6 or more than 6 days in each month)

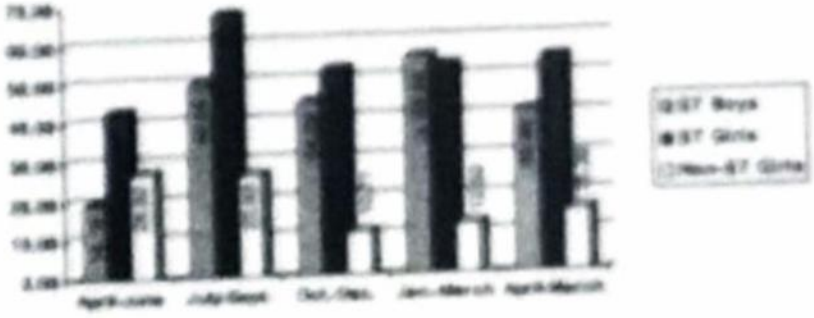


Figure: 7.4(a)

Trends of Absenteeism between ST Girls of SSD and SME Department Schools in Different Seasons (percentage of pupils who have remained absent for at least one to 5 days in each month)

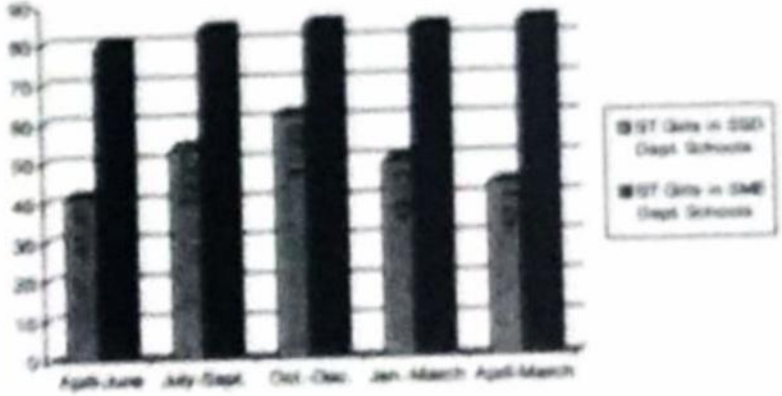
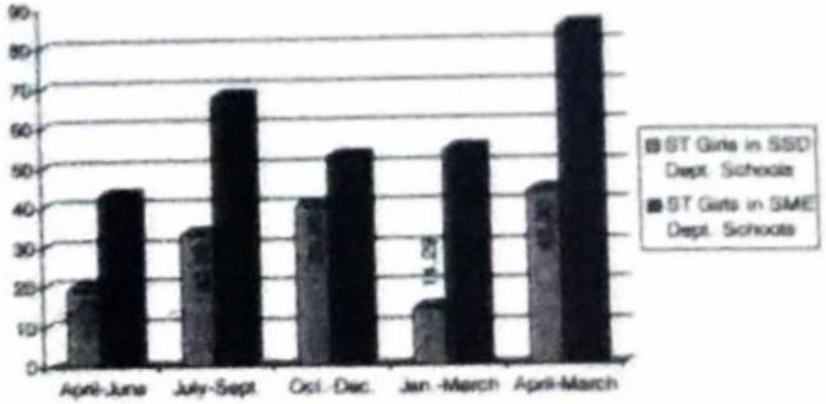


Figure: 7.4(b)

Trends of Absenteeism between ST Girls of SSD and SME Department Schools in Different Seasons (percentage of pupils who have remained absent for 6 or more than 6 days in each month)



Flow-Chart 7.1

Trends of Retention and Dropout between ST and Non-ST Boy and Girl Children in SSD Department Schools

Community of Students	Category of Students	Class-I (2002-03)	Class-II (2003-04)		Class-III (2004-05)		Class-IV (2005-06)		Class-V (2006-07)	
		Total Enrolment	R	D	R	D	R	D	R	D
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
ST	Boys	152 (100.00)	118 (77.63)	34 (22.37)	97 (63.82)	55 (36.18)	88 (57.89)	64 (42.11)	82 (53.95)	70 (46.15)
	Girls	95 (100.00)	65 (68.42)	30 (31.58)	59 (62.11)	36 (37.89)	52 (54.74)	43 (45.26)	46 (48.42)	49 (51.58)
	Total	247 (100.00)	183 (74.09)	64 (25.91)	156 (63.16)	91 (36.84)	140 (56.68)	107 (43.32)	128 (51.82)	119 (48.18)
Non-ST	Boys	36 (100.00)	29 (88.56)	7 (19.44)	25 (69.44)	11 (30.56)	23 (63.89)	13 (36.11)	22 (61.11)	14 (38.88)
	Girls	22 (100.00)	18 (81.82)	4 (18.18)	16 (72.73)	6 (27.27)	15 (68.18)	7 (31.82)	13 (59.10)	9 (40.91)
	Total	58 (100.00)	47 (81.03)	11 (18.97)	41 (21.81)	17 (29.31)	38 (65.52)	20 (34.48)	35 (60.34)	23 (39.66)
Total	Boys	188 (100.00)	147 (78.19)	41 (21.81)	122 (64.89)	66 (35.11)	111 (59.04)	77 (40.96)	104 (55.32)	84 (44.68)
	Girls	117 (100.00)	83 (70.94)	34 (29.61)	75 (64.10)	42 (35.91)	67 (57.26)	50 (42.74)	59 (50.43)	58 (49.57)
	Total	305 (100.00)	230 (75.41)	75 (24.59)	197 (64.59)	108 (35.41)	178 (58.36)	127 (41.64)	163 (53.44)	142 (46.56)

Note : (i) Figures in parentheses represent percentage
(ii) R- Retained, D- Dropout

Figure 7.5 (a) :
Trends of Retention between ST Boy and ST Girl Children in SSD Deptt. Schools

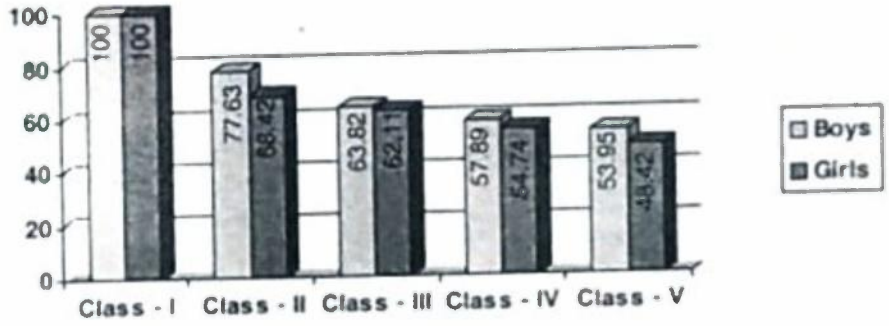


Figure 7.5 (b) :
Trends of Dropout between ST Boy and ST Girl Children in SSD Deptt. Schools

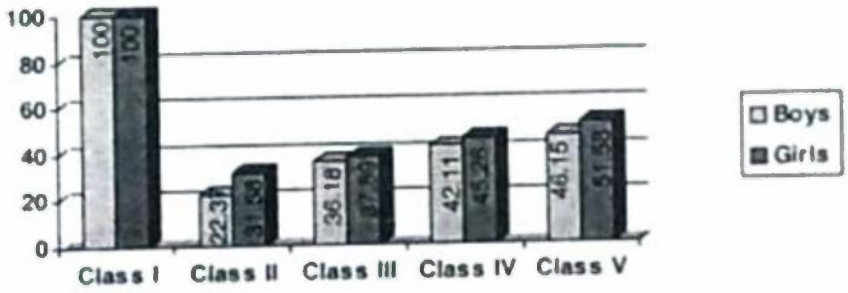


Figure 7.5 (c) :
Trends of Retention between ST Girl and Non-ST Girl Children in SSD Deptt. Schools

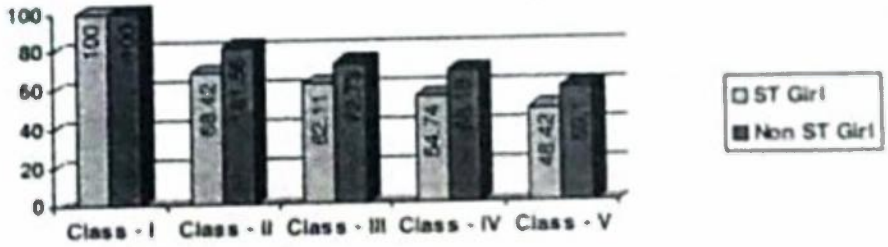
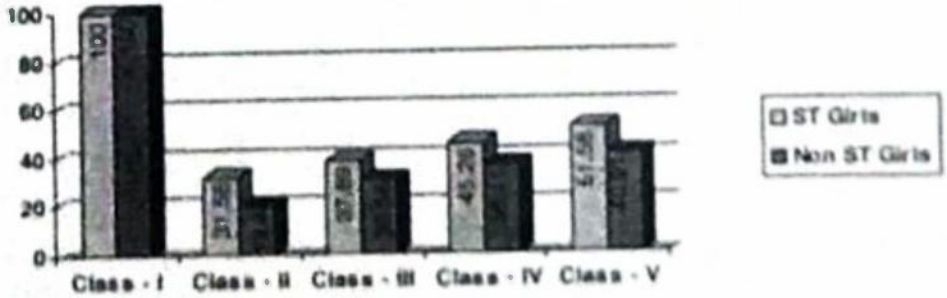


Figure 7.5 (d) :
Trends of Dropout between ST Girl and Non-ST Girl Children in SSD Deptt. Schools



Flow-Chart 7.2

Trends of Retention and Dropout between ST and Non-ST Boy and Girl Children in SME Department Schools

Community of Students	Category of Students	Class-I (2002-03)	Class-II (2003-04)		Class-III (2004-05)		Class-IV (2005-06)		Class-V (2006-07)	
		Total Enrolment	R	D	R	D	R	D	R	D
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
ST	Boys	165 (100.00)	124 (75.15)	41 (24.85)	117 (70.91)	48 (29.09)	97 (58.79)	68 (41.21)	83 (50.31)	82 (49.70)
	Girls	87 (100.00)	58 (66.67)	29 (33.33)	56 (64.36)	31 (35.63)	50 (57.42)	37 (42.53)	40 (45.98)	47 (54.02)
	Total	252 (100.00)	182 (72.22)	70 (27.78)	173 (68.65)	79 (31.35)	147 (58.33)	105 (41.67)	125 (49.60)	127 (50.40)
Non-ST	Boys	62 (100.00)	47 (75.81)	15 (24.19)	46 (74.19)	16 (25.81)	45 (72.58)	17 (27.42)	45 (72.58)	17 (27.42)
	Girls	48 (100.00)	41 (85.42)	7 (14.58)	36 (75.00)	12 (25.00)	36 (75.00)	12 (25.00)	34 (70.83)	14 (29.17)
	Total	110 (100.00)	88 (80.00)	22 (20.00)	82 (74.55)	28 (25.45)	81 (73.64)	29 (26.36)	79 (71.82)	31 (28.18)
Total	Boys	227 (100.00)	171 (75.33)	56 (24.67)	163 (71.81)	64 (28.19)	142 (62.56)	85 (37.44)	128 (56.39)	99 (43.61)
	Girls	135 (100.00)	99 (73.33)	36 (26.67)	92 (68.15)	43 (31.85)	86 (63.70)	49 (36.30)	74 (54.81)	61 (45.19)
	Total	362 (100.00)	270 (74.59)	92 (25.41)	255 (70.44)	107 (29.56)	228 (62.98)	134 (37.02)	202 (55.80)	160 (44.20)

Note : (i) Figures in parentheses represent percentage
(ii) R- Retained, D- Dropout

Figure 7.6 (a) :
Trends of Retention between ST Boy and ST Girl Children in SME Deptt. Schools

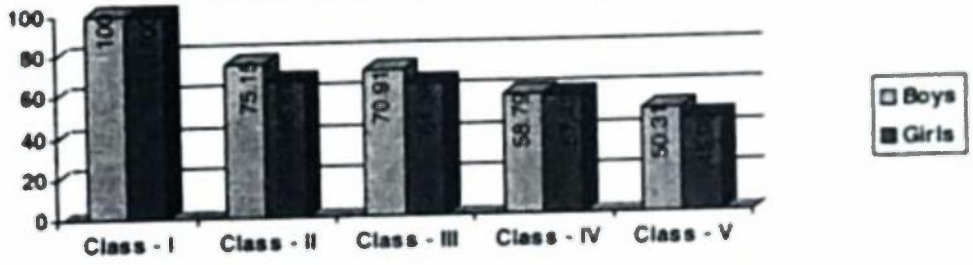


Figure 7.6 (b) :
Trends of Dropout between ST Boy and ST Girl Children in SME Deptt. Schools

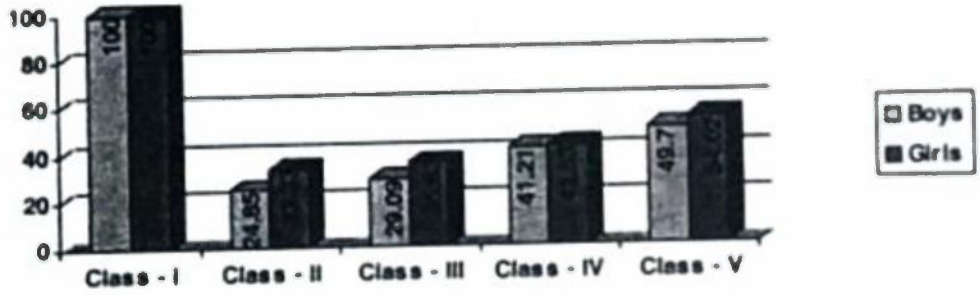


Figure 7.6 (c) :
Trends of Retention between ST Girl and Non ST Girl Children in SME Deptt. Schools

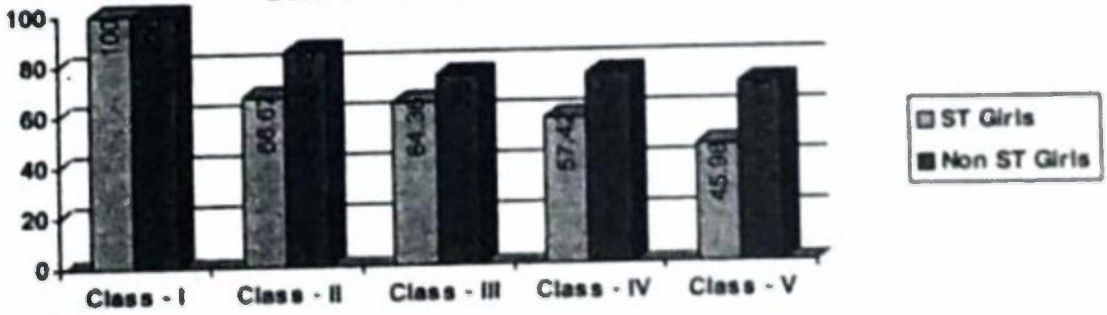
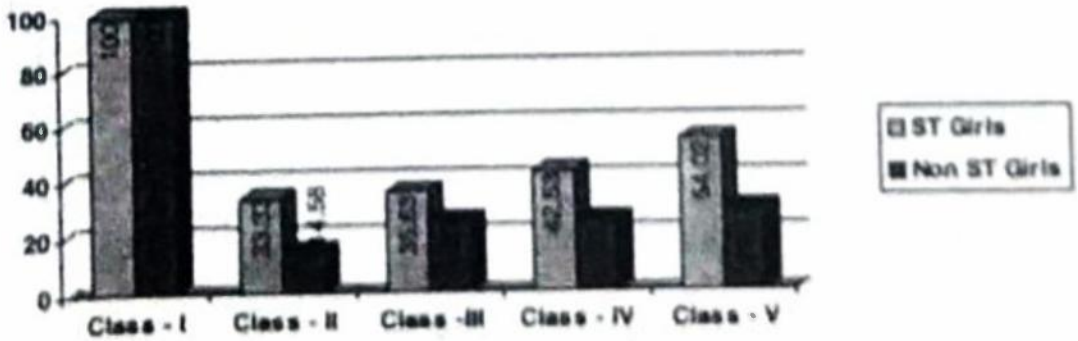


Figure 7.6 (d) :
Trends of Dropout between ST Girl and Non ST Girl Children in SME Deptt. Schools



Flow-Chart - 7.3
Trends of Retention and Dropout between ST Girls of SSD and SME Department Schools

Department	Class-I (2002-03)	Class-II (2003-04)		Class-III (2004-05)		Class-IV (2005-06)		Class-V (2006-07)	
	Total enrolled	R	D	R	D	R	D	R	D
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
SSD Dept.	95 (100.00)	65 (68.00)	30 (31.58)	59 (62.11)	36 (37.89)	52 (54.74)	43 (45.26)	46 (48.42)	49 (51.58)
SME Dept.	87 (100.00)	58 (66.67)	29 (33.33)	56 (64.36)	31 (35.63)	50 (57.42)	37 (42.53)	40 (45.25)	47 (54.02)
Total	182 (100.00)	123 (67.58)	59 (32.42)	115 (63.18)	67 (36.81)	102 (56.04)	80 (43.96)	86 (47.25)	96 (52.75)

Note : (i) Figures in parentheses represent percentage
(ii) R- Retained, D- Dropout

Figure 7.7 (a) :
Trends of Retention between ST Girls of SSD and SME Deptt. Schools

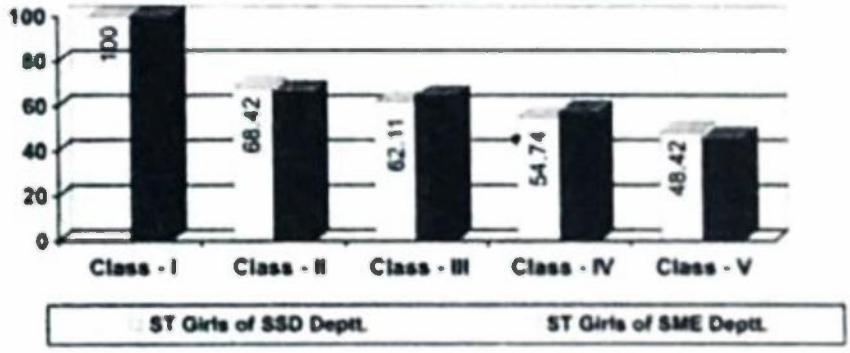
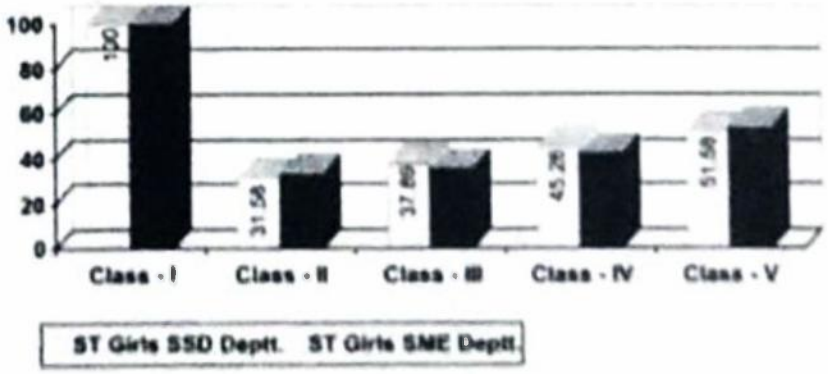


Figure 7.7 (b) :
Trends of Dropout between ST Girls of SSD and SME Deptt. Schools



Flow-Chart - 7.4

Trends of Retention and Dropout between ST and Non-ST Boy and Girl Children in All Schools (SSD & SME)

Community of Students	Category of Students	Class-I (2002-03)	Class-II (2003-04)		Class-III (2004-05)		Class-IV (2005-06)		Class-V (2006-07)	
		Total Enrolment	R	D	R	D	R	D	R	D
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
ST	Boys	317 (100.00)	242 (76.34)	75 (23.66)	214 (67.51)	103 (32.49)	185 (58.56)	132 (41.64)	165 (52.05)	152 (47.95)
	Girls	182 (100.00)	123 (67.58)	59 (32.42)	115 (63.19)	67 (36.81)	102 (56.04)	80 (43.96)	86 (47.25)	96 (52.45)
	Total	499 (100.00)	365 (73.15)	134 (26.85)	329 (65.93)	170 (34.07)	287 (57.52)	212 (42.48)	253 (50.70)	246 (49.30)
Non-ST	Boys	98 (100.00)	76 (77.55)	22 (22.45)	71 (72.45)	27 (27.55)	28 (28.57)	30 (30.61)	67 (68.37)	31 (31.63)
	Girls	70 (100.00)	59 (84.29)	11 (15.71)	52 (74.29)	28 (28.57)	51 (72.86)	19 (27.14)	47 (67.14)	23 (32.86)
	Total	168 (100.00)	135 (80.36)	33 (19.64)	123 (73.21)	45 (26.79)	119 (70.83)	49 (29.17)	114 (67.86)	54 (32.14)
Total	Boys	415 (100.00)	318 (76.63)	97 (23.37)	285 (68.67)	130 (31.33)	253 (60.72)	162 (39.04)	232 (55.90)	183 (44.10)
	Girls	252 (100.00)	182 (72.22)	70 (27.78)	167 (66.27)	85 (33.73)	153 (60.71)	99 (39.29)	133 (52.78)	119 (47.22)
	Total	667 (100.00)	500 (74.96)	167 (25.04)	452 (67.77	215 (32.23)	406 (60.67)	261 (39.13)	365 54.72)	302 (45.28)

Note : (i) Figures in parentheses represent percentage
(ii) R- Retained, D- Dropout

Figure 7.8(a) :
Trends of Retention between ST Boy and ST Girl Children in All Schools of Both the Departments

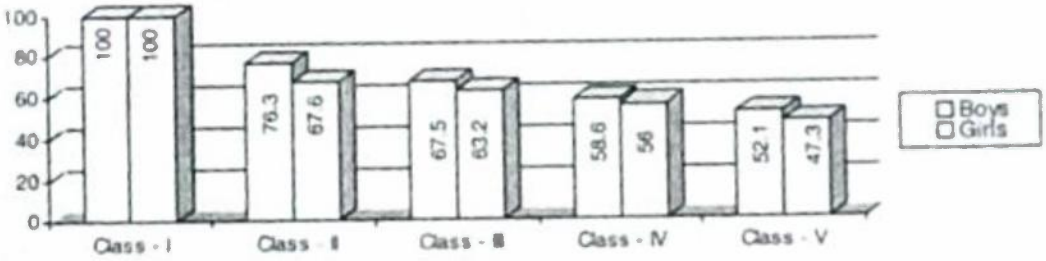


Figure 7.8 (b) :
Trends of Dropout between ST Boy and ST Girl Children in All Schools of Both the Departments

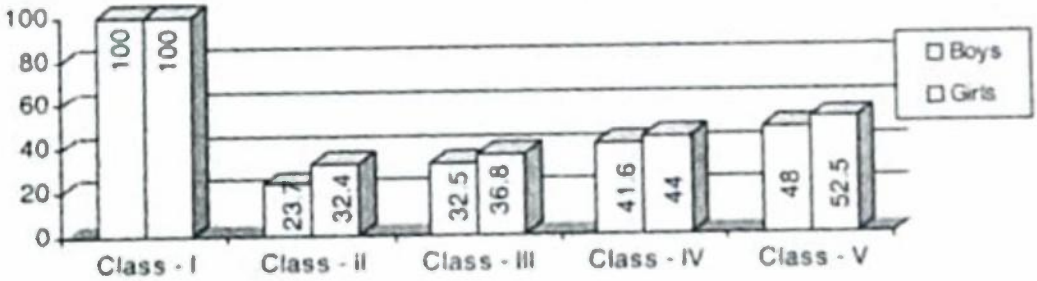


Figure 7.8 (c) :
Trends of Retention between ST Girl and Non ST Girl Children in All Schools of Both the Departments

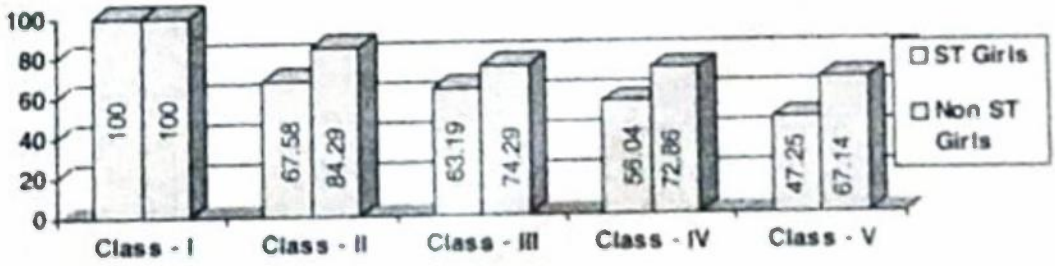


Figure 7.8 (d) :
Trends of Dropout between ST Girl and Non ST Girl Children in All Schools of Both the Departments

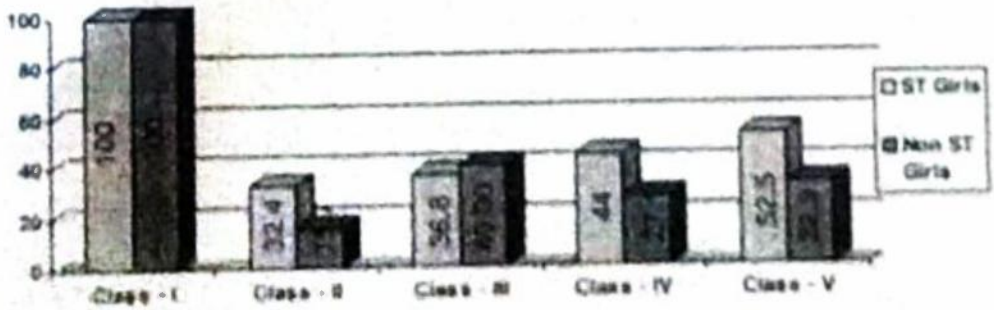


Table 7.3(a)
Class-wise Academic Result of ST Girls in SSD Department Schools

Class	Community	Boys /Girls Total	Total Strength	Total appeared	Total Passed	Percentage of Marks		
						< 44	45-59	60>
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
I	ST	Boys	108 (100.00)	94 (87.00)	94 (100.00)	22 (23.40)	51 (54.26)	21 (22.34)
		Girls	162 (100.00)	161 (99.00)	161 (100.00)	97 (60.25)	19 (11.80)	45 (27.95)
		Total	27 (100.00)	255 (94.00)	255 (100.00)	119 (46.67)	70 (27.45)	66 (25.88)
	Non ST	Boys	6 (100.00)	6 (100.00)	6 (100.00)	3 (50.00)	1 (16.67)	2 (33.33)
		Girls	3 (100.00)	3 (100.00)	3 (100.00)	-	1 (33.33)	2 (66.67)
		Total	9 (100.00)	9 (100.00)	9 (100.00)	3 (33.33)	2 (22.22)	4 (44.45)
	Total	Boys	114 (100.00)	100 (87.71)	100 (100.00)	25 (25.00)	52 (52.00)	23 (23.00)
		Girls	165 (100.00)	164 (99.39)	164 (100.00)	97 (59.15)	20 (12.19)	47 (28.66)
		Total	279 (100.00)	264 (94.62)	264 (100.00)	122 (46.21)	72 (27.27)	70 (26.52)
II	ST	Boys	94 (100.00)	89 (94.68)	89 (100.00)	24 (26.97)	43 (48.32)	22 (24.72)
		Girls	76 (100.00)	73 (96.05)	73 (100.00)	37 (50.68)	9 (12.33)	27 (36.99)
		Total	170 (100.00)	162 (95.29)	162 (100.00)	61 (37.65)	52 (32.10)	49 (30.25)
	Non ST	Boys	12 (100.00)	12 (100.00)	12 (100.00)	2 (16.67)	3 (25.00)	7 (58.33)
		Girls	8 (100.00)	8 (100.00)	8 (100.00)	-	2 (25.00)	6 (75.00)
		Total	20 (100.00)	20 (100.00)	20 (100.00)	2 (10.00)	5 (25.00)	13 (65.00)
	Total	Boys	106 (100.00)	101 (95.28)	101 (100.00)	26 (25.74)	46 (45.54)	29 (28.72)
		Girls	84 (100.00)	81 (96.43)	81 (100.00)	37 (45.68)	11 (13.58)	33 (40.74)
		Total	190 (100.00)	182 (95.79)	182 (100.00)	63 (34.61)	57 (31.32)	62 (34.07)
III	ST	Boys	103 (100.00)	99 (96.12)	99 (100.00)	40 (40.41)	39 (39.39)	20 (20.20)
		Girls	46 (100.00)	42 (91.30)	42 (100.00)	25 (59.52)	7 (16.67)	10 (23.81)
		Total	149 (100.00)	141 (32.77)	141 (100.00)	65 (46.10)	46 (32.62)	30 (21.28)
	Non ST	Boys	15 (100.00)	14 (93.33)	14 (100.00)	3 (21.43)	2 (14.29)	9 (64.28)
		Girls	7 (100.00)	5 (71.43)	5 (100.00)	2 (40.00)	1 (20.00)	2 (40.00)
		Total	22 (100.00)	19 (86.36)	19 (100.00)	5 (26.32)	3 (15.79)	11 (57.89)
	Total	Boys	118 (100.00)	113 (95.76)	113 (100.00)	43 (38.05)	41 (36.28)	29 (25.67)
		Girls	53 (100.00)	47 (88.68)	47 (100.00)	27 (57.45)	8 (17.02)	12 (25.53)
		Total	171 (100.00)	160 (93.57)	160 (100.00)	70 (43.75)	49 (30.63)	41 (25.63)

Contd...

IV	ST	Boys	79 (100.00)	79 (100.00)	79 (100.00)	55 (69.62)	12 (15.19)	12 (15.19)
		Girls	31 (100.00)	26 (83.87)	26 (100.00)	14 (53.85)	3 (11.54)	9 (34.61)
		Total	110 (100.00)	105 (95.45)	105 (100.00)	69 (65.71)	15 (14.29)	21 (20.00)
	Non ST	Boys	8 (100.00)	8 (100.00)	8 (100.00)	4 (50.00)	2 (25.00)	2 (25.00)
		Girls	11 (100.00)	11 (100.00)	11 (100.00)	3 (27.27)	5 (45.46)	3 (27.27)
		Total	19 (100.00)	19 (100.00)	19 (100.00)	7 (36.84)	7 (36.84)	5 (26.32)
	Total	Boys	87 (100.00)	87 (100.00)	87 (100.00)	59 (67.82)	14 (16.09)	14 (16.09)
		Girls	43 (100.00)	38 (100.00)	38 (100.00)	18 (47.37)	8 (21.05)	12 (31.58)
		Total	130 (100.00)	125 (96.15)	125 (100.00)	77 (61.60)	22 (17.60)	26 (20.80)
V	ST	Boys	101 (100.00)	88 (87.13)	88 (100.00)	38 (43.18)	23 (26.14)	27 (30.68)
		Girls	36 (100.00)	35 (97.22)	35 (100.00)	13 (37.14)	12 (34.29)	10 (28.57)
		Total	137 (100.00)	123 (89.78)	123 (100.00)	51 (41.46)	35 (28.46)	37 (30.08)
	Non ST	Boys	19 (100.00)	19 (100.00)	19 (100.00)	3 (15.79)	3 (15.79)	13 (68.42)
		Girls	17 (100.00)	17 (100.00)	17 (100.00)	4 (23.53)	4 (23.53)	9 (52.94)
		Total	36 (100.00)	36 (100.00)	36 (100.00)	7 (19.44)	7 (19.44)	22 (61.12)
	Total	Boys	120 (100.00)	107 (89.17)	107 (100.00)	41 (38.32)	26 (24.30)	40 (37.38)
		Girls	53 (100.00)	53 (100.00)	53 (100.00)	18 (33.96)	16 (30.19)	19 (35.85)
		Total	173 (100.00)	160 (92.48)	160 (100.00)	59 (36.87)	42 (26.25)	59 (36.88)
I - V	ST	Boys	485 (100.00)	449 (92.58)	449 (100.00)	179 (36.91)	168 (37.42)	102 (22.72)
		Girls	351 (100.00)	337 (91.01)	337 (100.00)	186 (55.19)	50 (14.84)	101 (29.97)
		Total	836 (100.00)	786 (94.02)	786 (100.00)	365 (46.44)	218 (27.73)	203 (25.83)
	Non ST	Boys	60 (100.00)	57 (95.00)	57 (100.00)	13 (22.81)	11 (19.30)	33 (57.89)
		Girls	46 (100.00)	44 (95.65)	44 (100.00)	9 (20.45)	13 (29.55)	22 (50.00)
		Total	106 (100.00)	101 (95.28)	101 (100.00)	22 (21.78)	24 (23.76)	55 (54.46)
	Total	Boys	545 (100.00)	506 (92.84)	506 (100.00)	192 (37.94)	179 (35.38)	135 (26.68)
		Girls	397 (100.00)	381 (95.97)	381 (100.00)	195 (51.18)	63 (16.54)	123 (32.28)
		Total	942 (100.00)	887 (94.16)	887 (100.00)	387 (43.63)	242 (27.28)	258 (29.09)

Note : Figures in Parentheses represent percentage

Figure:7.9 (a)
Academic Performance of ST Boy and ST Girl Students in SSD Department Schools : Students Securing more than 60 Percentage of Marks in the Annual Examination.

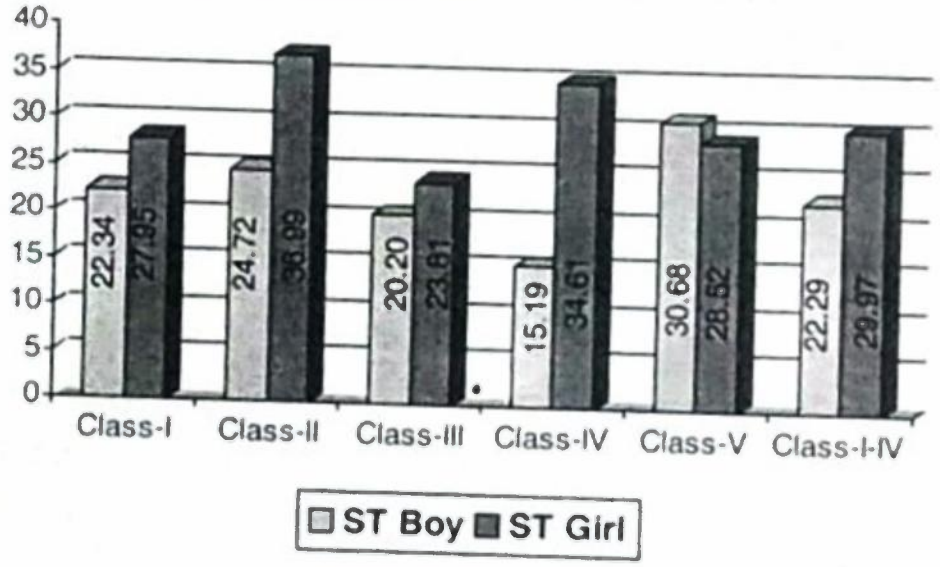


Figure: 7.9(b)
Academic Performance of ST Girl and Non-ST Girl Students in SSD Department Schools : Students Securing more than 60 Percentage of Marks in Annual Examination.

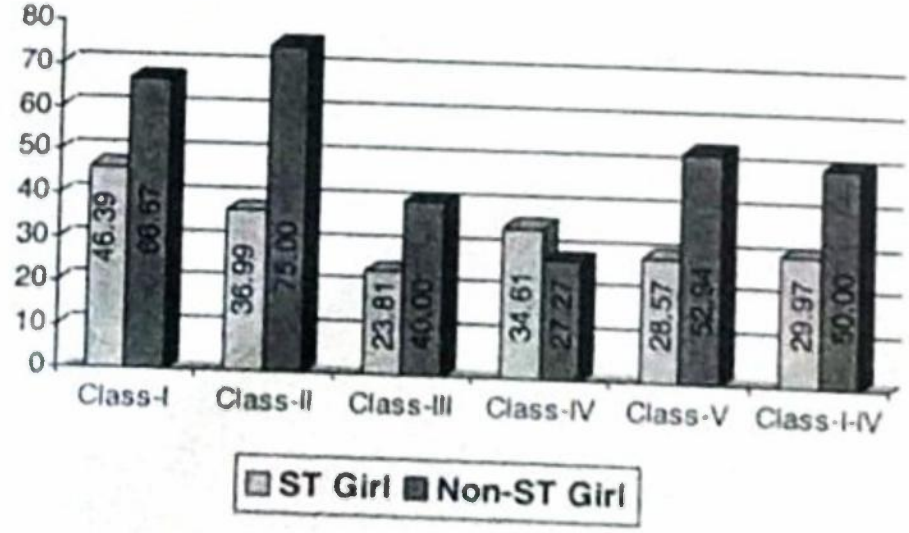


Table 7.3(b)
Class-wise Academic Result of ST Girls in SME Department Schools

Class	Community	Boys /Girls Total	Total Strength	Total Approved	Total Passed	Percentage of Marks		
						< 44	45-59	60>
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
I	ST	Boys	82 (100.00)	60 (73.17)	60 (100.00)	22 (36.67)	16 (26.66)	22 (36.67)
		Girls	55 (100.00)	34 (56.67)	34 (100.00)	12 (35.29)	12 (35.29)	10 (29.42)
		Total	137 (100.00)	94 (68.61)	94 (100.00)	34 (36.17)	28 (29.79)	32 (34.04)
	Non ST	Boys	13 (100.00)	6 (46.15)	6 (100.00)	3 (50.00)	2 (33.33)	1 (16.67)
		Girls	12 (100.00)	9 (75.00)	9 (100.00)	2 (22.22)	6 (66.67)	1 (11.11)
		Total	25 (100.00)	15 (60.00)	15 (100.00)	5 (33.33)	8 (53.33)	2 (13.34)
	Total	Boys	95 (100.00)	66 (69.47)	66 (100.00)	25 (37.88)	18 (27.27)	23 (34.85)
		Girls	67 (100.00)	43 (64.18)	43 (100.00)	14 (32.56)	18 (41.86)	11 (25.58)
		Total	162 (100.00)	109 (65.43)	109 (100.00)	39 (35.78)	36 (33.03)	34 (31.19)
II	ST	Boys	65 (100.00)	49 (75.38)	49 (100.00)	23 (46.94)	18 (36.73)	8 (16.33)
		Girls	47 (100.00)	29 (61.70)	29 (100.00)	13 (44.83)	12 (41.38)	4 (13.79)
		Total	112 (100.00)	78 (69.64)	78 (100.00)	36 (46.15)	30 (38.46)	12 (15.39)
	Non ST	Boys	7 (100.00)	6 (85.71)	6 (100.00)	2 (33.33)	3 (50.00)	1 (16.67)
		Girls	9 (100.00)	6 (66.67)	6 (100.00)	3 (50.00)	2 (33.33)	1 (16.67)
		Total	16 (100.00)	12 (75.00)	12 (100.00)	5 (41.67)	5 (41.67)	2 (16.66)
	Total	Boys	72 (100.00)	55 (76.39)	55 (100.00)	25 (45.46)	21 (38.18)	9 (16.36)
		Girls	56 (100.00)	35 (62.5)	35 (100.00)	16 (45.71)	14 (40.00)	5 (14.29)
		Total	128 (100.00)	90 (70.31)	90 (100.00)	41 (45.56)	35 (38.89)	14 (15.55)
III	ST	Boys	52 (100.00)	46 (88.46)	46 (100.00)	23 (50.00)	11 (23.91)	12 (26.09)
		Girls	31 (100.00)	24 (77.42)	24 (100.00)	11 (45.83)	8 (33.33)	5 (20.84)
		Total	83 (100.00)	70 (84.34)	70 (100.00)	34 (48.57)	19 (27.14)	17 (24.29)
	Non ST	Boys	6 (100.00)	5 (83.33)	5 (100.00)	2 (40.00)	2 (40.00)	1 (20.00)
		Girls	4 (100.00)	2 (50.00)	2 (100.00)	-	1 (50.00)	1 (50.00)
		Total	10 (100.00)	8 (80.00)	8 (100.00)	3 (37.50)	3 (37.50)	2 (25.00)
	Total	Boys	44 (100.00)	37 (84.09)	37 (100.00)	21 (56.76)	12 (32.43)	4 (10.81)
		Girls	35 (100.00)	26 (74.29)	26 (100.00)	11 (42.30)	9 (34.62)	6 (23.08)
		Total	93 (100.00)	77 (82.80)	77 (100.00)	26 (33.76)	22 (28.57)	19 (24.67)

Contd...

IV	ST	Boys	44 (100.00)	37 (84.09)	37 (100.00)	21 (56.76)	12 (32.43)	4 (10.81)
		Girls	23 (100.00)	23 (100.00)	23 (100.00)	11 (47.83)	9 (39.13)	3 (13.04)
		Total	67 (100.00)	60 (89.55)	60 (100.00)	32 (53.33)	21 (35.00)	7 (11.67)
	Non ST	Boys	14 (100.00)	13 (92.86)	13 (100.00)	6 (46.15)	4 (30.77)	3 (23.08)
		Girls	6 (100.00)	5 (83.33)	5 (100.00)	3 (60.00)	1 (20.00)	1 (20.00)
		Total	20 (100.00)	18 (90.00)	18 (100.00)	9 (50.00)	5 (27.78)	4 (22.22)
	Total	Boys	58 (100.00)	50 (86.21)	50 (100.00)	27 (54.00)	16 (32.00)	7 (14.00)
		Girls	29 (100.00)	28 (96.55)	28 (100.00)	14 (50.00)	10 (35.71)	4 (14.29)
		Total	87 (100.00)	78 (89.66)	78 (100.00)	41 (52.57)	26 (33.33)	11 (14.10)
V	ST	Boys	47 (100.00)	45 (95.75)	45 (100.00)	20 (44.44)	18 (40.00)	7 (15.56)
		Girls	21 (100.00)	19 (90.48)	19 (100.00)	9 (47.37)	7 (36.84)	3 (15.79)
		Total	68 (100.00)	64 (94.12)	64 (100.00)	29 (45.31)	25 (39.06)	10 (15.63)
	Non ST	Boys	6 (100.00)	5 (83.33)	5 (100.00)	2 (40.00)	3 (60.00)	-
		Girls	5 (100.00)	5 (100.00)	5 (100.00)	3 (60.00)	2 (40.00)	-
		Total	11 (100.00)	10 (90.90)	10 (100.00)	5 (50.00)	5 (50.00)	-
	Total	Boys	53 (100.00)	50 (94.34)	50 (100.00)	22 (44.00)	21 (42.00)	7 (14.00)
		Girls	26 (100.00)	24 (92.31)	24 (100.00)	12 (50.00)	9 (37.50)	3 (12.50)
		Total	79 (100.00)	74 (93.67)	74 (100.00)	34 (45.95)	30 (40.54)	10 (13.51)
I - V	ST	Boys	290 (100.00)	237 (81.72)	237 (100.00)	109 (45.99)	75 (31.65)	53 (22.36)
		Girls	177 (100.00)	129 (72.88)	129 (100.00)	56 (43.41)	48 (37.21)	25 (19.38)
		Total	467 (100.00)	366 (78.37)	366 (100.00)	121 (33.06)	123 (33.61)	122 (33.33)
	Non ST	Boys	46 (100.00)	35 (76.08)	35 (100.00)	15 (42.86)	14 (40.00)	6 (17.14)
		Girls	36 (100.00)	27 (75.00)	27 (100.00)	11 (40.74)	12 (44.44)	4 (14.82)
		Total	82 (100.00)	62 (75.61)	62 (100.00)	26 (41.94)	26 (41.94)	10 (16.12)
	Total	Boys	336 (100.00)	272 (80.85)	272 (100.00)	124 (45.59)	89 (36.03)	59 (21.69)
		Girls	213 (100.00)	156 (73.24)	156 (100.00)	67 (42.95)	60 (38.46)	29 (18.60)
		Total	549 (100.00)	428 (77.96)	428 (100.00)	191 (44.63)	149 (34.81)	88 (20.56)

Note : Figures in Parentheses represent percentage

Figure:7.10 (a)
Academic Performance of ST Boy and ST Girl Students in SME Department Schools : Students Securing more than 60 Percentage of Marks in the Last Annual Examination.

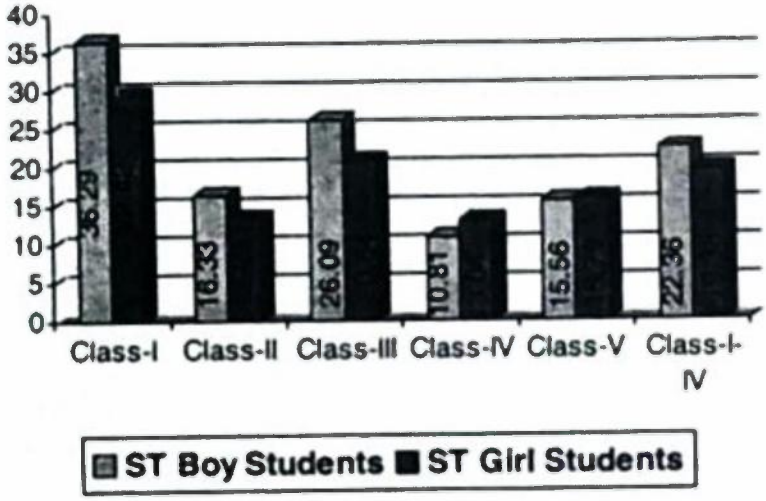


Figure: 7.10(b)
Academic Performance of ST Girl and Non-ST Girl Students in SME Department Schools : Students Securing more than 60 Percentage of Marks in the Last Annual Examination.

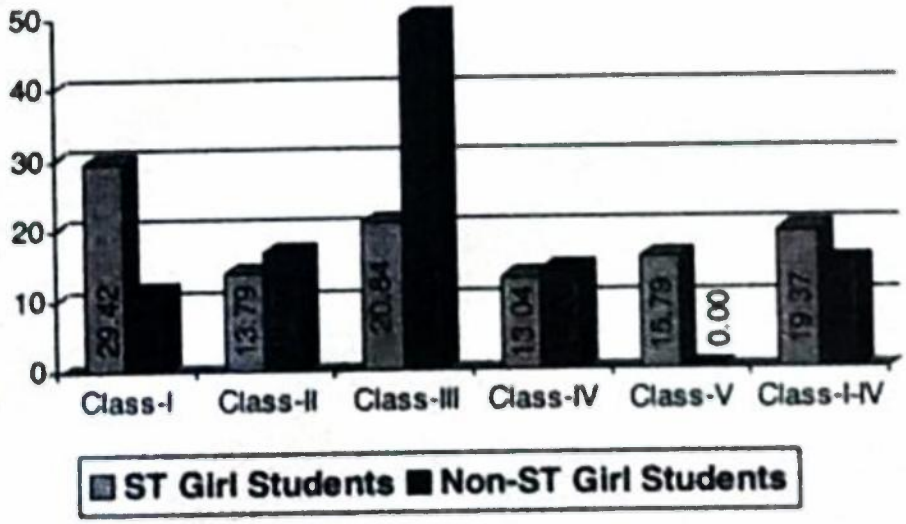


Table 7.3(c)
Class-wise Academic Result of ST Girls in Schools of Both (SSD and SME) Departments

Class	Community	Boys /Girls Total	Total Strength	Total Approved	Total Passed	Percentage of Marks		
						< 44	45-59	60+
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
I	ST	Boys	190 (100.00)	154 (81.05)	154 (100.00)	44 (28.57)	67 (43.51	43 (27.92)
		Girls	217 (100.00)	195 (89.86)	195 (100.00)	109 (55.90)	31 (15.89)	55 (28.21)
		Total	407 (100.00)	349 (85.75)	349 (100.00)	153 (43.84)	98 (28.08)	98 (28.08)
	Non ST	Boys	19 (100.00)	12 (63.16)	12 (100.00)	6 (50.00)	3 (25.00)	3 (25.00)
		Girls	15 (100.00)	12 (80.00)	12 (100.00)	2 (16.67)	7 (58.33)	3 (25.00)
		Total	34 (100.00)	24 (70.59)	24 (100.00)	8 (33.33)	10 (41.67)	6 (25.00)
	Total	Boys	209 (100.00)	166 (80.58)	166 (100.00)	50 (30.12)	70 (42.17)	46 (27.71)
		Girls	232 (100.00)	207 (89.22)	207 (100.00)	111 (53.62)	38 (18.36)	58 (28.02)
		Total	441 (100.00)	373 (84.58)	373 (100.00)	161 (43.16)	108 (28.95)	104 (27.88)
II	ST	Boys	159 (100.00)	138 (86.79)	138 (100.00)	47 (34.06)	61 (44.20)	30 (21.74)
		Girls	123 (100.00)	102 (82.93	102 (100.00)	50 (49.02)	21 (20.59)	31 (30.39)
		Total	282 (100.00)	240 (85.11)	240 (100.00)	97 (40.42)	82 (34.17)	61 (25.41)
	Non ST	Boys	19 (100.00)	18 (94.74)	18 (100.00)	4 (22.22)	6 (33.33)	8 (44.45)
		Girls	17 (100.00)	14 (82.35)	14 (100.00)	3 (21.43)	4 (28.57)	7 (50.00)
		Total	36 (100.00)	32 (88.89)	32 (100.00)	7 (21.87)	10 (31.25)	15 (46.88)
	Total	Boys	179 (100.00)	156 (87.15)	156 (100.00)	61 (39.10)	57 (36.54)	38 (24.36)
		Girls	140 (100.00)	116 (82.86)	116 (100.00)	53 (45.69)	25 (21.55)	38 (32.76)
		Total	319 (100.00)	272 (85.26)	272 (100.00)	105 (38.60)	91 (86.67)	76 (27.94)
III	ST	Boys	155 (100.00)	145 (93.55)	145 (100.00)	63 (43.45)	50 (34.48)	32 (22.07)
		Girls	77 (100.00)	66 (85.71)	66 (100.00)	36 (54.54)	15 (22.73)	15 (22.73)
		Total	232 (100.00)	211 (90.95)	211 (100.00)	99 (46.92)	65 (30.81)	47 (22.27)
	Non ST	Boys	21 (100.00)	19 (90.48)	19* (100.00)	5 (26.32)	4 (21.05)	10 (52.63)
		Girls	11 (100.00)	7 (63.63)	7 (100.00)	2 (28.57)	2 (28.57)	3 (42.86)
		Total	32 (100.00)	26 (81.25)	26 (100.00)	7 (26.92)	6 (23.08)	13 (50.00)
	Total	Boys	176 (100.00)	164 (93.18)	164 (100.00)	68 (41.46)	54 (32.93)	42 (25.61)
		Girls	88 (100.00)	73 (82.95)	73 (100.00)	39 (53.42)	17 (23.29)	17 (23.29)
		Total	264 (100.00)	237 (89.77)	237 (100.00)	107 (45.15)	71 (29.96)	59 (24.89)

Contd...

IV	ST	Boys	123 (100.00)	116 (94.31)	116 (100.00)	76 (65.52)	24 (20.69)	16 (13.79)
		Girls	54 (100.00)	49 (90.74)	49 (100.00)	25 (51.02)	12 (24.49)	12 (24.49)
		Total	177 (100.00)	165 (93.22)	165 (100.00)	101 (61.21)	36 (21.82)	28 (16.97)
	Non ST	Boys	22 (100.00)	21 (95.45)	21 (100.00)	10 (47.62)	6 (28.57)	5 (23.81)
		Girls	17 (100.00)	16 (94.12)	16 (100.00)	6 (37.50)	6 (37.50)	4 (25.00)
		Total	39 (100.00)	37 (94.81)	37 (100.00)	16 (43.24)	12 (32.43)	9 (24.32)
	Total	Boys	145 (100.00)	137 (94.48)	137 (100.00)	86 (62.73)	30 (21.90)	21 (15.32)
		Girls	72 (100.00)	66 (91.67)	66 (100.00)	32 (48.49)	18 (27.27)	16 (24.24)
		Total	217 (100.00)	203 (93.55)	203 (100.00)	118 (58.13)	48 (23.65)	37 (18.23)
V	ST	Boys	148 (100.00)	133 (89.86)	133 (100.00)	58 (43.61)	41 (30.83)	34 (25.56)
		Girls	57 (100.00)	54 (94.75)	54 (100.00)	22 (40.74)	19 (35.19)	13 (24.07)
		Total	205 (100.00)	187 (91.22)	187 (100.00)	80 (42.78)	60 (32.09)	47 (25.13)
	Non ST	Boys	25 (100.00)	24 (96)	24 (100.00)	5 (20.83)	6 (25.00)	13 (54.17)
		Girls	22 (100.00)	22 (100.00)	22 (100.00)	7 (31.82)	6 (27.27)	9 (40.91)
		Total	47 (100.00)	36 (76.60)	46 (100.00)	12 (26.09)	12 (26.09)	22 (47.82)
	Total	Boys	173 (100.00)	157 (90.75)	157 (100.00)	63 (40.12)	47 (29.94)	47 (29.94)
		Girls	58 (100.00)	58 (100.00)	58 (100.00)	11 (18.97)	25 (43.10)	22 (37.93)
		Total	231 (100.00)	231 (100.00)	231 (100.00)	90 (38.96)	72 (13.17)	69 (29.88)
I - V	ST	Boys	775 (100.00)	686 (88.52)	686 (100.00)	248 (36.15)	243 (35.42)	195 (28.43)
		Girls	528 (100.00)	466 (88.26)	466 (100.00)	238 (51.07)	98 (21.03)	130 (27.90)
		Total	1303 (100.00)	1152 (88.41)	1152 (100.00)	486 (42.19)	341 (29.60)	325 (28.21)
	Non ST	Boys	104 (100.00)	92 (88.46)	92 (100.00)	28 (30.44)	25 (27.170	39 (42.39)
		Girls	82 (100.00)	71 (86.59)	71 (100.00)	20 (28.17)	25 (35.21)	26 (36.62)
		Total	186 (100.00)	163 (87.63)	163 (100.00)	48 (29.45)	50 (30.67)	65 (39.88)
	Total	Boys	881 (100.00)	778 (88.31)	778 (100.00)	276 (35.47)	268 (34.45)	234 (30.08)
		Girls	610 (100.00)	537 (88.03)	537 (100.00)	258 (48.05)	123 (22.90)	156 (29.05)
		Total	1491 (100.00)	1315 (88.20)	1315 (100.00)	534 (40.61)	391 (29.73)	390 (29.66)

Note : Figures in Parentheses represent percentage

Figure: 7.11
Academic Performance of ST Girl Students in SSD and SME Departments Schools : Pupils Securing more than 60 Percentage of Marks in the Last Annual Examination.

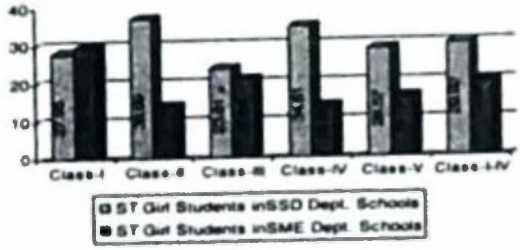


Figure:7.12
Academic Performance of ST Boy and ST Girl Students in All Schools of the Both the Departments : Students Securing more than 60 Percentage of Marks.

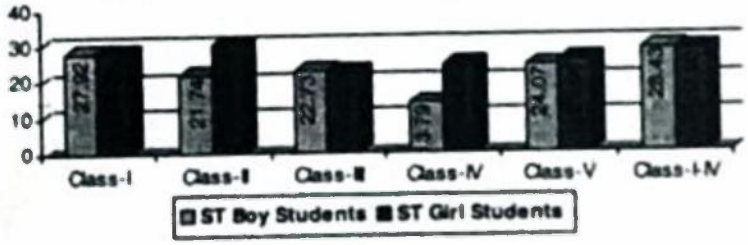


Figure: 7.13
Academic Performance of ST and Non-ST Girl Students in All Schools of the Both the Departments : Students Securing more than 60 Percentage of Marks.

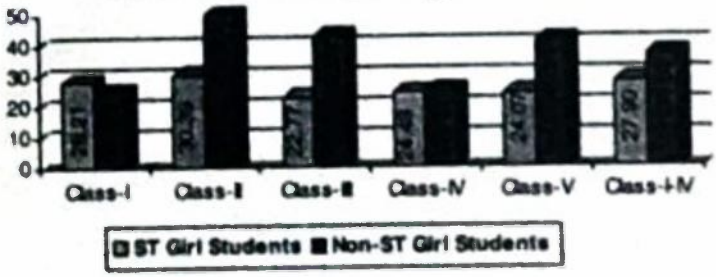
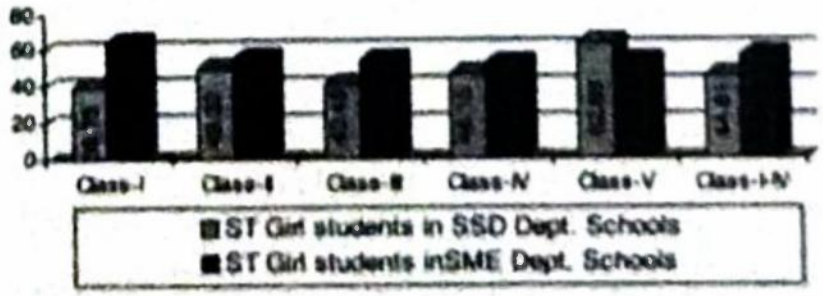


Figure: 7.14
Academic Performance of ST Girl Students in SSD and SME Departments Schools : Students Securing more than 45 Percentage Marks in the Last Annual Examination.



VIII

CAUSES OF DROPOUT, NON-ENROLMENT AND ABSENTEEISM AMONG TRIBAL GIRL CHILDREN

8.1 Reasons of Dropout

Right perception on school or modern education, successful completion of schooling and thereby reaping the benefits of education are all correlated with one other. Therefore, the perceptions of parents on this education, most often drive their children either in the right or in the wrong direction depending upon their positive or negative outlook. In this context, the perceptions of the tribal parents on school education and their attitude towards educating girl children in gender perspectives have already been discussed vividly from different angles in Chapter VI and it is found that even though many of them bear positive perceptions on this education, most of them are not in favour of girl's education mainly because of their societal and other correlated factors. Whoever, on the other hand send their girl children to school, do not keep any concrete ambition for their girl schoolchildren and in the succeeding chapter, that is Chapter VII, their enrolment and dropout rates are pointed out in greater details. The findings, however, point out that the rate of dropout among the girls is more than their boy counterparts. The reasons for this, apart from their poor attitude towards girls' education, are many. These, of course, differ from region to region and even from one community to another within the same region depending upon their societal nature, techno-economic advancement, worldview, level of awareness and the like factors. Geographically India is a very vast country, where thousands of groups of simple and complex people reside together and if the case of this vast country is taken

into consideration, several factors come into the fore that are responsible for the dropout of pupils as a whole. But the poor economic condition is found to be the most important reason for this since majority of the populace reside in rural base and the economic condition of most of these people is not sound. In this context, the Government of India, vide its Education (Kothari) Commission (1966), points out that dropout among the schoolchildren mainly, that is in 65 per cent of cases, takes place due to poverty of parents. In a later study conducted by NCAER in 1994, it is also pointed out that economic factors are more important than any other factors for this (cf. Tilak; 2006:38). This is of course, very true but since poverty or poor economic condition and economic factors are very broad and relative concepts and these mean differently to different groups of people, in Indian context, these need be very scientifically analyzed in particular field level contexts, so that it could be learnt how exactly these factors affect the schooling of pupils belonging to simple and complex societies. This has, of course, not been done in the above studies. However, before we discuss the factors that have been responsible for the dropout, non-enrolment and absenteeism, that is with particular reference to the micro level realities, here it is important to discuss in a nutshell the reasons of dropout among the schoolchildren in India that have been pointed out by NFHS-II, conducted during 1998-99.

Several factors have been found that are responsible for the dropout of female pupils. In order of relative statistical importance, these include : uninterested in studies (26.0%), required for household works (16.7%), cost of schooling is too much (12.6%), getting married (7.7%), school too far away (4.8%), further education not considered necessary (4.5%), repeated failure in class promotion (4.2%), requirement for outside work to earn cash or kind (3.5%), non-availability of proper school facilities for girls (3.0%), requirement for farm

/ family business (2.6%), required for the care of siblings (2.2%), non-availability of transport (1.3%) etc. (Table 8.1 and Figure 8.1 & Figure 8.2). Fortunately, the study has not focused any broad concepts, like poverty rather it has focused more or less four field level findings that are directly or indirectly related to the poor economic condition of the people concerned. These are: requirement of girl children for household works, cost of schooling is too much, their requirement for outside work to earn wages in cash or kind and their necessity of involvement in the farm activities or family business. These findings are certainly very encouraging for knowing the field level facts but this study has highlighted all these reasons as independent variables which are, of course, not varitable since in most of the cases multiple reasons are responsible for the dropout of schoolchildren belonging to poorer and pre-literate masses based in rural areas. Moreover, the concerned study finds the most important reason responsible for the dropout of these pupils, as 'uninterest in studies'. This statement is, of course, directly related to the perception of parents as well as the children concerned and their expectation from school education and therefore, without pointing out their perceptions, and also expectations from school education, simply mentioning the fact of 'not interested in studies', as the prime reason of dropout of girl children from school education becomes futile and trifling. On the contrary, the reasons of dropout of schoolchildren irrespective of their sex, that are provided by DISE and OPEPA for the Human Development Report of Orissa, 2004, seem to be perplexing as the concerned report highlights some independent reasons, such as : financial weakness (15.3%), working as earners of families (14.5%), engagement in household works (12.3%) child not interested in studies (10.2%), problems with teachers (7.2%), difficulties in learning (6.2%), difficulties in reaching school (5.8%), parents not interested in studies (4.5%), migration (0.8%), completion of the desired level (0.5%) and sibling care (0.3%). Surprisingly

the 'other reasons' that are not highlighted rather grouped together account for as high as 21.6 per cent (Table 8.2 and Figure 8.3). Here a moot point comes into the fore; when the factor of sibling care has been placed as a reason of dropout of schoolchildren with the least importance which is placed by only 0.3 percentage of the respondents, what are the 'other independent reasons', each of which might have been focused by merely either 0.2 or 0.1 percentage of the respondents who accumulated to as high as 21.6 percentage of the whole sample taken into consideration. If, each of the other reasons had been highlighted by 0.2 percentage of parents at the optimal level, then there would have been at least 108 independent factors in the minimum possible extent and all those should come into the fore for knowing the field reality and thereby ease the planning process.

Dropout, of course, takes place for a number of reasons and these could be placed with various thrusts and degrees of intensity by different type of respondents. As, for educating a child, the roles of parents and teachers are very crucial, in the present piece of empirical study, it is tried to focus the reasons of dropout among the tribal girl children as obtained from these two types of informants. Moreover, the opinions of the dropouts have also been sorted out. The opinions of all these informants along with the consolidated data have been presented separately for SSD and SME department schools in Table 8.3.1 and Table 8.3.2 respectively and finally the whole data of both these departments are agglomerated in Table 8.3.3 with a view to draw up an overall field reality.

Each of the three categories of respondents has placed a number of interrelated and multidimensional reasons of dropout. While many of the reasons pointed out by these respondents are found to be common, some are not and this is because of the fact of their differential role perspectives, knowledge base and involvement in the process of the whole educational system. Even though, there are some

commonalities on the reasons focused by these respondents, the degree of intensity of the common factors differ depending upon their perceptions and the factual events of dropout of pupils. As per example, in one case a child may point out that he/she dropped himself/herself out from school on account of his/her ill health, but practically it might have happened for the fact that his/her parents did not pursue the child to join school after the ailment of the child was cured. This instinct of the parents might have occurred due to high necessity of a working hand to look after the younger siblings during their absence at home. On such a situation, they might place the fact of high necessity of the child to work as the babysitter at home instead of attending the school any more, and thus, there may not be any coherence between the answers of these two. On the other hand, the teachers may focus a different factor as being responsible on the dropout of this particular child, and the possible reasons, the teacher would focus, include : disinterest of the parents in sending of their children to school, lack of awareness of the parents on the benefits of the education, poor economic condition of parents, disinterest of the child in studies, engagement of the child in household chores and so on. Thus, even though the prime reasons of dropout among the tribal children are concerned with some broad or macro issues, like poor economic condition of parents or indigenous agricultural practices or even illiteracy , the exact opinion of the respondents most often very essentially required for comprehending the field reality, which, of course, become very useful for the action planners to plan actions to tackle the problem more efficiently and also effectively at the field level rather than formulating ordinary action plans having the very broad and macro level reasons of dropout at hand as the 'back up knowledge base' and thereby failing to pocket the desired goal within the projected time schedule. Considering all these facts, here, in this study, it is tried to note what the people have actually placed as the reasons of dropout rather than agglomerating the micro level facts into broad heads.

It is learnt from the data available in Table 8.3.3 that the parents have cited a total number of 29 reasons that have been held responsible for the dropout of their children from school. On the other hand, the dropouts have placed 27 reasons as against 26 pointed out by the teachers for this. Irrespective of the opinions of these three categories of respondents, a total number of 29 reasons have come out into the picture and these could be categorized into 10 different groups as follows:

(i) Nature of society and culture,

(ii) Education of parents, their perception on school/modern education and its utility,

(iii) Local economy and economic condition of parents,

(iv) Local physiography, ecology and location of schools,

(v) Curriculum and academic performance,

(vi) Mother tongue and the medium of instruction,

(vii) Availability of study materials and school dress etc.

(viii) Personal and familial health problems and the indigenous treatment methods,

(ix) School administration and appointment of teachers, and

(x) Self-esteem and self-dignity of tribal pupils.

But practically all these 29 reasons have been grouped into 3 broad sectoral heads, like (A) Pull-factors, (B) Push-factors and (C) Pull-push factors, for analytical reasons with a view to understand the whole problem of dropout with reference of maximum possible of fewer number of variables, that is to find out whether the problems lie with the people themselves or it remains of the side on the school or on both of these two sides.

Of the total 29 reasons, 14 are found to be pull-factors as against 8 push ones. The rest 7 are considered as pull-push factors. These factors are mentioned below in order of their alphabetic sequence, followed by vivid discussions on each of these factors depending upon their statistical and situational significances.

(A) Pull Factors :

The pull factors are those, which distract the pupils from attending schools and thereby leading them to be dropouts. These include the following ones:

(1) Attainment of adulthood,

(2) Collection of Non-Timber Forest Produces for the family,

(3) Completion of the desired level of study,

(4) Disinterest of the child in studies,

(5) Early marriage,

(6) Engagement in agricultural works,

(7) Engagement in daily household chores, watching home, taking care of younger siblings as babysitters etc.,

(8) Goat /sheep herding,

(9) Illness of self,

(10) Illness of family members / death of parents or family members,

(11) Inability of parents to provide kerosene oil for study during the evening hour,

(12) Indifferent attitude of parents / lack of interest of parents in the education of children,

(13) Jungle road / difficult terrain to reach school, and

(14) Lack of friends to accompany for attending the school.

All the said factors are arranged in order of their alphabetic sequence but the factors mentioned against serial nos. 1, 6, 2, 3, 12, 4, 13, 1, 5, 9, 10, 8, 9, 13 and 14 have come to the fore as the 1st, 2nd , 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, and 14th pull factors respectively depending upon their chronological order of statistical importance.

As we have already discussed in a nutshell in the introductory chapter, the tribals are simple in their nature and most of them are self-supporting and self-willed. As such,

they try to manage their daily go of life depending upon the availability of local resources and the available human capital at source. Often, the tribals, as amongst the Lanjia Saura, Dongria Kandha and others practice polygamy primarily with a view to utilize more and more lands at source for cultivation through their wives and almost all the tribal communities go on producing children partly because of the fact that they are considered as the economic hands for their parents and also partly because of the fact that the tribal parents consider children as the gifts of god. The birth of girl babies most often welcomed with rituals, as young, strong and capable brides would fetch better bride price for their parents. Therefore, the parents socialize them with utmost care so that they can help their parents in many chores of their daily life and could be potential future brides, who of course, in turn be skilled for running their own households independently after their marriage. Therefore, in many cases the poor and tradition-bound parents cannot afford to lose the customary duties of their daughters and engage them otherwise. Traditionally the tribals engage their daughters in such works that are sanctioned by their society depending upon the prevailing rules of division of labour. Normally the important daily or seasonal household chores of an ordinary tribal girl child include: cleaning of the houses, house sites and also that of the animal sheds, fetching up of water for cooking and drinking purpose, watching home during the absence of parents and taking care of the younger siblings as babysitters etc. As a result, all these demands together have stood for the dropout of maximum percentage (63.93) of the girls. Moreover, the young and capable girls help their parents in many agricultural activities. The tribals are economically very poor since they are mostly based in hilly and forest dominated areas. They do not have much plains and fertile land for cultivation. Even then they cultivate whatever land they have. Many of them practise swidden cultivation in hill slopes and related cultivation in relatively up lands for producing various

indigenous crops that are often ritually attached to their culture. As such, they are to pursue all possible efforts to do their cultivation, and of course, this requires a lot of human labour force in different forms. Generally the girls are required to help their parents in clearing of minor shrubs, gathering these in patches for ash manuring at the initial stage of the field preparation, sowing seeds, dibbling seeds, pulling out weeds from the crop fields, watching the breast-fed siblings and managing the hearth at the field sites, watching the standing crops at village sites, uprooting and transplanting saplings, occasional collection of ripening and maturing panicles before mass harvesting, drying up of the crops in sun and watching it, husking of corns like paddy, minor millets etc. While doing paddy cultivation, many tribals practise adoption of labour through exchange basis. This is done as they are poor and unable to hire labour by cash or any other means of payment and for this, as in case of many tribal communities of the sample and other tribal districts of the state, the young girls are also utilized in this system. They are mainly utilized for uprooting and transplanting of saplings since these activities are gender specific. The young girls, are also often employed for these works on wage basis at the present market rate of Rs. 30/- per day per girl as that being the half of the full wage rate of an adult female worker per day. Thus, the seasonal necessity of employing the young girls in agricultural fields often detaches the girl schoolchildren from their schools. However, all these factors as a whole have been placed as the second most important factor from amongst the pull factors responsible for the dropout of the concerned children as 60.23 per cent of the respondents have focused on this. What is actually more important to note here is that almost all the tribal communities are primarily based in forest areas and therefore, invariably they depend on their forests for their subsistence to a very great extent. The forest feeds them round the year with various edible and non-edible produce during different seasons. The edible produce include:

fruits, nuts and berries, roots and tubers, leafy vegetables, flowers, mushrooms, honey, sap and juices, edible animals, rodents and reptiles, birds, insects, etc and the non-edibles include: fuel wood including charcoal, construction materials, hill brooms, tooth brushing sticks, oil seeds, leaves, medicinal materials, thatching grasses, strings, lac, adhesives, colour clay, resin etc. and the role of women and girls most often remains indispensable for gathering all these from their local forests. In the sample districts of Keonjhar and Mayurbhanj there are a number of potential forests around the tribal settlements that feed various fruits (mango, *kendu*, fig, *jeuta*, tamarind, cashew, guava etc.), mushrooms (*balichhatu, badachhatu, patada chhatu, rukuda chhatu, briuni chhatu, oda chhatu, patala chhatu* etc.), roots and tubers (*pita-alu, mahua-alu, bana-alu / baisinga, mandei* etc.) nuts and berries (*khajuri, charkoli, jamukoli* etc.), leafy vegetables (*koliary, kanchan* etc.), edible seeds (char seed), medicinal plants, fruits, roots and tubers etc. and seeds (*patala garuda, musakani, harida, bahada, amla, sal* seed, etc.), honey (*dalua, machhia, baghua* etc.) fuel wood and charcoal, leaves (*kendu, sal* etc.) fuel wood and many other items, like lac, resin, hill brooms, cotton etc during different seasons of the year (Table 8.4) and the local tribals engage their daughters for collecting many of these produce. This typical economy has stood against the regular schooling for 58.15 per cent of the concerned children who in due course of time dropped themselves out of their schools. This stands as the 3rd important most pull factor for the cause concerned.

The next or the 4th pull factor is related to the self-interest of girl children in schooling. As we have already discussed in Chapter VI, the aspiration of tribal parents from their girl schoolchildren is very poor and on the other hand most of the girl schoolchildren do not have any concrete ambition for themselves from their schooling since they are not much aware of what type of job they could have at completion of which level of education. On the contrary little achievement of

education among high masses of illiterates of their community, often creates a feeling of achieving a lot, and this elation followed by lack of back up from the family members necessitates them to remain away from further studies. Under such a situation, 29.62 per cent of the respondents have opined that completion of the desired level of education and the lack of necessity of further education has resulted in making the concerned away from their schools. Contrary to this, in 22.48 per cent of cases, dropout has taken place because of their disinterest in schooling. This however, comes as the 6th pull factor of dropout among the concerned children but dropout is witnessed to have taken place in 24.18 per cent of cases primarily due to indifferent attitude of parents or their disinterest in education of their daughters. This counts to be as the 5th pull factor responsible for the cause concerned.

Tribal habitations are most often situated in forest dominated areas having different hilly terrains. While jungle roads create fear of wild animals during rainy season it becomes very difficult on the part of young schoolchildren to cross over these hurdles for reaching their schools (7th pull factor).

Many of the Orissan tribes practise early marriage. They consider attainment of puberty, ie undergoing the first menstruation in life, as the eligibility for getting into the wedlock. In Indian climate an ordinary girl child undergoes this at the age of about 12-13 years, but practically such a child remains unfit to bear child at this age for certain physiological, biological and psychological reasons. Considering this the government of India, vide, The Hindu Marriage Act-1955, amended in 1987, prescribes the minimum age of a girl for marriage to be 18 years. But many of the tribes follow their own traditional practices of early marriage, which in many cases take place before this prescribed age specification. They follow various indigenous practices of

marriage, like marriage by capture, marriage by elopement, marriage by intrusion apart from marriages by other forms including the most gentle form of arranged marriage also and all these traditional forms of marriage most often stand against schooling of the girl children. However, the indigenous marriage systems that affect the schooling of these children could be visualized from three different psycho-social perspectives as follows:

(i) Getting prepared the girl children for marriage at an early age by parents.

(ii) Getting psychologically ready for marriage at an early age, and

(iii) Getting one girl for marriage by force through capture, depending upon the wish of the capturer.

As we have already pointed out earlier in some of the preceding chapters and also in the present chapter, a tribal girl child has to learn a lot of things including, daily household chores, care of siblings, care of domestic animals and cleaning of their sheds, collection of MFPs from the forests, agricultural practices etc at different ages. Once she becomes skilled in all these activities, she can run her own house independently after her marriage. Therefore, she has to learn all these in due course of her age depending upon the rules of division of labour and for, the parents often give much importance on all these after educating the child for some years or they train their daughters in all these fronts simultaneously while the concerned attend school. Moreover, the girls also try to learn all these activities depending upon the demand of their society and they also psychological remain prepared to get married at an early age and this happens to them as their society goes in this direction. This obviously disturbs the schoolgirls for being regular in their schools. Apart from this, it is, as an age-old practice, a matter of the concern for the school administration that in some cases the young schoolgirls are

captured by young boys for marriage and their interest in schooling is not honoured by the capturers. Once she is known to have undergone adulthood means, she could be captured for marriage at any time and this also happens in case of primary school girls who have either just attained puberty or even on the verge of it. In this context, here it is worth citing such a case that took place in a government school during 2007. According to Shri Anadi Ch. Sahoo, H.M., Nabin K. Sethi and Mrs. Sandhayrani Mohanty, Asst. Teachers of Mahulbani New Primary School under Kaptipada block of Mayurbhanj district, Mani Soren daughter of Naran Soren of Mahulbani village, a Santali tribal girl, aged about 12-13 years was studying in Class III in the said school during 2007. She was on the verge of her puberty but unfortunately she was captured by one Boka Murmu of Bhutasahi for marriage early in 2007 and this led the girl dropped from the school. But what was actually a matter of more serious concern that the concerned girl expired on 6th March 2007, since as explained by the informants, the girl could not physically cope with the libido of her husband who captured her. However, even though in many cases, early marriage takes place in tribal culture, practically marriage at the age of 12-13 is rare and occurrence of death due to early marriage is very rare. But since attainment of adulthood is of great significance in tribal culture, it has caused to 13.04 per cent of girl children to remain away from school permanently as dropouts (8th pull factor) and certainly either practically getting married at an early age or getting prepared for marriage has led 11.68 per cent of the girl schoolchildren out from their schools (9th pull factor).

Most the tribal habitats are malaria prone and therefore many of the tribal pupils often suffer from malaria and also from other diseases and the tribals, as believers in their indigenous medicinal practices, try to heal up the same by themselves, which of course, takes longer period than being undergoing scientific and more reliable modern allopathic

treatment. Longer absence due to both of these facts, viz falling ill at the first and remaining absent for a long time in schools for illness often lead the girls to leave their schools and this has caused to drop 11.41 per cent of them from their school (10th pull factor). Moreover, the tribal schoolchildren also drop themselves from their studies at school when any of their family members fall ill for a long time or die for any cause and this caused to drop 10.87 per cent of them from their schools (11th pull factor).

Many of the tribes rear goat and sheep etc. at varying numbers for own consumption and also for business purpose and these are herded either by the individual owning households or by one member of each owning household on rotation basis. Since these animals are controllable by the young girls, they are often employed to herd these at village sites. Often the poor households also employ their young schoolgirls for this purpose and this practice leads the concerned girls to remain out of their schooling. This has, however, been responsible for the dropout of 8.70 per cent of girls from their schools (12th Pull factor).

The 13th pull factor is concerned with the lack of sufficient friends or schoolchildren to go together for attending school. As it is already mentioned above, forests and hilly terrains dominate tribal areas. All these, however, be well crossed over by a group of children as there is fear of facing wild animals or fear of crossing over difficult terrains and water bodies. Moreover, going to schools in groups often rescues the girls from being captured for marriage. If, for any reason, there is insufficiency of schoolchildren in one village to approach a distant school, the parents may not be willing to send their daughters to such a school. It may also happen that the children may also fail to have sufficient interest to attend such a school under these constraints. In this study, this factor however, has been responsible to get 5.43 per cent of girls dropped from their schools.

The last, or the 14th pull factor is concerned with the study during evening hour. The tribals are very poor. As already mentioned in Chapter-III, there are as high as 45.88 per cent of tribal households as against 27.09 per cent of the total population taken together in Orissa who run their life below the poverty line. This does not permit most of them to spare money on lighting during the evening hour. Moreover, traditionally most of the tribals lit huge logs inside their houses to get light on ordinary days and warmth during winter. This practice does not provide sufficient light for study. Thus, these two things together, ie the traditional practice of getting faint light from burning logs for pursuing evening hour activities combined with the inability of parents to provide kerosene oil or other sources of energy, does not permit one schoolchild to carryout his/her studies during the evening hour. This often creates disinterest for study among many sincere schoolchildren. In the present study, it is found that this factor has been responsible for dropping 4.35 per cent of girls from their schools.

Push Factors:

The push factors are those forces that repel the schoolchildren from attending school and thereby cause them to get out of their schools as dropouts. These factors include the following ones.

(1) Conflict with peers at school,

(2) Difficult course content and inability to comprehend teaching,

(3) Fear of punishment / fear for leading disciplined school lifestyle,

(4) Irregular / insufficient / poor quality of MDM,

(5) Lack of job after education,

(6) Language problem,

(7) Malaria prone area and lack of sufficient funds for treatment of ailing schoolchildren and

(8) Mismatch of school holidays with local tribal fairs and festivals.

Tribals are often considered as pre-literate and school education is new to them. This is especially as compared to the caste Hindus. However, we have already discussed vividly in the 6th Chapter how school education detaches the tribal pupils from their traditional education, ie learning the survival strategy through the process of socialization and develops desperation in case of unemployment; both among the educated youths and their parents. The government has, of course, made reservation for ST candidates in posts and services vide Article 16(4), but it has never guaranteed services for the educated ST pupils which is also not at all possible for any government. But since, the tribal parents feel that little or school education does not provide them job and thereby spending time in schools would be a great loss for both sides, viz. parents as well as pupils in many respects, quite a good number of parents do not like to provide school education to their girl children. Moreover, as already discussed in the said chapter, once a girl becomes educated it becomes difficult for their poor and illiterate parents to locate educated grooms for them. Even if they succeed in arranging educated grooms for their educated daughters, in that case the parents of the brides are to give huge amount of dowry in stead of bringing bride price to their home on their marriage since, among the educated tribal masses the evil practice of Hindu dowry system is very steadily engulphing their culture. Once, each educated girl gets employed the bargaining equation would be different but job is available only to very few of them and many remain unemployed. All these interrelated problems together push many of the girl schoolchildren from school education as dropouts (1st push factor).

One of the major push factors is mismatch of school holidays with the local tribal fairs and festivals. In Orissa, a total number of 62 tribal communities reside at different areas

who practice a number of fairs and festivals round the year. Some of which are commonly observed among many of them. They practise all these with great funfair and enthusiasm followed by dance and drinking of spirits and country beer. Some of the important fairs and festivals of their culture are observed for a longer period and some are for short duration. Fairs and festivals of shorter duration are, however, in many cases, observed on different dates in different villages with a view to enabling themselves to enjoy the occasion with all relatives and friends at their villages. In the sample districts various fairs and festivals are also observed among the resident tribals in different seasons of the year. Some of the important traditional fairs and festivals of the tribals of the sample districts include: *Bisiri/ Thakurani Yatra, Makara, Debatadhua, Maghapudi/Magha purnia, Salapuja / Bahabanga, Manda-thenga, Chatparba, Banbhoji/Banapuja, Barunijatra, Asada puja, Raja, Karma Puja, Sahrai, Dashra, Mahamoi* etc. These are mainly observed by the tribal communities, like the Bhuyan, Munda, Santal, Bathudi, Kolha, Bhumij, Gonda etc on varying days and dates (Table 8.5). But there is neither public holidays nor the headmasters are empowered to declare local holidays on the occasion of most of these fairs and festivals. Even though, the schools are not declared as holidays on these occasions, the tribals do not stop observing these fairs and festivals for the sake of not disturbing their schoolchildren rather they invite them from their schools to participate in all these events. This is a chronic problem in tribal education and hence the mismatch of public holidays with the fairs and festivals of the tribals pushes many a pupils to get out of school forever (2nd push factor).

The 3rd push factor that repels the students from school education is its medium of instruction. Ordinarily Oriya, the state language is used in all the schools of the state as the official medium of instruction but since most of the tribal communities have their own mother tongue, they do not

understand properly what is taught in class. As for example, the present study includes samples from tribal communities, like the Bathudi, Bhumija, Bhumia, Bhuiyan, Kolha, Munda, Santal etc. Of these, the mother tongue of only one tribe, ie the Bhumia is Oriya, and each of the rest has its own mother tongue (cf. Chapter-V, vide Table 5.13 for details). All these communities communicate with their own mother tongue while at home and other places even though they have learnt Oriya by the way of coming in contact with the local Oriya speaking people. They are, of course more comfortable with their own mother tongue. Since the children of these communities are well versed with their own mother tongue, they feel embarrassed in following Oriya, the medium of instruction adopted in their schools. As a result, this has necessitated 12.77 per cent of the children who remained away from their schooling permanently for they could not follow properly the official medium of instruction adopted in their schools. Moreover, the tribals are freedom loving. They are born and brought up in such an environment that is within the clutch of the nature. They move here and there either individually or in groups and play with the nature freely but the school environment, which is sewed with various strictures, creates evocation of fear for leading disciplined school lifestyle. Whoever breaks these strictures is punished. This is found to be the 4th push factor that has repelled 12.5 per cent of the concerned children for their dropping out of their schools.

One of the important aspects of sending the girl children to school is intrinsically linked to the feeling of being relieved from the burden of expenses of brining out the children at home. So, the parents generally need that once a child is admitted to any school means, all the expenses including the expenses required for its treatment, if, at all, the child falls ill, be borne by the school administration. Since most of the tribal areas are very prone to malaria, the pupils also very often

suffer from malaria but on the other hand the school administration fails to provide adequate treatment to the ailing pupils due to lack of sufficient funds at hand and this often leads many pupils to drop themselves out of their schools. In the present study this problem has been responsible for making 5.98 per cent of pupils to get out of their schools and this has stood as the 5th pull factor for the effect.

Tribals are poor and many of them, as mentioned earlier, run below the poverty line. Even many of them are not in a position to provide required amount of food to their children. As a result very often they are attracted towards admitting their children in schools primarily because of the fact that MDM is provided to the pupils free of cost at school. Some well-to-do parents also send their children to school with a view to take advantage of this grand scheme of the government. So, when this interest of them is hampered, they stop sending their children to school and engage them otherwise at home. But practically it remains far from providing good quality of MDM, sufficient MDM and even MDM regularly to students for many inherent problems. Whatever the problems associated with this, if the pupils develop dissatisfaction on this ground, they also leave schools. Thus, it is found that in 2.72 per cent of cases dropout has taken place for this factor and it comes to as the 6th push factor of the total 8 of such factors.

The next or the 7th push factor is related to difficult course contents which are not understood by the tribal pupils thoroughly and when misunderstanding on the courses accumulates, it creates fear and in that case it repels the students from their schools. This has, of course, caused 2.17 per cent of girls to remain away from their schools as dropouts. The last push factor is concerned to the personal relationship amongst the peers and in 1.36 per cent of cases this relationship has been very bitter that has caused the concerned to drop themselves out from their schools.

Pull – Push Factors:

Pull-push factors are those that include both the pulling or hauling as well as pushing or repelling forces and thereby lead the pupils to become dropouts from their schools. These include a total number of 7 factors as mentioned below:

(1) Ill performance / failure / repeated failure in examination.

(2) High self-esteem and development of inferiority complex at school / apathetic attitude of teachers or peers,

(3) Lack of footwear,

(4) Lack of school dresses,

(5) Lack of study books / materials,

(6) Long distance of school, and

(7) Long absenteeism.

Long absenteeism of pupils is a chromic problem in tribal education. This could happen for a number of pull and push factors, such as prolonged illness of self or family numbers, death of family members, observation of fairs and festivals, engagement in domestic chores during the absence of parents watching and harvesting of crops, visiting relatives' house, conflict with peers, fear of teachers and punishment, mismatch of school holidays with the local fairs and festivals etc. and once a child remains absent for a long period of time in school, it leads him/her to dropout. This factor has resulted 24.73 per cent of girls to get dropped out of their schools and this factor is ranked as the 1st pull-push factor from amongst 7 of such factors.

Ill performance in examination may happen either for the lack of ability to understand what is taught in class which may be due to some indigenous loopholes or because of the fact of absenteeism for any or many pull factors and if a child does not perform well in examination, he/she feels frustrated and in that case he/she becomes a dropout. This has come out to the fore as the second pull-push factor.

By nature, the tribal children bear with high self-esteem and self-respect and they do not ordinarily tolerate if anyone hits their sentiment. But most often the non-tribal teachers and classmates behave them apathetically and this hampers their self-dignity. In such cases they do not like to continue their study rather prefer to get out of their schools by the way of respecting themselves. Here one typical example may be cited that happens in many schools located in tribal belts of the state. Almost all the tribal communities are very fond of country beer; *handia,* which they consume both in festive as well as ordinary days but while this is prepared with higher alcoholic ingredients in festive occasions, this is very ordinarily prepared with less alcoholic inputs for consumption during ordinary days. Most often they do not consider this as alcoholic drink rather consume it as ordinary daily food since more *handia* could be prepared with less cereals available at hand and thereby more family members could be fed to their hearts than if the available cereals cooked otherwise and consumed. So since *handia* is not considered as an alcoholic drink among the tribals rather often consumed as ordinary daily food like that of watered rice prevalent among the non-tribals of the state, some, either poor or well-to-do tribal schoolchildren attend school with this intake. But the mouths of those who consume it smell pungent and in that case the non-tribal teachers as well as peers question this. This, of course hurts the sentiment of tribal pupils. However, high self-esteem as a pulling factor and development of inferiority complex at school for this or any other reason causes many tribal pupils to leave their schools from the midst of their education. However, 12.5 per cent of girls have left their schools for their high self-esteem followed by apathetic attitude of their non-tribal teachers and peers and it stands as the 3rd pull –push factor for dropout among the concerned tribal children.

Government has a provision to provide school dress to the tribal pupils since the tribals are poor and therefore they should feel schooling to be costly for them. But government is also not in a position to provide sufficient number of and good quality of school dress to all the tribal pupils. As a result, the parents need to be little interested to provide school dress once the dress supplied by the school administration is damaged but some tribal parents do not give any importance on this, as a result, it often leads some to be dropouts. In this context, 10.60 per cent of the girls have dropped themselves out from their schools (4th pull-push factor). Likewise, lack of study books and study materials at hand has necessitated 9.24 per cent of the girls to remain out of their schools permanently as dropouts (6th pull-push factor).

In many cases the schools in tribal areas are not approachable due to their situation at long distance and it has also not yet been possible on the part of the government to set up school at each and every tribal village or at a suitable place which is conducive for a good number of villages. This is partly because of the fact that the tribal villages are often dispersed with fewer number of households and partly for the fact that the government lacks sufficient funds at hand to base schools at the doorsteps of each and every tribal village even if EGS and AIE schemes aimed to shorten the distance for children by the way of establishing schools in habitations where there is no school within one kilometer of radius (cf. Chapter II). Establishment of schools within one kilometer distance in tribal areas has also not been possible on the part of the government for geographical disadvantage. However, the tribal pupils especially girl students fail to attend schools located at a long distance because of certain indigenous problems, like that of their security from the marauders, kidnapers for marriage, lack of sufficient friends to accompany and also because of their being weaker sex to undertake heavy

physical strain by the way of covering long distant schools etc. This reason is, however, pointed out to be responsible for 10.45 per cent of the girls to be dropouts from their schools (5th pull-push factor).

The last factor that has partly pulled and partly pushed 1.36 per cent of girls from their schools to remain at home as dropouts related to the desire of possessing footwear which is neither supplied by the school administration nor the parents could satisfy this need of their school girls because of their poor economic condition. Traditionally the tribals cover distance without any footwear and often most of them are more comfortable to cover distance without it, but the school environment may, as in these cases, develop the desire of having footwear among the young girls since others often wear it at school even though it is not compulsory from the side of the school administration.

8.2 Reasons of Non-enrolment

The important reasons of dropout and non-enrolement directly or indirectly go at par. The reasons of dropout have already been discussed in the above section. So far as the reasons of non-enrolment of girl children in India are concerned, the NFHS-II survey conducted in 1998-99 finds 10 specific reasons. In preferential order, these are : schooling cost is too much (24.51%) disinterest in studies 915.8%), requirement for the household works (14.5%), education not considered necessary (13.1%), location of school at distant place (4.3%), requirment for work on farm / family business (3.2%), requirement for the care of siblings (2.9%), requirement for outside works for payment in cash or kind (2.6%), lack of proper school facilities for girls (2.5%), lack of transport (0.7%) and the other reasons account for 13.4 per cent and the rest 2.2 per cent of the respondents did not answer the reasons for the non-enrolment in schools (Table 8.6).

As we have already mentioned, the primary education has almost been free for the tribal and other students. But even though the government has made this education almost free, practically it costs to some extent. In this context, Tilak, however, says that "even the so-called free elementary education is not actually free". Families pay tuition fee, even in government and government aided schools and various other kinds of fees, and also incur huge expenditure on their necessary items, like textbooks, transport etc. As the household costs of schooling are indeed high, it is natural for families to feel that 'Schooling cost too much' (2006:38). This, otherwise, directly linked with the poor economic status of the parents. However, disinterest in studies, which has been pointed out as the second most important reason of non-enrolment of girls, is a fact, that is related to a number of associated factors. It could sprout for situations, like illiteracy and poor economic condition of parents, lack of right perception of school or modern education, negative attitude of family and community members, feeling lonely to attend school due to lack of friends while covering distance to reach school and so on.

Requirement of the girl children for the household works, which has come out to the fore as the 3rd. important factor for the non-enrolment of girl children in India, is partly because of the traditional set practices and partly it is due the poor economic condition of parents. However, the next or the 4th factor of non-enrolment of these girls is based on the fact of societal and parental consideration of 'no necessity of education for girls' and this consideration could partly be for the said facts but practically the core one is, as has already been discussed earlier in this chapter, for the fact of patrilocal nature of their society by which a girl has to leave her parental home and consanguinal relatives and reside permanently with her husband and affinal kins after her marriage. This system

of permanent changing of home on the part of a girl, often develops the idea that spending the hard earned resource on the education of girls and non-sparing of her labour for the welfare of the parental home before her marriage would be nothing but an unwise act of sending her to school. In this context, there are some Oriya sayings, like (i) *Jhio Janama Paragharaku*, (ii) *Jhio Janama Handisalaku* etc. While the first saying means that the daughters are born to leave their parental home after their marriage, the second one specifies confinement of duties of the girls only to cook food for the family members. This otherwise throws the message that studying and earning for family is the duty of sons but not certainly that of the daughters.

The reasons of non-enrolment of girls in India are because of many other factors too. However, so far as the reasons of non-enrolment of girl children in Orissa is concerned, like the reasons of non-enrolment of girls in India, in this case 10 reasons have been attributed but with little variations. In order of their relative statistical importance these, as pointed out in Human Development Report – Orissa, 2004, include: necessity of working as earning members for family (26.8%), engagement in household works (15.8%), financially weak condition of parents (13.2%), problems with teachers (8.5%), difficulties in reaching school (8.1%), disinterest of parents in studies (4.9%) disinterest of the child in studies (3.6%), community / social taboo (2.4%), waiting for admission (1.2%), and care of siblings (0.5%). The other reasons together constitute 15 per cent (Table 8.7 and Figure 8.6). However, in the present study it is tried to find out the reasons of non-enrolment of girls from two categories of informants, such as (i) non-enrolled girl children, and (ii) parents of non-enrolled girl children.

(i) Opinion of the Never Enrolled Girl Children on Their Non-enrolment in Schools

The never enrolled girl children have delivered a total number of 10 reasons for their non-enrolment in any school and all these reasons are interrelated. Most of them (67.50%) opine that they are not enrolled in any school since they are attending to some minor domestic chores as their daily routine. They are followed by 36.88 per cent of those who claim their enrolment has not been possible for the fact that there is nobody alse except themselves at home for watching home during the absence of their parents. On the contrary, there are 35.00 per cent of non-enrolled girls who are working as babysitters and for this, they have not seen the door of any school. Those who are not admitted in any school but attending to the domestic farm activities account for 30 .00 per cent of the total respondents. Quite a good percentage of them (20.00), however, reply that their parents have not got them admitted into any educational institution since they are not interested in their studies. The next reason is concerned with the collection of forest produce and it is highlighted by 13.75 per cent of them. Little more than 11 per cent (11.25) of such children point out a very significant fact, ie 'their parents are not sending them to any school'. This statement otherwise speaks the fact that they are, of course, interested for attending to school but it has not been possible only for their parents. These children are followed by 8.75 per cent of their contemporaries who point out that they are not admitted to any school since there is no school nearby their villages and this, in other words, reveals the fact that had there been any school close to their villages, they would have got themselves admitted to it. Surprisingly 6.88 per cent of children have focused a very typical statement, that is, they are not admitted in any school since some other members, especially their brothers or sisters are admitted to some schools and therefore

they are to attend to the domestic demands. This, of course, very true, since the tribal parents do not like to spare all their available children for schooling at the cost of uncertain benefits. There are 4.38 per cent of children who are exclusively engaged for herding of domestic animals and therefore it has not been possible on their part to attend any school. Nearly 13.00 per cent of children have either not answered or they do not know the reason as to why they are not admitted to any school while their friends are attending to it (Table 8.8.2).

(ii) Opinion of Parents of Never-enrolled Girls on Non-enrolment of Their Daughters

The opinions of the parents of non-enrolled girl children on non-enrolment of their daughters are presented in Table 8.8.2 and it is found that the concerned parents have delivered a total number of 9 reasons for this. In chronological order of their relative importance, these include : helping mothers in domestic chores (59.38%), engagement in looking after younger siblings as babysitters (41.88%), watching home during peak agricultural seasons (24.38%), not admitted to any schools since some other children are admitted to it (18.13%), location of school at a distant place (15.00%), schooling not necessary for girl children (11.88%), child not interested in schooling (7.5%), non-availability of seats in boarding schools (4.38%), too young to attend to school (1.25%) etc. The parents, who have pointed out that their daughters are too young to attend school, have, however, practically crossed the minimum school going age.

8.3 Reasons of Absenteeism

A girl schoolchild may remain absent from attending school for various reasons and once she intends to take leave from school she has to officially place reasons for the same. But practically this official stricture is not followed properly and therefore, the actual reasons of absenteeism often remain

in disguise. Moreover, since most often this system is not practically followed in practice, and on the other hand it remains hard for a child to remember the reasons for all her absences, here, it is tried to find out the reasons of last three absences among the sample pupils and as provided in Table 8.9, a total number of 14 reasons have come out into the picture. In chronological order of importance, these are : agricultural necessities (22.50%), call to sit with younger babies and thereby let parents to meet some unavailable duties (12.50%), call of parents for uncertain matters (11.25%), observance of rituals or fairs and festivals either at the household, lineage or village level (10.00%), call to accompany mothers or any other family members for collection of minor forest produce or making of leaf cups, plates for selling purpose (8.75%), attending upon the visiting relatives to home or visiting relative's home (6.88%), meeting the desire to see mother or family members (6.25%), call to remain at home because of illness of family members (6.88%), illness of self (5.00%), call to carry loads of gifts to relative's home or carrying loads to and from the weekly markets (4.35%), failure to do home work (1.88%), washing of school dress (1.88%) and conflict with peers (1.25%).

Table 8.1
Main Reasons for not Currently Attending School (For children who have dropped out of the school) in India, According to National Family Health Survey (NPHS)-II, 1998-99.

Sl. No.	Reasons	Male (N=7327)	Female (N=7868)
1.	School too far away	0.8	4.8
2.	Transport not available	0.3	1.3
3.	Further education not considered necessary	2.4	4.5
4.	Required for household work	8.0	16.7
5.	Required for farm /family business	8.0	2.6
6.	Required for outside work for payment in cash or kind	10.3	3.5
7.	Costs too much	13.8	12.6
8.	No proper school facilities for girls	0.0	3.0
9.	Required for care of siblings	0.5	2.2
10.	Not interested in studies	40.6	26.0
11.	Repeated failure	5.5	4.2
12.	Got married	0.2	7.7
13.	Others	5.5	6.6
14.	Do not know	4.2	4.2
	Total percentage	**100.00**	**100.00**

Source : Women and men in India, 2000
Note : Sample drawn irrespective of their residence in India, 1998-99.

Figure-8.1 :
Main Reasons of Dropout among Boys at School Level in India, 1998-99

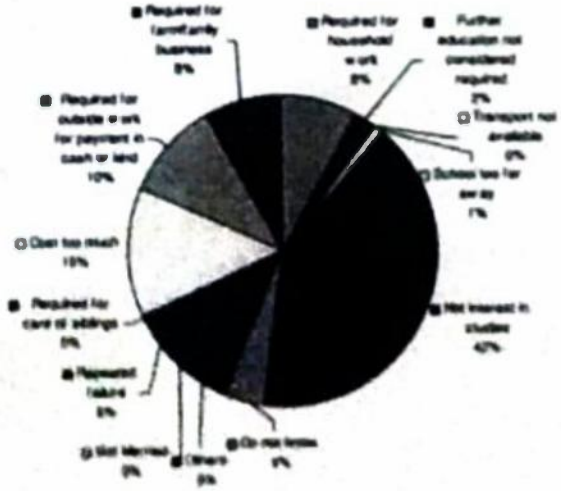


Figure-8.2 :
Main Reasons of Dropout among Girls at school level in India, 1998-99

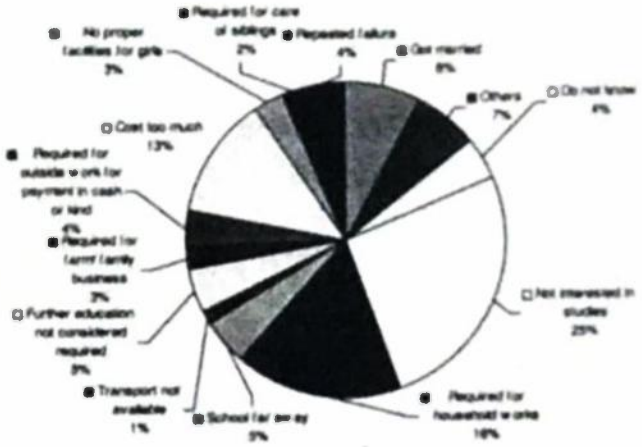


Table : 8.2
Reasons of Dropout of Schoolchildren in Orissa, 2003-04

Sl. No.	Reasons	Percentage
(1)	(2)	(3)
1	Crowded class	0.8
2	Problems with teachers	7.2
3	Difficulties in reaching school	5.8
4	Difficulties in learning	6.2
5	Sibling care	0.3
6	Household work	12.3
7	Migration	0.8
8	Earning member of families	14.5
9	Financially weak	15.3
10	Completed the desired level	0.5
11	Child not interest in studies	10.2
12	Parents not interest in studies	4.5
13	Others	21.6
	Total	100.00

Source : Human Development Report - Orissa, 2004 [As provided by the District Information System Education(DISE), Orissa , Primary Education Programme Authority (OPEPA), Bhubaneswar]

Figure 8.3:
Main Reasons of Dropout of Schoolchildren in Orissa 2003-04

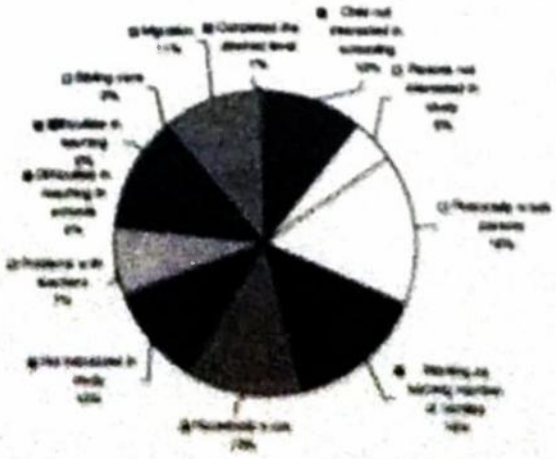


Table : 8.3 (a)

Reasons of Dropout among ST Girl Dropouts in SSD Deptt. Schools

Sl. No.	Category -wise Sl. No.	Category / Reasons	Opinion of Parents/ Guardians (N=80)	Opinion of Dropouts (N= 80)	Opinion of Teachers (N=24)	Total (N=184)	Category-wise Rank	Rank irrespec-tive of Category of reasons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
A.	PULL FACTORS							
1	1	Attainment of adulthood	6 (7.5)	-	6 (25.00)	12 (6.52)	10	18
2	2	Collection of NTFP	36 (45.00)	45 (56.25)	17 (70.83)	98 (53.26)	3	3
3	3	Completion of the desired level of study	18 (22.5)	20 (25.00)	13 (54.17)	51 (27.72)	4	4
4	4	Disinterested in studies	18 (22.5)	16 (20.00)	4 (16.67)	36 (19.87)	6	9
5	5	Early marriage custom	9 (11.25)	-	10 (41.67)	19 (10.33)	7	12
6	6	Engagement in agricultural work at own farm and in the field of others for cash earning	49 (61.25)	38 (47.50)	16 (66.67)	103 (55.98)	2	2
7	7	Engagement in daily household chores / watching home during the absence of parents /baby sitting etc.	52 (65.00)	43 (53.75)	16 (66.67)	111 (60.33)	1	1
8	8	Goat/sheep herding	2 (2.5)	7 (8.75)	3 (12.50)	12 (6.52)	10	18
9	9	Illness of self	7 (8.75)	8 (10.00)	1 (4.17)	16 (8.70)	9	14
10	10	Illness of family members / death of family members	8 (10.00)	8 (10.00)	3 (12.50)	19 (10.33)	7	12
11	11	Inability of parents to provide fuel for study during evening hour	1 (1.25)	2 (2.5)	2 (8.33)	5 (2.72)	12	12
12	12	Indifferent attitude of parents /lack of interest of parents	13 (16.25)	15 (18.75)	13 (54.17)	41 (22.28)	5	8
13	13	Jungle road /difficult terrain to reach school	8 (10.00)	7 (8.75)	2 (8.33)	17 (9.24)	8	13
14	14	Lack of friends to accompany	5 (6.25)	3 (3.75)	-	8 (4.35)	11	19
B.	PUSH-FACTORS							
15	1	Conflict with peers	1 (1.25)	1 (1.25)	-	2 (1.09)	7	21
16	2	Difficult course content	2 (2.5)	2 (2.5)	11 (45.83)	15 (8.15)	5	15

Contd...

17	3	Fear of punishment / evocation of fear of leading disciplined school lifestyle	9 (11.25)	9 (11.25)	3 (12.5)	21 (11.41)	4	11
18	4	Irregular / insufficient /poor quality of MDM	1 (1.25)	1 (1.25)	-	2 (1.09)	8	21
19	5	Lack of job after education	40 (50.00)	1 (1.25)	7 (29.17)	48 (26.63)	2	6
20	6	Language problem / inability to comprehend teaching	8 (10.00)	10 (12.5)	4 (16.67)	22 (11.96)	3	10
21	7	Malaria prone area and lack of sufficient funds for treatment of ailing pupils / Lack of treatment provision of ailing pupils at school	1 (1.25)	-	6 (25.00)	13 (7.07)	6	17
22	8	Mismatch of school holidays with local fair and festivals	22 (27.50)	9 (11.25)	18 (75.00)	49 (26.63)	1	5
C. PULL- PUSH FACTORS								
23	1	Ill performance /Failure /Repeated failure in examinations	7 (8.75)	9 (11.25)	3 (12.5)	19 (10.33)	2	12
24	2	High self-esteem and development of inferiority complex at school /Apathetic attitude of teachers /peers	2 (2.5)	6 (7.5)	8 (33.33)	16 (8.70)	3	14
25	3	Lack of footwear	-	1 (1.25)	-	1 (0.54)	6	22
26	4	Lack of school dress	2 (2.5)	10 (12.50)	1 (4.67)	13 (7.07)	5	17
27	5	Lack of study books / materials	2 (2.5)	10 (12.5)	1 (4.17)	13 (7.07)	5	17
28	6	Long distance of school	6 (7.5)	7 (8.75)	1 (4.17)	14 (7.61)	4	16
29	7	Long absenteeism	20 (25.00)	14 (17.5)	8 (33.33)	42 (22.83)	1	7

Note : Figures in percentage represent percentage.

Table : 8.3 (b)
Reasons of Dropout among ST Girl Dropouts in SME Deptt. Schools

Sl. No.	Category wise Sl. No.	Category / Reasons	Opinion of Parents/ Guardians (N=80)	Opinion of Dropouts (N= 80)	Opinion of Teachers (N=24)	Total (N=184)	Category-wise Rank	Rank irrespective of Category of Reasons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
A.	PULL FACTORS							
1	1	Attainment of adulthood	9 (11.25)	-	7 (29.17)	16 (8.70)	12	18
2	2	Collection of NTFP	42 (52.50)	55 (68.75)	19 (79.17)	116 (63.04)	3	3
3	3	Completion of the desires level of study	23 (28.75)	20 (25.00)	15 (62.50)	58 (31.52)	4	4
4	4	Disinterested in studies	17 (21.25)	20 (25.00)	7 (29.67)	44 (23.91)	6	9
5	5	Early marriage system	13 (16.25)	-	11 (45.83)	24 (13.04)	9	14
6	6	Engagement in agricultural work at own farm and in the field of others for cash earning	61 (76.25)	46 (57.5)	18 (75.00)	125 (67.94)	2	2
7	7	Engagement in daily household chores / watching home during the absence of parents /baby sitting etc.	62 (77.5)	56 (70.00)	21 (87.5)	139 (75.54)	1	1
8	8	Goat/sheep herding	5 (6.25)	10 (12.5)	5 (20.83)	20 (10.97)	11	17
9	9	Illness of self	10 (12.5)	12 (15.00)	4 (16.67)	26 (14.13)	8	12
10	10	Illness of family members / death of family members	8 (10.00)	9 (11.25)	6 (25.00)	23 (12.50)	10	15
11	11	Inability of parents to provide fuel for study during evening hour	4 (5.00)	5 (6.25)	2 (8.33)	11 (5.98)	14	22
12	12	Indifferent attitude of parents /lack of interest of parents	15 (18.75)	15 (18.75)	18 (75.00)	48 (26.07)	5	7
13	13	Jungle road /difficult terrain to reach school	15 (18.75)	9 (11.25)	8 (33.33)	32 (17.39)	7	11
14	14	Lack of friends to accompany	5 (6.25)	5 (6.25)	2 (8.33)	12 (6.52)	13	21
B.	PUSH FACTORS							
15	1	Conflict with peers	1 (1.25)	2 (2.50)	-	3 (1.630)	17	25
16	2	Difficult course content	2 (2.50)	2 (2.50)	9 (37.50)	13 (7.07)	9	20

Contd...

17	3	Fear of punishment / evocation of fear of leading disciplined school lifestyle	10 (12.50)	10 (12.50)	5 (28.83)	25 (13.59)	3	13
18	4	Irregular / insufficient / poor quality of MDM	3 (3.75)	5 (6.25)	-	8 4.35)	6	23
19	5	Lack of job after education	37 (46.25)	2 (2.5)	12 (50.00)	51 (27.72)	2	6
20	6	Language problem / inability to comprehand teaching	10 (12.50)	10 (12.50)	5 (20.83)	25 (13.59)	3	13
21	7	Malaria prone area and lack of sufficient funds for treatment of ailing pupils / Lack of treatment provision of ailing pupils at school	3 (3.75)	2 (2.50)	10 (41.67)	15 (8.15)	4	19
22	8	Mismatch of school holidays with local fair and festivals	26 (32.50)	10 (12.50)	19 (79.17)	34 (18.48)	3	10
C. PULL- PUSH FACTORS								
23	1	Ill performance /Failure /Repeated failure in examinations	15 (18.75)	12 (15.00)	7 (29.17)	55 (29.89)	1	5
24	2	High self-esteem and development of inferiority complex at school. /Apathetic attitude of teachers /peers	15 (18.75)	8 (10.00)	23 (95.83)	46 (25.00)	2	8
25	3	Lack of footwear	1 (1.25)	3 (3.75)	-	4 (2.17)	7	24
26	4	Lack of school dress	7 (8.75)	15 (18.75)	4 (16.67)	26 (14.13)	4	12
27	5	Lack of study books / materials	6 (7.50)	13 (16.25)	2 (8.33)	21 (11.41)	6	16
28	6	Long distance of school	10 (12.50)	11 (13.75)	2 (8.33)	23 (12.50)	5	15
29	7	Long absenteeism	26 (32.5)	13 (16.25)	16 (41.67)	55 (29.89)	1	5

Note : Figures in percentage represent percentage.

Table : 8.3 (c)
Reasons of Dropout among ST Girl Dropouts in All Schools (SSD & SME)

Sl. No.	Catagory wise Sl. No.	Category & Reasons	Opinion of Parents/ Guardians (N=160)	Opinion of Dropouts (N= 160)	Opinion of Teachers (N=48)	Total (N=368)	Category-wise Rank	Rank of irrespective of category of Reasons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
A.	PULL FACTORS							
1	1	Attainment of adulthood	35 (21.88)	-	13 (27.08)	48 (13.04)	8	11
2	2	Collection of NTFP	78 (48.75)	100 (62.5)	36 (75.00)	214 (58.15)	3	3
3	3	Completion of the desired level of study	41 (25.63)	40 (25.00)	28 (58.33)	109 (29.62)	4	4
4	4	Disinterested in studies	35 (21.88)	36 (22.5)	11 (27.92)	82 (22.28)	6	9
5	5	Early marriage system	22 (13.75)	-	21 (43.75)	43 (11.68)	9	15
6	6	Engagement in agricultural work at own farm and in the field of others for cash earning	110 (68.75)	84 (52.50)	34 (70.08)	228 (61.96)	2	2
7	7	Engagement in daily household chores / watching home during the absence of parents /baby sitting etc.	114 (71.25)	99 (61.88)	37 (77.08)	250 (67.93)	1	1
8	8	Goat/sheep herding	7 (4.38)	17 (10.630	8 (16.67)	32 (8.70)	12	21
9	9	Illness of self	17 (10.63)	20 (12.50)	5 (10.42)	42 (11.41)	10	16
10	10	Illness of family members / death of family members	14 (8.75)	17 (10.63)	9 (18.75)	40 (10.87)	11	17
11	11	Inability of parents to provide fuel for study during evening hour	5 (3.13)	7 (4.38)	4 (8.33)	16 (4.35)	14	24
12	12	Indifferent attitude of parents /lack of interest of parents	28 (17.50)	30 (18.75)	31 (64.58)	89 (24.18)	5	8
13	13	Jungle road /difficult terrain to reach school	23 (14.38)	16 (10.00)	10 (20.83)	49 (13.52)	7	12
14	14	Lack of friends to accompany	10 (6.25)	8 (5.00)	2 (4.17)	28 (5.43)	13	23
B.	PUSH-FACTORS							
15	1	Conflict with peers	2 (1.25)	3 (1.88)	-	5 (1.36)	8	27
16	2	Difficult course content	4 (2.5)	4 (2.5)	20 (41.67)	8 (2.17)	7	25

Contd...

17	3	Fear of punishment / evocation of fear of leading disciplined school lifestyle	19 (11.88)	19 (11.88)	8 (16.67)	46 (12.5)	4	14
18	4	Irregular / insufficient / poor quality of MDM	4 (2.5)	6 (3.75)	-	10 (2.72)	6	26
19	5	Lack of job after education	77 (48.13)	3 (1.88)	19 (39.58)	99 (26.90)	1	5
20	6	Language problem / inability to comprehend teaching	18 (11.25)	20 (12.50)	9 (18.75)	47 (12.77)	3	13
21	7	Malaria prone area and lack of sufficient funds for treatment of ailing pupils / Lack of treatment provision of ailing pupils at school	4 (2.5)	2 (1.25)	16 (33.33)	22 (5.98)	5	22
22	8	Mismatch of school holidays with local fair and festivals	48 (30.00)	19 (11.88)	27 (56.75)	14 (25.54)	2	6
C. PULL- PUSH FACTORS								
23	1	Ill performance Failure / Repeated failure in examinations	22 (13.75)	21 (13.13)	10 (20.83)	53 (14.40)	2	10
24	2	High self-esteem and development of inferiority complex at school / Apathetic attitude of teachers / peers	17 (10.63)	14 (8.75)	15 (31.25)	16 (12.50)	3	14
25	3	Lack of footwear	1 (0.63)	4 (2.5)	-	5 (1.36)	7	27
26	4	Lack of school dress	9 (5.63)	25 (15.63)	5 (10.42)	39 (10.60)	4	18
27	5	Lack of study books / materials	8 (5.00)	23 (14.38)	3 (6.25)	34 (9.24)	6	20
28	6	Long distance of school	16 (10.00)	18 (11.25)	3 (6.25)	37 (10.05)	5	2
29	7	Long absenteeism	46 (28.75)	27 (16.88)	18 (37.57)	91 (24.73)	1	7

Note : Figures in percentage represent percentage

Table 8.4
Local Forest Produce Collected / Helped for Collection by the Tribal Girl Children in Sample Districts

Sl. No.	Category of Collections	Collections and Their Months of Production
(1)	(2)	(3)
1	Fruits	Mango (April-May), Kendu (April), Fig/*Badadimiri* and *Sanadimiri* & *Padhi* (June) *Pachudi* (June), Cashew fruit/*Valia* (Feb.-March), Tamarind (April-March), *Bhuikakharu*(All months), Guava (March, July), Jackfruit (May-June)
2	Mushrooms	*Balichhatu* (July-Aug.), *Badachhatu* (July-Aug.), *Patada* (July-Aug.), *Rukuda* (July-Aug.), *Biruni* (July-Aug.), *Ada* (July-Aug.), *Patala* (July-Aug.)
3	Roots & Tubers	*Pitaalu*(Dec.), *Ghara alu* (Dec.), *Mahu alu* (Dec.-Jan.), *Bama alu* /Baisinga (Dec.), *Mandei* (Dec.-Jan.)
4	Nuts & Berries	*Khajuri* (April), *Charakoli* (Mar.-April), *Jamukoli* (July-Aug.)
5	Edible flowers	*Mahula*, *Giliriphula* (Dec.) *Kusum*
6	Leafy vegetables	*Koliary* (April), *Kanchan* (Dec.-Jan.)
7	Edible seeds	*Char* seed (April-May)
8	Medicinal roots, plants, fruits, seeds etc.	*Patala Garuda* (All seasons), *Musukani* (All seasons), *Murobolan-Harida*, *Bahada*, *Amla* (April), *Sal* seeds (May-June)
9	Honey	*Dalua*, *Machhia*, *Baghua*
10	Fuel wood	Wood of various trees /plants
11	Leaf	*Kendu* leaf, *Sal* leaf (Sept.-May)
12	Others	*Lac* (Dec.), *Jhuna* (Dec.), hill broom-*phuljhadu*(Jan.-Feb.), Cotton-*Similitula* (April), *Karanja* (June-July) etc.

Table 8.5

Important Fairs and Festivals of the Local Tribal Communities for which the ST Girl Pupils Remain Absent from School

Sl. No.	Fair & Festivals	Category	Month of Observance	Duration of Observance	Tribes Observe	Brief Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	*Bisiri/Thakurani Yatra*	Traditional	Jan.	9 days	Bhuyan	Fire walking at different villages on different dates
2	*Makara*	Traditional	Jan.	5-7 days	Bhuyan, Munda, Santal, Bathudi, Kolha etc.	Appeasement to ancestors with new dress
3	*Debatadhua*	Traditional	Feb.	1 day	Bhuyan	Appeasing to the traditional deities
4	*Maghapudi/Maghe Parva/ Maghepuja*	Traditional	Jan.-Feb.	2-7 days	Kolha, Bhuyan, Santal, Bhumij, Munda etc.	Affinal & consanguine primary and secondary relatives gather and enjoy (on rotation basis)
5	*Salapuja/ Bahabanga*	Traditional	Mar.	2-3 days	Santal	Worship to Sal tree, its leaves, flowers, etc.
6	*Dola/Holi-Dola*	Modern	Mar.	2-3 days	Bathudi, Bhuyan	Melass with the idols of Radha & Krushna is organised by Bathudi and other tribes visit.
7	*Mandathenga*	Traditional	Mar.	1 day	Bhuyan, Munda	Ritual hunting
8	*Chaitra Parva*	Traditional	Mar.-April	1 day	Santal	Appeasing of the ancestors
9	*Banabhoji/ Bana Puja*	Traditional	April	1 day	Bhuyan	Worshiping forest and feasts are organised in forest with relatives

Contd...

9	*Banabhoji/ Bana Puja*	Traditional	April	1 day	Bhuyan	Worshiping forest and feasts are organised in forest with relatives
10	*Bariniyatra*	Traditional	April	3 days	Bhuyan	Held at Gonasika. Visiting the yatra in groups.
11	*Akhitrutiya*	Modern	May	1 day	Bhuyan, Munda, Santal	Ritual sowing of seeds especially paddy
12	*Asada puja*	Traditional	June	1 day	Bathudi	Ritual welcome to the month of *Asada*
13	*Raja*	Traditional/ Modern	June	5-6 days	Bhuyan, Santal, Kolha, Bathudi, Ganda, Munda, Bhumij etc.	Playing with swings. It is followed by songs & dances at village centres
14	*Rath Yatra*	Modern	June	2 days	Bhunya, Munda	Pulling of chariot
15	*Gamha Parva*	Modern	August	1-2 days	Bhunya, Santal, Munda, Kolha, Bathudi	Tieing of *Rakhi*
16	*Karma Puja*	Traditional	Sept.	2-3 days	Munda, Bhunya, Santal	Worshiping to Karma tree
17	*Sahrai/Kalipuja*	Traditional	Oct.-Nov.	3-7 days	Santal, Bhuyan, Munda, Kolha, Bathudi etc.	Appeasement of ancestors with cleaning of houses with new colour clay
18	*Dashra*	Modern	Oct.	2-3 days	Bhuyan	Appeasing of the ancestors.
19	*Manamoi*	Traditional	Nov.	4-5 days	Bhunya, Santal, Munda	Appeasing to the goddesses Laxmi followed by eating of new rice

Table 8.6
Main Reasons for Never Attending School (For children who have never attended schools in India) According to National Family Health Survey (NFHS)-II, 1998-99

Sl. No.	Reasons	Male (N=8188)	Female (N=14052)
(1)	(2)	(3)	(4)
1	School too far away	3.5	4.3
2	Transport not available	0.6	0.7
3	Education not considered necessary	7.6	13.1
4	Required for household work	6.4	14.9
5	Required for work on farm / family business	4.0	3.2
6	Required for outside work for payment in cash or kind	4.4	2.6
7	Cost too much	26.00	24.50
8	No proper school facility	0.0	2.50
9	Required for the care of siblings	0.9	2.9
10	Not interested in studies	25.8	15.8
11	Others	17.6	13.4
12	Do not labour	2.2	2.2
	Total Percent	**100.00**	**100.00**

Source : Women and men in India, 2000
Note : Sample drawn irrespective of residence.

Figure 8.4:
Main Reasons of Non-enrolment among Male Children in India, 1998-99

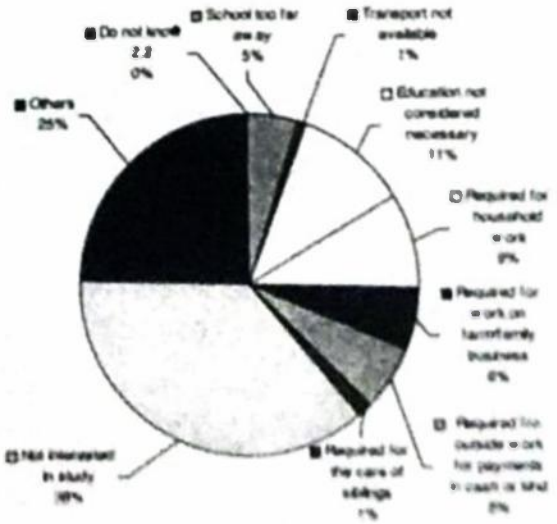


Figure 8.5:
Main Reasons of Non-enrolment among Female Children in India, 1998-99

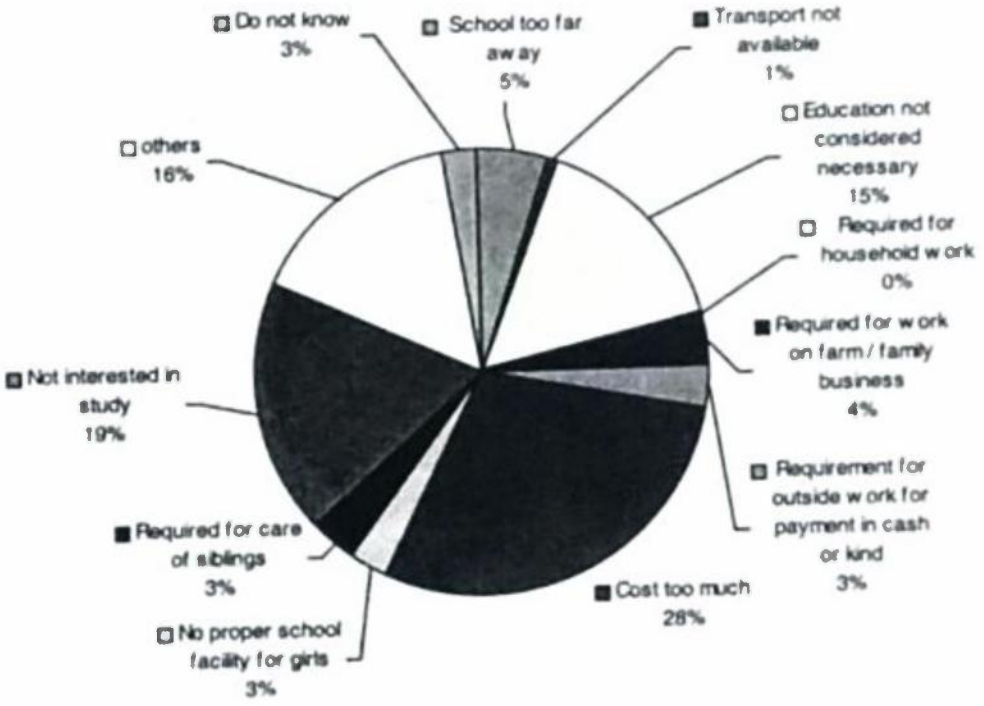


Table 8.7
Reasons of Non-Enrolment of Children in Schools in Orissa, 2003-04

Sl. No.	Reasons	Percentage
(1)	(2)	(3)
1	Problems with teachers	8.5
2	Difficulties in reaching school	8.1
3	Sibling care	0.5
4	Household work	15.8
5	Earning member of families	26.8
6	Financially weak parents	13.2
7	Community / Social taboo	2.4
8	Child not interested in studies	3.6
9	Parents not interested in studies	4.9
10	Awaiting admission	1.2
11	Other	15.0
	Total	**100.00**

Source : Human Development Report -Orissa, 2004
[As provided by DISE and OPEPA, Bhubaneswar]

Figure 8.6 :
Main Reasons of Non-Enrolment of Children in Schools in Orissa, 2003-04

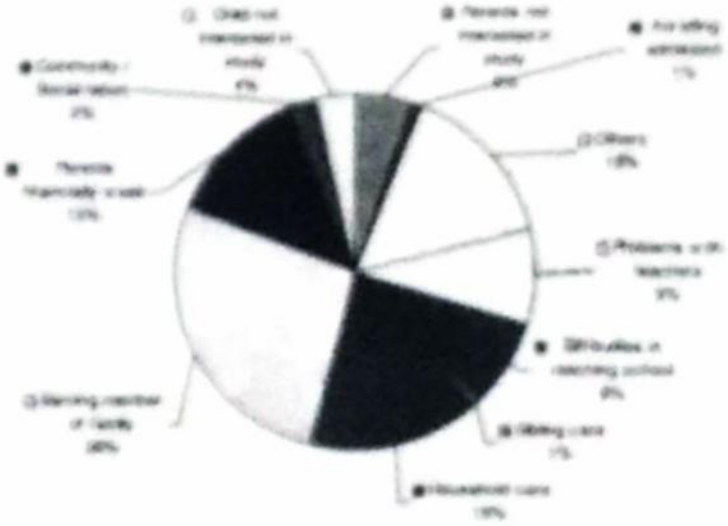


Table 8.8 (a)
Cause of Non-Enrolment among Tribal Girl Children : Opinion of Never Enrolled Girl Children

Sl. No.	Causes	Girls from the Feeder Villages of SSD Dept. Schools (N=80)	Girls from the Feeder Villages of SME Dept. Schools (N=80)	Total (N=160)
(1)	(2)	(3)	(4)	(5)
1	Attending to mother domestic chores	59 (73.75)	49 (61.25)	108 (67.50)
2	Attending to toddlers as baby sitters	23 (28.75)	33 (41.25)	56 (35.00)
3	Watching home during the absence of parents	29 (36.25)	30 (37.5)	59 (36.88)
4	Attending to farm activities	24 (30.00)	24 (30.00)	48 (30.00)
5	Going to collect MFPs with mothers	13 (16.28)	9 (11.25)	22 (13.75)
6	Father not sending to school	7 (8.75)	11 (13.75)	18 (11.25)
7	School is far away	6 (7.5)	8 (10.00)	14 (8.75)
8	Not admitted since others are not admitted to it	4 (5.00)	7 (8.75)	11 (6.88)
9	Not interested for study	17 (21.25)	15 (18.75)	32 (20.00)
10	Cow / Goat herding	3 (3.75)	4 (5.00)	7 (4.38)
11	Do no know / No answer	7 (8.75)	13 (16.25)	20 (12.5)

Note : Figures in parentheses represent percentage.

Table 8.8(b)
Causes of Non-Enrolment among Tribal Girl Children : Opinion of Parents

Sl. No.	Causes	Parents from Feeder Villages of SSD Dept. Schools (N=80)	Parents from Feeder Villages of SME Dept. Schools (N=80)	Total (N=160)
(1)	(2)	(3)	(4)	(5)
1	Helping their mothers in domestic chores	50 (62.5)	45 (56.25)	95 (59.38)
2	Care of younger babies	30 (37.50)	37 (46.25)	67 (41.88)
3	Watching home during the peak agricultural and harvesting seasons	18 (22.5)	21 (26.25)	39 (24.38)
4	School is far away	12 (15.00)	12 (15.00)	24 (15.00)
5	Tried but failed to get them admitted into boarding schools	4 (5.00)	3 (3.75)	7 (4.38)
6	Too young to attend school	2 (2.5)	-	2 (1.25)
7	Not admitted since other siblings are admitted	12 (15.00)	17 (21.25)	29 (18.13)
8	Not interested in study	7 (8.75)	5 (6.25)	12 (7.5)
9	Their schooling is not necessary	12 (15.00)	7 (8.75)	19 (11.88)
10	Other reasons	6 (7.5)	5 (6.25)	11 (6.88)

Note : Figures in parentheses represent percentage

Table 8.9
Causes of Absenteeism among the Tribal Girl Schoolchildren

Sl. No.	Reasons of absenteeism	Pupils of SSD Dept. Schools (N=80)	Pupils of SME Dept. Schools (N=80)	Total (N=160)
(1)	(2)	(3)	(4)	(5)
1	Attending to domestic chores/ agricultural activities	13 (16.25)	21 (26.25)	36 (22.5)
2	To carry loads of gifts to relatives house / load to and from weakly markets	5 (6.25)	2 (2.5)	7 (4.35)
3	Collection of MFPs/making of leaf plates/cups brooms etc.	6 (7.5)	8 (10.00)	14 (8.75)
4	To sit with babies and thereby to let parents to do their work	7 (8.75)	13 (16.25)	20 (12.50)
5	As per the advice of parents	15 (18.75)	3 (3.75)	18 (11.25)
6	Illness of self	5 (6.25)	3 (3.75)	8 (5.00)
7	Illness of family members	5 (6.25)	6 (7.10)	11 (6.88)
8	Observance of local festivals/ rituals	7 (8.75)	9 (11.25)	16 (10.00)
9	To attend upon the visiting relatives /visiting relatives home	6 (7.5)	5 (6.25)	11 (6.88)
10	To see family members	10 (12.5)	-	10 (6.25)
11	Conflict with peers	-	2 (2.5)	2 (1.25)
12	Failure to do homework	-	3 (3.750	3 (1.88)
13	Washing of school uniform/dress	-	3 (3.75)	3 (1.88)
14	Goat / Cow herding	1 (5.00)	2 (2.5)	3 (1.88)

Note : Figures in parentheses represent percentage

IX

SUMMARY OF FINDINGS AND CONCULSION

9.1 Summary of Findings

The present piece of study, titled 'Education of the ST Girl Child: Problems and Prospects', broadly aims to find out the problems associated with education of the ST girl children and discusses about the prospects for the educated ST girl children. The vital components of the study are related to some indigenous sectors, such as, perception of parents on school or modern education and their attitude towards girls education, awareness level of parents on important educational and employment facilities available for the promising ST pupils, expectation of parents from their girl schoolchildren, availability of educational and associated amenities at schools for the ST pupils, extent of girls' enrolment, absenteeism, dropout and retention, reasons responsible for absenteeism, dropout and non-enrolment etc. Moreover, the study has also tried to delineate the academic performance of ST girl pupils as referred to the ST boy and non-ST girl students comparatively between these students studying in two categories of schools; schools run by SSD department and those functioning under SME department in the state of Orissa. However, the specific objectives of the study are :

(i) To find out the educational policies, provisions, and programmes meant for the girl children in general and ST girl children in particular,

(ii) To find out, the educational and subsidiary amenities available at school in tribal areas.

(iii) To find out the perceptions of parents on school or modern education and their attitude towards girls' education with special reference to some social situations in gender perspectives,

(iv) To find out the ambition of parents from their girl schoolchildren,

(v) To find out the knowledge base of parents and children on the available educational and employment facilities for the promising ST girl children,

(vi) To find out the level of enrolment, seasonal absenteeism, dropout and the academic performance among the ST girl children,

(vii) To find out the reasons of absenteeism, dropout and non-enrolment among the ST girl children, and

(viii) To provide a recipe for strengthening the functional level of schools and how the mission of educating the ST girl children could be pocketed within the projected time schedule.

It is now important to note here some of the important aspects and characteristics of the study as the background information before the summary of findings are dealt with. These are related to the category of samples and sample size, sample tribal communities, nature of society of the sample communities, literacy level among the parents, their occupational profile and economic condition etc. These are briefly mentioned below.

(i) That the study is conducted in two districts of the state of Orissa. These are: (i) Keonjhar and (ii) Mayurbhanj. While the tribal population accounts for 44.50 per cent for the former district, it is 56.60 per cent for the latter one.

(ii) That the study constitutes seven categories of samples, such as (i) schools of two government departments; Schedule Tribe and Scheduled Caste Development Department (SSD) and School and Mass Education Department (SME), (ii) Schoolchildren, ie those who are presently continuing their studies in schools, (iii) Dropouts, (iv) Never-enrolled children, (v) Parents of

schoolchildren, dropouts and non-enrolled children, (vi) Village elites and PRI Members, and (vii) the school teachers.

(iii) The sample size constitutes a total number of 16 schools; 8 belonging to SSD department and the rest 8 to SME department, 160 girl schoolchildren, 160 dropouts, 160 never-enrolled girl children and their parents / guardians, 160 elites and 48 teachers. While the schoolchildren, dropouts and the never-enrolled children and their parents/guardians are selected at the rate of 10 per school, FGD was conducted at the rate of one consisting of at least 10 members per school and the teachers are selected at the rate of 3 per school depending upon their availability.

(iv) That the sample tribal children that are lifted randomly belong to communities, like Bathudi, Bhumij, Bhumia, Bhuiyan, Kolha, Munda and Santal and each of these communities has its own mother tongue except one, ie Bhumia that has Oriya, the state language of Orissa, as its mother tongue.

(v) That the household size of the sample children is found to be quite high and most of the households (90.83%) are of nuclear type.

(vi) All the sample communities are patriarchal, patrilineal, patrilocal and patronymic in nature and in these type of societies the women have a subordinate socio-economic status as compared to their male counterparts.

(vii) The literacy rate among the fathers of all categories of sample children are much higher than their mothers but irrespective of any category, there are more illiterate parents (68.13% of fathers as against 93.13% of mothers) than literate ones (31.88% fathers as against merely 6.68% of mothers).

(viii)Most of the parents depend primarily on agriculture (33.96%), collection of forest produces (31.04%), wage-earning (28.75%), and others depend on petty business, cow herding, household industry, salaried jobs etc.

The summery of findings of the study are mentioned below under the following headings:

A. Important Constitutional Measures Mission, Schemes and Programmes of the Ministry of Human Resource Development and the Ministry of Tribal Affairs Departments

(1) The important constitutional provisions that are directly or indirectly meant for boosting the educational and employment interests of the tribals include : Art 16(4), Art – 164-A, Art-330, Art-332, Art –343(D) etc.

(2) The important past and present schemes and programmes of the Ministry of Human Resource Development Department include: Non-Formal Education (NFE), Operation Blackboard, National Literacy Mission(NLM), District Primary Education Programme (DPEP), National Programme of Nutritional Support for Primary Education which is otherwise known as Mid-Day Meal (MDM) scheme, Janashala, Education Gurantee Scheme (EGS) and Alternative & Innovative Education (AIE), Sarva Sikhya Abhiyan (SSA), Mahila Samakhya, Kastruba Gandhi Balika Vidyalaya (KGBV) and National Programme of Education for Girls at Elementary Level (NPEGEL). The last three programmes are gender specific aimed to boost girls education including the education of ST girls.

The important past and present schemes and programmes of the Ministry of Tribal Affairs include: Construction of Educational Institutions, Establishment of Girls and Other Hostels, Distribution of Bicycle to ST

Girl Students, Cash Award for Best ST Students, Introduction of Teaching in Tribal Language, Pre and Post Matric Scholarship, Admission Facilities in Higher Educational Institutions, like Colleges and Universities, Book Bank Facilities, Exemption of Tuition Fee and the Provision of N.T. Books etc.

B. Availability of Educational and Other Facilities in Sample Schools:

(i) The physical condition of most of the schools of both the Departments is good but 66.67 per cent of schools of each of these departments have separate classrooms for each class and others do not have but the space available for the pupils is sufficient for the existing students.

(ii) While in SSD department schools, 96.55 per cent of teaching staff is available, it is only 69.44 per cent in case of SME department schools. But when the teacher student ratio is 1:62 in the schools of the former department, it is 1: 50 for the latter.

(iii) The percentage of ST teachers appointed is SSD department schools is higher (10.71%) than that of the SME department (8.00). Similarly there is more percentage of female teachers (46.43%) in the schools of the former department than the latter (20.00).

(iv) Science kits and other TLMs are available to manageable extent in more percentage of SSD department schools (science kits in 87.5 per cent as against other TLMs in 78.2 per cent of schools) than those of the SME department (science kits in 75.00 per cent as against other TLMs in 62.00 per cent of schools).

(v) Playing instruments are not available to manageable extent in schools of any department. Therefore, all the sample schools of each department are not able to issue the available playing instruments at hand frequently to the pupils.

(c) Perception of Parents on Modern or School Education and Their Awareness Level on Educational and Employment Facilities and Expectation from Their Girl Schoolchildren

1. That there are 60.94 per cent of parents whose perception towards modern or school education is positive as against 7.81 per cent of them who bear negative perceptions on this. The rest 31.25 per cent of them, however, look at it both positively as well as negatively.

2. The parents have focused a total number of 17 perceptions. Irrespective of their character, these are mentioned below in order of their preference and relative statistical importance.

   Highest percentage of parents (67.81) consider modern education would civilize one. They are followed by those who point out that it would help one to transact commodities in markets efficiently (67.5%), it would fetch a square meal for their children at school (57.81%), it would help one to count cash (46.50%), it would help one to get employed and earn for self (37.8%), it would help one to sign his/her name (37.5%), it would make a loss of manpower of the family in babysitting (36.25%), it would help one to get employed and earn for family (33.75%), it would help one to communicate with the outsiders effectively (30.63%), it would make a loss of manpower in agricultural works (29.69%), it would help one to remain free from exploitation by the middlemen and outsiders (22.81%), it would lead a person to dark since a schoolchild cannot learn the traditional agricultural practices for its survival (18.13%), it would lead one to become wayward if he/she does not get employed after his/her education (10.94%), it would put the parents in trouble to find educated spouses for educated children (9.38%), it would fetch stipend/other

incentives for family, it would help one to place his/her problems / demands before the authority (7.5%), it would lead one to get detached from his/her parents/ kinsmen and community as a whole (6.56%) and it would secure some incentives like blankets, mosquito nets for the family (5.94%).

3. The parents have a negative tendency towards girls' education. This is evident from some attitudinal tests among parents on some specific hypothetical social situations. These are related to choosing of only two children from the total hypothetical possession of 4; 2 sons and 2 daughters for availing education free of cost by 100 per cent and choosing only one child from amongst the total hypothetical possession of 2 educated children; one son and one daughter. While 84.38 per cent of the parents have chosen both the sons and there was none who opted to avail the opportunity for both of his/ her daughters under the former situation, all the parents wished to avail of the employment opportunity for their sons under the latter situation. This is primarily because of their societal factors, viz patriliniality, patrialrchy and patrilocality.

4. Most of the parents are quite aware of the educational schemes /programmes, like the provision of the MDM, study books, school uniform, stipend for girls etc, but there is none who knows about the provision of free coaching system for the promising educated tribal candidates pursuing for higher studies, sitting in competitive examinations for availing jobs etc. On the contrary, only 14.46 per cent of them are aware of the fact that there is reservation facility for their children for higher studies and in the public job markets. But as high as 77.5 per cent of them are aware of the fact that seats are reserved for them for becoming the peoples' representatives at the panchayat level.

5. The parents have kept better ambition for their school going sons than their school going daughters. Most of them educate their girl children with very little expectation from them. There are very few parents who expect that their daughters should get educated so that they would get employed and make their lifestyle prosperous. However, the expectations /ambitions of parents from their school going daughters include (i) that they should become civilized (84.69%), (ii) that they should fetch MDM (63.75%), (iii) that, they would be able to sign their names /transact commodities and count cash / communicate with the outsiders / remain free from exploitation (56.25%) etc,that they should become SHG members (40.63%), (iv) that they should get employed (24.38%); teacher (4.28%), Anganwadi worker (2.19%), school peon/cook (2.19%), and nurse /hospital staff (0.63%), (v) that they should became PRI members (5.00%), and (vi) that they should do business (4.06%). About 11 per cent of them opine that they are sending their daughters to school since others are sending their daughters or they are sending them to school as per the advice of the local teachers and as such they do not have any expectation from their girl schoolchildren.

6. So far as the ambition of ST girl schoolchildren is concerned, most of them (58.13%) opine that they should become good human beings by attending to school education. They are followed by 27.5 per cent of them who opine that they attend schools since they are being sent by their parents to attend it. On the contrary, 24.38 per cent of them say that they should do a job after their education. Surprisingly 16.88 per cent have told that they attend to it since MDM is provided to them at school. Next to them, 16.25 per cent, however, say that they would join some SHG groups after their education. Little more than 6 per cent, however, have specified that they

would do teachership followed by 2.5 per cent who have an ambition that they would become PRI members after their education.

D. Enrolment Level, Seasonal Absenteeism, Rate of Dropout and Retention

(1) That in the current academic year, ie 2008-09, the proportion of ST girl pupils is more than their boy counterparts in all classes in the schools of SSD department but a reverse trend is marked in schools run by SME department. This is primarily because of the boarding and other facilities available in the concerned schools. While of the total 1724 students of the schools of the former department 927 (53.77%) are girls, it is 926 (39.74%) of the total 1248 students of the schools run by the latter department. The state average for the girls is 47.36 percentages at the primary level.

2.1 That the rate of absenteeism among the ST girl pupils is more in all the important 4 seasons (Summer, Rainy, Winter and Autumn) as compared to the ST boy and non-ST girl students in schools of both the departments but their rate of absenteeism is more in SME department schools than those of the SSD department.

2.2 While the rate of absenteeism amongst the ST girl pupils is found to be 41.31 during April-June, 53.27 during July-Sept., 61.25 during Oct.-Dec., 49.13 during Jan.-March in SSD Department their absenteeism is as high as 79.16, 83.45, 84.18 and 83.05 in the respective seasons in the schools managed by SME department. Thus, the gaps in percentage points are quite high in each of these seasons between the schools of these two departments.

2.3 That on an average, there are 30.26 per cent of ST girl students in SSD department schools as against as high as 54.36 per cent of them in SME department schools who have remained absent for maximum number of days, ie

6 or more days, in each month of each of the said seasons of the year.

3.1 That considering Class-I as the base year of entry and Class-V as the exit point at the primary level of schooling, the rate of dropout among ST girl students is found to be more in SME department schools (54.72%) than those managed by the SSD department (51.58%). This otherwise reveals the fact that the rate of retention of these students is more in the schools of the latter department than the former one.

3.2 So far as the retention and dropout status of the ST girl students in comparison with the ST boy and non-ST girl students in schools of SSD department is concerned, the following important facts have come out into the picture.

- That the rate of retention among the ST girl students is less than their boy counterparts in all classes starting from class II to Class-V and their retention rate has steadily receded from one lower to the succeeding higher class. The retention percentage comes to 48.92 for the ST girls as against 53.95 for ST boys in the highest- class, ie Class-V of the primary level.
- The retention pattern signifies that the rate of dropout among the ST girl students is more than their boy counterparts in all the classes beginning from Class-II to Class-V and thus, the rate of dropout has steadily increased from one lower to the next higher class.
- That while as high as 51.58 per cent of the ST girl students dropped themselves out from their schools before reaching in Class-V, it is 46.15 per cent for the ST boy pupils, showing a difference of 5.43 percentage points.
- That the rate of dropout among ST girl pupils is more than their non-ST girl schoolmates in all the classes starting from Class-II to Class-V. While the percentage

of dropout among the ST girl pupils is 51.58 at Class-V, it is 40.91 for the non-ST girl pupils in the concerned class. This shows a difference of 10.67 percentage points.

3.3 The important findings on the retention and dropout status of ST girl pupils in comparison with their boy counterparts and non-ST girl friends studying in schools managed by SME department are as follows:

- That the retention percentage among the ST girl students is lower to the ST boy students in all the classes beginning from Class-II to Class-V. While the figure comes to be 45.98 for the former, it is 50.31 for the latter in Class-V.
- That the rate of dropout among the ST girls is more in all the classes beginning from Class-II to Class-V, than ST boy students.
- That the rate of dropout has gradually increased from one lower to the next higher class in case of both the ST girl and ST boy students recording it at 54.02 for the former and 49.70 for the latter.
- That the retention rate among the ST girl students is much lower as compared to their non-ST girl friends in all the classes ranging from Class-II to Class-V. This otherwise means that the dropout rate among the ST girl pupils is much higher than their non-ST girl classmates.
- That when 54.02 per cent of the ST girls are found to have dropped themselves in Class-V, it comes to only 29.17 per cent for the non-ST girls. It shows a huge difference of about 25 percentage points between the dropout rates of these two groups of girl pupils.

E. Academic Performance

(i) There is no fail provision under the present educational system at primary level. Therefore, all the pupils who have appeared in the examination have been promoted

to the next higher classes in schools functioning under both the SSD as well as SME department. But so far as securing of at least 60 percentage of marks on an aggregate, that is obtaining marks in the first division range by the ST girl pupils is concerned, the performance of these pupils of SSD department schools is found to be better than those of the SME department schools, since there are as high as 29.97 per cent of the ST girl pupils in all the classes taken together in the schools of the former department as against 19.38 per cent of them in the schools of the latter department who have secured marks in this range. The difference is found to be 10.59 percentage points. On the contrary if 45 percentages of marks is taken into consideration as the cutoff point, which is the minimum percentage of marks required for securing second division, a reverse trend comes into the fore. In this context, while there are 44.81 per cent of ST girl students who have obtained at least 45 percentage of marks or more (including those who have obtained 60 percentage of marks) in SSD department schools, there are as high as 56.59 per cent of the concerned girls in the schools of SME department who have secured marks in this range thereby showing a difference of 11.78 percentage points. However, the department-wise academic performance of these students are mentioned in the following points.

(ii) That so far as securing of first division or at least 60 per cent of marks is concerned, in SSD department schools, the performance of ST girl pupils is found to be better than the ST boy pupils in all the classes, excepting Class-V. On an average, there are 29.97 per cent of ST girl students as against 22.29 per cent of ST boy students thereby indicating a difference of 7.68 percentage points between these two. On the contrary, these girls have performed poorly as compared to the non-ST girl

students in all the classes, except Class-IV and on an average, there are less percentage of ST girl students (29.97%) than the non-ST girl students (50.00%) who have secured marks in this range.

(iii) That in SME department schools, the performance of the ST girl students is poorer than the ST boy students in the initial 3 lower classes, viz. Class-I, Class-II, and Class-III but in the succeeding 2 classes, viz. Class-IV, and Class-V, they have outperformed the concerned boy students. The overall performance of the ST girls in all these 5 classes, however, is found to be poorer as compared to the ST boy students. While there are 22.36 per cent of ST boy students, it is 19.38 per cent for the ST girl students who have secured first division marks. But the difference comes to be about 3.00 percentage points only. If their performance is compared with that of the non-ST girl students, it comes to the notice that while the ST girl students have done outstandingly better in Class-I and Class-V than the non-ST girl students, in the rest classes the performance of the latter is found to be better than the former.

(F) Causes of Dropout, Non-enrolment and Absenteeism

1. A total number of 29 reasons are found to be responsible for the dropout of ST girls. These are categorized into 3 sets of factors, such as ; (i) Pull factors, (ii) Push factors and (iii) Pull-Push factors. Some of these factors are multidimensional in nature and therefore overlap with one another. These are all, however, mentioned individually with a view to locate what exactly the people feel and focus as the reasons towards dropout of their wards so that the field realities could more specifically be realized and accordingly action plan be prepared to tackle the problem.

- The pull factors come into the fore in 14 numbers. In order of their chronological importance, these include:

(a) Engagement in daily household chores, watching home during the absence of parents, taking care of younger siblings as babysitters (67.93%),

(b) Engagement in agricultural works at own farms and in the field of others for earning of cash (61.96%),

(c) Collection of NTFPs (58.15%),

(d) Completion of the desired level of study (29.62%),

(e) Indifferent attitude of parents / lack of interest of parents in the study of their daughters (24.18%),

(f) Disinterest of the child in study and no due back up from the side of her parents for pursuing the child to continue studies (22.28%),

(g) Jungle road /difficult terrain to reach school (133.32%),

(h) Attainment of adulthood (13.04%),

(i) Prevalence of early marriage custom (11.68%),

(j) Illness of self (11.41%),

(k) Illness of family members /death of family members (10.87%),

(l) Goat /sheep herding (8.7%),

(m) Lack of friends to accompany to attend school (5.54%), and

(n) Inability of parents to provide fuel for study during the evening hour (4.53%).

- The Push factors are found to be 8 in number. These are:

a. Lack of job after education (26.90%),

b. Mismatch of school holidays with the local fairs and festivals (25.54%),

c. Language problem /inability to comprehend teaching (12.77%),

d. Evocation of fear of leading disciplined school lifestyle / fear of punishment (12.5%),

e. Malaria prone area and lack of sufficient funds for treatment of ailing pupils/lack of treatment provision of ailing pupils at school (5.98%),

g. Irregular /insufficient /poor quality of MDM (2.72%),

h. Difficult course content (2.17%),

i. Conflict with peers (1.36%).

- A total number of 7 Pull-Push factors have emerged and these are :

(a) Long absenteeism (24.73%),

(b) Ill performance /failure /repeated failure in examinations (14.40%),

(c) High self-esteem and development of inferiority complex at school / apathetic altitude of teachers /peers (12.5%).

(d) Lack of school dress /good or standard dress (10.60%),

(e) Long distance of school (10.05%),

(f) Lack of study books / materials (9.24%), and

(g) Lack of footwear (1.36%).

2. A total number of 10 causes have been placed by the ST girl children towards their non-enrolment. The parents have however, pointed out a total number on 9 reasons for this.

- The causes for the non-enrolment of ST girls as pointed out by the non-enrolled ST girls include : attending to domestic chores (67.50%), watching home during the absence of parents (36.88%), taking care of younger babies as babysitters (35.00%), attending to farm activities (30.00%), disinterest for study (20.00%), helping parents in collection of forest produces (13.75%), disinterest of father / father not sending (11.25%), long distance of school (8.75%), not admitted since other siblings (brothers

/ sisters) are attending to it (6.88%), cow / goat herding (4.38%).

- The opinion of the parents on non-enrolment of their daughters in school include : helping parents in domestic chores (59.38%), non-availability of other members to take care of younger siblings (41.81%), non-availability of other members to watch home during the peak agricultural / harvesting seasons(24.38%), not admitted since others have not admitted their children (18.13%), school is far away (15.00%), schooling of girl children is not necessary (11.88%), child not interested in study (7.5%), tried but failed in pursuing to get their daughters admitted in boarding schools (4.385), and too young to attend school (1.25%).

3. In so far as the reasons of absenteeism among the schoolchildren are concerned, a total number of 14 reasons are pointed out by the children themselves. These are : attending to domestic chores/agricultural activities (22.5%), to sit with babies and thereby to let parents do their works (12.50%), as per the advice of the parents (11.25%), observance of local festivals /rituals (10.00%), collection of NTFPs/ making of leaf cups and plates/ brooms etc. (8.75%), illness of family members (6.88%), to attend the visiting relatives /visiting relatives' home (6.88%), to see family members / spend time with the family members (6.88%). Illness of self (5.00%), to carry load of gifts to relatives' home/to carry loads to and from weekly markets (4.35%), washing of school uniform / dress (1.88%), failure to do homework (1.88%), cow/goat herding (1.88%) and conflict with peers (1.25%).

9.2 Concluding Remarks

From the whole discussion made in the present piece of study, it comes to the fore that the government of India has taken up a number of laudable efforts to bring the Scheduled

Tribes educationally at per with the rest of the populace of the country. Moreover, various gender specific schemes and programmes have also been introduced at different phases of time for encouraging girls' literacy. The government has not only taken wholesouled interests in providing various educational facilities in schools; of course, more specifically in those running under the ST and SC development department for attracting the ST children to school education but it has also opened up a wide range of scopes and opportunities for their employment through various constitutional measurers and welfare schemes. But, certainly, it has not yet been so successful in bringing these children out educationally at par with others primarily because of certain chronic or age-old problems. These are related to some grim facts that include :

(i) Age-old traditional social anchorages and cultural moorings that pull the girl children from the schooling system,

(ii) Illiteracy and poor economic condition of parents who do not have right perception of modern education and lack sufficient awareness on the government provisions and other such benefits on the employment opportunities for the educated ST children,

(iii) Consideration of girls' education as casual and unnecessary and thereby not keeping any strong ambition for the girl schoolchildren by their parents,

(iv) Lack of initiatives to popularize the government provisions meant for the concerned children,

(v) Malfunctioning of schools in tribal areas, etc.

Some of the important concluding remarks of the study are as follows:

(a) That the infrastructure facility is better in schools of SSD Department than those of the SME Department.

(b) That the rate of absenteeism as well as dropout among the ST girl pupils is more in SME Department schools than those in the SSD Department.

(c) That the rate of absenteeism as well as dropout among the ST girl students is more than the ST boy and non-ST girl students in schools of both the Departments.

(d) That so far as the academic performance of the ST girl pupils of schools of these two Departments is concerned, considering the number of pupils securing first division marks (60% or more), the performance of students of SSD Department schools is found to be better than those of the SME Department schools. Conversely if the number of students securing at least second class mark (45%) is concerned, the performance of the schools of the latter Department is witnessed to be better than those of the former. (This performance is, however, purely based on the result of evaluation made by the school authorities at their respective levels).

(e) That the ST girl children drop themselves out from schools for various Pull, Push and Pull-Push factors, some of which are malignant in nature and therefore, these need to be set right scientifically with the local and situational specifications.

The specific recommendations for improving the girl's literacy among the tribal communities are provided in the succeeding Chapter and it is hoped that the goal of spreading school education among the girls of tribal communities of the country in general and that in the state of Orissa in particular, would be achieved more fruitfully if the recommendations made in the concerned chapter are adopted in their right perspective.

X

RECOMMENDATIONS

The government has been giving much importance on promoting of education among the ST girl children right from independence of the country and it expedited the process after the National Policy on Education (NPE) came into existence at its full strength in 1986. It is now well equipped with a number of flagship and gender specific programmes for the purpose. Still then there is a huge gap between the goal and achievement and this is because of a wide range of reasons, which, however, are certainly different from one administration to another and even from one place to another within the same administrative zone depending upon the local situations. So, considering the field realities at micro and the whole educational system at macro levels, the following suggestive measures are made and it is justifiably expected that the goal of bringing the ST girl children educationally at per with the rest of the population, would be achieved if the recommendations are taken into consideration and adopted without any narrow confutation.

Behura and Mohanty (2007), Mohanty and Biswal [2009 (a) and 2009(b)] and have provided many relevant suggestive measures for the development of girls' education among the Orissan tribes in their respective studies. Some of those measures need to be emphasized here for the broader interest of the state and nation as a whole.

(i) It is universally understood and unanimously agreed upon the fact that the holistic development of any community or nation as a whole is possible mainly through spread of education. As a result, a committed state must make education compulsory for each and

every person instead of merely propagating the messages on the educational right of individuals and messages consisting of suggestions for the parents to send their children to school as is done in India under the flagship programme of SSA. India, no doubt has certainly made a provision to provide free and compulsory education for all children until they complete 14 years of age in its Directive Principles of State Policy, but practically it has never been compulsory in the real scene. India as a welfare state gives importance on spreading of education among the tribals and other such economically and educationally backward communities through welfare measures. But certainly it has to be rigid at least to some extent on the area of spreading of education among these people. The welfare measures on this aspect must continue but under the thrust of 'give and take' ethos, that is the people have to educate their children if they are to obtain benefits under any welfare measure of the government. For, the rigidity could be imposed directly on the people on various ways and forms. As for example, there are many people including the tribals, who are economically very poor and as such they cannot afford to lose the government incentives, like availing of ration and fuel at a subsidized rate through the Public Distribution System (PDS), getting employment under different welfare schemes, like that of NREGS etc and many other such benefits that are obtained through the CD blocks, ITDAs, Micro Projects, public and private finance institutions etc. All these schemes and programmes must continue for the welfare of the people but these should be opened for those who get all their children admitted in schools. Once this imposition is

made at the grassroots level, the people would automatically become conscious of the necessity of educating their children and also the benefits of education and thereby do not forget to send their children to school. However, by doing this, government would fulfill two objectives at the same time, viz eradicating poverty in one hand and educating the people without any difficulty on the other. Moreover, by doing this, the government would save huge amount of money, which is utilized for campaigning educational messages under the banner of SSA or any other such instruments, and the money on this account could be utilized otherwise within the scope of the concerned department. However, government may provide some extra incentives, like ration or kerosene oil and other essential commodities under Public Distribution System (PDS) for those parents who send all their girl children to school. If, for any reason, this is not feasible on the part of the government for implementation, the suggestion, which is mentioned at the next serial number could be considered.

(ii) Getting education for self is proclaimed as a right of each and every person of India. But when the tribals who are simple in nature, and economically very backward, and therefore, do not feel the necessity of modern education, this official proclamation, ie education as a matter of one's right, does not mean much to them. Therefore, action must immediately be taken up to make the tribals aware of educational benefits, available scopes meant for the promising ST candidates, reservation facility for undertaking admission in higher studies, getting jobs through the reservation facilities for the educated ST candidates etc.

that are constitutionally guaranteed for them and once the poor and illiterate parents know about all these, this could certainly act as a boon for boosting girls' education among them.

The awareness campaign, however, must be an integral part of the whole elementary educational system under the national flagship programme of SSA. Special funds must be earmarked for this and the Asst. Teachers / Sikhya Karmis should be engaged on the awareness campaign programmes under the supervision of headmasters followed by higher administrative authorities at the block and district levels. Each school be responsible to organize at least 4 such campaigns per academic year in each feeding village / ward within the catchment area of the concerned schools. However, for better implementation of this programme, the VEC members must be involved in the process and the credibility of the school staff in this matter must strictly be evaluated at the end of each academic year. The evaluation should have the in-built mechanism of recommending of awards for acomplishment and punishment for negligence. The field reality, could, however, be evaluated by some external agencies for obtaining the authenticity.

(iii) That as per the EGS and AIE schemes, it was emphasized to establish schools in habitations where there is no school within one kilometer of distance and the basic purpose of this was to shorten the distance for children to approach their place of study. In tribal areas, the villages are mainly dispersed and in many of the cases the tribal villages/ wards do not consist of sufficient number of households and thereby child population for whom one school could be established at one kilometer radius as that would cost much for the

government. Therefore, it would be proper to construct at least one school with residential facility having classes from Class –I to Class-XII at the headquarters of each panchayat within the TSP areas of all the tribal districts.

(iv) All the local level public and private sector jobs within the TSP areas must be opened for the educated tribals so that people would experience the benefits of education and thereby develop interest to give stress on education of their girl children. However, it may not always be possible on the part of the administration to provide jobs to each and every educated tribal girl child. Therefore, vocational training courses should be imparted to those who complete 10th class at these schools and the vocations must be selected depending upon the local needs and feasibility. However, those who need to make their career in specific vocational courses be promoted to get admitted in special vocational colleges meant for the purpose.

(v) That the girls are to leave their parents after their marriage and reside with their affinal kins permanently as per the societal norm of patrilocality and in this case the earnings of an employed woman, goes to the economic pool of her affinal relatives in stead of coming for the welfare of her parents. This necessitates the poor tribal parents not to spend much of their hard earned money on the education of their girl children. Moreover, they do not also like to lose the labour force of their girl children by the way of sending them to school even if education for them is available free of cost. Therefore, provision must be made to reserve at least 50 per cent of income of the employed women for their parents and if, it is done so, the tribals would justifiably be interested to educate their girl children without any hesitation.

(vi) That so far as the educational status is concerned, the tribals are significantly lagging behind the mainstream. Therefore, sufficient teachers, that is, at least one teacher for each class, must be appointed in each school of both the SSD as well as SME department located in TSP areas.

(vii) That quarters facility must be provided for teachers appointed in residential schools.

(viii) That tutorial facility for the academically backward ST girl students studying in Class-X be introduced in residential schools at government cost for the whole academic session and the concerned students must be identified on the basis of marks secured by them in the annual examination of their previous class. The extra classes should be taken during evening hours and the teachers engaged for should be rewarded conditionally with cash incentives depending upon the result of such students in the final HSC examination.

(ix) That with a view to reducing absenteeism among the teachers, the VECs should be empowered and get involved in the school administration. The duty of this body should involve issuance of certification on the regularity of teachers in school, approval of annual increment of teachers depending upon their regularity and performance. If it is done so it would definitely reduce absenteeism among the teachers and thereby the quality of delivery of education system in tribal areas be improved and ensured.

(x) Sufficient initiatives should be taken to construct one classroom for each section of each class with a view to reducing the disturbance level by the teaching noise of one class to another.

(xi) All the study materials should be given to the students

soon after the declaration of annual result. Their school dresses should also be distributed at this time and initiatives should be taken to provide at least two pairs of such dress of good quality to each pupil per academic session.

(xii) Simply constituting MTAs for official records would not accrue any result in improving the education among the ST girl children unless practically the parents are involved in the process. Therefore, initiatives should be taken up on how they could be involved in the whole process, not under the pressure from the side of administration but from their own side spontaneously.

(xiii) Each and every teacher appointed in schools of any department must be well qualified, competent and professionally trained. They should preferably belong to the local areas and must be able to explain their subjects fluently in Oriya as well as in local tribal languages.

(xiv) Playing games is highly required for the younger students. Therefore, each school in TSP areas should develop usable playgrounds and sufficient new and modern playing instruments must be provided to such schools for attracting children towards school education.

(xv) In almost all the schools, toilets are constructed for boy and girl pupils but they are left unused either for lack of proper water facility or because of the fact that the pupils do not like to use these as they are not accustomed to. Therefore, sufficient action should be taken to supply water for making these usable and the pupils be imparted knowledge on the benefits of using it. Moreover, the teachers must be highly vigilant that the pupils must keep these very clean after their use as

uncleaniness generates smell and ultimately it repels all of them for its use.

(xvi) The present official school holidays do not normally coincide with the fairs and festivals of the tribals as the government school holidays are finalized depending upon the broader interest of the maximum population of the state. On the contrary the tribals fall pray to this and fail to derive benefits out of the common holidays system.

The tribals have their own fairs and festivals but those are not unanimously observed by all of them on common dates even though most of the festivals are observed on certain specific periods. Therefore, it has not been possible on the part of the government to declare school holidays depending upon the fair and festivals of the tribals. But initiatives must be taken to sort out the important fairs and festivals that are observed by these people in different regions of the state and the number of days required to be declared as school holidays at regional levels. This task must be undertaken in consultation with the VECs and the local elite groups and further the headmasters should be empowered to declare school holidays depending upon the local need.

In many areas the same tribe might not be observing the same festival on common dates as the basic motto of sharing the happy moments of it with the relatives and friends of other villages would get disturbed. So, one festival of 1-2 days of duration often continues for 10-15 or even for more days but with a stipulated religious period in one region. Thus, when the people of one village share one festival with their friends of other villages, the observance of the concerned festival

continues for longer period of time in one area. But, certainly schools cannot be closed for such a long period of time for the observance of only one festival, as if the school is declared as holidays for such a long period of time for one festival, the prime purpose of schooling would get derailed. So, while deciding the duration of schools to remain closed as holidays for any festive occasion, sufficient caution be taken to minimize the duration of holidays for the cause concerned.

(xvii) All the boarding and day scholar school campuses must be protected with compound walls. It would help the administration to provide security to the pupils, grow vegetables within the campus by the pupils and save the standing crops from revages of animals, restrict unwanted entry of antisocials into the campus, etc.

(xviii) Schemes should be opened for involving the local SHGs to bring the day-scholar ST girl children to schools by vehicles and drop them at their doorsteps after schooling under their supervision.

(xix) Each school in TSP and also in other areas should be provided with a mobile or cordless phone. It would facilitate better co-ordination between the school and the administration. There should, however, be a provision of some fixed amount of money towards monthly telephone charges.

(xx) There should be a provision to conduct at least one health check up camp per month for the boarders and quaterly health check up facility for the day scholars by the local government doctors. Moreover, the local ANMs should visit each boarding school once in a fortnight and provide medicines to the ailing students.

APPENDICES

Appendix - 1.1
Department-wise List of Sample Schools in Sample Districts

Sl. No.	Name of Organization	Year of establishment	Block	District
(1)	(2)	(3)	(4)	(5)
SSD Deptt.				
1	Banspal Sevashram	1950	Banspal	Keojhar
2	Karangodihi UG Sevashram	1956	Banspal	Keonjhar
3	Bayapandadar Sevashram	1952	Banspal	Keonjhar
4	Govt. Girls Highschool	1953	Banspal	Keonjhar
5	Pedagadi U.G. Sevashram	1955	Kaptipada	Mayurbhanj
6	Debala Residential Sevashram	1952	Kaptipada	Mayurbhanj
7	Itagarh Sevashram	1989	Kaptipada	Mayurbhanj
8	Katuria Ashram School	1996	Kaptipada	Mayurbhanj
SME Deptt.				
1	Padakasada U.G.M.E. School	1949	Banspal	Keonjhar
2	Khajurimundi U.G.M.E. School	1972	Banspal	Keonjhar
3	Kumundi U.G.M.E. School	1987	Banspal	Keonjhar
4	Kuanr U.G U.P. School	1989	Banspal	Keonjhar
5	Kaladahi U.G.U.P. School	1952	Kaptipada	Mayurbhanj
6	Jadida Primary School	1952	Kaptipada	Mayurbhanj
7	Kalamgadia U.G.M.E. School	1959	Kaptipada	Mayurbhanj
8	Shalachuan U.P. School	1957	Kaptipada	Mayurbhanj

Appendix - 3.1
Population of Profile of STs in Different Districts of Orissa

Sl. No.	Districts	ST Population			Proportion of STs Population to Total Population	Rank	Proportion of ST Female to Total ST Population
		Total	Male	Female			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Bargarh	260691	131145	129546	19.36	16	49.69
2	Jharsuguda	159757	80700	78997	31.34	13	49.45
3	Sambalpur	322770	161756	161014	34.5	11	49.89
4	Debagarh	92103	45961	46142	33.6	12	50.11
5	Sundergarh	918903	918903	458815	50.19	7	49.93
6	Keonjhar	695141	695141	348666	44.5	9	50.16
7	Mayurbhanj	1258459	1258459	631149	56.6	2	50.15
8	Baleswer	228454	116193	112261	11.28	20	49.14
9	Bhadrak	25141	12839	12302	1.88	27	48.93
10	Kendrapada	6822	3550	3272	0.52	29	47.96
11	Jagatsingpur	6840	4605	4035	0.81	28	58.99
12	Cuttack	83591	42800	40791	3.57	25	48.80
13	Jajpur	125989	64198	61791	7.76	22	49.04
14	Dhenkanal	136501	69356	67145	12.79	17	49.19
15	Anugul	132994	67386	65608	11.67	19	49.33
16	Nayagarh	50836	25778	25058	5.88	23	49.29
17	Khurdha	97186	50431	46755	5.18	24	48.11
18	Puri	4482	2355	2127	0.3	30	47.46
19	Ganjam	90919	45843	45076	2.88	26	49.58
20	Gajapati	263476	128679	134797	50.78	6	51.16
21	Kandhamal	336809	166283	170526	51.96	5	50.63
22	Boudha	46557	23276	23281	12.47	18	50.01
23	Sonepur	52978	26786	26192	9.78	21	49.44
24	Bolangir	275822	137442	138380	20.63	15	50.17
25	Nuapada	184221	90901	93320	34.71	10	50.66
26	Kalahandi	382573	188646	193927	28.65	14	50.69
27	Rayagada	463418	224908	238510	55.76	3	51.47
28	Nabarangpur	564480	282472	282008	55.03	4	49.96
29	Koraput	585830	290306	295524	49.62	8	50.45
30	Malkangiri	289538	143498	146040	57.43	1	50.44
Orissa		8145081	4066783	4078298	22.13	-	50.10

Source : Final population Totals : A Brochure - Orissa Census of India - 2001, for col. No. 3-6 and the figures available in Col. No. 8 are calculate depending upon the required data available in the other column.

Appendix - 3.2
Sex-wise Literacy Rates in Orissa and Sample Districts (2001)

State/ District	Total			Rural			Urban		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Orissa	75.35	50.11	63.08	72.93	46.66	59.84	87.93	72.87	80.84
Keonjhar	71.99	46.22	9.24	70.17	43.56	56.91	82.75	63.56	73.66
Mayurbhanj	65.76	37.84	51.91	63.79	35.01	49.46	89.14	75.17	82.56

Source : Statistical Abstract of Orissa - 2005.

Appendix - 6.1
Class-wise Number of ST Boy and Girl Students in Orissa, 2006.

Class	Boys	Girls	Total
(1)	(2)	(3)	(4)
I	1648864	153775	318639
II	131350	120904	252254
III	124284	114147	238431
IV	99770	84855	184625
V	86999	72626	159625
Total	607267 (52.64)	546307 (47.36)	1153574 (100.00)

Source : OPEPA - leaflet, 2007.

BIBLIOGRAPHY

Acharya P.K. R. Mishra, N. Panigrahi & R. P. Mohanty	2001	*Functioning of Welfare Schemes for SCs and STs : A Report on Orissa.* (Mimeographed), Bhubaneswar : NKC Certre for Development Studies.
Acharya Sarthi	2001	'Access to Primary Education in Rural Maharastra and Madhya Pradesh' in A. Vaidyanathan, and P.R. Gopinathan Nair (eds) *Elementary Education in Rural India,* New Delhi : Sage.
Adiseshiah, M.S. & Ramanathan, S	1974	*Educational Problems of SCs and STs in Tamil Nadu,* Madras : Madras Institute of Developmental Studies.
Aggarwal, J.C. and S. P. Agrawal	1991	*Educational and Social Upliftment of Backward Classes – At What Cost and How,* New Delhi : Concept.
Aggarwal, Nandia	1993	*Education, Employment and Family In India* New Delhi: Hindustan.
Aggrawal,Santosh	——	*Three Language Formula – An Educational Problem,* New Delhi : Gian.
Agrawal, S.P.	1992	*Educational Planning in India with A Slant to Educational Financing and Administration,* New Delhi: Concept.

Ahamad Imtiaz	2003	'Educational Development of Minorities' in India in J.B.G. Tilak *Education, Society and Development – National and International Experience,* New Delhi; APH.
Ahluwalia Harjet	2000	'Empowerment of Women – An Economic Agenda', *Yojana* Vol. No. 8, Aug., 2000 Publication Division, Ministry of I & B, East Block-4, Level-7, R.K. Puram, New Delhi-110066.
Aijaj, Roohi and Monga, M.	1988	'Educational development of SCs and STs in Maharastra', Tamil Nadu and Orissa. *Social Change,* 18(1), p. 70
Aikara, J.	1994	'Social Context of Education in India', *Journal of Education and Social Change,* 34 (20), p. 223.
.....	1996	'Inequality of Educational Opportunities : The Case of Scheduled Castes in India', *Journal of Educational Planning and Administration,* Vol. 10(1), p. 1-14.
Aikara, Jacob	2004	*Education-Sociological Prospectives,* Jaipur: Rawat.
Aiyapan, A	1965	*Social Revolution in a Kerala Village,* Bombay: Asia Publishing House.
Ambasht, N.K.	1970	*A Critical Study on Tribal*

Education with Special Reference to Ranchi District', New Delhi : S. Chand & Co.

..... 1993 'Curriculum and Materials for the Education of Tribal Children', *Journal of Indian Education,* Vol-XIX, no.2.PP 1-36.

Ambedkar Research 1991 *Future Trends of SC / ST Population and Socio-Economic, Educational and Political Potentialities in India,* Karnataka: Directorate of Social Welfare, Government of Karnataka.

Ameerjan, M.S. 1979 'Comparative Study of Academic Achievement of the SC and ST Students of Agriculture', *Journal of Education and Psychology,* 3792, 121-129.

Amin, S.N. 2007 'The Idea of Women's Education in Colonial Bengal' in Kumar Krishna & Joachin Oesterheld, *Education and Social Change in South Asia,* New Delhi: Orient Longman.

Ananda, G. 1994 *Ashram School in Andhra Pradesh,* New Delhi: Common Wealth Publishers.

..... 2000 *Education of Tribals,* New Delhi: Common Wealth Publishers.

Anderson, T. 1970 *Bilingual Schooling in the United States* Taxas: South West

Educational Development Laboratory.

Apte, J. S. 1960 'Talwada Ashram School-AnExperiment in Tribal Education,' *Vanyajati*, Vol. VIII, No. 3, New Delhi, pp. 81-82.

Banerji, Rukmini 2000 'Poverty and Primary Schooling : Field Studies from Mumbai and Delhi', *Economic and Political Weekly*, Vol. 35, No. 10, 4 March, pp. 795-802.

Banerjee, S.K. 1962 'Some Differential Effects on Primary Education of the Tribal Students of West Bengal', *Bulletin of the Cultural Research Institute*. Vol. 1, No. 2, Calcutta, pp. 46-43.

Banks, J.A. 1976 'Ethnic Studies as Process of Curriculum Reform'. *Social Education*, Vol. 40/2, pp. 76-80.

Bapat, N. V. 1961 'Tribal Education – A Problem', *Vanyajati*, Vol. IX, No. 1, New Delhi, pp. 37-39.

Basu, Aparna 1982 *Essays in the History of Indian Education*, New Delhi : Concept.

Basu, M. N. 1958 'The Role of Anthropology in the Education of Aborigines in India', *Adivasi*, Vol. III, No. 2, Bhubaneswar, pp.1-8.

Bara Joseph 2002 'Tribal Education, the Colonial State and Christian Missionaries : Chhotnagpur-1938-1970' in S. Bhatacharya,

Education and the Dispriviledged, New Delhi: Orient Longman.

Basu, M. 1963 'Anthropology in Tribal Education', *Bulletin of the Cultural Research Inst.*, 2,1, pp. 22-26

Bastia, K.C. 1982 *A Study of National Adult Education Programme in the Tribal Region of Orissa State*, (Mimeographed) Ph. D. Dissertation, M.S. University of Baroda.

Beherman, J.R. 2003 'Investigating in Female Education for Development' in J.B.G. Tilak (Ed.) Education, *Society and Development-National and International Experience*, New Delhi; APH.

Behura, N.K. 1982 'Education and Economic Development : The Orissan Context', *VISION* Vol.1, No. 3, PP. 35-42.

..... 1987 "Constraints in Tribal Culture for Formal Education" *Manav*, Vol. II, No. 1.

..... 1990 (a) 'Tribal Societies in Orissa', *Tribes of Orissa*, Harijan and Tribal Welfare Dept., Orissa, Bhubaneswar,GoO.

..... 1990 (b) Constraints in Tribal Culture for Formal Education in Budhadeb Choudhury (ed) *Education and Literacy*

Programmes, New Delhi : Inter-India.

..... 2002 "Problems in Tribal Education with Special Reference to Orissa", in R. N. Pati & J. Dash *Tribal and Indigenous People of India – Problems and Prospects*, New Delhi : APH.

Behura, N.K. & R.P. Mohanty 2005 *Status and Empowerment of the Girl child Aspects in Cross Cultural Context*, New Delhi: Discovery.

Behura, N. K. & P. K. Nayak 1985 *Educational Situation among Tribes of Orissa – A Critical Plan Towards Policy Decision, Development Aspects of Tribal Areas*, Bhubaneswar: THRTI.

Bernard, R. 1926 *On Education*, London. Unwin Paper Backs.

Bhaskar Rao, D (ed) 1998 *District Primary Education Programme*, New Delhi : Discovery.

..... 2003 *Successful Schooling*, New Delhi : Discovery.

Bhattacharya, Sabyasachi (ed) 2002 *Education and the Dispriviledged*, New Delhi: Orient Longman.

Bhatta, Kiran 1998 'Educational Deprivation in India: A Survey of Field Investigations', *Economic and Political Weekly*, Vol. 33, Nos. 27 and 28,4-10 and 11-17 July, pp. 1731-40 and 1858-69.

Bhowmic, P.K.	1963	*The Lodhas of West Bengal – A Socio-economic Survey*, Calcutta Punthi Pushtak.
.....	1989	*'The Chenchus'*, Calcutta :Institute of Social Research And Applied Anthropology.
Biligiri, H.S.	1969	'Problems of Tribal Languages in India'. In Indian Institute of Advance Study (ed.) *Language and Society in India*, Simila: IIAS.
Bloom, B.S. et. al.	1965	*Compensatory Education for Cultural Deprivation*, New York : Holt.
Bose, A.B.	1970	'Problems of Educational Development of Scheduled Tribes', *Man in India*, Vol. 50, No. 1, Ranchi, pp. 26.
Brimer, M.A. et al	1971	*Wastage in Education – A World Problem*, UNESCO.
Burstain, E.	1963	'Fear of Failure, Achievement Motivation And Aspiration to Prestigious Occupation', *Journal of Abnormal and Social Psychology*, 169-193, 6&7.
CABE	2005	*Report of the CABE Committee on Draft Free and Compulsory Education*, New Delhi: Ministry of Human Resource Development, Government of India.
Camilleri, C.	1986	*Cultural Anthropology and Education*, Paris: Kogan Page.

Chakrabarti and J.C. Bhattachaarya	2004	'Universal Education is Still a Far Cry' in Biloris Lyndem, & K. Utpal de(eds) *Education in North East India,* New Delhi:Concept.
Chakraborty, G and Ghosh, P.K.	1997	Education among SCs and STs in Rural Orissa. Evidence Form a Recent Survey. *Vision.* 17(1-2); Jul-Dec., pp. 35-54.
Chakravarthi, M	1988	'Problems of Tribal Education – A Key to Development', *Man and Life,* 14:1-2, PP. 91-96.
Chandra, R.	1990	*Instructional Communication and Modernity - in Tribal World,* New Dehli Inter-India.
Channana, Karuna	2003	'Gender Inequality in Primary Schooling in India: The Human Rights Perspectives' in J.B.G. Tilak Education, *Society and Development – National and International Experience,* New Delhi; APH.
.....	2006	'Educate Girls, Prepare Them for Life'? in Ravi Kumar (ed) *The Crisis of Elementary Education in India,* New Delhi : Sage
Chatopadhyaya, K.P.	1953	'Tribal Education', *Man in India,* Vol. 33, No. 1, Ranchi, pp. 1-18.
Chickermane, D.V.	9162	'A Study of Wastage in Primary Education in India', *Education Psychology Review,* Vol. 11, Baroda : M.S. University.

Chitnis, S.	1974	'Education of the SCs and STs in Maharastra' in A.B. Shah (ed), *The Social Context of Education*, Allied Publisher Pvt. Ltd., New Delhi.
Coombs, P.H.	1968	*The World Educational Crisis : A Systems Approach*, New York: Oxford University Press.
Das Gupta, N.K.	1964	*Problems of Tribal Education and the Santhals*, New Delhi : Bharatiya Adimajati Sevak Sangh, pp. 39.
Das Patnaik, P.S. & C. Das	1978	'A Comparative Analysis of the Cognitive Abilities of Unschooled Children of Bonda And Dongria Kandha Of Koraput District', *Adivasi*, V-17, PP, 31-32
Datt, R.	1985	'Failure on Elementary Education and Future Policy', *Social Change*, Vol. 15, No. 3, PP. 17-21.
Dave, P.C.	1954	'Report on Ashram Schools, Sevashrams and Training Cadres in Orissa State'. *Vanyajati*, Vol. II, No. 3, New Delhi, pp. 99-103.
.....	1957	'Ashram Schools in Bombay State', *Vanyajati*, Vol. II, No. 2, New Delhi, pp. 94-100.
Desai, I.P.	1974	*The Scheduled Caste and Scheduled Tribe High School Students in Gujurat*, Surat : Centre for regional development Studies.

Devi Sailabala	2001	'Inequality of access to Elementary Education in Orissa – An Intra Spatial Analysis' in A. Vaidyanathan, and P.R.Gopinathan Nair (eds.) *Elementary Education in Rural India*, New Delhi,: Sage.
Dhagamwar, V	2006	'Child Rights to Elementary Education : National and International Provision' in Ravi Kumar (ed) *The Crisis of Elementary Education in India*, New Delhi : Sage
Dhebar, U. N.	1962	*'Report of the Commissioner for Scheduled Tribes'*, Vol. 1, New Delhi: Ministry of Home Affairs.
Director of Elementary Education		1986 *Fifth All India Educational Survey*, Bhubaneswar: Director of Elementary Education, State Survey Unit.
.....	1988-89	*Education in Orissa*, Bhubaneswar: Director of Elementary Education (Statistical Cell).
Dreze, Jean and Aparajita Goyal	2004	*The Future of Mid-Day Meals*, New Delhi : Samya Centre for Equity Studies.
Education of Dis- *-advantaged Groups*	1981	*Report of Study Group Meeting Multi- class Training*. Jakarta, Nov. 1980, UNESCO, Regional Office for Education in Asia and Pacific.

Education (Kothari) Commission	1966	*Education and National Development: Report of the Education Commission 1964-66*, New Delhi: Government of India.
Ekka, D.	2002	'Education and Culture of Indigenous People of Chhotnagpur (Bihar Plateau)', in R.N.Pati and J. Dash *Tribal and Indigenous people of India problems and prospects*, New Delhi : APH.
Ellis, Robert. S	1969	*Educational Psychology*, Second Reprint (East-West) Edition, New York: Van Nostrand Reinhold Company.
Elwin, Verrier	1963(a)	*A New Deal for Tribal India*, New Delhi: Ministry of Home Affairs.
.....	1963(b)	*A New Deal for Tribal Education, New Delhi*, Ministry of Home Affairs, Govt. of India.
Francis, P.A.	1998	*Hard Lessons – Primary Schools, Community and Social Capital in Nigeria*, Washington D.C.: The World Bank.
Furer-Hainendorf, C. Von.	1943	*'The Chenchus Jungle Folk of the Deccan'*, London: MacMilla Co.
.....	1994	'Aboriginal Education in Hyderabad' *Indian Journal of Social Work'*, Vol. V, Hyderabad, pp. 97-100.

Gandhi, K.L.	1993	*Value Education – A Study of Public Opinion*, New Delhi: Gyan.
Garg, B.R.	2001	*Policy Documents on Indian Education*, Ambala : The Associated Press.
Ghose, S.C.	1989	*Teacher-Student Relationship and Its Impact on Student Unrest*, New Delhi: Northern Book Centre.
Ghosh Maulik, S.K.	1963	'Mode of Subsistence and Response to Elementary Education in Some Tribes of Orissa', in *Education and Literary Programmes (ed)* by B. Choudhury, Inter-India Publications, New Delhi.
.....	1975	*An Investigation into the Problems of Absenteeism among Tribal Children Attending Primary Schools.* (Mimeographed). Bhubaneswar: Dept. of Anthropology, U.U.
Ghosh, R. and Zachariah, M.	1987	*Education and Process of Change*, New Delhi: Sage.
Ghosh, S.C.	1989	*Teacher- Student Relationship and its Impact on Student Unrest*, New Delhi : Northern Book Centre.

G.o.I.(Govt. of India) 1960 *Report of the Committee on Special Multi-purpose Tribal Blocks*, New Delhi: Ministry of Tribal Affairs.

..... 1961 *'Report of the Scheduled Areas and Scheduled Tribes Commission'*, New Delhi.

..... 1962(a) *Report of the Scheduled Areas and Scheduled Tribes Commission*, New Delhi. Vol. 1, pp. 216-234

..... 1962(b) *Report of the Scheduled Areas and Scheduled Tribes Commission*, New Delhi: Ministry of Tribal Affairs.

..... 1962(c) *Report of the Scheduled Areas and Scheduled Tribes Commission*, New Delhi. Vol. 1, pp. 216-234.

..... 1964 *Report of the Commissioner for Scheduled Castes and Scheduled Tribes*, New Delhi, pp. 50-56, 140-145.

..... 1965 *Problems of Extension of Primary Education in Rural Areas*, New Delhi : Planning Commission.

..... 1968 *National Policy on Education 1968*, New Delhi: Human Resource Development Department.

..... 1974 *Report of the Expect Committee on Tribal Development*, New Delhi.

..... 1983 *Classification of Scheduled Castes and Scheduled Tribes*, New

Delhi: Ministry of Home Affairs.

..... 1986(a) *National Policy on Education,* New Delhi : Ministry of Human Resource Development.

..... 1986(b) *National Policy on Education 1986,* New Delhi

..... 1986-87 *Report of the Commissioner for Scheduled Castes and Scheduled Tribes*. Twenty-eighth Report.

..... 1992(a) *Report of the CABE Committee on Policy,* Dept. of Education, Ministry of Human Resource Development, P.37

..... 1992(b) *National Policy on Education – 1986 with Modifications Undertaken in 1992,* New Delhi: Dept. of Education, Ministry of Human Resource Development.

..... 1993(a) *Report of National Development Council Committee on Literacy,* Planning Commission, Education Division, Government of India.

..... 1993(b) *Education for All, The Indian Scene,* Dept. of Education, New Delhi: Ministry of Human Resource Development, 1993, PP 29-30.

..... 1996-97 *Annual Report,* Department of Education, New Delhi:

Ministry of Human Resource Development.

..... 1998 *Women and Men India*, New Delhi : Central Statistical Organisation, Dept. of Statistical and Programme Implementation.

..... 2000 *Women and Men India*, New Delhi : Central Statistical Organisation, Dept. of Statistical and Programme Implementation.

..... 2001 *India-2001*, New Delhi: Ministry of Information and Broadcasting.

..... 2002(a) *Orissa Development Report*, Bhubaneswar, NKC Centre for Development Studies.

..... 2002(b) Tenth FYP (2002-07), New Delhi : Planning Commission.

..... 2002(c) *Orissa Development Report*, New Delhi : Planning Commission.

GoO (Govt. of Orissa) 1980 *District Education Profile*, Keonjhar, D.P.I., Orissa, Bhubaneswar.

..... 1991 *Situation of Analysis of Women and Children in Orissa*, Bhubaneswar : UNICEF Field Office.

..... 1992 'Proceedings of the State Level Workshop' on *Education for All*,

Bhubaneswar: Department of Education.

..... 1994 *Development Handbook for the Kutia Kandha of K.K.D.A.*, Belghar, Phulbani District, Bhubaneswar : SCSTRTI

..... 1994 *Tribal Education in Orissa in the Context of Education for All by 2000 A.D. : A Status Paper*, Bhubaneswar: Tribal Welfare Department.

..... 1996 *Development Handbook for the Bonda Development Agency Area*, Mudulipada Malkangiri District, Bhubaneswar : SCSTRTI

..... 1997 *Human Resource Development - Orissa State Policy On Primary Education*, School and Mass Education Deptt. Government of Orissa.

..... 2002-03 *Report of the activities of SC&ST Development and Minorities, Backward Classes Welfare Department*, Bhubaneswar.

..... 2004(a) *Agricultural Statistics of Orissa at a Glance*, Bhubaneswar: Directorate of Agriculture and Food Production.

..... 2004(b) *Human Development Report* – Orissa, Bhubaneswar :

Planning and Co-ordination Department.

..... 2005 *Statistical Abstract of Orissa-2005*, Bhubaneswar: Directorate of Economics and Statistics.

..... 2006(a) *Data Handbook*, Bhubaneswar, SCSTRTI.

..... 2006(b) *Compilation of Circulars on the Orissa Reservation of Vacancies in Posts and Services (For SCs and STs) Act, 1975*, Bhubaneswar : SC &ST Development Department.

..... 2006-07 *Economic Survey*, Bhubaneswar : Directoral of Economics & Statistics, Planning & Co-ordination Department.

..... 2007-08 *Annual Report, 2007-08*, Bhubaneswar : ST & SC Development Department and Minorities & Other Backward Classes Welfare Department.

Goody, J. (ed.) 1968 *Literacy in Traditional Societies*, Cambridge : Cambridge University Press.

Govinda, R. 1998 *Issues and Concerns in School Education*, NIEPA, New Delhi. http:// www.un.org.in / JANSHALA/ october98/ issues.htm.

Goyal, B.S. 1972 'Education for the Depressed Classes in India During British

		Period'. *N.I. Journal*, March Vol.17.No.2. NCERT.
Halliday, M.A.K.	1989	*Spoken and Written Language*, Oxford: Oxford University Press.
Handi, K.L.	1993	*Value Education – A Study of Public Opinion*, New Delhi : Gyan.
Haq, Ehsanil	1997	*Education Policy and Society*, New Delhi:Shipra.
Heda, H.C.	1965	'Tribal Education : Integration Aspect', Rashtra-Sanatan, A Novel Scheme', *Souvenir*, Hyderabad: Andhra Pradesh Adimajati Sevak Sangh, pp. 18-20.
Heredia, R.C.	1992	*Tribal Education for Community Development – A Study of Schooling in Talasari Mission Area*, New Delhi: Concept.
Hilda, Raj	1952	'Education of Adivasis', *The Eastern Anthropologist*, Vol. V, No. 4, Lucknow.
Hogab, P. Colm & Lalit Pandit (eds.)	1967	*Literacy India – Comparative Studies in Aesthetics*, Colonialism and Culture, Jaipur : Rawat.
Husen, Torsten & *T. Neville Postle* Thawatte (eds)	1985	*The International Encyclopedia of Education*, Vols. 1-10, Oxford: Pergamon Press.
Iravati, Karve	1957	'Social Education of Scheduled Tribes', *Vanyajati*, Vol. V, No. 4, New Delhi, pp. 164-169.

Jabbi M.K. and Rajalaksmi	2001	'Education of Marginalized Social Groups' in Bihar in A. Vaidyanathan, and P.R. Gopinathan Nair (eds) *Elementary Education in Rural India*, New Delhi: Sage.
Jeffery, Roger & Alaka M. Basu	1996	*Girls' Schooling, Women's Autonomy and Fertility Change in South ASIA*, New Delhi : Sage.
Jha, M.M	2006	'Inclusive Education in the Context of Common Schools : A Question of Equality Social Justice and Social Reforms' in Ravi Kumar (ed) *The Crisis of Elementary Education in India*, New Delhi : Sage
Kailash	1993	*Tribal Education and Occupation – Dynamics of Impact and Change*, Delhi: Manak.
Kalra, Rajinder M.	2003	*Value – Oriented Education in Schools – Theory and Practice*, New Delhi : Shipra.
Karlekar, Malavika (ed)	2004	*Paradigms of Learning – The Total Literacy Campaign in India*, New Delhi : Sage.
Khan, Mohsin Ali	2001	'Women's Education : Still distance Dream', *Yojana* Vol-45, Dec, 2001, New Delhi: Publication Division, Ministry of I&B.
Khurana, G.	1978	'Approach to Education of Scheduled Tribes', *The Education Quarterly*. Vol. XX, No. 1, New Delhi.

Kneller, George, F.	1966	*'Educational Anthropology : An Introduction'*, New York: John Wiley & Sons.
Koppikar, Ramaiah	1956	*Educational of Adivasis*, Delhi: Manager of Publications.
Krishnamurthi, B.	1998	*Language, Education and Society*, New Delhi: Sage.
Krishnaji, N.	2001	'Poverty, Gender and Schooling: A Study of Two Districts in Andhra Pradesh', in A. Vaidyanathan, and P.R. Gopinathan Nair (eds), *Elementary Education in Rural India: A Grassroot View*, New Delhi: Sage.
Kumar Arun	1998	*Age, Teaching Models and Concept Attainment*, New Delhi: Manak.
Kumar, Krishna	2000	*The Child's Language and the Teacher* (First Published by UNICEF in 1986), New Delhi: N.B.T. India, 2000.
.....	2007	'Education and Culture: India's Quest for a Secular Policy' In Kumar Krishna, *Education and Social Change in South Asia*, New Delhi:Orient Longman.
Kumar, Ravi (ed)	2006	*The Crisis of Elementary Education*, New Delhi : Sage
Kundu, M.	1982	'Preparing Primers for Tribal Learners', Paper Presented at

the *National Seminar on Preparing for Tribal Learners*, Calcutta, October.

..... 1983 Folktales as Effective Means for Developing Love for One's Own and Others' Cultures : The Case of Tribal Learners in India. Paper presented at *the 7th Indian Folklore Congress*, Hyderabad, December.

..... 1984(a) 'Tribal education in India : Some Problems' in *Journal of Indian Education*,(NCERT), X/2, July.

..... 1984(b) 'Folksongs of Orissa : Songs of Oriya Village Girls' in *Music India*, 13/2, August.

..... 1988 *Use of Riddles of ESL/EFL Classes : Teaching Vocabulary and Structure- the Modern English Teacher*, 15/3 Spring, Oxford: Oxford University Press.

..... 1989 'Teaching Poems to Tribal Learners : Using Tribal Riddling Tradition as Positive Resource'. Paper presented at *the National Seminar on Teaching Literature to School Children* held at E.L.R.C., Bhubaneswar, 23-25, Feb.

..... 1990 *Cultural Anthropology and Tribal Education*, New Delhi: Amer Prakashan.

.....	2003	*Tribal Education : New Perspectives*, New Delhi : Gyan
Kurrien, J.	1983	*Elementary Education in India*, New Delhi: Vikas.
Lok Sabha Secretariat	1999	Report on the *Reservation for Employment of SC/ST in IITs Including Reservation for SC/STs in Admissions*. Standing Committee on Welfare of SC/ ST-Fifth Report (1998-99), New Delhi.
Louis, Prokash	2002	'Literacy Education and the Weaker Sections in Bihar': Issues and Perspectives, *Social Change*, 32(3&4), pp. 73-96.
Mahanta, J.	1979	*Mental Health and Achievement Motivation of the Juang Tribe in a Changing socio-cultural setting*, Doctoral Dissertation, Utkal University, Bhubaneswar.
Mahapatra, L.K.	1967	Curriculum, Methods and Text Books in Tribal Education, *Report on the National Seminar on Tribal Education in India*, New Delhi, NECRT.
Mahapatra, L. K. & Das, N.C.	1977	'Social Structure and Demography of the Tribes of Orissa'. *Tribal problems of Today and Tomorrow*. Ed. P.C. Mohapatro & D. Panda.

Mahapatra, L.K. & R. P. Mohanty	1997	*Development in situ of the Hill Swiddeners :A Case Study of the Bonda in Orissa,* (Mimeographed), Bhubaneswar : N.K.C. Centre for Development Studies.
.....	2009	*The Challenges of Self –Managed Development – The Fierce Hill Bonda* Case, New Delhi : Mittal.
.....	2009	'Land Use and Development *in situ* in Bonda Hills', *Adivasi* (in Press)
Malhotra, O.P.	1998	*Tribal Education-Impact of Education on Tribal Life and Adjustment,* New Delhi: Cosmo.
Mahapatra, S	2007	*Bringing them to School Education for Tribal Children* New Delhi : Inter India.
McMohan, Walter W.	1999	*Education and Development Measuring the Social Benefits,* New Delhi : Oxford University Press.
Mead, Margarett	1961	'The Education Environment', *The News Letter,* Bureau of Education Research and Service, Columbus: Ohio State University.
.....	1968	*Growing up in New Guinea,* Penguin (First Published, 1930).

Megary, J.S. Nisbet & Eric Hoyle	1981(a)	*World Year Book on Education 1981-Education of Minorities,* New York: Kogan Page.
.....	1981(b)	*Education of Minorities,* London: Kegan Page.
.....	2004	*Elementary Education in India – Where Do We Stand – District Report Cards – 2004-Vol,* Vol-1, New Delhi: National Institute of Educational Planning and Administration.
Mehta A.C.	2006	*Elementary Education in India – Analytical Report, 2004-2005,* New Delhi: National Institute of Educational Planning and Administration.
Mehta, Arun L.	1995	*Education for All in India, Myth and Reality,* Delhi : Kanishka.
Mehta, Manju	1996	*Motivation, Education and Social Environment,* Jaipur : Printwell.
Mishra, J.K. & Bijoy Mishra	2008-10-21	'Participation of SC/ST Girls of Orissa in the Institution of Higher Learning' (Submitted for publication in *Adivasi).*
Mishra, P.K.	1994	*Study of Dropout in Schools of Keonjhar District, Orissa, with Special Reference to Scheduled Tribes* (Mimeographed). Bhubaneswar: NKC Centre of Development Studies.
Mishra, Rashmi	2007	*Impact of Incentives and Interventions under National*

		Programme for Education for Girls at Elementary Level (NPEGEL) for promoting Girls' Education in Orissa. (Mimeographed), Bhubaneswar : NKC Centre for Development Studies.
Mishra, S. N. & *M. R. Behera*	2000	*A Comparative Study of Nutritional Support Programme to Primary Education (Mid Day Meals) in Orissa and Tamil Nadu* (Mimeographed) Bhubaneswar: N.K.C. Center for Development Studies.
Mishra, S.N & P.K Acharya,	2000	*Study of Girls' Literacy : A Comparative Study in Orissa and Tamil Nadu,* (Mimeographed), Bhubaneswar. NKC Centre for Development Studies.
Mohanty, G.B. and Mohapatra, P.C.	1992	'Discussion Paper on Education For All by 2000 A.D.', Orissa Perspectives, Bhubaneswar.
Mohanty, R.P.	2003	*Dalits, Development and Change. An Empirical Study,* New Delhi : Discovery.
Mohanty, R.P. & D. N. Biswal	2007	*Culture, Society and Gender,* New Delhi : Mittal.
.....	2009(a)	*Primary Education in Tribal India, Experience from Eastern Indian States,* New Delhi : Serials.
.....	2009(b)	*Elementary Education in Tribal India, Education vs. Welfare Dept. Schools,* New Delhi : Mittal.

Musgrove, Frank	1984	*Education and Anthropology Other Cultures and the Teacher,* New York : John Willey & Sons.
Nag, D.S.	1958	*Tribal Economy,* Delhi : Bharatiya Adimjati Sevak Sangha.
Naik, J.P.	1941	*Report on Stagnation and Wastage in Primary Schools Provincial Board of Primary Education,* Bombay.
Naik, T.B.	1969	*Impact of Education on the Bhils: Cultural Change in the Tribal Life of Madhya Pradesh,* New Delhi : Research Programmes Committee.
Nambisan, G.B	2006	'Terms of Inclusion : Dalits and the Rights to Education' in Ravi Kumar (ed) *The Crisis of Elementary Education in India,* New Delhi : Sage.
Nancharajan, G.	2002	Dalit Education and Economic Inequality in S.Bhattacharya *Education of the Dispriviledged,* New Delhi : Orient Longman.
Nanda, B.B. & S. Sahoo	2006	*Population Diversity of Orissa,* Bhubaneswar : Renewable Energy and Agricultural Development – Foundation.
Nath, Satrughna	2001	*Odisare Maulika Sikshyara Prayoga,* others Sikshya Sandhan, Bhubaneswar.

National Council of Education Research & Training, Govt. of India	1971	*Education and National Development : Report of the Education Commission* 1964-66.
.....	1967	'Tribal Education in India', *Report of the National Seminar on Tribal Education in India*, New Delhi.
Nayak, D.K.	2002	'Gender, Caste and Discrimination: A Geographical Perspective on the Pattern of Literacy among the Scheduled Caste Women in Orissa', *Ambedkar J. of Social Development*, 10(9), pp. 167-182.
NCERT	2001	*Educational Problems of Tribal Children*: A Project Sponsored by UNICEF and Funded by World Bank, New Delhi.
NISWASS	1980	*A Study on Non-Enrolled, Non-Attending and Dropout Children of Phulbani District*, Orissa, Bhubaneswar *NISWAS*,.
NIPCCD	2007	*Statistics on Women in India*, New Delhi : NIPCCD
Ota, A.B.	2001	'An Overview of the Scheduled Tribes in Orissa', in *Orissa Development Report 2002*, New Delhi : Planning Commission, GoI.
Ottaway, A.K.C.	1953	*Education and Society*, London: Routledge & Kegan Paul.
Pal, G. C.	2002	'Socio-Psycho Dynamics in the Education of Indigenous

people' in R. N. Pati and J. Dash *Tribal and Indigenous People of India – Problem and Prospects*, New Delhi : APH.

Panda, B.N. 1996 *Tribal Education*, New Delhi: APH.

Panda, K.C.and *Dash, P.C.* 1977 *Effects of Simulated Information on Assessment on Cognitive Competence: A Test of the Expectancy Hypothesis.* (Mimeographed).

Pandey Damayanti 1997 *Relationship between Teaching Competency and Students Achievement*, New Delhi : Classical.

Papanek, H and G. Minault 1982 Separate Worlds : Studies of Purdah in South Asia, New Delhi : Chanakya

Pasayat, C. 2000 'Need of Educating Tribal Children in Orissa', in S. N. Tripathy (ed), (2000) 'Glimpses on Tribal Development', New Delhi :Discovery, New Delhi.

Patel, S. 1983 *Equality of Educational Opportunities in India : A Myth or Reality?* New Delhi : National.

Patel. T. 1984 *Development of Education among Tribal Women*, New Delhi : Mittal Publications.

..... 1985 *Tribal Education in Gujurat;* Surat: Ajanta.

Pati, R. N. & 2002 *Tribal and Indigenous People of*

J. Dash		*India – Problems and Prospects*, New Delhi : APH.
Pattnaik, E.V.	1977	*'Structural Constraints in Tribal Education.* A Regional Study, New Delhi: Sterling.
Patnaik, N.	1957	'An Appraisal of Ashram School Education' *Report of the Fourth Conference for Tribes and Tribal (Scheduled) Areas*, New Delhi: Bharatia Adimjati Sevak Sangh.
.....	1991	'A Study on Self-concept and Academic Achievements of Scheduled Caste and Scheduled Tribe High School Students', *Asian J. Psychological Edn.* 24(5-6).
Pattnaik, Nihar Ranjan	1992	'Growth of Education among the Kandha tribe in the 19th Century'. *Adivasi.* 32(3).
Poteus, S.D.	1937	*Primitive Intelligence and Environment*, New York: The Macmillan Company.
Ramachandran Vimala (ed)	2003	*Getting Children Back to School – Case Studies in Primary Education*, New Delhi : Sage.
Ramajan, P.	1981	*Tribal Economy of India*, New Delhi : Light.
Raman, Sita Ananta	1996	*Getting Girls to School Social Reform in the Tamil Districts*, 1870-1930, Calcutta : Stree.
Rama Rao, V.	1988	'Tribal Education and the Role of the Teacher', *Man in India*, 14, 1-2, PP. 77-83.

Rao, D.P.	1998	*Economics of Primary Education*, Jaipur: Rawat.
Rao, D. B. (ed)	2003	*Successful Schooling*, New Delhi : Discovery.
Rath, R & S.K. Mishra	1974	*The Study [of Scheduled Caste and Scheduled Tribe College Students in Orissa*, Bhubaneswar: Dept. of Psychology Utkal University. (Mimeographed).
Rath, S.N.	1986	'A New Thought on Tribal Education', *U.G.C. Seminar on Tribal Education.*
Rathnaiah, E.V.	1977	*Structural Constraints in Tribal Education*, New Delhi: Sterling.
Reddy, G.P.	1970	'Causes of Educational Wastage in Tribal Education of Andhra Pradesh', *Vanyajati*, Vol. XVIII, No. 3, New Delhi.
Renuka Ray,	1959	*'Committee Report on Educational Programmes in Tribal Areas'*, New Delhi: Government of India.
Reynolds, P.F.	1976	'Education and the Tribal Child', In R. Gupta. (ed). *Planning for Tribal Development*, New Delhi: Ankur.
Rout, P.C.	1989	*Tribal Education in Orissa*, Bhubaneswar : S. K. Rout.
Roy Burman, B.K.	1969	'Educational Problems of the Tribal Communities in India' in S.P. Ruhela, *Social Determinants of Educability in India.*

Rudolf, Heredia	1992	*Tribal Education for Community Development – A Case Study on Schooling in the Talasarai Mission Area*, New Delhi : Concept.
Sachchidanada	1964(a)	'Tribal Education in India, *Vanyjyoti*, 12:1, 3-6.
.....	1964(b)	'Tribal Education in Bihar', *Vanyajati*, Vol. XII, New Delhi.
.....	1967	'Socio-economic Aspects of Tribal Education', *Report of the National Seminar on Tribal Education in India*, New Delhi: National Council of *Educational* Research and Training, pp. 99-108.
.....	1974	*Education among the SCs & STs in Bihar*, Patna : A. N. Sinha Institute of Social Studies.
Saraswati, Baidyanath (ed)	1998	*The Cultural Dimension of Education*, New Delhi : Indira Gandhi National Culture for the Arts and D. K. Printworld.
Saxena, Sadhna	2006	'Marginalisation of the Equity Agenda' in Ravi Kumar, *The Crisis of Elementary Education in India*, New Delhi : Sage
Sekhar Madhu R.	2001	'Girls Education Opening the window on to the World', *Yojana* Vol-45, Nov.2001. Publication Division, Ministry of I&B, New Delhi.
Sen, Amartya K.	1970	'Crisis in Indian Education', *Lal E Shastri Memorial Lectures*,

		Administrative Staff College of Hyderabad.
Seth, M. K.	2006	*SC / ST Students' Access to Education – Challenges and Opportunities*, New Delhi : Abhijet.
Shah, Beena	1992	*Tribal Education-Perspectives and Prospects*, Calcutta : Naya Prakash.
Shah B.V. & K. B. Shah	1998	*Sociology of Education*, Jaipur : Rawat.
Shah, V.P.	1982	*The Educational Problems of Scheduled Caste and Scheduled Tribe School and College Students in India*, New Delhi : Allied.
Shah, G. et. al	1985	*Tribal Education in Gujurat*, Delhi: Allied.
Shah, Vimal, P. & Tara Patel	1985	*'Social Context of Tribal Education'*,New Delhi: Concept Publishing Company.
Sharma, B.M. (ed)	1994	*Child Education*, New Delhi : Commonwealth.
Sharma, K.R.	1991	*Educational Lifestyle of Tribal Students*, New Delhi : Classical Publishing Company.
Sharma, S. N.	1995	*Elementary Education – Experience and Expectations*, New Delhi : Kanishka.
Sharma, O.P.	1990	*ST Population and Literature*, New Delhi : Karknipa.
Shaw, B. N.	1958	'Success of Ashram School', *Adivasi*, Vol. III, No. 2, Bhubaneswar.

Shri, Prakash	1999	*Educational Planning*, New Delhi : Gyan.
Sikligar, P. C.	1994	'Status of Tribal Education in India', *Journal of Community Guidance and Research*, NIRD, Hyderabad, Vol.2, No.1.
Singh, K.S.	1994	*The People of India, National Series, Vol. III, The Scheduled Tribes*, Calcutta, Anthropological Survey of India & Oxford University Press.
Singhal Susheela	2004	*Stress in Education – Indian Experience*, Jaipur : Rawat.
Singh, A.J.	1988	'Teacher – Pupil Relationship : An Appraisal', *Journal of Indian Education*, XI, (5) 61-72.
Singhi, N.K.	1975	*Educational Problems of the SC & ST School Students in Rajastan* (ICSSR Project), Dept. of Sociology, University of Rajasthan, Jaipur.
Sinha, Amanjeet	1998	*Primary Schooling in India*, New Delhi : Vikas.
.....	2006	'Operationalising the Constitutional Guarantee of the Rights Education : Issues of Resource Crunch and State Commitment', in Ravi Kumar (ed) : *The Crisis of Elementary Education in India*, New Delhi : Sage
Sobha and others	2001	'Why do Women Lag Behind', *Social Welfare*, September, pp. 16-18.

Spindler, George, D.	1963	*'Education and Culture: Anthropological Approaches'*, New York: Holt, Rinehart and Winston.
Srivastava, L.R.N.	1966	'The Problems of Integration of the Tribal People', *ICSW* : TISS, Bombay, Vol.27, No.1.
.....	1967	*'Report of the National Seminar on Tribal Education in India*, pp. 17-32, New Delhi: National Council of Educational Research and Training.
Standing Committee on	2000	'Report on the Reservation for Employment of SCs/ STs in IITs Including Reservation for SCs/STs in Admissions Therein', *Standing Committee on Welfare of SC/ST – Fifth Report* (1998-99), New Delhi.
Subramanyam, S.	1984	'The Relative Influence of Home and School on Reading Achievement of Primary School Children', *Journal of Education And Psychology* XXXXII(3).
Sujatha, K.	1987(a)	'Ashram Schools for Tribal Children', *New Frontiers in Education*, Vol. XVII, No. 40, New Delhi.
.....	1987(b)	*'Education of the Forgotten Children of the Forests', A Case Study of Yanadis*, New Delhi: Konark.

.....	1989	'Education in Ashram Schools', A Case of Adilabad District, *Journal of Education and Social Change*, Vol. III, No. 1.
Talcott, Parsons,	1964	Principal Functions of the Nuclear Family, in *Socialization and Inter-action Process*. Edited by T. Parsons and R.F. Bales, London: Routledge.
The World Bank	1997	*Primary Education in India*, Washington, D.C. : The World Bank.
THRTI	1971-72	'Evaluation of Ashram School', *Adivasi*, No. 384, Vol. XIII.
.....	1985	*Evaluation of Junagarh Government Girls High School*, Kalahandi.
.....	1986	*Evaluation of Gumuda Government Boys' High School*, Koraput.
.....	1986	*Evaluation Study of Baraguda Government Girls High School*, Koraput.
.....	1987	*Stagnation and Dropout in Primary Education in Phulbani and Koraput districts*, Bhubaneswar: THRTI.
Tilak, J.B.G.	1987	*Economics of Inequality in Education*, New Delhi: Sage.

Failures, Oxford : Oxford University Press.

Tomasevski, Katarina 2003 *Education Denied*. London: Zed Books.

UNESCO 1967 'The Problems of Educational Wastage at the First level of Education in Asia, *'Bulletin of UNESCO'*.

..... 1980 'Wastage in Primary and Secondary Education', A Statistical Study of Trends and Patterns in Repetitions and Dropout, *Division of Statistics on Education*, Paris: UNESCO.

..... 2006 *EFA Global Monitoring Report – Literacy for Life*, UNESCO.

Vidyarthi, L.P. 1955 'Education in Tribal Bihar', *Man in India*, Vol. 35, No. 1, Ranchi, pp. 39-45.

..... 1968 *'Applied Anthropology in India'*, Allahabad: Kitab Mahal.

Vimala, Ramachandra (ed) 2003 *Getting Children Back to School – Case Studies in Primary Education*, New Delhi:Sage.

Visaria, P., A. Gumber 1993 'Literacy and Primary Education in India 1980-81 to 1991', *Journal of Educational Planning and Administration*, Vol. 7, No. 1, January, pp. 13-62.

Vyas, A. N.	1958	'Ten Years Progresss of Ashram Education in Orissa', *Vanyajati*, Vol. VI, No. 4, New Delhi, p. 157.
Vyas, N.N. & Chaudhary, N.D.	1970	*The Dropouts in a Tribal Situation*. Udaipur: The Tribal Research Institute and Training Centre.
Warden, S.A.	1978	*The Left-outs-Disadvantaged Children in Heterogeneous Schools*, New York : Holt.
Wazir, Rekha	2000	*The Gender Gap in Basic Education – NGOs as Change Agents*, New Delhi : Sage.
World Conference on Education for All, *Jomtien, Thailand*	1990	*World Declaration of Education for All and Framework for Action to meet Basic learning Needs*, UNICEF.
World Education Forum	2003	Dakar Framework for Action, ICSSR Occasional Series, No. 4, New Delhi.

INDEX

Published by

SCSTRTI, CRPF Square, Bhubaneswar,
Phone : (0674) 2563649, 2561635
E-mail : scstrti@yahoo.co.in
ISBN : 81-902819-9-2

Courtesy for the middle photograph on the cover page : UNICEF