

Dimensions of Tribal Education in Orissa

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Scheduled Castes and Scheduled Tribes
Research & Training Institute,
Government of Orissa, Bhubaneswar-751 003

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First published in 2010 by

**Director, Scheduled Castes and Scheduled Tribes
Research & Training Institute(SCSTRTI)
Government of Orissa
Bhubaneswar-751 003.**

ISBN. 9789380705088

Price :

**Printed at : Print-Tech Offset Pvt. Ltd.,
Bhubaneswar-24**

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Editorial

Education is the key to development. Unfortunately the education scenario among the tribal population in the state of Orissa gives a gloomy picture. As per the 2001 census figure the overall literacy rate among the ST population stands at 37.37% with 51.48% and 23.37% literacy recorded in respect of male and female respectively. Ever since Independence, Government of India as well as the state government have been sincerely making efforts for promotion of education of the tribals with the ultimate objective of mainstreaming them. No doubt there has been improvement in the literacy rate amongst the tribals over a period of last five decades from a meager 7.4% literacy in 1961 to 37.37% in 2001; but the pace of improvement in the literacy rate has been at a very slow pace compared to relatively faster pace of improvement in the literacy among the general caste population. Statistical data further reveals that there has been large scale dropout coupled up with low rate of enrolment among the ST children in the age group 6-14 years.

Empirical studies have identified a number of factors responsible for poor educational status among the ST category of people in Orissa. Similarly, various positive factors have been identified to be responsible for low rate of enrolment and high rate of dropouts. Several researches have been done by academicians, researchers and institutions of national and international repute on this pertinent issue and several

recommendations have come up but they have not been put together and discussed in a proper forum.

Realising the importance of this subject matter and its urgency SCs and STs Research and Training Institute, Orissa had organized a three-day state level seminar on "Problems and prospects of Tribal Education in Orissa" from Jan. 21st to 22nd 2010. In this state level seminar academicians, researchers, administrators, representatives of state level and national level research Institutes who have done several research work on Tribal Education and its related issues had participated and contributed papers and took part in the deliberation. Selected papers presented in this seminar have been thoroughly edited and incorporated in this edited volume. It is hoped that this edited volume will be extremely useful as a reference book for the academician, researchers, planners, administrators, NGO personnel associated with the issues pertaining to tribal education.

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NATIONAL CURRICULUM FRAMEWORK : 2005 & TRIBAL EDUCATION

Dr. Bharati Mohapatra*

Curriculum is the totality of school experiences to which a child is subjected to. It is the heart and soul of education. Vigorous steps need to be taken to provide quality education to the tribals. Excluding the tribals from the main stream education is a crime.

NPE (1986) advocates the introduction of a uniform National Curriculum Frame work to promote national values and develop human resources. It includes the concerns of tribals. NCF 1988 was revised through NCF, 2000. The NCF 2005 is the latest. The Position Paper developed by the Focus Group on S.C & S.T highlights their educational needs. A pro-tribal touch and rural orientation would facilitate active interaction of the tribal children. Tribal languages and folkloristic are rich sources that await for use by the teachers. Tribal-oriented curriculum should be designed on the basis of the considered opinions of practicing teachers, administrators and all stake holders of education for the Scheduled Tribes.

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I

Basic Curricular Considerations

1. Curricular considerations play the most critical role in education. The entire educational process revolves around it. The syllabus spells it out; the scheme or the work-plan tunes it to the available time; the teacher transacts it; the text books, work-books and other learning materials conform to the curricular requirements. The teaching aids assist the teachers and students in the process of teaching and learning. Evaluation assesses effectiveness of the teachers and learning outcomes. The co-curricular programmes are designed to reinforce the curricular requirements. Curriculum is the pulsating dynamic force that regulates all academic activities.
2. Up to the early 20th century we shamelessly asked, "Why educate the tribals?" The ostensible underlying mischievous suggestion was that the tribals do not require 'education'. They can be ignored, and isolated by insulating them from education. Their poverty was praised as innocence without needs. It was viewed as idyllic simplicity. Their backwardness was a source of great satisfaction. Dr, Verrier Elwin observed in 1946 about the tribals of Koraput region in these words, "On the whole the most important thing about the impact of civilization on the highlanders is its absence." (Verrier Elwin, *A Brief Survey of the Aboriginal Tribes of the Districts of Ganjam and Koraput*", Cuttack 1946 P.4)
3. This policy of leave alone served the colonial masters pretty fine. But an independent India marching ahead on the road of democracy needs to ensure equality to the tribals. Education of the tribals is a must. It cannot be withheld on the basis of any logic.

4. 'No education for the tribals' is total nonsense. It cannot be justified. The real problem revolves around the quest for appropriate and useful knowledge that can ensure progress of the tribals on terms of equality with their non-tribal peers.
5. H.H. Remmers had defined curriculum as, "all the experiences of the learners that are under the control of the school." The special schools for the tribal children ought to demonstrate how effectively they control the learners' experiences to shape their personalities.
6. A good curriculum would try to maximize benefit to all tribal students on the basis of their socio-cultural background and by providing requisite compensatory coaching. It should meet their socio-cultural and economic needs also.

II

National Policy on Education (1986 & 1992)

7. *The National Policy on Education (1986)* and the accompanying detailed document, *the Programme of Action, 1986* advocated the introduction of a National Curricular Framework for School Education, (i.e from class I to class XII). The proposed curricular framework must sub-serve the needs and aspirations of a fast developing democracy marching ahead on the road of development. It stated that the future national curriculum should have the following characteristics:
 - (a) "Emphasis on the attainment of the personal and social goals and a propagation of values enshrined in the Constitution of India."

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- (b) Development of human resources for the realization of the national goals of development.
 - (c) Broad based *general education* for all learners at the primary and secondary stages of education.
 - (d) Learner-centered approach rather than the teacher-centered approach in transaction of the curriculum was emphasized.
 - (e) Provision for flexibility in terms of selection of content and learning experience which will facilitate the attainment of the expected learning outcomes.
 - (f) Applicability of the curriculum to all learners, irrespective of their modes of learning.
8. These curricular policies enshrined in the NPE and POA, 1986 can be put into practice through the designing of a National Core Curriculum and the revision of the work experience programme. There is a need for the preparation of a detailed syllabus and structured learning packages. The reorientation of the teachers was undoubtedly a pre-requisite. There is need for the introduction of information and communication technology in the school curriculum.
9. A curriculum framework for school education was prepared by the NCERT in 1988. It was widely used as the basis for course designing by the various Boards of School Education of India. In 2000, the National Curriculum Framework was prepared. It generated heated political debates. Curriculum began to be considered as an effective tool for brain-washing the school children.

III

Tribal Education and NCF: 2005

10. The Position Paper prepared by the focus group on "Problems of Scheduled Caste and Scheduled Tribes Children" of the National Curriculum Framework review 2005 states that:
- (a) "It critically examines the contemporary reality of schooling of children belonging to Scheduled Tribes communities who have been historically excluded from formal education due to their spatial isolation and cultural difference and subsequent marginalization by dominant society.
 - (b) The Scheduled Tribes are not "homogeneous in terms of class, religion, region and gender and what we face today is an intricately complex reality."
 - (c) There, "is need for contextualized, differentiated and sensitive analyses.
 - (d) A conspicuous trait of Indian culture is the survival of tribal society and culture in the midst of the rapidly changing society.
 - (e) There are 461 Scheduled Tribe communities in India out of which 62 live in Orissa. The total of all S.T communities as per the census of India 2001 was 83.6 million. They constitute 8.1 % of the total population of India.
 - (f) These tribes are at different levels of development.

11. The focus group paper outlines the state provision for education and recent trends in which it states:
 - (a) State commitment to the education is contained in articles 15 (4), 45, 46 of the Indian Constitution. Article 45 is the constitutional commitment to provide free compulsory education to all children.
 - (b) Article 46 expresses the specific aims to promote with special care the educational and economic interests of the Scheduled Tribes.
 - (c) In its effort to offset educational and socio-historical disadvantages, the Indian state conceived a range of enabling provisions that would facilitate access to and ensure retention of S.T children in school.
 - (d) Both Central and State Governments to take up the responsibility of special educational policies.
 - (e) Enrollment ratios for S.T children stand at 113.03 % at the primary level and 50.04 % at the middle level of schooling in 1995-96.
 - (f) Dropout rates among S.T students continues to be high.
 - (g) For most of the children of the tribal communities. Language continues to be the greatest hurdle. They are caught between the tribal language and the regional language. This language confusion is greatly responsible for the low achievement of the tribal children. These considerations were placed before the Task Force entrusted to prepare the NCF – 2005.
12. On the basis of the criticisms and the inputs received from the academicians NCF 2000 was revised. The NCF, 2005 is the outcome; and is presently being executed throughout India.

13. It focuses its attention on, "*What should be taught to our children and how*". It recommended the teaching of the traditional school subjects like Language, Mathematics, Science, Social Sciences. Further, new subjects like Work, Peace Education, Health and Physical Education and Habitat Learning were introduced. Except Peace Education all other subjects were there in the earlier curriculum. Its unique novelty lies in its refreshingly constructivist approach to pedagogy.
14. A critical appraisal of pedagogic approach vis-a-vis the tribal education seems to be pertinent. Language is viewed, "*as a resource for the enrichment of school life*" and "*renewal of the three language formula*". The emphasis is on the acquisition of linguistic skills through all the curricular areas to enable the children construct knowledge.
15. The Special Schools for the Tribals have definitely promoted education among the tribals. There is no doubt about that. However, there is a need to answer the following questions:
 - (a) *What are the purposes of education for the tribals?*
 - (b) *What educational experiences can be provided to achieve these purposes?*
 - (c) *How can these educational experiences be meaningfully organized and evaluated in schools for the tribals?*
16. The tribal child inherits "*the store house of culture and knowledge of his own tribe*". The tribal child must be able to draw upon this heritage and construct his knowledge on it. If '*learning is active and social*' the tribal child must not runaway from his cultural roots, but must build on it. The *tribal children's voices and experiences* must find expression in the class room. The value of interaction should be realized. School subjects should be taught by relating them to the environment in which they live. The tribal children

- should feel happy in the school. They should develop robust personalities on the basis of their unique tribal identity.
17. The importance of '*active learning*' has been emphasized. But it is almost absent in all the schools. The difficulties of language and the socio-cultural barriers heighten this problem for the tribal learners. Equally important is '*contextual learning*'. The tribal child is a rural child. The curriculum is not tuned to the rural context. Hence, the problems of interaction and understanding. "*Cognitive readiness*" and "*readiness for abstract thinking*" need to be steadily nurtured among the tribal learners through appropriate pedagogic approaches. The tribal child's interaction is inadequate. It adversely affects learning and personality of the tribal child. The "*learning experiences*" need to be designed taking cognizance of the tribal child's special background.
 18. "*Critical Pedagogy*" means the active engagement of the teachers and the learners. The special schools for the tribal children need to develop a tribal-specific critical pedagogy. The factors that hinder the teachers and students of these schools from active engagement need to be identified and appropriate remedial measures be taken. '*Children and teachers*' should share and reflect on their collective experience without fear of judgment as suggested by NCF 2005 (P 24). In the field of art and aesthetics the tribal children are naturally expected to do well with their rich cultural background. The teaching should be based on local examples.
 19. "*Acquisition or linguistic skills*" has been emphasized in the NCF 2005. Language has been viewed as a '*rich resource*'. The regional language should be taught along with the Home

language of the tribal child. Marginalization or total neglect of the tribal language could be disastrous. From the '*known home language*' the teacher should steadily proceed to teach the '*unknown or partially known regional language*'. The folklore and music of the tribal world needs to be effectively used in teaching. Teachers who are teaching the tribal students need to be consulted regarding the transactional modalities of NCF 2005. It is the teachers working in the schools for tribal children who should spell out the special requirements for transacting NCF 2005. Participatory designing of a quality curriculum with a tribal-touch is the burning need of the hour.

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2. National Curriculum Framework 2005, NCERT, 2005, New Delhi.



TRIBAL EDUCATION POLICY : PROMISES AND PERFORMANCES

Dr. V. B. Shastry*

There are 461 Scheduled Tribes in India out of which 62 live in Orissa. The total S.T. population of India as per 2001 Census is 8.63 crores; out of which 81,45,081 live in Orissa. According to Professor Khageswar Mohapatra the 62 tribes of Orissa speak 40 languages; and Prof. D. P. Pattanayak opined that "The tribal people of Orissa belong to four language families. They belong to 62 tribal groups. Out of them 40 languages are dead and 22 are gasping."

The tribals live in hills and remote areas. For long they were left neglected and undisturbed. They constituted the unnoticed marginalia of our social system upto the days of British rule.

The British had adopted a definite policy towards the tribals. "The British Tribal Policy had a three-fold element in it; weeding out or winning over local elements opposing the British administration, creating and then sustaining local collaborators, and setting up institutions and adopting measures to raise the level of local life, socially and economically."

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In raising the "social life locally" and in the process of "civilizing the tribals" education was a potent instrument. As early as 1874-75, Reverend Phillip, a Christian missionary of Santipore, who was managing 17 schools for the Santals of Mayurbhanj described the problems of spreading education among the tribals. He wrote :

"In the villages, the poverty, intemperance, superstitions and indifference of the Santals are fearful obstacles to the progress of education."

The tribals had started trailing in the race of education; and continue to be so even in 2009.

Schools were established in tribal-tracts even if the revenues from these areas were totally inadequate. The British officers met the tribal-headmen during their routine tours and tried, "to convince the latter (the tribal-headmen) that economic upliftment and social betterment would inevitably follow educational development in their tract." The Director of Public Instruction, Madras cited alarmingly high drop out rates in the Ganjam Agency in 1904 (vide G.O. No. 363 dated 31st May, 1905). The Government of the Madras Presidency experimented with capitation grants for regular attendance in schools to parents of pupils; and assured employment as peons, clerks, constables etc. (Ibid). But these steps did not yield results as education could not ensure quick dramatic results.

The Tribal People, as an economically and socially disadvantaged group, have been the special concern of all the Governmental policies. The major recommendations of important policy documents relating to Education of the tribals have briefly been outlined.

Tribal Concern in Educational Policies:

The Indian Education Commission, 1882 under the chairmanship of Mr. W.W. Hunter, in its report adverted to the problem of Tribal Education and recommended that :

"Primary education be extended in backward districts, especially in those inhabited mainly by aboriginal races, by the instrumentality of the Department pending the creation of the school boards, or the specially liberal grants-in-aid to those who are willing to set-up and maintain schools."

These recommendations were operationalized in the British administered territories; and they yielded varying results. But the 24 feudatory states of Orissa did practically nothing to promote the education of the tribals. The Christian Missionaries took advantage of these recommendations; and greatly succeeded in spreading education in the tribal dominated areas. But the expansion of education among the tribals was not satisfactory. In 1904, Mr. Gopinath Panigrahi had remarked that "tribal education was irrelevant to tribal life" In 1946 Dr. Verrier Elwin wrote that the tribals suspected that "education will make their boys idle in the field". In accordance with the recommendation of the Abbot-Wood Report (1942) the government established a few vocational schools for the tribals. But these too did not yield marked results.

The University Education Commission (1948) under the chairmanship of Dr. S.Radhakrishnan recommended the establishment of Rural Universities. The tribal people are essentially rural people. Gujarat Vidyapeeth at Ahmedabad and the Gandhigram Rural University have done commendable work for the upliftment of the tribals.

The Secondary Education Commission, 1952 recommended the establishment of Multi-Purpose Higher Secondary Schools. This would have served the interests of the tribals better. But the scheme never took off in Orissa.

Indian Education Commission (1964-66):

The Indian Education Commission Report (1964-66), which is commonly referred to as the Kothari Commission Report after its Chairman Dr. D. S. Kothari, categorically stated that, "it is necessary to pay special attention to the education of the children from the backward classes which includes the Scheduled Castes, the Scheduled Tribes, de-notified communities and a few nomadic and semi-nomadic groups."

The spatial location of the Tribals accentuates the problems of access. In turn, this generates special problems relating to universalisation of education among the Tribals. They live, *".... in forest areas which are difficult of access and where conditions of life can be very trying."* Such of the Tribals living in the midst or vicinity of non-tribals can be assimilated easily. But it is the Scheduled Tribals who live in isolation pose a special problem. *"In such cases, special attention will have to be paid to the needs of the Tribals and ensure that they receive a fair share of the benefits of educational developments. But the situation becomes uniquely challenging in the predominantly tribal areas; because, here is presented an ideal opportunity for an integrated development"*

The very term 'Tribe' has "certain overtones which are resented and rightly so by the tribal people." The Commission on Scheduled Areas and Scheduled Tribes (under the Chairmanship of Sri U.N.Dhebar) had critically examined the various facets of tribal education and had provided certain cogent suggestions. The Kothari Commission endorsed the Dhebar Commission approach. By 1961, the Tribals of Assam, were educationally more advanced than the non-tribals. But this was not the all-India picture. The enrolment of tribal children was much lower in States like Andhra Pradesh, Bihar, Gujarat, Madhya Pradesh, Rajasthan, Orissa and West Bengal. Glaring disparities were evident in Madhya Pradesh and Rajasthan.

Apart from enrolment retention was a greater problem. Consequently, ".... the wastage among the Tribals is much greater than in the population as a whole." Tribal students had a high propensity of leaving the school at the Upper Primary stage and the Middle School stage. Tribal literacy is not enough because their talents cannot be properly nurtured without high school and collegiate education. Taking cognisance of the ground realities pertaining to tribal education by 1961, it recommended as follows:

- i. It suggested for a massive parental education to generate an awareness and love for education among the Tribals. The tribal girls' education was emphasised as she was at the rock bottom of the educational spectrum. The teachers should know the tribal language so that they can establish the needed rapport.
- ii. Educational provision needed to be strengthened. The school calendar should be tuned to the tribal life-style. Tribal games should be encouraged instead of imposing games unknown to the tribal children.
- iii. The development of secondary education was a major concern. Talented tribal children should be identified and nurtured. The Ashram school system was considered to be a good modus operandi.
- iv. Seats should be reserved for tribal children in quality secondary schools and in vocational institutions.

The Kothari Commission emphasised the need for generation of right leadership through education. The apathy of the non-tribals who live and work in the tribal areas needs to be overcome by generating local talents. It recommended that as far as possible the educated tribal youth should be employed in their own areas so that they can bring commitment to the task. Differential approaches should be

designed to meet the varied needs of different Tribes. Area-specific and need-based programmes for each and every tribe should be evolved.

Basic bench-mark data relating to the educational progress of different Tribes was not available. So, unitribe educational data bank must be prepared and maintained.

Challenge of Education 1985:

In 1985, the Government of India appointed a Task Force to review the educational progress since 1968 and to critically appraise the lapses and lacunae in the field of education. It was a stock-taking exercise and was expected to serve as the basis for the formulation of a fresh policy on education.

Malcolm S. Adiseshiah described it as, "*.... a brief factual and readable state-of-the-art document on education today in India.*" According to Prof. Adiseshiah this 70-page document compares favourably with the 1970 pages of the Kothari Commission Report. Prof. Adiseshiah's remarks seems to be an eulogistic exaggeration.

In this document, "*inequities from the view point of social and sex bias*" had been reviewed and it was stated that:

".... It is well established that even though the participation of Scheduled Tribes, except for the States of the North Eastern Region, has not been as high as in the case of Scheduled Castes, the trend growth for both the Communities has been extremely impressive during the last five years (1977-83)"

It also high-lighted the evident neglect of the education of the girls among both the communities and called for remedial action. It remarked that only reservations in jobs and educational institutions cannot solve the problems of Scheduled Castes and Scheduled Tribes. It opined:

"It has to be recognised that the majority of Scheduled Caste and Scheduled Tribe students are first generation learners and these as well as others who may not fall in this category often, suffer from the after-effects of early childhood malnutrition, a sense of social inadequacy, unsuitable work habits and lack of self-confidence in realising their academic potentials. These factors often militate against their adjustment in the streams of higher education and professional work and their performance vis-a-vis others in a competitive situation. This leads to psychological strain and tension vis-a-vis their peers."

It suggested that appropriate steps should be taken to fully integrate these socially disadvantaged groups into the mainstream.

The National Policy on Education, 1986 and Modifications of 1992:

The National Policy on Education, 1986 was formulated in 1986 and was slightly modified in 1992. The Fourth Chapter of this document has been entitled as "Education for Equality" wherein the education of the Scheduled Tribes has been spelt out in detail. They are:

- i. "Priority will be accorded to opening primary schools in tribal areas. The construction of school buildings will be undertaken in these areas on a priority basis*
- ii. The socio-cultural milieu of the Scheduled Tribes 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 languages.*
- 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 life styles. 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. Anganwadis, non-formal and Adult-Education Centres 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."

The modifications of 1992 did not contain any significant changes in the policy perspective relating to Tribal Education. In the 1986 Policy, it was envisaged that the normal funds for education, as well as under the NREP, RLEGP, Tribal Welfare Scheme etc., should be utilised to open primary schools in tribal areas. In the 1992 modification the Jawahar Rojgar Yojana was substituted for NREP and RLEGP.

Programme of Action - 1986:

The Parliament of India discussed and adopted the National Policy on Education, 1986 during the Budget Session of 1986. In the monsoon session a Programme of Action for the implementation of the Policy was placed and adopted. The education of the Scheduled Tribes along with that of Scheduled Castes and other backward sections was outlined in Chapter XIII of the said document.

The all India literacy rates of Scheduled Tribes were 16.35 per cent as against 41.20 per cent of the general

population according to the 1981 census. The literacy rate of tribal women was as low as 8.04 per cent as against the all India figures of 29.43 per cent of the general population. The proportion of enrolment of Scheduled Tribe children continued to be much less than their population proportion and the dropout rate continued to be very high at all levels of education. Therefore, the Programme of Action emphasised, "... systematic efforts directed towards the educational development," of the Scheduled Tribes.

The policy, targets and implementations for strategy were spelt out as follows:

1. *"Equalisation with the non-Scheduled Castes/ Scheduled Tribes population at all stages and levels of education.*
2. *Cent per cent enrolment of Scheduled Tribe children in the age-group 6-11 (classes I to V), ensuring their retention in school .*
3. *Enrolment of. at least 75 per cent children in the age-group 11-14 (Class VI to VIII) and their retention in school.*
4. *Incentive to indigent families to send their children to school regularly till they reach the age of 14.*
5. *Timely 'payment of pre-matric scholarships and its disbursement through a single nodal agency including raising of the quantum of scholarship. All the Scheduled Tribe children shall receive scholarships.*
6. *Uniforms, books, stationery etc., which constitute the hidden cost of education and are a major deterrent to be properly taken care of.*

7. *The educational progress shall be assessed from time to time on the basis of micro-planning and verification.*
8. *A crash programme for recruitment of teachers from among Scheduled Caste/ Scheduled Tribe should be taken up.*
9. *Increased provision of hostel facilities for Scheduled Tribe children.*
10. *Location of school buildings, Balwadis and Adult education Centres in tribal villages.*
11. *Content and value orientation of the curricula in respect of Scheduled Tribes.*
12. *Elimination of educational imbalances of the tribal areas."*

**Towards an Enlightened and Humane Society:
Acharya Rammurti Committee Report, 1990:**

On 7th May 1990, the Government of India announced the appointment of a Committee to review the National Policy on Education of 1986. Acharya Ramamurti was appointed Chairman of this Review Committee. The Committee submitted its report to the Government on 26th December, 1990. Some people criticised it as an attempt of the political party in power of the time to reverse the policy of 1986. Whatever may be the criticisms, this Committee's thinking relating to the education of the Tribals has both freshness and originality. Therefore, the recommendations have been discussed in detail. It stated that, "Most of the NPE/POA measures are those which have been under implementation even from before the formulation of National Policy of Education in one form or the other". Thus the recommendations relating to the education of the Tribals were simply revisions and recapitulations. It questioned as to how they could be deemed to be "attending to the specific needs of those who have been denied equality so far". Then it spells out its own perspective as follows :

"The concern of removal of disparities in education by State intervention is manifested in the Constitution on considerations of

- *equality of opportunities (quantitative term.); and,*
- *equity in terms of social justice."*

Both these goals emanate from the constitutional commitment stipulated in Article 16 of the Indian Constitution.

According to the Committee, "the concept of equality of opportunity in education started with provision for equal 'access'. Later on equal 'input' was considered necessary for equalising educational opportunities. Today, along with equal access and equal input, equal 'output' is considered necessary criteria the last one calls for measures of protective discrimination in favour -of the disadvantaged sections of the society."

Therefore, the Review Committee recommended for providing of "equity package" of educational and economic measures. It also calls for, ". . . predicating the choice of strategies on the need profiles of different communities. Compilation of need-profiles alone would facilitate formulation of desegregated strategies within practical time-frame."

All the Tribes have not progressed uniformly in matters of education. On the basis of the special table prepared by the Registrar General of Census of India, the Kuli tribe of Orissa has a literacy rate of 36.4 per cent whereas the Mankirdias have a literacy rate of 1.1 per cent. Literacy variations and disparities go unnoticed and remain unremedied due to the aggregate approach adopted up till now. It was aptly remarked that, "The global figures of literacy rate that are normally reported hide more than they reveal". Therefore, it is recommended "the need for adopting desegregated strategies

based upon micro-economic and cultural information, with both planning and implementation being decentralised to the level of Educational Complexes and individual schools and Village Education Committees."

The Programme of Action 1992:

The Programme of Action 1992 broadly agrees with the recommendations contained in POA, 1986. However, it stipulated the establishment of, *"a chain of pacesetting institutions from primary to higher secondary in areas of Scheduled Castes/ Scheduled Tribe concentration for providing quality education to talented learners as well as for upgrading the achievement levels of comparatively slow learners in these communities."* It also calls for the inculcation of the philosophy of Dr. Ambedkar which emphasised an untiring effort to alleviate the educational standards of Scheduled Caste/ Scheduled Tribe population.

II

Reasons Behind Failure of Tribal Education:

During the British period (1757 to 1947), no concerted effort had been undertaken to educate the Tribals. They were allowed to lead an independent existence with minimal interference. Thus, the Tribals missed the opportunity of education which is the most potent instrument to "ensure equality of status for the Tribals and usher in development-oriented changes. They lagged behind the upper castes due to lack of education. They were closeted in the culture of silence.

Formal education did not receive recognition and approval from the tribal elders. They had a negative perception. They suspected that the modern schooling may sabotage their social ethos and religious beliefs. Nadeem Hasnain aptly remarked; *".... it is still a wide spread feeling among the Tribals that*

education makes the boys defiant and insolent and alienates them from the rest of their society while girls turn modern or go astray. some of the tribal groups vehemently opposed the spread of education in their midst. Besides, some of their superstitions and myths also play their parts. Some tribal groups believe that their Gods shall be angry if they send their children to schools run by outsiders"

The tribal attitude towards education is analogous to the conservative attitude of the upper castes towards English education in the early decades- of the 19th Century. The General Committee of Public Instruction in its letter stated that the Indian public in general, "*.... hold European literature and science in very slight estimation the actual state of public feeling is, therefore, we, conceive, still an impediment to any general introduction of Western literature or science.*"

The abject poverty of the Tribals is another major contributing factor to educational backwardness. Educating children is viewed by-them as a diversion of valuable manpower from productive work. Dr Verrier Elwin (1963) aptly stated:

- *"For a tribal family, to send its grown up girl or boy to school, is essentially a matter of economics and entails dislocation in the traditional pattern of division of labour many parents cannot just afford to send their children to-school."*

Though special schools providing free education to tribal children have been established, the development of education among the Tribals has not been satisfactory due to the hidden costs of education and the non-calculation of opportunity costs.

According to the present system of education, the economic benefits are not likely to accrue before 10 to 12 years of schooling. The parents have neither the patience nor the foresight to wait for such a long period of intellectual

incubation. A scheme of productive education is likely to be popular amongst them. The present educational system has evolved to cater to the needs of the urban middle class. The content and structure of the curriculum is strongly biased in their favour and alienated the tribal child from acquiring knowledge due to its dysfunctionality and irrelevance. L. R. N. Srivastava pointed out the predicament poignantly when he says;

".... the tribal child who lives in an isolated and far off place untouched with the currents of modern civilization can hardly assimilate any information about history and geography of the country, about the industrial and technical development, uninteresting and outdated stories and about the important personalities unknown and unheard of in tribal areas. He has to be given a complete information about his neighbouring communities, his village life, social -organizations, beliefs and practices, and then pass on to the national scene where we can introduce him to India which is his country. Then only he can be able to grasp what is happening to his village, in his State, in his country, and, if possible, in other countries of the world."

The tribal children speak the tribal dialect which has little or no relationship whatsoever with the medium of instruction. Practically, the tribal children have their schooling through a foreign language. This had wide ramifications relating to learning, achievement and personality development. They face higher chances of failure; and every tribal child is a potential drop-out.

The Tribals live in scattered villages in highlands and forests. Many teachers are unwilling to work in such places. Those who are constrained to work, work grudgingly. The teachers do' not understand the tribal dialects. So they fail to interact with the tribal community around. They have an air of superiority around them and they look down upon the

Tribals. These psycho-linguistic barriers between the teachers and the taught and their parents sabotage the very purpose of education.

As the teacher does not belong to the local community, the school building does not conform to the habitat designs familiar to the tribal students. Mr. S. N. Rath has vividly described such a school as; *".... dilapidated, often roofless structures, standing as lone sentinels in the midst of a featureless spot away from the village."*

Many of these schools in the tribal areas have a nominal, if not a notional existence. The teachers pay flying visits. Their presence in the school is more an exception than a rule.

The school sessions, holidays and timings may also adversely affect the functioning of schools in these areas. The school session is uniform throughout the State. It needs to be re-tuned to the annual life-cycle of the Tribals taking cognisance of their occupational, religious and cultural imperatives.

The school system in the tribal community seem to be playing hide and seek with each other. Educational attrition (wastage + stagnation) is very high. The dysfunctionality of the school system in the tribal setting would be a study by itself.

III

Literacy of the Scheduled Tribes of Orissa:

There are 62 Scheduled Tribes in Orissa, 12 tribes speak Oriya. Santali is the only tribal language of Orissa which has been included in the VIIIth Schedule of the Indian Constitution. 50 Scheduled Tribes speak 40 tribal languages. These tribal languages are classified into three groups: Indo-Aryan, Dravidian and Mundari.

The literacy rate of the Scheduled Tribes is lagging far behind that of the overall literacy rates of the country.

Table 1
Literacy of the Scheduled Tribes of Orissa

SI No	Year	Percentage of Literacy		Tribal Disparity
		Total	S.Ts.	
1	1961	21.66	07.36	14.30
2	1971	26.18	09.46	16.72
3	1981	34.23	13.96	20.27
4	1991	49.09	22.31	26.78
5	2001	63.08	37.37	25.71

The tribal disparity in literacy had steadily increased from 1961 to 1991; and registered a marginal decrease in 2001. The magnitude of tribal-disparity is more than 25%; and more so when there has been a steady growth of population. This tribal-disparity in literacy has serious socio-economic repercussions and must be minimized through pro-active literacy activities. The female literacy of Bhattadas at 11.09%; Bhumia's at 9.40%; the Bhunjins at 13.61%; of Birhor's at 16.24%; of Bondo Paroja's at 6.50%; of Dals at 12.80%; of Dharua at 11.18%; of Didayi at 5.93%; of Gadaba at 9.64%.

Literacy of the Major Tribals of Orissa (2001):

Twenty (20) major tribes together constitute 93.24% of the total tribal population of Orissa. Focussed attention needs to be given to augment the literacy rates of these tribes. The literacy of Orissa (2001) of the entire population (all castes included) stood at 63.08%. None of the tribes could reach this literacy level.

Konds who with a massive population of almost 14 lakhs of population had a literacy rate of 31.87% in 2001. Among the major tribes the literacy rates of Koya (11.73%), Paroja (17%), Bhumia (20.01%), Gadaba (21.23%), Bhattada (24.29%), Kolha (27.06) is a matter of serious concern.

The gross disparities in the rates of literacy have dangerous and ominous consequences in store. Disparities need to be bridged. The literacy rates (2001) of the major tribes with their population is depicted in Table No.2.

Table 2
Literacy Rates of the Major Tribes of Orissa

SI No	Tribe	Tribal Population (2001)	Rate of literacy of the Tribes (2001)
1	Khond etc.	13,95,643	31.87
2	Gond etc.	7,82,104	46.06
3	Santal	7,77,204	40.46
4	Kolha	4,99,110	27.06
5	Munda etc.	4,80,252	39.59
6	Saora	4,73,233	41.13
7	Shabar	4,42,537	35.40
8	Bhottada etc.	3,75,845	24.29
9	Kisan	3,21,592	50.19
10	Paroja	3,17,301	17.96
11	Oram	3,08,931	54.20
12	Bhuiya etc.	2,77,420	50.88
13	Bhumij	2,48,144	36.48
14	Bathudi	1,96,846	49.57
15	Kharia etc.	1,88,331	45.23
16	Koya	1,22,535	11.73
17	Binjhol	1,18,116	41.49
18	Bhumia	1,03,537	20.01
19	Sounti	92,734	44.37
20	Gadaba	72,952	21.23
Total		75,94,367	93.24%

The 22 tribes whose language is classified as belonging to the Indo-Aryan group ought to have rapidly progressed in

the field of literacy as their language has close affinity with Oriya. But this has not been proven as per the data presented in Table No.4.

Table 3

Rate of Literacy of the Scheduled Tribes belonging to Indo-Aryan Ethno-Linguistic Group (2001)

Sl. No.	Name of the Scheduled Tribe	Mother Tongue	Rate of literacy (2001)
1	Bhumia	Oriya	20.01
2	Omantya	Oriya	21.20
3	Bhottada	Oriya/Bhatri	24.29
4	Kotia	Oriya	24.60
5	Bhunja	Bhunja	29.03
6	Pentia	Oriya/Halua	30.96
7	Holva	Halbi/Bdatri	35.60
9	Matya	Matia	38.42
10	Bagata	Oriya	38.56
11	Balga	Baiga	39.28
12	Binjhal	Oriya/Laria	41.49
13	Binjhia	Binjhia	41.56
14	Sounti	Saunti	44.37
15	Kawar	Chattisgarhi	45.37
16	Banjara	Banjari	46.40
17	Bathudi	Bathudi	49.57
18	Koli/Malhar	Oriya	50.69
19	Bhuyan	Bhulyan	50.88
20	Ghara	Oriya	53.59
21	Tharua	Oriya	55.75
22	Kulis	Oriya	70.22

The Indo-Aryan Ethno-linguistic group have a close relationship with the state language of Oriya. Of the 22 tribes of this group as many as 12 speak Oriya. It is comparatively easier to educate this group due to their linguistic affinity. However, the rate of literacy of Bhumia, Omantya, Bhottada, Kotia and Bhunjia is below 30%. The literacy rate of Koli, Bhuyan, Ghara, and Tharua is quite satisfactory. The literacy level of Kulis is exceptionally high. If appropriate strategies are adopted, this ethno-linguistic group of tribals can be educated with ease. The lack of satisfactory rates of literacy needs in-depth analysis.

Literacy in Tribal Sub-Plan (TSP) Districts:

The eight Tribal Sub Plan districts of Orissa have a high concentration of Tribal population. Heavy expenditure is incurred for the development of these districts. The districts of Keonjhar, Sambalpur, Kalahandi, Bolangir, Bargarh and Balasore, have a tribal population of more than 2 lakhs each. These districts need focused attention for tribal development. The Scheduled Tribe literacy rates of the TSP districts is unsatisfactory. The Scheduled Tribe literacy rate is just 14.69% in Malkangiri district and 18.18% in Koraput district.

The five districts with high tribal population with the Lowest HDI Rank are Malkangiri, Kandhamal, Gajapati, Koraput and Nabarangpur.

Lowest GDI Rank are Malkangiri, Kandhamal, Gajapati, Koraput and Nabarangpur.

Lowest Educational Index Rank are Malkangiri, Nabarangpur, Rayagada, Koraput and Gajapati.

Is there any linkage between low levels of literacy and social unrest in the tribal dominated backward districts?

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ISSUES AND INTERVENTIONS IN TRIBAL EDUCATION IN ORISSA

Dr. M. K. Mishra*

Introduction

Indigenous peoples have the right to revitalize, use, develop and transmit for future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons. Article 13, Paragraph 1 and Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. (Article 14, Paragraph 1: September 13, 2007, the United Nations General Assembly)

Tribal people constitute about 8.8% of the total population of India. Their contribution in shaping Indian culture through their language, tradition, customs, and integrated worldview cannot be ignored. Their rich cultural and human value system contains the powers to maintain the cultural bio diversity thereby keeping the globe ecologically sound. But unfortunately they are

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underestimated, misjudged and historically marginalized. Their land, culture and heritage, which are established in more eco-socio- religious life through oral tradition are yet to be recognized in the modern educational domain. Historically, some token measures have been taken to incorporate their languages and cultures in the mainstream school education, but nowhere in the country, till today, a culturally appropriate curriculum for the tribal children has ever been made to ensure linguistic and cultural rights that enshrined under Article 46 of the Indian constitution.

There are 432 scheduled tribes in India out of which some scheduled tribes and sub-tribes have been indentified as particularly vulnerable tribal groups (PTGs). There are 75 Scheduled Tribes and Sub-tribed identified as particularly vulnerable Tribal Groups or PTGs by

Constitutional Provision:

Constitution of India article 29 (1) and Article 350 (A) safeguard the linguistic right of the minority children in school. It is the duty of the state to provide education to the children of linguistic minority children in the school at least in the primary stage.

Article 21 A: Free and compulsory elementary education of equitable quality for all children up to 14 years of age.

Article 29 (1) : Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

Article 46: State to promote the Educational needs of the weaker sections of the society.

Article 350A: It shall be the endeavor of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the

primary stage of education to children belonging to linguistic minority groups; and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.

The National Policy on Education 1986 has the provision of mother tongue education for the tribal children. The National Curriculum Framework 2005 has also envisages the provision of multilingual education in the schools in the primary stage as well as provide education in first language/home language to the children. The NCF 2005 has spelt out that multilingual education is not a problem but is a resource. Not using the language of the child as the medium of instruction and imagining child centered learning is the paradox in education. This is a trend in the existing education system where the language in education is not considered as prerequisite for any comprehensive learning. The problem is not with the children or the teachers but the problem is with the status planning which addresses the broader questions of language policy, language attitude, choice of dialect/language and officialization and acceptance of a new language (Walter :2000:7).

The National Focus Group of NCF 2005 on Problems of Scheduled Caste and Scheduled Tribes Children (2007) has clearly spelt out the critique of school curriculum from the perspective of SC/ST groups. It examines the curriculum " as a mediator of dominance and hegemony and explores ideological issues in the selection of knowledge that have a bearing on education of oppressed groups.

It further explains "In India, curriculum and the content of education have been central to the process of reproduction of patterns of caste, class, cultural and patriarchal domination –subordination. Post independence education policy aimed at nationalization and indigenization of colonial

curriculum. But with an ideological context dominated by social, intellectual and economic elites, Brahminical knowledge and pedagogic practice acquired hegemonic status in framing of the curriculum. This has been evident in the curriculum's emphasis on (a) pure language (b) high caste literary and other knowledge of society, history polity religion and culture that reflects Brahminical worldview. (2007:24 Position Paper)

Orissa Scenario from Tribal Context:

The state of Orissa has 62 scheduled tribes which constitute about 23 percent of the total state population. Majority of them are concentrated in 17 districts of the state. The tribal people of Orissa can be divided ethno-linguistically into (a) the Austric Language Group, (b) the Dravidian language Group and (c) the Indo-Aryan language group. Their distinct language and culture, customs and worldview are different from the mainstream culture.

The state of Orissa in eastern India is predominantly rural. The majority (85 percent) of its 36.8 million people live in rural areas, and nearly half the population live below the poverty line.

The state has experienced a phenomenal expansion of its elementary education system. While the literacy rate has improved by 14.6 percentage points (higher than the National improvement of 13 percentage points), female literacy has increased by 16.2 percent between 1991 and 2001, higher than the average 15 percent increase across India. Alongside, 96.13 percent of schoolchildren in Orissa have access to a primary school within a walking distance of one km (against the national average of 93.03 percent) and 91.73 percent of school children in Orissa have access to an upper primary school within a distance of 3 kms (against the national average of 87.91 percent). But in spite of these physical facilities the

literacy rate of the tribal in Orissa is challenging. More over quality of education in schools is a major challenge.

(Selected Educational Statistics 2002-03)

Tribal Literacy in Orissa

The literacy rate of Orissa in 2001 is 63.08 (75.36 males and 50.51 female) and the tribal literacy rate is below the state average. Over a period of ten years the growth of literacy among the tribal is 26 %.

According to the Census of India, literacy rate among tribal people in Orissa is 37.37. Of the literates, males constitute 51% and females 23.47%.

The total literacy rate of the state is 63.00 out of which male literacy rate is 73.00 and female literacy is 51.00. The overall gap of literacy is 38%.

While tribal literacy in Orissa was 9.46 in 1971, it was 13.96 in 1981. Again it increased to 27.10 in 1991 and during 2001 it was 37.37. This indicates the slow progress in literacy among tribal people in Orissa over the last three decades. At this rate how long Orissa will take to achieve 100% literacy is anybody's guess.

Status of Tribal School Children

Source:CTS'08

Category	All Children	S.T. Children
Total No. in 6-14 age group	68,47,680	17,96,418
No. of out-of-school children	2,70,783	1,17,011
% age of out-of School children	3.95%	6.51%

Enrolment of Tribal Children:

At present 117 011 ST children are out of schools in selected tribal populated districts dominated by tribal population.

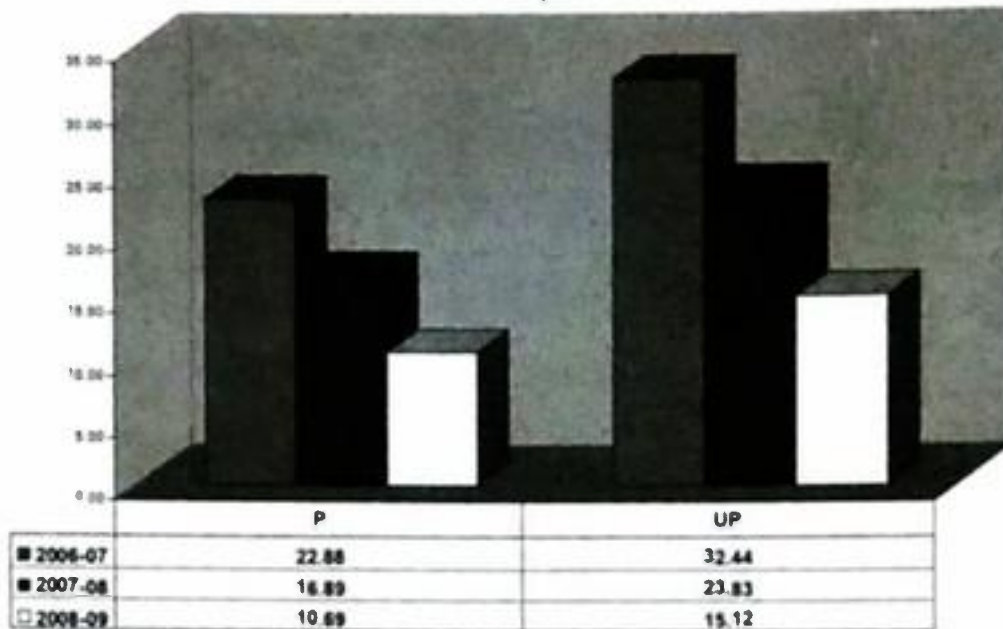
Class wise ST children in Total 61373 Schools in the State (source MIS data, SSA, 2007-08 Orissa)

Class	I	II	III	IV	V	VI	VII	Total Schools
No. of ST Children	320385	320385	239676	211162	147828	130492	87908	61373

The number of ST children in the schools especially in Class I to Class III are about 8,00000 whose home language is different from the school language. Their home and peer-group-communication and social communication is restricted to their home language and they seldom get opportunity to speak a language other than their home language or mother tongue. Tribal children in Class III to V are unable to read the text book properly, let alone to understand the content. In Class I and Class II tribal children don't open up and they don't speak in the classroom since the language teaching skill are not properly introduced. Hence the children spend their school time in a culture of silence.

Dropout rate:

After SSA intervention the dropout rate has been reduced considerably. Following table indicates the dropout rate of ST children in the state.

Recent trend in Dropouts:**ST Dropouts**

- The district like Bhadrak, Jajpur, Kandhamal, Kalahandi, Malkangiri, Nabarangpur, Raygada reporting high dropout rate in upper primary level i.e. >15%

Categories of Schools in Tribal Areas

Schools with 100% ST Enrolment	Schools with 99-90% ST Enrolment	Schools with 89-80% ST Enrolment	Schools with 79-70% ST Enrolment	Schools with 69-60% ST Enrolment	Schools with 59-50% ST Enrolment	Schools with below 50% ST Enrolment	Total No. of Schools	% of 100% ST School
4550	3098	2699	2472	2653	2539	43362	61373	7.41

Source: OPEPA 2009

The number of ST children from Class I to class III are about 8 lakhs, number of schools with 100% ST children is also 4550 and clubbed with the schools with 99- 80 % it becomes around 10347. It clearly indicates that around one sixth of the total schools in Orissa have one way or the other has language diversities and the children are the target group in these schools. As though the Child Census of Orissa 2005 has identified these issues based on the enumeration, its sociolinguistic study at the cluster level and school level need to be taken up.

Linguistic Minority children in the schools of Orissa

As per the enumeration of Orissa Child Census 2005 conducted by OPEPA, there are 19340 schools having 20+ students of Linguistic Minority group and total no. of such students in these schools are 10,99,240. Nearly 2/3rd of them (711607) belong to Santali language and (150680) & other Tribal languages (560927). (Source: OPEPA MIS 2008)

II

Intervention on Tribal Education in Orissa

Understanding the challenges and situating the programme the Vision Document 2020 (2003:311) published by the School and Mass Education Department indicates that inappropriate medium of instruction, imperfect teacher-pupil communication, unsuitable curricula and textbooks, incompatible formal school environment and less community participation are some of the causes which impede the learning of tribal children and result in high dropout rates. Tribal children alone constitute 27% of the total school dropouts in Orissa.

Indicators of intervention

- ▶ 23.37 tribal women literacy
- ▶ 3400 schools with 100% tribal children which constitute 7.7 percent of the total number of schools.
- ▶ 711,601 tribal children in Class I to Class III in school facing the language disadvantage
- ▶ High dropout of tribal children in upper primary schools
- ▶ Dropouts of tribal girls comparing to the boys is alarming.
- ▶ Noncontextual curriculum and text books
- ▶ Nonresponsive school and classrooms
- ▶ Low achievement of the tribal children
- ▶ Community involvement in school is physical, not intellectual.

Sarva Siksha Abhiyan (SSA)

SSA was launched in Indian states since 2003. DPEP was the foundation of the SSA. But the basic difference of SSA with DPEP was that while DPEP was a programme based planning like pedagogy, Girls education, SC/ST education etc. The basic principles of SSA is to ensure access and enrolment, retention of all children in the schools up to elementary level, quality intervention equity focus with quality intervention and capacity building.

Initiation of MLE in India

In 2005 Govt. of India with the UN agencies made a dialogue through a National Conference held in Central Institute of Indian Languages, Mysore where it was resolved that Multilingual Education should be adopted in the country as a programme strategy to educate the linguistic minority children in the schools. Andhra Pradesh had started MLE during 2003-04 with the help of some western MLE practitioners and experts. Orissa during 2006, adopted Multilingual Education as a programme to address the linguistic disadvantaged groups education through SSA.

In 2006 a National Conference was conducted by OPEPA and the findings of the conference was adopted by the government as a programme. In 2006-07 the state SSA initiated MLE programme in ten languages for a period of five years on pilot basis. The guiding principles of NCF 2005 and the syllabus was the foundation. Based on these principles, thematic approach was adopted for preparation of curriculum and instructional materials. The community teachers and the language resource persons from the respective languages were identified through a series of visioning workshop and then they were oriented on MLE approach. The programme was based on the approach that is adopted in various countries of the world.

The state Tribal Advisory Committee headed by the Chief Minister of Orissa, in the month of July 2006 provisionally declared the introduction of tribal languages as the medium of instruction in primary schools including Santali as the scheduled language (using OlChiki script).

But the efforts to use mother tongue in experimental basis in 158 schools out of at least 3400 (100%) schools with tribal children was a big challenge since this is a major breakthrough in introducing the mother tongue based multilingual education at the cost of conventional schooling system. The nonnegotiable for the adoption of MLE approach were

1. Teachers from the tribal community will be engaged.
2. Primary schools with at least five classes and at least 20 children in Class I.
3. AT least five classrooms and five teachers (at least two mother tongue teachers).
4. Community / VEC agreement to use mother tongue as the medium of instruction.
5. Community support for preparation of curriculum and reading materials for their own children.
6. International and National academic support.
7. Forming a strong resource group in each language.
8. Academic support at the district and sub-district level.

The District Collector as the Chairman of the District MLE Committee approved the adoption of MLE schools in the District SSA Committee and schools were identified based on 100 % ST children. Teachers from the same community were identified from the existing teachers list and were transferred to the pilot schools to teach in mother tongue. Local Resource

persons were identified to support the teachers in preparation of context specific curriculum.

The tribal teachers (State Resource Group) along with the DIET faculties of the respective districts took lead in framing the curriculum, collecting the local knowledge, preparing the them web and preparing the text books. International Multilingual Experts and National Experts provided their academic input to the tribal teachers on the theories and methods of MLE and thus the MLE approach was implemented in the state.

In 2007-08, 158 schools had adopted MLE approach in which teachers from their respective language were placed. In the first year total 2400 children were enrolled in the MLE pilot schools. Teachers were trained on MLE approach. The teachers involved in the curriculum development and material production were also the makers of training module. They also performed as the Master Trainers to train the teachers of MLE schools. Thus, a group of 120 teachers were regularly engaged in the MLE activities both in the state and in the field throughout the year to make it happen.

The Block Resource Centre Coordinators and the Cluster Resource Centre Coordinators were the monitors of the MLE programme. They were trained on monitoring of MLE schools.

In the year 2008-09 another 277 schools were adopted on MLE approach following the same process of selecting the schools and teachers.

Briefly, MLE in Orissa rolled out from 2006-07 and now it is in its third year.

SSA Orissa adopted MLE as a programme in 435 schools on pilot basis for a period of five years. But this was the most strenuous work that need a serious academic perseverance and a lot of efforts to make it a success one. Besides this, there

are about 11000 schools with linguistic diversities where the language education is required.

Therefore SSA Orissa has innovated two programmes called *Rupantar* and *Srujan* in addition to MLE where the school community linkage can be established through local efforts where the school will be culturally responsive to the children and irrespective of tribal and nontribal every child will have the ability to perform better in combining the informal learning with formal learning and gradually bridge the gap.

MLE GOALS

1. Ensure equity and quality education to tribal children to explore the world around them and use their resources meaningfully for their livelihood.
2. Empower the tribal children with reading and writing skills to acquire knowledge and information in their mother tongue as well as in state/ national and international languages.
3. Develop socio-economic status in comparison to others through literacy.
4. Develop self-respect in/for their language and culture and enrich human knowledge.
5. National integration is not threatened.

Need for Multilingual Education

Many states of India have uniform curriculum and text books which is not suitable for all tribal children whose home language is different from the school language.

Denying children from their mother tongue education lead to serious intellectual damage which block the learning of the children.

Research has shown that children do better when they are taught in their mother tongue. (Thomas and Collier). Children competent in mother tongue can do better in other tongues. MLE is to initiate literacy in first language and then integrate the second language (state/official language) and third language (English or National language).

It is essential to sustain cultural and linguistic diversities to promote human knowledge which is a part of intellectual property. Culture and language should be the foundation of education especially in ethnic minority and linguistic minority communities to make education context specific.

Multilingual education is a reality and it is a resource. Research says that;

- The mental development of multilingual children is better than the monolingual children.
- A strong educational foundation in the first language.
- Successful bridging to one or more additional language.
- Enabling the use of both/all languages for life-long learning.

The purpose of a multi-lingual education programme is to develop appropriate cognitive and reasoning skills enabling children to operate equally in their native, state and national languages, starting in mother tongue with transition to second (Oriya) and third languages (English). The curriculum is based in the culture of the local community, using local knowledge and customs through which a child can develop common concepts in all areas of learning.

National Curriculum Framework 2005

NCF 2005 envisages for language education and has mentioned that

1. Language teaching needs to be multilingual not only in terms of the number of languages offered to children but also in terms of evolving strategies that would use the multilingual classroom as a resource.
2. Home language/mother tongue of children should be the medium of learning in the schools.
3. Second language acquisition through basic proficiency and development of language as an instrument for abstract thought and knowledge acquisition through literacy.
4. The aim of English teaching is the creation of multilingual that can enrich all our languages; this has been an abiding national vision. English needs to find its place along with other Indian languages in different states.
5. Learning to Read and write

The authentic place of mother tongue in educational domain is not meant to be subtractive but additive which fosters healthy multilingualism and ensures growth of all languages.

1. Initial Language Education Plan

Orissa Child Census 2005 Data: While collecting data in OCC -2005 total 17 tribal languages were identified that cover the majority of tribal language speakers. These are Santali, Munda, Oraon, Kishan, Koya, Kui, Kuwi and Saora.

2. Linguistic Survey and Mapping (1999):

Survey on endangered languages like Bonda, Juang, etc. and survey in 25 Blocks with high tribal population revealed that though the parents are partially exposed to state language, school children in those areas are not exposed to school language. Based on the above information, schools were identified with 100 % tribal children with diversities of languages in schools.

Status of Pilot Schools

Till date total 435 schools have been adopted in MLE approach out of which 100 are Santali in Mayurbhanj. Rests of the languages are one year ahead of Santali since Santali language was introduced in 2008-09. DIET Baripada has been assigned to prepare Class II materials in Santali language.

List of MLE Pilot School (Opened 2007-10) in Orissa

List of MLE Pilot School(Opened 2007-10) in Orissa								
MLE Schools under S&ME Dept.							Schools adopted under ST/SC Dev. Dept.	Grand Total
Sl.No.	Name of the District	Name of the Language	No.of Schools adopted in 2007-08 Class-I	No.of Schools adopted in 2008-09 Class-I	No.of Schools adopted in 2009-10 Class-I	Total schools adopted in the state		
1	Gajapati	Saora	20	20	20	60	90	637
2	Keonjhar	Juanga	10	10	10	30		
3	Mayurbhanj	Munda	10	10	15	35		
		Santali		100		100		
4	Malkangiri	Bonda	5	5		10		
		Koya	20	20	10	50		
5	Sambalpur	Kissan	19	11	9	39		
6	Sundargarh	Oram	20	17	12	49		
		Munda	10	6	13	29		
7	Rayagada	Saora		10	10	20		
		Kuwi	20	20	25	65		
8	Kandhamal	Kul	20	20	20	60		
Total	8 Districts	10 Languages	154	249	144	547		

● Total schools in the state under Multilingual approach is 64.

[Transition plan from Mother tongue to Second language acquisition:]

Language and content	Pre-school 1*	1st Grade	2nd Grade	3rd Grade	4th Grade	5th Grade
MT LANGUAGE LEARNING	Language Oral MT	Language in MT	Language in MT	Language in MT	MT as subject	MT as subject
MATHS	Number MT	Math in MT	Math in MT	Math in MT	Math in L2	Math L2
CURRICULUM CONTENT	Environmental Studies	Environmental Studies	Environmental Studies	Environmental Studies	Environmental Studies	Environmental Studies
EVS I&II	In MT	In MT	In MT	In MT	In MT/L2	In L2
SECOND LANGUAGE LEARNING Oriya			Oral 2nd lang+ written Reading and writing L2(Oriya)	Reading and writing in L2	Developing fluency in L2	Language in L2
THIRD LANGUAGE LEARNING English				Oral L3 (80 %) +written L3 (20 %)	Oral L3+ written L3	Reading writing and comprehension in L3

(* ECCE language education has not yet been started in MLE) MT: Mother tongue, L1: first language, L2 (Second language: Oriya), L3 (English)

School Type	Language spoken	Strategies	Activities	Support
Monolingual	One language MT	MT based MLE MT + L2 +other subjects in MT till class V	Sufficient study materials in MT	Teachers from MT community Academic support to MT Teachers
Bilingual	More than one language MT(tribal) + L2(Oriya)	Preparation of bilingual materials MT + state language	Provision of supplementary readers and word -Book dictionaries story book etc.	Bilingual Transfer model
Multilingual Education	Children with more than two languages in the classroom More than one MT +L2 + L3	Bilingual / multilingual teachers and multilingual instructional materials for the children	Sufficient teaching learning aids in language teaching	Addressing with multilingual materials and resources required for children with diverge language group Teachers as learners of language from the children and facilitate in teaching A lot of preparation Multi strategy approach Support from the community for language teaching in schools

NCF 2005 calls for these changes		Multi-Strategy approach can facilitate these changes	
From	To	How	What
Teacher Centric, stable designs	Learner centric, flexible process	Teacher designs learning experiences that are given to the learner. Thematic Approach	Listening – Listening Stories, Shared Reading Experiences Maths-number stories
Teacher direction and decisions	Learner autonomy	Language experience approach, Story Chart approach,	Choice of reading Creative Writing
Teacher guidance and monitoring	Teacher facilitates, supports and encourages learning	Teacher creates learning centres for small group work	Construction of texts using the learner's words Word trees, word mobiles,
Passive reception in learning	Active participation in learning	Work stations with individual reading, peer to peer reading, retelling the story, children creating dramatic versions of the story, use of puppets	Games for practice Five step reading method Critical thinking questions such as "What if" where the answer cannot come from within the text but from within the imagination and creativity of the child
Passive reception in learning	Active participation in learning	Work stations with individual reading, peer to peer reading, retelling the story, children creating dramatic versions of the story, use of puppets	Games for practice Five step reading method Critical thinking questions such as "What if" where the answer cannot come from within the text but from within the imagination and creativity of the child
Learning within the four walls of the classroom	Learning in the wider social context	Thematic approach brings the child's world into the classroom	Themes and theme webs

Strategy and Programme Interventions in Orissa (2007-2012)

Strategies

In order to have strengthen the education of tribal children Govt. of Orissa has adopted MT based MLE in 435 schools and during 2009-10 this will be scaled up to more 200 schools. Thus, over a period of five years (2012) the state would cover 1000 schools in this approach.

But the challenge is how to address the children with more than two or three languages in a classroom. The models that is adopted in such situation are;

National Curriculum Framework 2005 envisages a paradigm shift from teachers centred to children centric learning through active participation in learning.

A. Advocacy and Policy Framework

- I. Include 2-3 years of pre-primary 4+ students in MLE pilot schools for teaching of L1 as pre-reading/pre-writing readiness.
- II. Political will to support MLE as a equitable quality programme for elementary education.
- III. Appropriate 5 years of transition plan medium exit Mother Tongue maintenance in school.
- IV. Coverage of almost all the tribal languages for education of tribal children where the gap of home and school language is substantial. At present the state has taken up 10 tribal languages. There are more 16 languages which could be adopted for children's medium of instruction.
- V. Institutionalization of MLE in state administrative and academic system.
- VI. Community participation in MLE activities.

B. Curriculum Development

- a. Preparation of curriculum and instructional materials in tribal languages – Focusing on local language and culture of the children.
- b. Bridging gap of home language and school language.
- c. Use cultural and linguistic resources of the community.
- d. School – community linkage.
- e. Involve community resource persons in curriculum development.
- f. Engagement of tribal teachers from the community and train them on MLE.

C. Teacher Recruitment /Placement

Engagement of tribal teacher/ linguistic minority teachers from the community in MLE schools. Another possibility is that there are 16,900 tribal teachers in the state primary education system. These teachers can be used for MT based teaching where the gap of home and school language is high. Thus, in MLE schools two type of teachers can be engaged. They should be made permanent in those schools.

- a. Existing tribal/linguistic minority teachers in primary schools.
- b. In case of primitive tribal group where educated and trained teachers are not available (e.g. Bonda, Juang and others) unemployed tribal youths may be engaged as Language teacher by the community supported by the District Collector.

Teacher Training

State MLE Resource Group (at least 7-8 teachers from each tribal languages who are responsible for preparation of curriculum and instructional materials.

- a. Teachers / Educated youths serving in MLE schools need to be trained on MLE approach.
- b. Training should be for at least one month (now a 15 days training is imparted).
- c. BRCC and CRCC should also be trained up on MLE approach.
- d. Training should be imparted jointly by the DPC, SSA and DIETs.
- e. Refresher courses to MLE teachers during the academic session.
- f. Exposure training to MLE RPs and teachers to other state/countries.

E. School management in MLE Approach

Necessary support service to MLE schools to adopt the specific classroom management process. Additional funds, materials, extra reading materials Preparation of Big Book, Small Book, Story chart etc. where teachers, community and children can work together.

F. School Community Linkage

Community resource persons from the locality/village would be involved in the curriculum sharing and offering their areas of priority in curriculum.

Community knowledge to be the source of knowledge for curriculum development.

G. Monitoring and Evaluation

A District Monitoring Group consists of DIET faculty, BRCC and CRCC and the MLE Resource persons need to monitor the MLE schools to ensure that the teaching, learning, classroom transaction is properly managed. They also need to monitor the achievement of different subjects.

Monthly Resource Day meeting at the BRC level where the academic issues would be discussed and classroom management can be improved.

Third Party Evaluation of MLE activities. Recently NCERT has taken up a 18 months programme to evaluate MLE Programme in Orissa. But a lot of language specific studies and action research is required to understand the strength and weaknesses of the programme. Emerging Issues in Orissa after experiencing MLE.

Multilingual Education in Ashram Schools

The current mother tongue based multilingual education that is adopted in the School and Mass Education department is only addressing the school with monolingual tribal children in 547 schools. 100 such schools are also found in the SC/ST development department. Text books are provided by the SSA Orissa, and teachers are assigned by the respective departments in the state. Community support is also encouraging.

But the real linguistic diversity in Ashram school is more challenging. Tribal children along with the scheduled caste children use to stay in residential schools and they come from different languages. Their first language is different from the school language. Similarly, they also come from the different socio- cultural situations which the school curriculum doesn't capture. The gap of language and culture is thus eroded in the Ashram school, where as the concept of post independence ideas to mainstream the tribal children through has been the model till now.

After the National Curriculum Framework 2005 came in to force, there has been a dramatic change in the reshaping of school curriculum based on the experience and cultural context of the child, and not to ignore the experiential knowledge the

child. Unfortunately the teachers in the schools have little knowledge about a culturally responsive school where the language, experience, knowledge and culture of the child will be given importance to connect them with the curricular knowledge. This gap is historically perpetuated due to want of a concrete National Policy on Tribal Education. The states of India have also made a sporadic efforts in addressing the education of the tribal children and wishfully tried to main stream than to maintain their diverse culture. Needless to say, a residential school, without addressing the cultural and linguistic aspect of education for the tribal children can never achieve quality education. The reason why the schools, even though so much of incentives are given, unable to create better citizen based on the values of tribal people is a major challenge to all of us.

Santali a scheduled language in the constitution, having no preparedness for state development programme. Though Santali is included as a scheduled language in the 8th schedule of the Constitution of India, the states of India have shown very little encouragement to this language. Jharkhand, a tribal dominated state is even not using OlChiki script for Santali language. Government of West Bengal has opened a Santali Academy and they are promoting language, education, and culture with providing building and recurring funds.

But regarding non-scheduled languages it is not clear how the state governments are taking care.

Orissa has taken care of scheduled and non-scheduled languages by institutions like Academy of Tribal Languages and Culture, (ATLC and safeguarding the language, culture and folklore of the state.

Further, OPEPA under Multilingual Education Programme has adopted 10 non scheduled tribal languages besides Santali, and now planning to adopt more 16 tribal languages. There is a growing demand from the tribal community to include their

language in school education which is the marker of cultural, ethnic identity as well as to develop their self esteem through introducing their language in the school system. It is not true that the parents don't know why they want to teach their children in their mother tongues, but it is the educators and educational planners who lack this vision as to how the language and culture could be incorporated in the school system and make the school culturally responsive.

The Ashram schools need to have multilingual and multicultural education in the school curriculum in addition to the formal schooling. The strategies need to be developed learning from the school situation and also learning from the global research and innovation.

To address these issues, the state need an institution where the follownig activities could be taken up.

- i. Academy of Santali language and Culture.
- ii. State resource group to work rigorously on curriculum development, preparation of textual materials in different languages adopting community knowledge from the tribes.
- iii Creating a resource base in the community level to strengthen their strength and capture the local resources.
- iv. Provide opportunity to the tribal children to learn in their mother tongue by opening resource centers in Ashram school where music, art, craft, story telling festival, nature study etc, can literally be taken up by the children.
- v. Creating a resource base for translation of tribal materials in to Oriya and other languages for wider readership.

Capacity Building of the state on Tribal Education

Following are the suggestions for sustaining the multilingual education in the state where the ST/SC development department, department of school and Mass Education and department of Women and Child Development converge to address the mother tongue based multilingual education in the state. Provision of resource support and capacity building is a major pre-requisite for language maintenance in educational institutions and there should be one institutions to guide and support the government in this respect.

A State Steering Committee on Multilingual Education where tribal education is a major interventions including addressing all the minority languages of the state.

Opening of a "Centre for Tribal and Minority Education" and make it functional to address the critical issues of tribal education as well as other minority languages. This centre would consist of sufficient staff to translate the objectives of tribal and minority education.

Major function of the Centre for Tribal and Minority Education in the TE and SCERT would be to

1. Framing Policy document on linguistic minority education.
2. Forming Academic Resource Group in different minority language group.
3. Training and Orientation/ exposure to Language Resource Group.
4. Develop curriculum and instructional materials in minority languages.
5. Train MLE District Resource group on preparation on MLE curriculum.

6. Provide academic support to DIETs Regional Resource centre for tribal and minority education.
7. Formulate monitoring strategies involving Universities/ Colleges/Research Institutions for tribal education.
8. Involve community resource persons in formulating curriculum and instructional materials.
9. Conduct research and study on different aspects of MLE schools.

Opening of Regional Resource Centres in Three DIETs

Three DIETs at Baripada, Sambalpur and Jeypore would be strengthened and the BRCC and CRCC of the districts would be trained on MLE approach to create a strong monitoring network.

The function of the Core Resource Group of RCTE is curriculum development, preparation of instructional materials, preparation of language resource materials, survey, identification of Pilot Schools, Preparation of Training Manual for MLE programme, training and orientation of Master Trainers and training of teachers of Pilot Schools, research and evaluation, monitoring and coordination, community involvement, Documentation of oral traditions from the community and use them for supplementary reading materials, creating a MLE Resource Materials in the centre.

Adoption of a BRC/CRC in the field to disseminate the similar activities to facilitate the Pilot schools of MLE during implementation.

Steps to be taken

Forming a Steering Committee.

Forming a State Policy on language education.

Decentralisation of activities to the districts / DIETs.

Creating a Resource Pool for MLE in the state.

Convergence with WCD and SC/ST Development Department with School and Mass Education

Strengthening TE and SCERT and ATLC for promotion of Tribal Education and Initiation of Minority Education (Muslim, Christians, nomads, etc.)

Follow up

Joint efforts between the Government, International and National NGOs, Tribal Organisations, and teacher community and tribal community can make it possible through a series of dialogue to make it a success. Since this is a new programme, this needs to be nourished with much care and patience to achieve the desired result.

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TRIBAL EDUCATION IN ORISSA: NEED FOR A PARADIGM SHIFT

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Orissa ranks 26th among the states/UTs in India in terms of overall literacy rate. It has a literacy figure of 63.1 % (male 75.3% and female 50.5%) as per the last census data. The literacy rate for the tribal dominated district of Koraput, the third least developed in the state, is overall 35.7% (male 47.2% and female 24.2%) and compares abysmally even with the state average. While the Gross Enrolment Ratio (GER) for the tribals in primary education is touted as nearly cent percent in the state, the admitted fact of their dropout rate being even higher than the state dropout figures of 34.7% for the primary and 59% for upper primary makes the claim appear facile (Orissa Human Development Report 2004). This depressing situation is compounded by the low levels of learner achievement as available from various assessment studies [GOI, MHRD 1998., Mishra 2004]. As one report in the matter put it- "Given the abysmally poor performance levels of learners, the purpose of education gets defeated." (HDR 2004, p27).

This author has been working with the tribal teachers and students of Koraput district in course of the capacity development

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programs of the State Government being run there. The issues which, in the opinion of the author, need prioritization for address in the context of tribal education programs in Orissa are primarily four – i) the disjunct between the education given to tribals and the context of their actual living conditions ii) the disjunct between tribal education and their culture iii) the inadequacies of physical educational infrastructure and iv) the issue of teacher accountability. This is not to de-emphasize the importance of multi-lingual education delivery [not being implemented in Koraput district] or the general issues relating to overall socio-economic backwardness of the tribal groups which are integral to the overall improvement in tribal educational levels sought for the state. It is merely an attempt to highlight some of the issues in this arena which, in the opinion of the author, have been given less attention and interventional attempts by the authorities than actually merited.

Learning Divorced From Life

Despite the efforts made by the Welfare Department of the Government of Orissa to make education of the SCs/STs attractive by providing free food, free writing-reading materials, uniforms, blankets, beds, medicine etc., the parents of these children still consider sending them to school as a worthless investment. Even those who enrol their children withdraw them from school for reasons of poverty, help with household chores, sibling care, grazing cattle etc. The purpose and higher aim of education has been lost on them because of the unattractiveness of the process of education in their lives. They fail to comprehend "why they have to learn." They fail to identify with what is presented to them about learning as a means of alleviating their problems of life.

For a group which is marked by spatial isolation and its distinctive culture, the imposition of a regimented and contextualized living on the tribal children is quite baffling for

them. The process and purpose of education eludes them. The content based, exam oriented education has only served to push them to the periphery of the educational system. The knowledge possessed by the students is shrugged off at all times and never used to link their real life experiences with the content matter in the classroom. This irrelevance to real life processes causes dropouts and/or long absence from school.

The authorities have tried to control the above deficiencies in the system through various proactive programmes like preparation of Primers in the local language, using folklore, tales, folk games, riddles etc to construct knowledge, publication of picture dictionaries conversational charts, training modules for non-tribal teachers incorporating attitudinal training to develop sensitivity towards the tribal culture and its children. Yet many studies and yearly reports of the Commissioner for SCs/STs has shown the limited implementation of these programmes because of stark bureaucratic apathy (Kamat, 1985). The programmes continue to be inadequate and there is no monitoring arrangement for the actual operation of these programmes, with quantified achievement targets and measurable outputs. Thus, the actual benefits are limited and accrue largely to the relatively powerful and better off SC/ST groups.

Learning begins at home, in the neighbourhood and in the community. These are the places where the child learns by doing. Learning by doing is perhaps one of the most effective systems for long term retention of ideas/ things learnt. The experiences acquired are acquired for life and give the child the scope to innovate, manipulate and improve in order to meet the exigencies of life. The learning system progresses from 'near to far' and from 'known to unknown'. But the school as a centre of learning imposes an artificial and external environment on the child wherein learning is conducted within fixed parameters. This rigidity in approach removes the child from his immediate environment and the linkage of the experiences of the child to

his environment is lost. Rabindranath Tagore recalled his first encounter with school as not very memorable. He wrote "all of a sudden I found my world vanishing from around me; giving place to wooden benches and straight walls staring me with the blank stare of the blind." (Tagore 1933)

In the entire design and implementation of the tribal education program in Orissa what has been forgotten is the critical need to include the children in the learning process. This is not just a theoretical or 'fancy' pedagogy as opined by many district level education bureaucrats as well as school teachers with whom this author has interacted. Instead, it is at the heart of any tribal education policy which is planned for enduring effectiveness. The tribal children, for whom ostensibly the whole policy framework and infrastructure set up ultimately exists, have, at no point of time, ever been involved in the process of creation of knowledge. An artificial and rigid environment dominates the classroom. No thought is applied to the planning of the curriculum wherein the needs of the students and their interests and competence is taken into account.

The learning and teaching methodology for tribals contain no use of humour, song or enactments of the topic under study for effective learning even though tribal cultures use these tools very effectively for communicating their symbols and values. Though the students are very versatile in these activities, it is not used as tools to engage them in the learning process. Instead they are required to merely passively receive the information. It is an acknowledged fact that a teacher's job is not merely to teach the students; instead it is his/her responsibility to see that the students learn. The self perception of the teacher should be not as a conveyer of information but as a facilitator of learning. Under the regime of "perform or perish" the syllabi centric teaching focuses only on what is there to teach paying little attention to how much the students learn.

Learning Divorced from Culture

The classrooms or learning environments cannot be isolated from the communities in which they are embedded. Classrooms are part of a community with defined cultural practices. When children come to school, they bring with them the values, norms and concepts which they have acquired as part of growing up. However, the concepts in the school curriculum are often found to be presented in a way that may not be related to the students' cultural milieu. It has been hypothesized (Shehenaaz, 2004) that low attainment could be due to lack of cultural consonance in the curriculum. There is research evidence (Bishop, 1988) that including cultural aspects in the curriculum has long term benefits for the learners. In other words, cultural aspects contribute to the learning of new concepts as part of everyday life, enhancing the ability to make meaningful connections, and deepening the understanding of concepts learnt. It is premised that a child friendly curriculum is one in which the cultural aspects of students' milieu are infused in the learning environment in a holistic manner.

The failure of the curriculum to acknowledge or recognize tribal culture as an autonomous knowledge system reflects in the text books where the symbols and artefacts from the culture are hardly featured and any reference taken from a tribal environment portrays it as submissive to upper caste culture or it is treated as "exotic" or "strange." In fact, P.C Rout in his book 'Tribal Education in Orissa' holds the view that "the low scholastic achievement among tribal students is mainly due to lack of genetic potentialities, cultural deprivation, language barriers and the environment that does not stimulate study. As they are educationally very backward, their aspiration level is also very low" (in Mohanty and Biswal, 2009, p11). This author has, on numerous occasions encountered the same view. The underlying

assumption of superior genetic potentialities of the upper caste groups vis-à-vis tribal groups only serves to reinforce existing stereotypes.

The stereotyped and "lowly" opinion about the tribal students which was held by the upper caste teachers is reflected even in day-to-day interactions and behavioural orientations. It shapes the self perception of the tribal students and gradually alienates them from the knowledge source "teachers". As one class VI boy from a hamlet in Dasmanthpur block put it "our teachers have no respect for us or our parents. They use bad language when they address us. We don't feel like going to school or talking to them. Why should we bear all those insulting remarks?" The net result of such attitudinal baggage is that the curriculum continues to remain upper caste and urban centric ignoring the country's diverse cultural heritage.

The ethnocentric attitude prevalent amongst the teachers greatly handicaps them from understanding the psyche of the students and relating the problems in delivery of instructions to the broader socio-economic and cultural context. The problem of higher dropout of girl students, for instance, is understood with a very limited and stereotyped vocabulary. In fact, the poor performance of tribal girl children has been widely accepted as an "inevitable" destiny linked to late entrance into schools, dropouts after they enter physical maturity and the strong belief in early marriage prevalent in the tribal society. As one lady teacher sarcastically remarked "when their minds are obsessed with marriage, where is the scope for us to teach them anything?" The contribution of labour by the tribal children, especially the girls, to the household economy, is an accepted reality of tribal life. But the plan of school education, while claiming to address ground realities, is actually quite divorced from it and this is starkly evident from the low expectations that teachers themselves have from the students. Such attitudinal

orientations prevents the teachers from building bridges between cultures.

Inadequacy of Teaching Infrastructure

A majority of studies suggest that a teaching force, inadequate in numbers and deficient in motivational levels afflict the schools accessed by the tribal students. The teacher-student ratio of the schools in the tribal areas is much higher than the other schools meant for higher caste villagers (NCERT,2005). In most Sewashram schools with more than 125 students there are only two teachers including the Headmaster, who is otherwise busy with preparing reports, mess duties or other official work. The teachers also display below par performance for many reasons of quality time being allocated to numerous sundry and miscellaneous government work such as election duty, participation in census etc. This problem is further compounded by lack of motivation among the teachers which is reflected in their regular absenteeism from school. Since these teachers are not drawn from the community from which the beneficiary target groups hail and they also have to work in isolation under harsh conditions, they fail to integrate with the local culture, its problems and its vibrancy.

In the background of the above facts it is, therefore, not surprising that on the days when the teachers are present their main focus is to somehow get the "job done". Thus, teaching becomes nothing beyond a chore, an unimaginative and mechanical process devoid of use of heuristics, experimentation, explorations, visualization, abstraction etc. At no point is there a stress on development of skills of problem solving. This is reflected in the alienation of the students from the learning process, reducing the teaching activity to a minimum, in terms of both time and effort. Importantly, this pattern is not confined to a minority of irresponsible teachers – it has become a way life in the profession.

The schools accessed by the tribal students also suffer because of short supply of teaching and learning materials [TLM]. This author found in school after school that TLMs are kept under lock and key because either no one wants to take the responsibility for it or they do not know how best to use it. On physical survey being carried out of the teaching aids it was found that many of the equipments were not put to optimum use or were allowed to gather dust. For example, electric motors, articles to make electrical circuits, to name a few, found in one school that was visited were either broken or rusted due to lack of use. One school had a powerful telescope which was being used to view a pencil planted on the school boundary wall.

Issues of Teacher's accountability

Another endemic problem which plagues tribal education in Orissa is that of accountability of teachers. Writing in 'India: Development and Participation', Amartya Sen, winner of the 1998 Nobel Prize in Economics, says that low teaching standards "reflects an endemic lack of accountability in the school system" (Dreze and Sen, 2002, p173) Compared to the private schools for the poor where the teachers are accountable to the manager (who can fire them), and through him to the parents, in the tribal schools the chain of accountability is much weaker, as teachers have a permanent job with salaries and promotion unrelated to performance. Moreover, the deep suspicion inherent in the bureaucrat-teacher relationship undermines the performance of the teacher and interferes with their teaching role.

In the recent National Conference on Tribal education held in Bhubaneswar in October 2008 this aspect was mentioned by many of the speakers as an impediment to the effectiveness of interventional efforts [2008]. Until the teachers

are subjected to some scheme of rigorous and independent evaluation with reference to clearly articulated and well communicated standards, and such evaluation takes into account the assessment by students also the entire relevance of students as stakeholders is marginalized. Further, the rewards and incentives for the teachers, including promotions, need to be linked to performance which is objectively appraised and the teacher accountability fixed. Without this the power and control structure within the schools will continue to be tilted against the interest of students and their learning requirements.

Conclusion and Recommendation

Based on the experience of this author with the tribal educational system prevalent in the district of Koraput, and considering the results of available studies in this area, certain issues crucial for improving the value of education in tribal lives has been identified in this paper. They derive from a vision of education which is holistic, culturally rooted and relevant for community lives. In order to attain this vision certain paradigmatic transformations are needed which will 'tune' the educational content development and delivery process closer to tribal realities. It will make learning in school an extension of learning at home. The following appropriate school experiences have been identified for making a significant difference to the learning and lives of students.

- ▶ It is important that students are given explicit opportunities to relate their new learning to the knowledge and skills they have learnt in the past.
- ▶ Curriculum should be reoriented to acknowledge the background experiences which have led to the formation of ideas and skills available with the students.

- ▶ The experiences of the children to be used as part of understanding how ideas develop, how they are built into the systems, how they are formulated and how they are then applied in various ways within their culture.
- ▶ The subject matter to be presented as a cultural response to human needs drawing on the students' own experiences from their cultural environment.
- ▶ Use of examples as vehicles to communicate ideas – mathematical, scientific or social. This would affect how students think about their subject rather than how or what they learn.
- ▶ Motivating students to learn to integrate cultural materials into regular instructional programmes using personalized activities.
- ▶ Reposing faith in the child's creative instinct to create knowledge out of his experiences.
- ▶ Creating a child centred educational pattern which move beyond the realm of text books as a basis of examination.
- ▶ Bringing about a change in the social ethos so that the children can learn at their own pace without being pushed into the competitive race where they are forced to develop abilities and skills at an age earlier than required.
- ▶ Encouraging process over product in the short term while insisting on high standards of product in the end.
- ▶ The freedom to err should not to be sacrificed for high standards.
- ▶ Creating trust since the most crucial issue in human development is emotional and not intellectual. When students do not trust their teachers enough to risk errors the scope

for risk taking and growth is severely stymied. Trust is the essence of a healthy creative relationship.

- ▶ Believing that there is nothing wrong with the children's mind except that they are not practiced in 'thinking' according to set parameters. The only way they can do so is when they feel safe with the teacher and trust them.
- ▶ Insistence on high standards without encouraging the process that leads to thinking creates more problems of alienation than it solves.
- ▶ Encouragement for curiosity and asking of questions; knowledge without questions is a dead exercise.
- ▶ Encouragement and demonstration for knowledge which encompasses both the visible and invisible components of learning.

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IMPEDIMENTS TO ENLIGHTENMENT: PERSPECTIVE OF TRIBAL GIRLS ON FURTHERING HIGHER EDUCATION IN ST COMMUNITIES

Prof. (Dr.) Bijoya Mishra*

Introduction

Education for girls has been high on the national agenda since independence. Later, people realized the importance of girls' education and the rate of female literacy is increasing fast. In spite of comprehensive educational policies aiming at bridging the gender gap in literacy, the gap is still substantial (75.85% for male and 54.16% for female according to 2001 census). It is more significant in case of tribals, the literacy rate being 59.34% for male and 34.75% for female. A girl from tribal family suffers dual disadvantage of being a woman and belonging to ST community.

Considering Orissa scenario, a substantial area of the state is covered with hills and forests largely inhabited by tribal communities exhibiting great diversity in language and culture, in economic life and social organization. There are 62 tribal communities in the state with a total population of 8,145,081,

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which constitutes 22.13% of the state's total population and 10.36% of the total ST population in the country. Considering that Orissa has such a high proportion of tribal population (third largest in the country leaving aside north-eastern tribal states) and its positive sex-ratio (1003), it is rather alarming that female literacy is only 23.37% with high dropout rate. For ST students, the dropout rate in high schools in Orissa is 75.8%. Emancipation of tribals in general and tribal women in particular and their integration into the mainstream is a desirable goal. As such an in-depth investigation and analysis into the problems of limited access of tribal girls to higher education was made to find out the economic, social, cultural and psychological causes of marginal participation of tribal girls in higher education and to evolve a set of ameliorative measures for use of planners, policy makers and administrators as well as academicians and researchers.

The approach included collection of views from tribal students, their parents and teachers as well as important people from different segments of society (i.e., eminent educationists, political leaders, policy makers and administrators).

Research Design and Methodology

One hundred and fifty seven tribal girls from twenty-two institutions (starting from higher secondary to post-graduate and technical courses) were interviewed and their problems analyzed. The main institutions are: Seemanta Engineering College, North Orissa University. Leading institutions of higher learning in the State Capital of Bhubanswar including several Engineering Colleges and Polytechnics, Technical University (BPUT), Utkal University and the SCB Medical College at Cuttack were selected for study.

Data were collected using semi-structured open-ended interview schedules as well as focus group discussions at various places. Standard SPSS package was used for data analysis.

Summary of Findings

Enrolment figures for tribal girls of all institutions under study were collected for five consecutive years and compared with similar figures for general girls, SC girls and also ST boys. The number of ST girls was found much less than general girls and also less than SC girls and ST boys. Similarly, passing out figures were compiled which indicated that performance of ST girls was also comparatively interior to others.

Regarding social and cultural constraints, these girls expressed their concern regarding indifferent attitude of general caste girls. They faced considerable resistance from family and community in coming out for higher education. Apathetic attitude of teachers and fellow general caste students in the institutions discouraged them further. They seemed to need help from teachers and general caste friends to join the mainstream.

However, discussions with tribal girls with the help of interview guides revealed considerable attitudinal changes brought about by exposure to higher education and confirmed the fact that higher education is the best way for their socio-economic emancipation. Besides, many interesting suggestions came up from them in course of discussions.

Suggestions for Improvement as offered by Tribal Girls

The suggestions offered by tribal girls to improve spread of education in their communities seemed to be from the core of their hearts. They seemed to sincerely want more and more girls from the 15 community to enter the world of learning. Moreover, their views seemed to vary somewhat according to the communities they belonged to. Our student respondents were from fifteen communities in different proportions. The maximum number was from Santal community (51%) and then

from Bhumij community (7%). Others were from Oraon, Khadia, Ho, Kisan, Gond, Kandha, Sabar, Soura, Bhuyan, Kolho, Bathudi and Saouti communities.

1. Santal : Santals inhabit undulated and hilly regions of Mayurbhanj, Keonjhar and Balasore districts. Numerically they are the largest tribe in the state. Though traditionally they are of nomadic nature and travel from place to place for agricultural activities, now they are permanent settlers in their existing habitations. A large number of Santals go outside and work in towns and factories and, as a result, they have been influenced by urban culture and have acquired modern habits. Considered a progressive tribal community in the state, the Santals avail themselves of maximum facilities provided to STs by government. Of late, the educated Santals have been able to organize their socio-cultural associations for preservation of their traditional culture ⁽¹⁾. They have also been highly influenced by Hindu culture. They are highly assertive ⁽²⁾. Their progressive outlook is clearly indicated from suggestions offered by the Santal girls.

They indicated that their own language is the main barrier to good education from the very primary level. At higher level, location of colleges at large distances and lack of awareness about modalities of admission, created hindrances. Specific suggestions were on the following lines:

- Sensitization about scope of educational facilities should be carried out extensively for tribals as a mission, as is done for polio eradication.
- Their language, if included in the syllabus at school level, will attract more tribal girls to join school. It can be even be an optional language at college level.
- Opening of colleges exclusively for tribal students in

their locality, providing free books and waiving off all fees/charges will attract more tribal students.

- Since N.G.Os have good rapport with tribal people, they should be assigned the task of managing schools in tribal areas.

2. Bhumij : About 7% of our respondents were from this community. Bhumij are mostly found in Mayurbhanj, Keonjhar and Balasore districts. They are mostly agriculturists, but main occupation is supplemented by wage-earning and collection of forest produce. Religious beliefs and practices indicate adoption of some Hindu religion traits. Their contacts with non-tribal have led them to accept many Hindu customs and practices ⁽³⁾.

Bhumij girls indicated that their community was not at all in favour of girls' education and very few girls from their community have received the benefit of higher education. Parents are reluctant to send their girls for education beyond class-X, so very few girls have crossed matriculation level from their community. To overcome this, they suggested:

- More primary schools for tribals should be established in their locality.
- Educated persons from the community should be appointed as motivators, who would be paid by government to make door to door campaign to bring children to school.
- Career counseling should be done for tribal families at Panchayat / Block level to explain how different branches of education would help them to earn better incomes.
- Spoken English courses should be provided to tribal students when they enter college.

3. Oraon : About 6.4% of our respondents belonged to this community. This is a major tribe in the country, but has a population of only 2.58 lakhs (1991) in the state. The female population is higher than male population. They principally inhabit Sundargarh and adjoining areas of Sambalpur district.

In Orissa the Oraon are one of the most progressive tribes. They knew about modern techniques of agriculture and do not suffer from indebtedness. They have availed themselves of opportunities to improve their economic conditions through various special programmes like ITDA, ERRP and IRDP. They are hard working and quite a few of them earn sufficiently to possess watches, radios, cycles and motorcycles etc (4).

Oraon girls said that very few of them are well educated and those who are educated go outside the village for jobs. So, families hesitate to send their children for higher education. Moreover, in their community, mostly girls are married off at an early age and when educated, it becomes difficult to arrange a match for the girl. All these reasons have made their participation in higher education rather low.

The suggestions they have offered are :

- Girls do menial work and supplement family income more than boys. So parents are hesitant to send them away for education. If some financial assistance is provided to parents for sending their daughters for higher education, they might allow the girls to come forward.
- If illiterate adult women of the community are educated through adult literacy programme in the evening, they would be interested to educate their girls.
- Educated tribal people from the community should form a group and take the responsibility of sensitizing others.

- Community leaders should locate and encourage budding talents to avail opportunities for higher education.

4. Kharia : The Kharias are widely spread over Orissa. They are divided into three groups and the Hill Kharias, who mostly live in Similipal Hill ranges and still depend on hunting and shifting cultivation, have been identified as primitive tribe. Dudh Kharias, on the other hand, are advanced, have been influenced by other cultures and have undergone certain changes ⁽⁵⁾.

Girls from Kharia community expressed that in their locality; even basic facilities like food and drinking water are not easily available. So they very rarely think about education. There is no transport facility for children to go to distant villages to attend high school. The respondent girls, who have come out for higher education, admitted that, they had to struggle a lot to come up to this stage. They are rather frustrated, facing uncertainty regarding employment in future. They have seen many unemployed tribal girls in their locality. Their specific suggestions were:

- More schools should be opened in remote tribal areas and road communication should be improved.
- Educated tribals should be employed as teachers so that they can talk to students in their own language.
- Job assurance should be given to tribal people, particularly girls, so that they will be motivated for education.
- Comprehensive development of tribal areas will lead to greater participation of tribals in education.

5. Ho : They do not inhabit specific compact areas but live mostly in scattered villages throughout the state. They have a favourable sex ratio in favour of females. Apart from

agriculture, they also collect minor forest produce and work as industrial workers in mining areas. 3.8% of our respondents were from Ho community.

Girls in this community usually do not marry before 18 to 21 years and boys seldom marry earlier than 26 years ⁽⁶⁾. The tribe is in a process of rapid transformation. Changing economic environment has forced these tribal to adopt new patterns of life.

Girls from the community said that they felt out of place in educational institutions mostly because of language constraint. They can neither speak good Oriya nor understand English. In their community they do not like any interference from outsiders and hesitate to send the girls outside the village.

Suggestions offered by them are :

- Vocational training should be provided in the community as well as college level, so that they can earn after doing matriculation.
- The stipend amount should be sufficient to allow some remittance to the family in village. This will provide an incentive to parents.
- All school level, tribal students should be provided with special coaching, so that they can earn good grades to go to a better institution.
- Jobs must be provided to meritorious tribal students, particularly girls, which will be examples for others.

6. Kisan : 3.8% of our respondents were from Kisan Tribe. Their literacy is high compared to other tribal communities (28.95% according 1991 census). They are good farmers and agricultural labourers. After independence, educated Kisans made attempt to bring about various reforms in their society and have informal tribal organizations at various places. Many changes have also occurred in their society ⁽⁷⁾.

Girls of this community have admitted that though their community is liberal about education, it is more for boys than for girls. Being influenced by educated persons of their community, they try to send their boys for vocational training or education in polytechnic, so that they will get jobs easily. But for girls, they have considerable hesitation. Their suggestions:

- Attitudinal changes in the community are needed in favour of imparting education to girls. NGOs can be motivators for this change.
- More girls' colleges should be opened in the locality.

7. Kolha : The Kolhas along with kindred races constitute one of the largest Scheduled Tribe communities in the states of Madhya Pradesh, Orissa and Bihar and are predominant in Mayurbhanj. They mostly inhabit mining and industrial belt of Bihar-Orissa border. Some members of the clan including women and children of both sexes constitute a labour group, especially during transplantation and harvest. They have also taken up agriculture in a collective way. They are highly religious. In spite of the fact that their life style has changed due to the impact of modernity, they still cling to tradition. The ultimate authority of the local group rests with the village Pradhan, who is the village judiciary and is supported by village elders (•).

Kolha girls, who constitute 3.8% of our respondents, have admitted that the attitude of their community towards girls' education was not encouraging. Girls were generally not allowed to go to other villages to attend schools, if the village head is not agreeable. With great deal of difficulty they could manage to come out of their community for higher education. Their suggestions were :

- Pradhans or village heads should be sensitized about the need for education of girls in the present society.

- If the school has a teacher from the community, attendance is bound to increase.
- The prevailing insular attitude "nothing to do with other villages" – needs to change through sensitization of the community.

Conclusion

Foregoing suggestions/ views of tribal girls who were fortunate enough to study in higher educational institutions clearly indicate their keenness to make available similar opportunity to other girls from their communities so that they can access employment.

They were equally keen to share their views with us without inhibition. Their suggestions regarding change in Government Policy are indicated below:

- Teachers in institutions be instructed/ sensitized to pay special attention to ST students. They need to be trained accordingly if necessary.
- Remedial classes for ST girls be provided in the institutions so that they can cope up with the class.
- In the Adivasi Hostels meant for ST college students, food should be provided free of cost.
- Provisions for vocational training like tailoring, craft etc and also training for small scale industries be made available near the community.
- Opening of more professional institutions for girls in tribal localities.
- Careful monitoring and auditing of the assistance schemes run for STs, to ensure proper utilization of funds.

- At least one ST teacher be employed in every college, and be assigned the responsibility of looking after problems of ST girls.
- Opening of career counseling centres for STs in tribal areas.
- Some financial incentive be provided to ST parents to send their girls for higher education.
- Spoken English classes be provided for ST girls in colleges.
- Hostel facilities for tribal girls be improved and reservation made in hostels as in institutions.
- Creation of awareness about special facilities and incentives available for tribals, specially from the school level onwards.

The most important suggestion from out tribal girls related to establishment of a special cell for their guidance / welfare in the educational institutions. Other suggestions included awareness generation in the community, provision of Spoken English class and vocational training in colleges and changes in teachers' attitude towards them. Most of the parents who were contacted for suggestion were of the opinion that education should be such that girls do not get alienated from their own tribal culture.

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DESIGNING TRIBAL LEARNER-FRIENDLY REMEDIAL LANGUAGE ACTIVITY: A SAMPLE

Manmatha Kundu*

We tend to commonly assume that tribal and rural learners are less proficient than their non-tribal and urban counterparts. This wrong assumption of ours is primarily based on their poor performance in tests and examinations. But we are unaware of the fact that their poor performance in tests is because of the fact that our materials, methods of teaching and tests have strong dominant non-tribal urban cultural bias. And their major problems in education stem from their language education. They have to learn everything in a language which is not their mothertongue. The problem is further multiplied when they are asked to learn additional languages (for example, English) in a multilingual context. It is, therefore, no wonder that most of the tribal learners perform poorly in our education system and tend to have proficiency much below their class level. Remediation measures which we wrongly mistake with re-teaching add further insult to the injury. Remediation, therefore, is a very critical and problematic area in tribal education. Thus, education is difficult for tribals. More difficult is language

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education. Still more difficult is English language education for them. The most difficult is remediation in English language education. The paper attempts to address to this most difficult area of tribal education through designing tribal learner friendly remedial activities in English. The paper provides a sample lesson stating in detail the pedagogical principles on which the lesson is based.

Wrong Assumptions

Our education, the education of marginalized in particular, is based on some wrong assumptions on which we build our edifice of education. And when it does not produce results we plug wrong holes by trying to restructure the edifice. But the real problem lies in the assumptions which we never question. Some such wrong assumptions are:

- Marginalized/ethnic learner are genetically deficit.
- Their home and environment are not conducive to learning (Environmental Deficit).
- These learners are less proficient than learners from rich home and environment.
- It is difficult to teach these learners.

The poor performance of these learners in tests and examinations further strengthen these assumptions and we never ever come out of these assumptions. It has been found out of that the children of the rich western countries tend to have much less IQ than their counterparts in poor countries, before these two groups of children come to school. But while the schools in western countries make up the loss and help their learner achieve academically, the schools of the poor countries negatively affect and lessen the already-rich IQ of the children gained from the exposure in the environment. Similar is the case of the tribal and rural learners in our

context. These children are found to have much higher IQ (due to their exposure to and experience in their environment before they come to school) than their non-tribal urban counterparts. But as the schools are based on non-tribal urban culture their rich exposure and experience become disadvantages rather than advantages. The tribal learners who have rich adult experience at home and environment are treated in schools as absolute beginners and are exposed to things which are alien or even opposed to their culture. No wonder, therefore, that they perform poorly in academics. This further enforces the wrong assumptions creating a vicious circle.

Language Education

Whatever said about education of marginalized in general is found in more aggravated form in their language education especially if the medium of instruction is not their mothertongue as is the case of the tribal learners. Ideally every child should have their early education through mothertongue. But this has not been possible in the case of our tribal learners. We only talk about this in workshops, seminars and teacher training sessions. Thus learning through an alien language in an alien culture based education weakens the very foundation of their education. The problem of their language education gets further aggravated when our tribal learners are required to learn English which they should learn for their socio-economic upward mobility.

Remedial Education

As most of the tribal learners perform poorly in our non-tribal upper-class urban based education, there is an urgent need for a good remedial education. But unfortunately remedial education in our context is in its infancy. Most of us

still believe that remediation means reteaching which it is not. This is the most difficult for our tribal learners more so when we think of remediation in ELT (English Language Teaching). The focus of this paper is on preparation of remedial activities in ELT. It further delimits its scope to only one kind of remedial English language activity-Quick Rising English Language Activities (Q.RELA). Provided below is a sample.

A Simple of QRELA

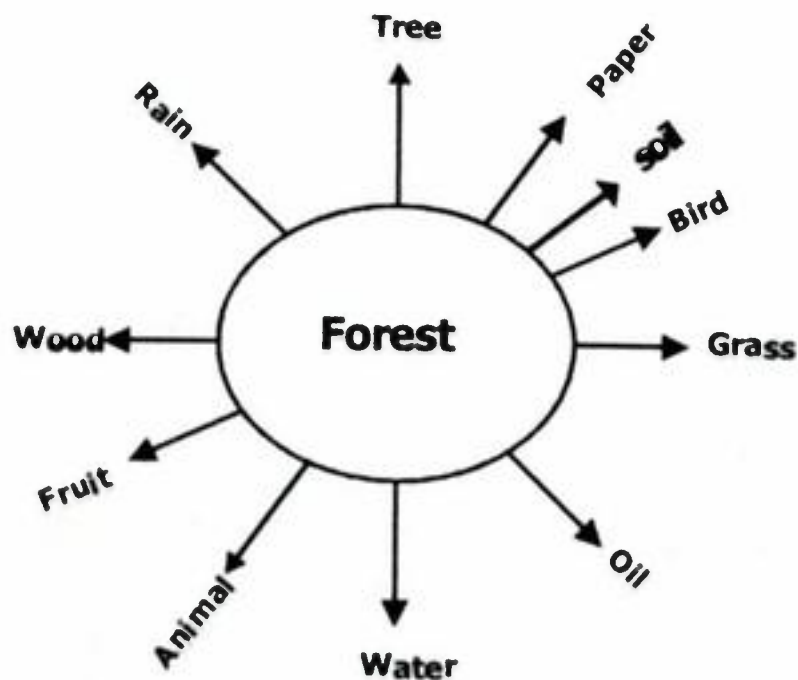
Step I:

Method used : BS (Brain Storming)

Objective : Generating vocabulary

Which words come to your mind when you think of 'forest'?

Teacher writes the responses of learners on the BB using a spider web format. At the end of BS the picture on the BB is likely to be as follows:



Task : Make a neat list of these words in good handwriting.

(There may be other tasks as sub grouping/classifying these words into different groups/heads.)

Step II

Objective: Writing three-word short and simple sentences.

Task: Write as many three-word sentences as you can, taking one word from the web as the last word. Choose one of the following three verbs (provide, protect, cause). The first word for all the sentences is 'forest'. Sample sentences are provided.

Samples : *Forest provides wood.*

Forest protects soil.

Forest causes rain.

Step III Writing four-lined poem

Task: Write four-lined poems using the sentences you have made. The last word of the second line should rhyme with the last word of the fourth line.

Sample:

Forest provides wood.

Forest protects soil.

Forest provides fruit.

Forest causes oil.

Step IV *Writing Complex Sentences*

- (i) The following words are not in order. Order them serially
Forest, learning, tree, book, wisdom, wood, Paper.
- (ii) Write chain sentences following the sample.

If there is forest, there is tree.

If there is tree, there is wood.

The Pedagogical Principles behind the Activity

The activity is called Quick-Rising activity because it begins with vocabulary-listing of words. Next it immediately moves to simple sentences. From simple sentences it takes a jump to writing poems. Next, it moves to writing complex sentences (If clause) and a set of chain sentences. All these take place within just one or two hours of a class time. This kind of activity is best suited for adult remedial learners as it will be frustrating, even humiliating, for them if we keep them always at a low level or make them relearn what they have not learned in primary classes. As they are grown-up learners the task should suit their mental age. We cannot keep them at the base level, the level of primary schooling. Most of the traditional remedial lessons/activities fail because there is always a tendency to keep them always at low level, which will further ruin their self-concept. But in activities like this the adult learners (their language skills being at the primary level) will feel encouraged as they do not get stuck at one level. Instead they rise very quickly from words to poems from

three-word simple sentences to complex (If Clause) sentences.

The activity is so planned and so carefully (and very intelligently) controlled that learners have little or no scope to go wrong. The main cause of their not learning English or any language in that matter is the great number of mistakes they commit in writing and the merciless correction of these errors often in red ink by their teachers. This has ruined their self-concept and demotivated them to learn. But as they will commit here hardly any error and instead keep on moving from simple to difficult task, this will give them twin benefit - helping them learning English and building up their self-concept..

A major flaw of our current education is the fact that it bypasses the learners' brains as it lays great stress on memorization and rote learning. But the activity is carefully planned to tickle the brain of the learners at every stage. They cannot work out the tasks without thinking and consulting their brain. And motivation to learn will emerge from this tickling of their brain.

The quick rising activity also serves as miniature model of a remedial programme. A remedial programme aims at raising the skills and competencies of the learners in a very short period of time. The activity does so, in just one class.

Conclusion:

The activity described is one of the several kinds of activities prepared by the researcher over the last 20 years of his active engagement with remedial teaching of tribal learners in India and Yemen. All these activities have been tried out and widely now being used in Odisha and Yemen and these are found to produce good results.

THE LANGUAGE FACTOR IN EDUCATION IN TRIBAL ORISSA

Prof. Khageswar Mahapatra*

1. The Linguistic Landscape of Tribal Orissa

The language of each tribal community is an expression of its cultural tradition and all the customary functions are carried out in the ancestral language terms. The contribution of a viable tribal language tradition to the community members sense of personal and social identity is their language.

The entire bulk of Orissan tribals are ethno-linguistically classifiable into three groups- Munda (Austro), Dravidian and Indo-Aryan, Each group has its inter-community language affinities. The languages of each common source, common ancestry and cultural heritage above the group level or inter-group level they share certain basic features in their verbal behaviour regardless of their own linguistic ethnicity. The most fundamental characteristics of human verbal behaviour are preserved in their languages-in vocabulary, sound symbolism, grammatical structures or any other aspects. Thus, Santal and Saora of the same Munda family and Bonda, Pajji and Desia of Munda, Dravidian and Indo-Aryan families show certain

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remarkable common features in nature & structure of tribal language. For example, absence of separate honorific and non-honorific terms of pronouns, formation of echo words with change of vowels of the base-word, construction of morphologically distinct verb forms to indicate motion towards or away from speaker and self-benefactive imperative, use of classifiers in respect of human and other animate and non-animate nouns etc. Such common typical features characterise the tribal language as a part of their unique culture and ethnicity. The demolinguistic picture of the tribal languages and dialects of Orissa is as follows;

Munda Group

Gata (Didayi)
Gutob (Gadaba)
Juang
Koda
Birhor (Mankidia)
Mundari (Mundari/Munda)
Santali
Sora (Saora, Lanjia, Juray, Arsi)
Gorum (Parenga)
Remo (Bonda)
Kharia (Kharia/Mirdha)
Korwa
Bhumija
Ho (Ho/Kolha)
Mahili (Mahali)

Dravidian Group

Parji (Dharua)
Koya
Kui ((Kondh-Kutia/Dongria)
Ollari (Godaba)
Konda/Kubi (Konda Dora)
Kurukh/Oraon

Gondi (Gond)
 Madia
 Kuvi (Kondh.Jatapu)
 Pengu (Pengo Kondh)
 Kisan

Indo-Aryan Group

DIALECTS	LANGUAGE AFFINITY
Desia	Southern Oriya
Bhuyan	Southern Oriya
Bhatri	Southern Oriya
Jharia	Southern Oriya
Matia	Southern Oriya
Kondhan	Western Oriya
Laria	Western Oriya
Bhuiia	Western Oriya
Aghria	Western Oriya
Kurmi	Northern Oriya-S.W.Bengali
Sounti	Northern Oriya-S.W.Bengali
Bathudi	Northern Oriya-S.w. Bengali
Sounti	Northern Oriya-S.w. Bengali Sounti
Sadri	Hindi-Oriya
Binjhia	Chhatisgarhi
Banjara	Hindi Dialect
Blaga	Chhatisgarhi
Bhunjia	Marathi
Halbi	Oriya-Marathi-Chhatisgarhi

All these non-literary I.A. dialects are used by the tribals either as mother tongue or second language. These dialects are based on archaic forms of the modern literary languages and have developed peculiarities in course of time due to convergence of languages belonging to different families, diffusion of linguistic traits across genetic boundaries and hybridization of language as the result of extensive bi-linguism

or multilingualism. In multifamilial and multi-dialectal situation there have been lot of inter-mixture and mutual borrowing resulting in development of certain common traits among the dialects of divergent origins.

2. Language use in Tribal Education

Education basically means acquired ability of reading and writing. Thence comes the fundamental question - reading in which language and writing in which script ?

It is a known fact that in tribal tradition reading and writing was never stomary. Almost none of the tribal languages have words for reading and writing in their vocabulary. "Objects" like book/paper etc. were not know and 'Actions' like writing by some mode was never performed. In this regard I may cite a very interesting personal experience:

In 1960s I was working in the Munda Language project sponsored by the University of Chicago. My Informant-cum-Guru in Didayi language was one Dobek. He had a son of 5-6 years old who used to loiter around and distract us while we work. So I arranged to put the boy in the local non-forma ! Pre-school ! Centre, Next day the boy was sent to the centre. When he came back and met us I just enquired "na and! na-we- gre?". (Where had you been) The boy promptly replied "Ullia-lo-ke" I failed to understand him as *ullia* means leaf *lo* means to fail. Dobek, finding me confused, explained that in his language there no words for book /paper and reading. Hence the boy had said flouring 'leaf' for pages of book and 'to fall' for reading (*Padhiba - padiba*)

This small instance convincingly proves that reading-writing type of education was not known to primitive communities. Therefore, the steps we take now to introduce and

promote formal education in the tribal society have been a challenging task. In spite of efforts, facilitation, visualization etc. the progress has been wobbly and slow. The administrators, educationists, social workers et a/ have identified the hurdles and also suggested various measures. As for me, with my personal intimate association with the tribals since 1963 I am somewhat convinced that we have been successful to some extent to catch them but failed to hold them in the educational arena for one important factor that is the language, an essential and important component of the tribal culture. The school situation could be best described in the saying of 11th century Orissan saint poet. "*Guru boba se sisa kala*" (teacher is dumb and the pupils are deaf). The teaching -learning process conducted in the classrooms resounds in senseless sounds only and that effects driving out the pupils out of the boredom of education.

In this kind of prevalent condition the first and foremost strategy is to tackle the language factor. I am to offer the following few suggestions in this direction.

1. Schooling must begin with Mother Tongue (MT) medium which is also the constitutional mandate.
2. Teacher must be conversant in tribal languages. In order to ensure that (a) Teacher should be native tribal language speaker, (b) selection and promotion of the teachers should be done on the basis of "desirable" qualification in tribal languages.
3. Classes composed of pupils from various communities are to be managed with inter community level local form of Oriya dialects such as Desia, Sadri, Kosali, Bathudi, Bhuiyan, Bhatra, Kurmali etc.
4. Teaching of languages and teaching through the language should be done concurrently.

5. Non-tribal language speaking teachers are to be given in-service training for learning tribal languages and/ or tribal Oriya dialects for which successful teachers are to be given credits/incentives in service career.
6. Study materials (Grammar, Dictionary, Texts of songs and stories etc.) are to be prepared for facilitating learning of tribal languages.
7. The text book/primers are to contain familiar and comprehensible subjects, objects and concepts in simple language and style.
8. Writing systems based on the Oriya script are to be devised /developed for transcribing tribal speeches and sounds and vice versa.
9. The Multi-Lingual Education (MLE) system in implementation now by the Orissa Primary Education Programme Authority (OPEPA) would be an effective strategy and the study materials prepared in the tribal language are useful.

3. Typological classification:

It appears from the above statements and statistics that the sixty-two tribes in Orissa use a variety of languages and dialects. This is conceivable from several aspects, such as, numerical strength of the speakers, primitiveness of the tribe, the use of own separate script, richness of oral literary tradition, influence of other languages, prevalence of bilingualism, tendency towards orianization, adaptation of regional Oriya dialects at inter-tribal level etc. As a result of such considerations tribal languages are being differentially treated now as major/minor, autonomous/semi-autonomous, pure/pidgin, literary/colloquial and recognizable/ignorable. It is better to categorise the languages under some sort of typological classification.

In this context, the following notable facts are to be taken into consideration.

- i. Some languages have definite tribal identity (eg. Santali, Bonda, Oraon etc.) and some have no particular community affiliation but function at inter-community level as lingua franca (e.g. Desia, Sadri etc).
- ii. Some of the tribes, such as, Lodha, Mirdha, Bhumia, Jatapu, Bagata, Pentia, section of Gond etc.do not have distinctive linguistic identity.
- iii. Some tribal like Mahaii, Kondh, Kisan etc. have only dialectal distinction from autonomous languages like Santali, Kui-kuvi, Kurukh etc.
- iv. Some of the tribes having scattered settlements in different regions, under the same tribe-name use different languages (e.g. Kondh, Saora etc. living elsewhere outside Koraput, Ganjam and Phulbani districts use Oriya dialects).
- vi. In some cases the name of the tribe and the name of their language are different e.g. Dnaru speak Parji, Kolha speak Ho, Gadaoa speak Gutob or Ollari, Kondh speak Kui or Kuvi or Konda).
- vi. Larger tribes like Kondh, Saora etc. have several subgroups as there are Desua/Kutia/Dongria/Pengo/Jatapu Kondhs and Lanjia/Juray/ Arsi/ Sudha Saoras and each of these sub-group speak a distinct dialect of the language.
- vii. Languages form cognate groups having much commonalities at the grammatical level and in vocabulary.

4. WRITING SYSTEM

In general the tribal language are non-literary. The languages began to appear in written form only in the last century. Initially the Christian Missionaries produced written and printed texts in Roman scripts. Subsequently attempts were made for using the script of the regional literary languages (Oriya, Telugu, Bengali, Hindi etc). However, in the recent past between 1935-85, at least five scripts have been devised for the languages-Santali, Ho, Saora, Mundari and Kui. The exponents of these scripts are taking various steps to promote literacy in the scripts at their respective community levels.

It is of course true that the scripts have been created with the view to upholding the ethno-linguistic identity of the tribal communities, though it is also true that the Oriya script is inadequate to represent such phonetically peculiar sounds as checked consonants, glottal stop, low tone, stress, long or geminate vowels, positionally different articulation of palatal and seiar nasals, different qualities of vowels etc. However, a section of the enlightened members of the tribal communities think that instead of developing separate writing systems for each and every spoken language, a more practical solution could be to employ the existing Oriya graphemes with necessary diacritic marks for standardising the orthography of peculiar phonemes of the tribal languages. Experiments in this direction are gradually getting both popular and academic support, because of the simple fact that the tribals being bilinguals by necessity, they can use a single script for writing their own languages as well as the state language. It is noteworthy that publication of more and more books in many tribal languages during the last few years by adopting Oriya script has greatly expanded literary activities in the tribal languages.



SOME SOCIO- LINGUISTIC ISSUES IN TRIBAL EDUCATION IN ORISSA

Dr. Smita Sinha*

It is well known that the tribal students are facing multiplicity of problems. Some of these are linguistic, socio linguistic, educational and cognitive which directly or indirectly prohibit their growth especially in education. Apart from being linguistic minorities and socio-economically disadvantaged, the tribal students also become linguistically at risk. Use of restrictive code contributes to linguistic deficiencies in tribal students. Linguistic deficiencies also affect the cognitive functioning. Apart from these, the tribal students also suffer from good communicative skills, inter personal skills while communicating with the non tribal students as tribal languages have limited vocabularies and are not fully developed. The deficiencies in tribal language development have resulted in serious handicap in social and intellectual development of the tribal students. The present paper aims to discuss some of these issues and issues related to language education planning of these tribal minorities.

In spite of various incentives and special measures taken in tribal education, the tribal people in Orissa have not made substantial growth and contribution. The tribal children have been

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and are blamed for many failures. Reasons for failure in schools stem from several deficiencies. The most often used diagnoses of these problems have been linguistic, socio-linguistic, social, cultural and political.

At a linguistic level, almost all of the children do not know the dominant language/languages well which are offered at various levels of education, i.e., primary, secondary and tertiary. In our case, they are Oriya and English.

At a socio-linguistic level, the child is used to express himself in restrictive code or the informal code at home which is the language between familiars. Every speaker of the language has access to restrictive code because all use this code in certain occasions with close people. As opposed, the middle class parents specially the urban educated parents of dominant language encourage the children to verbalize in elaborate code. The middle class child rearing patterns depend heavily on elaborate exchange. The parents use language that expresses goals to discipline the child and explains the value system. The child as a result learns to express in elaborate code right from home and his style of expression develops into a distinct type. Elaborate code or formal code which not all speakers have access to is also the language of education. The parents of the tribal children who are basically from lower income group use restrictive code. The restrictive code is ill suited for the expression of subtle shades of meaning of thought. The tribal child in turn learns from his parents to use short simple sentences which are often incomplete, syntactically weak, repetitive use of adjective, adverbs and conjunctions. He uses few subordinate clauses and lack reasoning in his expression and rarely uses honorific terms.

At a cultural level, this kind of distinct child rearing practices orient the child towards a primitive understanding of casual relations and descriptive concept rather than analytical

concepts. The low level of conceptual functioning inhibits the child's ability to learn from the environment. In school, his curiosity is limited and focused only on events which can be understood in simple ways. Apart from child rearing patterns, gender role, relation between generations which are different from the dominant culture prevent the child from achieving to the fullest of his potentials.

At a social level, since most parents represent the lowest social group with little or no formal education and high rate of unemployment, the child does not get any school related support.

Ironically enough, the tribal children do not even know their mother tongue well since most of the tribal languages are fully developed and have limited vocabularies and limited domains which attribute towards linguistic deficiencies (Bernstein, 1968). There is a close relationship between cognitive process with sensory deprivation and cultural background. Tribal children who suffer from adequate stimulation and experience display poor cognitive ability. Self perception and verbal ability are closely related to deprivation (Whiteman and Deutsch, 1968). The tribal children have a feeling of alienation induced by family atmosphere and a low self concept. They tend to question their own worth for the fear of being challenged. They have the feeling of guilt and shame about their own language and culture. The deficiency in mother tongue development has resulted in serious handicap in social and intellectual development of the tribal children. This makes them at-risk socially, aesthetically, intellectually, cognitively as well as linguistically. Since, tribal children have little or no access to elaborate code at home as model, find themselves in disadvantageous position when they attend school where not only the school language is changed, the restrictive code is changed in to elaborate code. It may be noted that many migrant children go the same school in urban, rural or semi urban areas with non tribal children. According to Henderson(1972), "when schools try to develop in children the ability to manipulate elaborate code,

they are really involved in trying to change cultural patterns and such involvement may have profound social and psychological consequences for all engaged in the task." According to Cook(2003), with these cultural conflicts, the consequences are less apparent but more damaging. The tribal children do not learn to develop good communicative skills and inter personal skills which lead not only to absence of understanding but breeds potential for mis understanding.

At a political level, the process of industrialization and administration has led to the official language the language of education. According to Fishman (1999), "formal education has always played a decisive part in trying to achieve integration. India being a multilingual country it is imperative to introduce official languages as language of education. The nationalistic tendencies in this ideology were directed towards all those who need to be forcefully uplifted from their otherness: linguistic minorities, SC,ST and women. The whole burden of integration is projected on the dominant group and they are the one who have to change. The dominant group is presented as non ethnic. Its values are presented as norms or as standard and somehow shared and universal rather than particularistic and changing. On the other hand, concept of linguistic human rights in education enables the maintenance of diversity in the world.(Stubbs,1999).Linguistic human rights include right of a minority to exist and this presupposes learning both first and second language. Hence, the policy makers face a number of problems to cater to the need of all the linguistic communities whether major and minor.

Measures to cure educational problems of the tribal children have typically included more first and second language teaching, social support and some form of multicultural or inter cultural education. Most of the language education policies for minorities in the world have not been very effective. The dominant

language constitutes a threat to the minority language which also has many varieties. Most of the time minority mother tongue medium of instruction at primary level is seen useful only for its auxiliary uses. Minority struggle often starts when parents also want to abandon their languages and try to assimilate. We know that many tribal languages are already extinct and some are near extinction.

Preference for one language over another can happen if and only if one language has high potency of satisfying needs than others. The language education planners for tribal children also face multiplicity of problems. How far the policy of teaching initially in mother tongue and slowly shifting to other languages works in reality? Traunmuller (1975) says, "a second language will be learned if and only if the presumptive learner estimates the advantages of knowing that language to be higher than the costs" A person has expectations with respect to the value of the language. Jasparet and Kroon (1991) tested their hypotheses that language shift and language choices are determined by three components- i. Structure of linguistic market, ii. Relative importance of linguistic market, iii. Anticipation and acceptability of linguistic market.

Under such circumstances, language education policy for tribal children may be viewed from three perspectives.

- i- Corpus- Need for modernization and elaboration of vocabulary and expression of terminology (may be through borrowing), development of orthography where possible, Standardization etc.
- ii- Status- The choice of language at various level of education specially for a multilingual classroom.
- iii- Acquisition- what languages should be taught and at what level.

How many hours of instruction ? What should be the methodology/methodologies ? What should be content/skills/ curriculum ?

We have to study language practices, i.e., what exactly happens in classroom. The other challenging component is the language management which is an attempt by someone who has or claim to have authority over members of the social group to change their language practices or their language beliefs. In the simplest term we try to control the language choice of our interlocutor.

What it suggests is that a wise national language policy and a related language in education policy will be one that takes into account of all languages and varieties that exist with in the society and those additional languages and varieties that represent the future needs of a functioning of an effective society and economy. To overcome the difficulties in the tribal education, new language education policy need to be implemented and need for modernization and revitalization of the tribal mother tongues especially the endangered tribal mother tongues should be given a top priority in our educational and administrative system.



EDUCATING THE TRIBAL CHILDREN – THE KISS WAY

Satyendra Patnaik*

There are many ways to define education. It is understood by the term is perhaps an act or experience which has a formative effect on mind or broader physical ability of an individual. In a sense, it is the process by which society transmits its knowledge, skill and values from one generation to another. Education thus is a concept referring to the process through which students can learn something. Education today is broadly formal and structured. It is again categorized under Primary or Elementary, Secondary and Higher, mostly Post Higher Secondary. The meaning of these terms also varies but every country recognizes that these categories are tools to measure the advancement of a student to certain level. There are numerous phrases attached to the term education like Formal, Non-formal, Vocational, Adult Alternative and many more.

Indigenous education is somehow similar to the expression we use as 'tribal education'. Is it education for the tribals or tribals taking up education? Is this within the scope of formal or non-formal education systems prevalent or is it something to

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represent a significant factor contributing to the success of the members of tribal communities who choose to access these systems either as students or learners or both. Modern scholars and responsive governments have now giving much importance on the inclusion of indigenous ways of knowing, learning and training for they believe that these methods benefit both the indigenous and non-indigenous groups, for those enhance awareness about indigenous traditions. For the indigenous students or learners, these methods often enhance educational effectiveness, success and learning outcomes by providing education that adheres to their own inherent perspectives and experiences while for non-indigenous teachers this often has the effect in raising awareness of the individual traditions and collective experience of surrounding indigenous communities and peoples, thereby promoting greater respect for and appreciation of the cultural realities of the communities and peoples. In a multicultural society, the inclusion of indigenous methods and contents in education is often seen as an important obligation and duty of both government and educational authorities.

Attention can be drawn to the deliberations of the National Conference on Tribal Education with special focus on Multilingual Education held in 2008 organized by OPEPA in collaboration with UNICEF, Orissa. In that conference, Orissa's progress in terms of MLE was highlighted despite the general concerns like:

- Increase in drop-out rates
 - Poor quality of education
 - Lack of availability of trained and skilled, motivated teachers
 - Need for mother-tongue based education
 - Need for better facilities for both students and teachers
- Scholars in support of MLE often give more importance

on education by mother tongue. Instances are given that children being taught in mother tongue do better than others.

But in a state like Orissa where there are 62 tribal groups, what should be the language of education. Whether there should be a common language to be taught in all tribal schools of different languages for different tribal schools. Besides, if few tribal languages are to be chosen for imparting education, then will not it be a violation of human rights for others who do not get scope to be taught in their languages.

All our policies are directed towards Primary education because the recommendations of the National Policy on Education (NPE) among other things emphasizes on opening up Primary Schools in tribal areas. Despite pragmatic policies of the government the tribal children have been lagging behind the general children and the reasons can be categorized as internal and external. While the internal constraints refer to problems related to school system, contents, medium of instruction, pedagogy, academic supervision and teacher – student relation, the external constraints are related to problems and difficulties at levels of policy, planning, implementation and administration.

With this backdrop, education to be imparted to the tribal children appears to be a stupendous task, in a state like Orissa with 62 tribes including 13 Primitive Tribal Group constituting almost 23% of the total population. The tribals speak as many language and dialects and it becomes difficult to teach them in their own dialects. From all our practical experience, it can be said that there is need for a link language to teach the tribal children of the state.

Kalinga Institute of Social Sciences (KISS) formally known as Kalinga Schools of Socially Challenged started with only 125 children in the year 1993, has now turned into the

largest residential institute of Asia for the tribal children. Here they are provided with education, food, accommodation, health care and all basic amenities of life absolutely free. Initially it faced a lot of problem in persuading the tribal parents to send their children to school, so that they would be aware of exploitation and other necessary evils. It took several years for the entire team, associated with KISS to motivate the parents living in the tribal districts of Orissa.

Firm determination coupled with dedication for a cause made it possible to make KISS the largest residential institute exclusively for 10000 children. KISS has become a prefect centre of learning for the poorest of the poor sections of the society having a focus on sustainable livelihood, education and scope for all round development. KISS set before it the goals to provide maximum exposure to the tribal children by giving them opportunities to excel in their skills through education and several vocational training courses. Slowly but steadily KISS was reaching towards the role model, Santiniketan envisaged by one of the greatest poets and social thinkers of our time, Gurudev Rabindranath Tagore. By keeping the children in the midst of natural surroundings and by giving value based education, the children of nature turned KISS into a unique institution which Padma Bibhushan Magsaysay award winner Mahasweta Devi termed as a **Second Santiniketan**. While Gurudev's dream project Sriniketan is drifting away from its original ideas in absence of a visionary like Rabindranath, KISS in its true sense has replicated Sriniketan. Be it gardening or growing vegetables or any other vocational training for a sustainable employment, children of KISS do it with ease and aplomb. It serves a dual purpose because with these activities the children remain connected to nature and the environment while the vocational training instills confidence in them. The novel scheme to be paid for their work is like '**earning while still learning**' makes KISS unique.

Here the children are provided with the facilities to pursue their studies from Kindergarten to Post Graduate (**KG to PG**) level. The children have not failed their mentor, Achyuta Samanta, a social entrepreneur. Year after year the children, appearing the High School Certificate Examination are coming with a hundred percent pass result against the state average of 54%. Astonishingly, KISS has successfully arrested the problem of dropout without even a single case noticed as yet. In the **National Science Congress** and **National Children Science Congress**, the students of KISS are making their presence felt through their experiments and models displayed there. The question that comes automatically as to what is in store for the children once they come out from KISS. In this KIIT has come forward with a provision of 5% seats in all its wings reserved for the children of KISS to pursue higher studies in Engineering, Law and Medical Sciences. Those who opt for employment are trained to take up jobs even in MNCs.

Apart from the problem of dropout being completely checked, the children at KISS do not have the poor quality of education. The teachers in KISS are employed after proper scrutiny and preference is always given to a tribal teacher. The books and other teaching aids are being provided by KISS to them hence they do not face any difficulty in getting quality education. Both students and teachers in KISS stay together and there has been a provision for incentive for those teachers who succeed in motivating the children to study hard.

It is not the study alone, even in the sports, the KISS Rugby Team gave a startling performance at the **World under 14 Rugby Championship at London**. They defeated the formidable South African team by 19 – 5 goals. Similarly, the Rugby team went on to play in Australia, where they defeated the Australian boys in most of the matches. For the children who were not able to get a square meal per day, these remarkable feats could never be thought of. It is not the Rugby alone, the

tribal children of KISS have been showing remarkable performances in other state level sports including football, volleyball and cricket etc. The abundance of talent of the tribal children which remained untapped till date now find a true and meaningful exposure through the efforts of KISS. This proves that **given scope, the tribal children can excel in everything.**

Distinguished personalities are coming to KISS to interact with the children and to know how such a mirade could happen. The President of India Dr. A. P. J. Abdul Kalam was so impressed that he visited KISS twice during his tenure as the first citizen of the country. The Vice President of India then Dr. B. S. Sekhawat, Noble Laureates, Governor of several states, Cabinet Ministers of the centre and the states, the Chief Ministers of several states, Civil Servants, Parliamentarians, Planners, Diplomats, Social Workers, Industrialists, Scientists and other noted personalities continue to visit KISS to interact with the children. The recent visit of the Prime Minister of North West Provincial Government of South Africa and the Ambassadors of several countries prove the success of our experiments called KISS. Everyone who visited KISS makes an unequivocal comment on the institution, that **it needs to be replicated in every nook and corner of the country. So do the planners and policy makers.** Statistics available with the government and the facts gleaned from the Census Report of 2001 leave no doubt whatsoever that the tribals in Orissa are living in most deplorable state without adequate food and nourishment. Abject poverty has remained instrumental in keeping them illiterate and ignorant of the progress around them. At this state of their deprivation, they are easily lured to unlawful activities sometime without knowing the consequences thereof and sometimes without finding any alternative source to develop and illustrate their skills for a sustainable livelihood. KISS to some extent has been successful in reversing the

trend. The movement called KISS through its novel experiment reduced the dropout rate to almost zero, nurtured the talents to instill confidence in the children to excel in education, vocational training, games and sports and bringing laurels for the state and the country, besides motivating the young minds not to be trapped by the ultra outfits causing destruction to the country and the society at large.

The country is poised for a big leap forward and **Vision 2020** envisaged by the great visionary scientist Dr. APJ. Abdul Kalam can look brighter and achievable with the qualitative participation of the poorest of the poor sections of the society – the tribals.

KISS has many ambitious plans up to its sleeves. Whether it succeeds in a grand scale or not is not the question but an attempt has already been made in providing a level playing field for the tribal children. Its endeavours will succeed in creating awareness amongst all the stakeholders, civil societies to look at the problem of the tribals and work for the empowerment of them through education. Samanta believes '**Giving education is like giving sight to a visually-impaired person**'. Once educated, the tribals can take care of their problems and the tribal children can become the Change Agents of the society. The success of KIIT has made its founder so happy that he has now plans for its branches in almost all the districts of the state. In some districts lands for it have already been procured.



EDUCATION FOR TRIBAL CHILDREN IN ORISSA: SIKSHASANDHAN EXPERIENCE

Anil Pradhan*

Sikshasandhan has been working in the field of education since 1995. It has formed a consortium consisting of seven voluntary organisations operating mostly in tribal areas. It runs alternative education centres for elementary age group of tribal children through consortium members. Sikshasandhan does the overall coordination of the programme, conducts training programmes for teachers, monitors the programme, etc. The consortium partners look after day to day monitoring of the schools and organises health check-up camps for children, conducts training programmes for women and liaisons with local self government institutions, community, teachers and government officials.

The most important problem in teaching we have identified in the tribal areas is language. There are certain tribes (Kohla, Kondh, Saora, Bondo etc.) in Orissa within which it is extremely difficult to interact with their children and women. As for male members of these tribal communities, they are some how exposed to the market, therefore, making it a little bit easier

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to interact with them. In most of the cases language creates problems of communication among children and teachers which in turn causes drop-out of children. To bridge the gap we have selected teachers in consultation with community who are well versed with local language and culture. Sikshasandhan established certain criterion for selection of teachers. First, the teacher should have positive attitude towards the community, be ready to learn from pupil and be prepared to engage them in extra-curricular activities such as song and dance. Second, s/he should be interested in self-learning, receptive and can be an asset for schools. Third, s/he should not be more than +2 level and has keen interest to stay in the village and facilitate the values of the tribals, class room teachings and learning all through.

Sikshasandhan conducts pre-service training programmes for teachers before posting in the centres. Training programme has two components: motivational and subject teaching (mathematics, language and social science). Under motivational aspects, Sikshasandhan offers inputs which help participants to understand society, inter-linkages and enable them to reflect on the social problems. Subject teaching, covers how to teach various subjects relating to the immediate environment, socio-economic situation and from real life experience and how to practice joyful learning process. In addition, we update teachers about the various government schemes and programmes and the concept of local self governance.

Teachers are the kingpin of the whole programme. They not only teach children in the education centres, they act like change agents in the villages.

Teachers are trained to collect local history, folk tales, stories, indigenous games, riddles, and use them in the teaching process. Trained teachers have already collected the

latter and those are being published in our bi-monthly magazine Sikha regularly.

The school runs for four hours a day. The timing and holidays have been decided by the community in accordance with their suitability, weekly market day and festivals seasons. Tribals have their own festivals which are different from non-tribals.

Sikshasandhan has prepared framework of syllabus, in consultation with the teachers and the community members. They use it as guidelines for preparing a syllabus for their own school. Teachers prepare a social map of the village where they teach. It contains information on institutions, their location and their characteristics, population, literacy, facilities available in the village, geographical situation etc. They use it when teaching social science. They teach geography of the village including soil, fertility, crops, rivers, etc. They also teach about village history. On different important days and occasions teachers invite elderly persons of the village to tell stories to illustrate and narrate the history. They also teach history of tribal people, their participation in social and freedom movements, as well as their language, culture and various exploitative processes which prevail in the tribal areas. They teach about the environment, both physical and social. They analyse the situation of environment in their immediate surroundings. It was also taught that if the social environment will improve, physical environment situation will also improve better.

Tribal children are also taught about the rest of the society, so that they can interact with them confidently. Many educated tribals do not speak their own language and never identify with the tribal community, as they feel inferior to the non-tribals. To reverse this trend Sikshasandhan has included these aspects in the curriculum, so that children will be able

to think about what is good and bad in their society and rest of the society.

Tribal society continues to be based on agriculture. With the introduction of formal schools there is a disconnection between study and work in the field; in turn education is disruptive and detrimental to the culture. To restore this culture, children work in the field in groups which equips them with agricultural skills and knowledge and fosters the attitude of collective work and group living. Group income generating activities have been started in each education centre.

Tribal children love song, dance and music. Therefore, emphasis has been placed on incorporating these components into the school curriculum.

By adopting all these strategies, Sikshasandhan could succeeded in bringing more tribal children into schools. Children feel more comfortable with their teachers, as they are seen as members of their community and conduct lessons in their mother tongue. This provides a more comfortable learning environment. Further, children gain confidence and understanding that tribal culture and language are no way inferior to the so called mainstream language and culture.

Children being taught in their mother tongue are learning faster. When they start attending government schools, we have observed that the AEC children are academically stronger than the government schooled children who have not taught in their mother tongue.

Children from AECs, on occasion, face problems when they interact with formal school teachers. Our teachers (in AECs) treat children as younger brothers and sisters and work with them as friends. But when children are admitted into the formal schools, teachers behave differently and sometimes children are scolded by the teachers. Due to such type of

behaviour of government school teachers, children drop-out from schools.

For the last sixteen years the author has been working in the Education sector of Orissa, and found that the status of education in tribal areas in a deplorable condition. In spite of many Committees and Commissions set-up at central level, policy to formulate many plans and programmes introduced, there is still a vast lacuna in educating tribal people. The problems on tribal education as identified are follows:

- Sikshasandhan has conducted an evaluation study of high schools run under the Scheduled Tribes and Scheduled Castes Department. We found that these schools are functioning like any other schools with the exception of adding residential facilities.
- There is no separate curriculum and activities for tribal children in these schools which will promote and raise their confidence level.
- Government should learn from these field experiences and redesign school programmes for rural communities and tribals accordingly, in order to build a knowledgeable society in Orissa and join hand with other states. (to have a inclusive society with social justice)



DROPOUTS AMONG TRIBAL CHILDREN: A MACRO ANALYSIS

S. C. Mohanty*

(This is based on the salient findings of a research study conducted in two residential High Schools of ST and SC development department in Gajapati District during 1999-2000)

A host of factors are found to be responsible for causing tribal dropouts in forms of wastage and stagnation which may be categorized under two broad heads (1) Institutional and (ii) Socio-Economic.

(A) Institutional Factors:

1. Location of the school, Distance from student's native place and Student's Homesickness

Students from distant places are admitted as boarders in the residential schools. Local students read there as day scholars.

The boarders who come from a distance of 5-25 Kms record higher incidences of dropout than and those who come from a distance of 25-100 kms. When the tribal students come and stay in the school away from home, they feel isolated and homesick. Most of the dropout children of the schools and their

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parents admitted that they suffered from homesickness, which eventually caused their dropout.

2. Infrastructure Problems

Certain infrastructural inadequacies like lack of accommodation for library and reading room, workshops, teacher's common room, students common room, room for indoor games, developed playground, septic latrines, modern educational aids, and audio-visual gadgets and poor state of maintenance of existing infrastructures not only causes inconvenience to the students and teachers, it is also reflected in lack of interest and attachment of the tribal students in the educational institution.

3. Health Problems and Existing Health Care Facilities:

The tribal students, because of their poor state of health and nutrition, suffer from some common diseases like malaria, typhoid, stomach trouble, skin diseases, viral infections etc. When they fall ill their friends and teachers take care of them and they receive medical treatment from the local health center at Gumma. The costs of medicines are met from their monthly stipend amount, which is very small. If the sickness is prolonged and the cost of treatment is higher the responsibility of treatment is transferred to their parents. In some cases, the care and treatment of sick students are not attended to properly neither in school nor at home. Since a sick student cannot become regular and attentive in his/her studies, he/she ultimately gives up his/her studies.

4. Holiday Pattern and School Timings:

Prevalent school timings and holiday pattern often do not suit the local conditions and tribal cultural pattern. Therefore the attendance of tribal students goes down during specific periods in a year such as, at the time of crop harvesting, various labour intensive operations associated with shifting cultivation, social

feasts and functions and annual rituals, fairs and festivals. Higher incidence of attendance default in both the schools has been noticed in the months like July, January and February. Majority of parents are dissatisfied with the existing school timings and holiday pattern.

5. School Curriculum, Medium of Instruction:

The prescribed curriculum and medium of instruction form a bottleneck in the progress of tribal education. Imparting education in the regional language-Oriya, which is different from the mother tongue of tribal students, creates problems for the tribal students, especially for those reading in lower classes. Non-availability of tribal teachers who can make the students understand the lessons by translating in tribal language, makes the situation worse. Similarly the curriculum prescribed by the Board of Secondary Education, Orissa is not relevant to the tribal way of life. Most of the tribal students find difficulty to grasp subjects like MIL (Oriya), English, General Science and Geography for which the teachers have to take extra classes. Students complained about negligence of teachers and non-availability of textbooks being responsible for poor understanding of the subjects. The implications are communication gap between the teachers and students, poor academic performance of the students and finally the dropout of the tribal students.

6. Right Type of Teachers:

- Tribal teachers or teachers with right motivation, and orientation in tribal language and culture are not available.
- There are also some male teachers posted in the Girl's high Schools.
- The non-tribal teachers also have their own problems of adjustment in the interior tribal area.

- Lack of regular supervision by the inspecting authorities makes them irregular and insincere in their attendance and works.
- Teacher's absenteeism is found to be chronic in the schools as many teachers do not stay in the schools and commute daily, from the nearby towns where their families live. These daily commuters reach the school after 11 am and leave by 3 p.m.
- Recruitment of disinterested teachers and their superiority complex acts contrary to the study atmosphere and causes setbacks to the educational development of tribal students. Some teachers reportedly engage tribal students in personal works.
- There is very little interaction between teachers and guardians to sort out the problems of the students. Majority of parents are not happy about the conduct of teachers.
- The victims of this situation are the tribal students and their education.

7. Stipend and other Provisions.

The stipend and other provisions for tribal student boarders are inadequate to meet their basic needs. Till 1998-99 the amount of stipend was Rs.200/- and Rs.225/- pm for the boys and girls students respectively. Since 1999-2000, the amount has been enhanced to Rs.300/- and Rs.325/- respectively. Out of this amount the student's fooding, school dress, medicines and toiletries are to be provided. At the present market prices, it becomes a tough job to provide even two square meals a day to the boarders with this amount. Hence the students remain poorly fed and pressurize their parents to give them some extra pocket money. Majority of parents, teachers and students complained about the hardship faced by them for the meager stipend money, which is also not

received timely. Besides, the stipend, the free books, stationeries and other facilities to be provided to the tribal students are also not received regularly and in time. As a result their studies are affected.

8. Hostel Facilities:

- Overcrowding of students in hostel rooms, lack of required number of cots, beddings mosquito nets, lighting arrangements, toilets etc. cause inconvenience for the students.
- The quality, quantity and taste of foods served to the boarders leaves much to be desired. They are served two principal meals in a day containing rice and dal. Vegetable curry, non- veg items, sweets and milk are occasional items. Majority of students grumble about the food.
- Moreover, the students are often engaged in odd and menial jobs like fetching water and firewood, cleaning rooms and utensils, marketing, cooking and distribution of food, mess management, transportation of provisions for the mess etc., which also hampers their study. Some students and their parents are not satisfied with the existing arrangements in the school hostels.

(II) Socio-Economic Factors

The socio-economic situation in the tribal area plays crucial role in turning the children and their parents away from the domain of education. The key players in this field are parents, family, friends and relatives, the student himself/herself and their household economic conditions which have profound influence in shaping the attitude, aptitude, ambition, aspiration, character and conduct of the tribal children. These constitute the socio-economic factors responsible for causing dropouts.

1. Parents:

Due to several socio-economic and cultural factors, the attitudes of tribal parents are not quite favorable towards their children's education. As most of the parents are illiterate and few have little education, they have very low level of awareness about the benefits of education for their children. Majority of them with their limited outlook could at best think of educating their children up to the secondary level, so that their sons can get a salaried job. Regarding their daughters the general opinion is that they are best suited to get married and become housewives.

2. Family, Friends and Relatives:

The role of family, friends and relatives are nevertheless important in matter of education of tribal children. Some tribal families interrupt their school going children's studies time and again by recalling them from the schools to attend emergencies, socio-religious functions and economic activities. They also allow children to overstay at home after vacations neglecting their studies. Many dropouts think that their family, brothers, sisters, friends and relatives are partly responsible for discontinuation of their studies.

3. Economic Condition:

Lower economic status of tribal families and their dependence on children for assistance in household works and economic pursuits is a major factor for causing dropouts. Tribal parents of dropouts admit that they take the help of their children in their indoor and outdoor activities. Majority of the parents are aware of the fact that their children had to discontinue their education for economic reasons.

4. The Dropouts: Themselves

A part of the responsibility for discontinuing education often lies with the child himself /herself. Some children prefer

the carefree life at home to the rigorous routine in the school. Negligence in study, poor academic performance, fear of punishment and failure in exams create conditions for them to give up their studies and return home. Many parents know about this. They hold their children responsible for this outcome.

CONCLUSION

High level of dropout of tribal students is a major obstacle for the spread of tribal education. The situation calls for appropriate ameliorative measures to arrest such wastages by way of stagnation and dropouts.

Suggestions

1. ***Mismatch of school timings and holiday pattern*** with the local calendar of festivals and subsistence activities is a major cause for absenteeism of students which leads to their dropout at the end. In the schools, higher incidence of student's absenteeism is found in the months of July, January and February which is the busy season for subsistence activities and communal fairs and festivals. So it will be better if the academic session begins in the middle of February and ends in December with provision of vacations in the months of July, January and first half of February.
2. ***The distance factor*** between the school and students' home causes a feeling of alienation and homesickness among the students. Some remedial measures like encouraging parents and relatives of distant villages to visit their wards in residential schools and the students to visit their native place at least 4 times during an educational session by reimbursing their cost of traveling would go a long way in tackling this psychological problem.

3. The existing **infrastructural inadequacies** has a negative impact on the tribal students. Meaningful use of audiovisual aids, promotion of games and sports activities with provision of developed play ground library facilities and gardening facilities should be made to improve the school environment.
4. The **health and nutritional problems** of tribal children, which in many cases lead to their **dropout**, deserve urgent attention. Existing provisions for fooding, medical treatment and health care are inadequate. There is need for nutritional supplements, better fooding and accommodation, reimbursement of cost of medical treatments and regular health check up by doctors for the tribal students to improve their health conditions.
5. The bottlenecks created by the prescribed **medium of instruction and curriculum** need to be removed. Attempts should be made to impart education through the mother tongue- the local tribal language, particularly in the lower classes. Steps should be taken to transform the subject (content)- dominated syllabus into subject-work- oriented syllabus, which adequately reflects the tribal way of life and environment.
6. Meaningful **use of audio-visual aids and innovative teaching methods** to infuse knowledge of subjects and allied skills should be encouraged to improve the level of education. To sustain the interest of tribal students in their studies, the teaching methods and classroom environment should be made lively and attractive.
7. **Introduction of basic education along with agriculture and forestry** would enhance the attraction of tribal students to the schools. It will also strengthen their adaptive capacity in respect of their local environment.

8. There is need for **integration of general education with the art and culture of the local tribal communities** to make it socially more acceptable and meaningful, Steps should be taken to prepare the syllabus and textbooks based on tribal language and culture to make it more relevant to the tribal students.
9. Arrangements be made for **special coaching** beyond normal school hours in subjects like English, General Science, Oriya and Geography that are considered difficult by the students.
10. The teachers should **check home tasks** given to students regularly and give **special attention to improve the standards of the weak students.**
11. Recruitment of **right type of teachers** with the right aptitude, orientation and motivation would help reduce the communication and cultural gap between tribal students and teachers. It will be better to have tribal teachers. If required number of trained and educated tribals are not available, non-tribal teachers having orientation in tribal language and culture may be appointed.
12. **No male teachers and only female teachers** should be posted **in Girls High Schools.**
13. **Teacher's absenteeism** and negligence of teaching, which directly affects the students, need to be checked by **regular supervision & disciplinary action** against the delinquents.
14. It is a well-known fact that tribal parents depend upon the assistance of their children for their **economic backwardness.** Therefore they do not like to send their children to schools. If some kind of assistance can be given to the parents to compensate the economic loss,

they would be interested to send their children to schools. Incentives in kinds rather than cash like **provision of food stuffs per family** subject to the condition of regular attendance of the school going child may be effective in this regard.

15. The existing **stipend and other provisions** like books, stationeries, dress, etc, are not only inadequate but are also not provided in time. It will be better if all these except the monthly stipend are provided to the students at the time of enrolment.
16. The **living conditions of boarders** in the hostel need improvement. This calls for provision of better room accommodation, fooding, furniture, bedding, toilet facilities, recreational facilities, common rooms, sick beds, rooms for indoor games etc.
17. The **major** reason for dropout is **withdrawal of stipend and hostel facilities to the students who are failed in the annual exam**. Such students should **be given a second chance**. Teachers are required to make special efforts to improve their standards and elicit better performance from them in the exams.
18. Lack of interaction between tribal parents and teachers acts against the educational interest of the tribal students. Strict provisions should be made to organize **parents- teachers- students meet** on regular basis, say at least 2 times within a session. Teachers should take the initiative to **revitalize the state of school-community relationship**.
19. Another major cause of dropout is the **migratory habit of tribal people** in certain areas in search of better wage and employment. When parents go away they either take with them their children discontinuing their studies or leave them alone in the schools. In the absence

of parents the left behind children feel insecure and they leave the school to take shelter with their relatives. Sometimes, some high school boys lured by the prospects of earning money move to North Eastern States with their friends and relatives giving up their studies. This has to be stopped by creating opportunities for better wage and employment for the tribal people in the area through ***proper implementation of tribal development programmes.***



CULTURE AND PROMOTION OF NON-FORMAL EDUCATION: A CASE STUDY OF THE DONGRIA KONDH

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All new ways of thinking and improvement in life can be achieved only by making oneself educated. Education is one of the keys that un-locks the doors to quality life. It helps in changing the outlook, attitude and values of life of individual, groups, society and behavioral pattern of people. It is very much evident that education can help people establish social harmony, develop inner and outer growth of personality and balance in material culture and moral values of community men.

Education accelerates the process of development. In the same time social structures, policies and goals also exert their respective influence on the education. In addition to these, education influence economic and social development by inducing change in technology and values and attitudes that provide the necessary incentives for increasing productive efficiency. Education plays a vital role in modernizing the society and carry on the society forward for achieving development. Education has been viewed as one of the

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approaches for modernization and development. In real sense of the term, education is having direct linkage with holistic development of the people.

Since quality of life is central to the very concept of education, it is a process of qualitative change which develops those specific innate qualities that enable an individual to lead a full and productive life. The satisfaction of human needs is further extension of the desire to improve the quality of human life including many dimensions of human condition. The human needs approach focuses on changes in people, but unlike modernization these changes are primarily in physical social and political conditions. Modernization refers to socio-psychological change, incorporating the human needs and the satisfaction of human need is considered an equally important component for bringing about the social and economic development of society. Needs and problems are inter-related in the sense that needs give rise to problems and problem-solving process breeds many new needs in the context of the ever changing reality of life. Needs and problems permeate into every aspect of human life, and they encompass the whole range of experiences of man in society, in education and development.

In general term a tribe may be defined as "an indigenous, homogeneous unit speaking a common language, claiming a common descent living in a particular geographic area, backward in technology, preliterate, loyally observing social and political customs based on kinship." The tribal community thus, refers to a racial group especially one united by language and customs, living as a community under one or more chiefs. However, a tribal community here refers to "Dongria Kondh" a section of the numerically preponderant Kondh tribe of Orissa state.

It is a known fact that tribal people are at various stages of socio-economic development. Aspects of tribal education which might call for special attention still vary from area to area. The

Kondhs are numerically preponderant tribe and the Dongria Kondhs are a section of it and an identified Primitive Tribal Groups (PTG) in Orissa mostly found in Rayagada district. Rayagada district comes under group the lower percentage of literacy both in general population and in tribal population. In comparison to other tribal communities in Rayagada district, the Dongria Kondhs showed negligible literacy percentage that was less than two percent in 1978.

The Dongrias are high land dwellers of the rolling Niyamgiri hill ranges. They live in a contiguous area of more than hundred settlements of Bissamcuttack and Muniguda CD Blocks of Gunpur ITDA and Kalyansinghpur CD Block of Rayagada ITDA in Rayagada district as well as Lanjigarh CD Block of Kalahandi district. They call themselves as "Dongaran Kuan" and claim to be identified as the descendants of the legendary king "Niyam Raja". Their habitat is secluded by the rugged terrain, rolling hill ranges, green forests and twittering streams. They are little affected by the modern and sophisticated society. They have retained their age old practices of economy, social organization, rituals, belief patterns and values. They are predominantly spread around Niyamgiri hills of Rayagada and Kalahandi districts and maintain their uniqueness in socio-cultural dimension.

The land of the Dongria Kondh is situated over a high plateau ranging between 1500 ft. and 4500 ft. above the sea level. Climate of this area is comparatively cooler than that of the plain areas. May is the hottest month and December the coldest. The maximum and minimum temperatures here vary from 38°C to 11.2°C. July and August are the months with heavy rainfall. There is heavy dew during winter. Humidity is high especially in the monsoon. Each Dongria Kondh village is surrounded by rolling hills and picturesque green patches of groves. The murmuring streams and roaring waterfalls add to the glamour to their settlements. Over the hill tops the small

houses of Dongria Kondhs appear as brown mattresses, strewn around the green background. Leopard, panthers and wild bears inhabit the jungles that veil the hills. Elephants are also seen in this jungle. Peacocks, forest fowls and other birds are visible in the forest. Plenty of jack fruit, orange and mango trees are found on the hills. Pineapple and banana are extensively cultivated on the hill slopes. Sago-palm trees called "Salap" grow here and there around the villages.

The Dongria Kondhs are used to move from one village to another within their territory. Drought, outbreak of cholera, small-pox, or fire are considered as inauspicious or the wrath of the earth God and reasons for their movement from one place to the other. Individual households migrate to the village of their kinsmen. It is a practice that the Dongria Kondh boy has to serve for two to three years in his father-in-law's house before his marriage. Very often the son-in-laws move to the father-in-laws' village to settle. Migrating to the mother's brother's village or sister's husband's village is common. One Dongria Kondh from any fraternal or affinally linked village can come and take shelter in the Dongria Kondh village with the permission of the village headman. In many cases, an individual after his marriage may leave his parents' house and start his new establishment somewhere away from his own village. Depletion of forest and unsuitability of cultivation and other socio-political causes sometimes induce them to shift from one place to the other.

Since, the Dongria Kondhs are an identified Primitive Tribal Group of Orissa, a micro project well known as the Dongria Kondh Development Agency (Kurli) Chatikona was established in the year 1978 for socio-economic development of 67 Dongria Kondh villages. The main objective of this agency is to bring sustainable development of the Dongria Kondhs of Bissamcuttack and Muniguda C.D. Blocks of Gunupur Sub-Division in Rayagada district. There is a Governing Body which takes all decisions

relating to functioning of the agency and most powerful for all agency matter.

The Special Officer, DKDA plays a key role in matters of keeping the agenda for the meeting and getting the same finally approved in the G.B meeting. The Governing Body consists of the Collector (Ex-officio) who acts as the Chairman and the project administrator of ITDA, Gunupur who acts as the Vice-chairman and the following members like the Sub-Divisional officer, Gunupur, District Agricultural Officer, Rayagada, SDO, Project division, Bissamcuttack, Additional District Veterinary Officer, Rayagada. Block Development Officer, Bissamcuttack, ASCO, Gunupur, W.E.O., Muniguda , Special Officer, DKDA, Kurli and a Dongria Kondh representative who act as members of the Governing Body.

The formal, non-formal and indigenous educational programmes operative in the Dongria Kondh area seem to have made an impact on the living condition of the Dongria Kondhs. Though the pace of slow transition and change of the community cannot be attributed to education only, yet its role in this direction cannot be under-estimated. So to say the education facilities in real sense were almost non-existent for the Dongrias Kondhs prior to 1962. A lower primary school was set up in village Kurli in 1962. The Sevikas of the Kasturaba Memorial Trust had been looking into the literacy and numeracy aspect of the Dongrias in an informal way since 1964. The DKD agency started functioning in the area from 1978; Non-formal schools by the Agency started functioning from 1979-80.

For promotion of education in the area, the state education department had stated some schools in paper. Mundabali L.P. School which was established in the year 1970 did not exist in physical form although it exists in Government records. Teachers had been getting appointment in this school since 1970. Whosoever gets an appointment as a teacher in the L.P.

School Mundabali he comes and stays for a week in the village. He adjusts with the DKDA teacher working in the same village or in his absence, with the teachers staying at Kurli School. There is no class-room in usual sense of the term table, chair, black-board, desk and bench. The furniture's are absent in the scene. However, the teacher manages to maintain a few records and keep it with him. In Radanga, Kadraguma and Khambesi L.P. Schools the situation of physical condition and facilities are the same as that of Mundabali L.P. School. Among the Government run schools the physical facilities in Kurli U.G.M.E School was somehow manageable. The facilities provided to the students in the low cost hostel serve as an incentive to Dongria Kondh students as well as the Scheduled Caste Domb students and prevent them from drop out in large scales.

The physical facilities of the L.P. schools functioning in the area were non-existent excepting the Kurli L.P. School which has been up graded into U.G.M.E. School during 1986. The teachers in other L.P. schools were maintaining records and receiving their salary. They were sometimes coming to the villages and holding the classes in the verandah of Dongria Kondh people. There was no building, bench, desk, almirahs, and other facilities. The U.G.M.E. school Kurli was housed in the Inspection bungalow of the ITDA, Gunupur, which was situated in village Kurli. The condition of the bungalow was in dilapidated condition.

In order to bring about any change in economic and socio-cultural development of a society one has to make prepare to accept the change by the people. Since Dongria Kondhs hardly understand the benefit of education in whatever form it may be, it is thought education has to be taken to their door steps. It is also marked that there are social barriers, taboos and prejudices against formal education because, they believe that the boys and girls will go astray

getting formal education. The parents fear that the formal education may make their boys and girls away from society and they may lose their moorings and social values. It may also lead to weakening the traditional institutions. Taking in to accounts social barriers and psychological complexes, it is thought to give importance on social education. It is also thought that the children are to be provided with non-formal education. However, awareness campaign among the parents is found equally important. Accordingly, steps were taken in different central and important villages to motivate the parents for making their children educated in non-formal education centres (NFEC). The adults of the village are also identified those were keenly interested to develop their skill and knowledge. Establishment of Adult Literacy Centres (ALC) was also thought of in order to make the adults of the concerned village educated in their respective ALC. It is proposed to start NFEC & ALC in one place. But sitting arrangements were made in two different places of the same educational complex.

The whole area of Dongria Kondh Development Agency, (Kurli) Chatikona could be divided into three socio-cultural and economic zones. In order to interact with the Dongria Kondhs of the project area three important meetings were convened, one in each zone. All the Dongria Kondhs of the concerned zones took part in their respective zonal meetings. In the above said meetings participation of the adult Dongria Kondh men and women was ensured. Further, a meeting of the whole area was organised where three men and two women from each village had participated. In addition to all these, on the basis of problems and prospects of different villages, meetings were also organised in some culturally vibrant core villages, where number of Dongria Kondh population is comparatively more. The findings of different meetings were cross-verified at different level to confirm the ground reality.

During the meeting the people have raised several queries and, the people themselves suggested remedial measures of multifarious problems relating to promotion of education. Many of them were in view that in the process of making their children educated they must not lose touch with their culture and after the completion of their education they must pursue their own economic activities and remain as an integral part of their livelihood. Some of them also were of view that their children should have equal right to become officers, doctors, engineers, so and so on. But, youths having basic education should take care of the natural resources and utilise the same for better survival. They also highlighted importance of social education for elderly people and suggested for organization of Adult Literacy Centres. At the same time they argued that they cannot wait to educate their children after their marriage.

In all the meetings, whether at village level, zone level, or the area as a whole, it is found that the Dongria Kondhs are in support of educating their children along with educating themselves. According to them, teaching of Dongria Kondh children by adopting different methods need to be undertaken. The parents invariably go out in day time to earn their livelihood and school going children have to take care of the babies. The Dongria Kondhs in different meetings told about a good teacher, good teaching aids, reading and writing materials, school house, accommodation for the teacher, timing of the classes, process of attracting to school, learning process, role of their language and culture, etc, which helped in formulating suitable strategy to introduce education to begin with. According to them, in the contents of education a tribal child is expected to begin learning about his own tribe and village, forest environment, customary practices, kith and kin and all that he can see and experience around him. The Dongria Kondhs wanted that their children should gain the desired knowledge for better living.

All of them are in view that their Kuvi language should be the medium of learning for making their children properly educated. They don't have any inhibition for learning Odia but they wanted their children should be educated in their own language initially. They told that any child can understand things better and in a shorter duration when taught in their Kuvi language than when in Odia or Telugu. A number of Dongria Kondhs both male and female are in view that their children should be taught in their mother tongue at least for a few months, preferably for a year; thereafter they may be taught in Odia slowly. They want the reading materials for the newly entry students should be written in tribal language. By and large, a number of people put forth their grievances, highlighting number of constraints to send their children to school. In the same time, quite a good number of parents revealed their anxiety for educating their children for their bright future. Taking into account different suggestions of the Dongria Kondh parents in several meetings it was brought to the notice of the Governing Body members and discussed in details with the Chairman and Vice-Chairman of the Governing Body. After a series of discussions and face-to-face interactions a strategy was developed to educate the children as well as their parents wherever it is required. It is finally decided to select and appoint some Multi Purpose Workers (MPWs) as they have to perform many kinds of work of the agency.

As it is suggested by the name MPW, she/he is supposed to perform and undertake many duties, roles and responsibilities willingly at the community as well as village level. The M.P.W is supposed to look after and work upon the issues relating to non-formal education to children and adults, agriculture and other allied activities, horticulture and selling of fruits, health, dispute settlement at the village, community and inter-personal level, welfare works and other plans and schemes implemented by

the agency. Simple M.P.W is expected to deliver qualitative and quantitative performance and she/he should be a person with strong personality with a good leadership quality and a strong commitment towards community development and should be willing to work in all situations.

Most preferably the MPW should be a person from the locality with a good command over Kuvi language and the local dialect. Any person from other locality and community can be considered eligible if she/he conforms to necessary eligibility criteria. Matriculation is necessary minimum educational qualification but taking into account one's other good qualities and maneuvering personality an under-matriculate may be selected. The MPW is trained with the responsibility of imparting non-formal education to the children as well as the adults. Non-Formal education may include moral education, stories and knowledge in Kuvi language and Odia alphabets and using them in a systematic order to create meaningful sentences. He is expected to handle issues like health problem in which it is expected from him/her to have minimum know-how of first-aid treatment in case of emergency.

It is also expected from the MPW to sort out small disputes and quarrels in the community, village and interpersonal level. He should also have necessary and minimum knowledge on agriculture, horticulture, trading of agricultural, horticultural and forest produce. The MPW should have strong leadership qualities and a good reputation in the locality. The candidate should also be able to motivate the people to take up various welfare programmes initiated by the government. The MPW believed to be well acquainted with folk tales, stories, songs and dances of the Dongria Kondhs which would make it convenient for him/her to get mixed up with the people and carry on his/her work most efficiently.

Keeping in view all the above mentioned duties, roles and responsibilities, the MPW should be an all-rounder with sufficient required knowledge in each and every field of human development were selected by a three members committee, the district Collector, concerned Project Administrator and Special Officer DKDA (Kurli) Chatikona. During selection process a MPW has to undergo formal written test covering areas on general knowledge, simple arithmetic and teaching aptitude. As a post selection procedure, MPW has to undergo intensive training and various orientation programmes. In different programmes, the MPWs were imparted basic and necessary knowledge on agriculture, vegetable cultivation, horticulture and trading of the produces. Besides, they were also trained in first-aid treatment, operation of shifting cultivation, horticulture, agriculture, soil conservation, trading, cooperation, teaching methods, Dongria Kondh customary practices and several others.

After their selection and training on jobs MPWs were posted in deferent centres. As key person at grass root level they are expected to implement different development programmes of the Micro Project. Although his/her main responsibility is to promote non-formal education among the children and adults, each of them has to perform all the works come under holistic development of the Dongria Kondhs. So to say he/she is friend, teacher, philosopher and guide for the villagers under his/her jurisdiction.

The whole DKDA (Kurli) Chatikona, Micro Project area was divided into three socio-cultural and economic zones. Each zone comprises of some village. Considering interest and attitude of the Dongria Kondhs, their acceptance and rejection of development of education some villages were identified for establishment of Non-formal Education Centre & ALC. To begin

with a dozen of centres were identified and with the help of villagers the centres were organized. Subsequently considering the approaches and interest of some important villagers more and more NFEC and ALC could be organized. One education supervisor remained in-charge of all the NFEC & ALC to supervise the educational activities in each centres.

Each centre starts functioning very early in the morning just after the sun rise. The school time vary in different seasons by 15 minutes to half an hour as times of sunrise vary in different season. The Multi-Purpose Worker (MPW) is expected to get up before the sunrise and perform all the morning duties and get ready for imparting teaching to the children on their arrival at the centre. The parents are accordingly motivated to leave their children early in the morning after their morning performances and early breakfast. The parents usually serve ragi gruel or left over rice of the last night to their children. The children are being taught in their own language about their village, clans, territory, forest, mountains, shifting cultivation, horticulture, food gathering, festivals, gods and goddesses, customs and tradition, proverbs, folktales, folk songs etc. They are also imparted training in writing Odia alphabets and counting.

Of course in the first month of their arrival the children were somehow kept present in the school for two to three hours in the morning by applying different methods of teaching, specially organizing games, plays, by telling stories & keeping them engaged in some way or other for retaining them inside the class room or within the school boundary. In due course the children are imparted education according to their necessity as well as taking into account their future progress. After retaining the children, in between the age group of five years to ten years, for two to three hours in the school, they are left free, so that they can go to forest or field with their parents. The MPW takes bath, cook his/her food and after the lunch proceeds to forest or field or garden of horticultural plantation to observe and

encourage the Dongria Kondhs while working in fields and forest. By the afternoon, the MPW comes back to the centre and takes rest for a while and make a visit to all the houses of the village to observe if anybody is ill or having problem.

As the MPW is trained in first aid, she takes care of giving Non-formal medical treatment and sends serious the patient to the nearest hospital. In case the patient is very serious, MPW takes help of the agency vehicle or the villagers with their own efforts send the patient to the nearest hospital. Every day evening she/he collects information about the happenings in the village and gets ready organizing the classes of children as well as the village adults. In the evening the classes continue for two to three hours and the courses of studies are different for the children and adults. The children are taught how to learn writing, reading and pursue their higher education where as the adults are taught about struggle for existence, selling their produces in better price, how not to be exploited and lead a happy life in the society. The adults are also imparted knowledge about provisions and facilities meant for them in the DKD agency, district administration, state and central government. Some of the delicate issues like drinking habits, soil erosion due to shifting cultivation, fatal results of clan feuds, blind beliefs, superstitions, taboos and social prohibitions are also discussed with a view to ensure awareness among the adults.

The contents and methods, process and provisions, mode of operation and tactful management were very much instrumental for success of non-formal education among the children and adult literacy programme among the adults. During the festive occasions, social function and special happenings the centres were closed. However, during this period the MPWs undertake other developmental works assigned to them by the agency. As the philosophers and guides of the villages and villagers, they have to play deferent role for establishment of health and happiness and retention of peaceful atmosphere

among the people. Neatness and cleanliness of the villages and the house of the villagers as well as adjoining area of the village are the responsibility of the MPWs. As the market day falls on Wednesday, they are expected to make the village clean on Tuesday morning, motivate the women folk for washing clothes of their respective family and ensure the procurement of agricultural, horticultural and forest products by evening of Tuesday. In the early morning of Wednesday all the people proceed to the weekly market for disposal of their produces and purchase of their daily consumer goods.

It is also the responsibility of the MPW to lead the villagers to the DKDA office for putting forth their grievances. It is also theirs' responsibility to ensure safe return of the villagers from the market to their respective villages. Selling of their produces in fair price and proper utilization of each pie is meticulously observed and ensured by the MPW. The MPWs carry on their formal activities from Thursday morning till the evening of Tuesday unless there is a special ceremony or celebration happening in the village. By and large each minute of time of a MPW is being used for the benefit of the Dongria Kondh children and adults as well as villagers. The MPWs take part in the traditional council meeting to resolve disputes of various kinds. Even Dongria Kondhs of the concerned village approach the MPW to sort-out their personal and family problems. Matters relating to police, forest revenues departments are tactfully managed by the MPW. As the grass root worker in the villages they undertake all the developmental activities of the concerned villages. Any incident takes place at home, village, field and forests of her/his areas are informed for its solution then and there. Of course the complicated and critical matters are brought to the agency authority for its remedy at appropriate level.

The children, taught non-formally for a year or two in a centre, are sent to formal educational institutions or nearest Sevashrama or Ashrama or Kanyashrama for pursuing their

formal studies. Even then the MPW is expected to keep watch over the performance of the outgoing students in order to suggest their respective parents for better efforts. According to necessity for higher study of a poor student they arrange help from the agency. The reading and writing materials, mid-day meals and dresses are supplied to the children studying in non-formal education centres and also according to necessity to the students studying in the schools of education department. The special officer, agriculture officer, welfare extension officer, education supervisor, if necessary the field assistants and other office staff members are assigned to undertake supervision to the educational centres run by the agency for its better functioning. Throughout the day and all over the year not only the children and adults but also the people in general remain under the care of MPW.

Some of the most important factors like-poor economic conditions of the Dongria Kondhs, practice of girls dormitory system, observances of several festive occasions and expensive rituals and critical marriage system, appeasement of God & Goddesses, spirit of unseen power, unawareness of the parents, geographical barriers, defective education system of the Government, absenteeism and carelessness of teacher are some of the important factors which hinder successful learning of the Dongria Kondh children. However, the innovative practice of non-formal education system and promotion of adult literacy programme in the Dongria Kondh area could resolve some of the un-avoidable educational problems and helped in searching of a stream of light in the deep dark of illiteracy and unawareness. The impact and implication of NFEC and ALC could be felt and compared at the begging of the agency and five years after its functioning.

A MPW, who is a person of low income, low social status and low official standing, may not be in a mental frame to work constantly with interest unless his/her own interest

is taken care of. We must give them the best, according to the available resources. More over for promotion of education among the Dongria Kondhs the reformer should go as a friend, philosopher and guide and the Dongria Kondhs should be developed according to their own genius and traditions without much more interference in their way of living. If at all one is interested to develop their education he/she must accept a hard life in Dongria Kondh areas and work with utmost sincerity and dedication. A uniform education policy may not be suitable for the Dongria Kondh for spread of education at the initial stage of child rearing. With regard to opening of the school, appointment of teacher, imparting them training, medium of instructions, preparation of reading materials, provision of bare necessity, selection of site for construction of school houses, provision of accommodation of teachers etc. are most important.

The Scheduled Tribes Development Department should be very much vigilant to utilize the services of appropriate agencies, organizations & institutions, to impart proper education. Instead of pressure more persuasion is required. There is a need of integrated approaches. The state Govt should frame special policy for the tribal people if necessary for special category of tribal groups keeping in view the statutory provisions and responsibilities of the state. It is our moral obligation to safeguard their educational interest. It should be planned in such a manner so that education should not be luxury for them, rather after completion of education an educated Dongria Kondh must contribute for the welfare of the family and society.

The success of Non-formal Education Centres and Adult Literacy Centres in Dongria Kondh Development Agency (Kurli)Chatikona, area deserve special mention. The importance of education is being gradually realized because;

the children and the parents were taught in one platform. The contents and process of teaching as well as environment of the school were instrumental for better attendance and successful learning. The medium of instruction in Kuvi language was keys to the success. Moreover, dedication of the Multi-Purpose Workers, planned approach of the agency for promotion of the education and innovative method of recruitment of MPWs and their training in job, approaches of the MPWs, cooperation of the villagers and continuous supervision of the agency authority contributed to success of the non-formal education and adult literacy programme in the agency area. It is learnt that implementation of any programme in tribal areas is based on acquired in-depth knowledge on indigenous value system of the community and the development practitioner has to meet the community men with a spirit of humility and respect. Moreover, teaching to tribal students should be considered a privilege and one has to take up the job with utmost seriousness pulling on well with the local people.

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LOW PERFORMING HIGH SCHOOLS OF ST & SC DEVELOPMENT DEPARTMENT (SSD), ORISSA: CAUSES AND REMEDIAL MEASURES

Arati Mall*

1. Introduction:

Education leads to liberation of humanity. It is the basic input for socio economic development of an individual and a key factor for determining the national progress. Education level of the weaker section of the society, especially among the Scheduled Tribes and women groups is still reported to be very low. The ST literacy rate is abysmally low (37.37%) as against the State average of 63.08 per cent in 2001 Census. In 1961, the literacy gap between general and ST population which was 17.88 per cent has been increased to 25.71 per cent in 2001. In tribal areas, availability of educational infrastructure and imparting quality education are reported to be inadequate and people mostly lack interest in receiving them. Tribal children are trapped in a vicious circle of poverty, illiteracy, and deprivation. The findings of some of the previous studies conducted corroborated with the fact that the low educational level of the ST Children is due to

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the extremely low literacy among their parents. Needless to say, "the Scheduled Tribes have been socialized through a process of their own learning activities traditionally".

2. Schooling in Tribal Area:

2.1 Traditional educational institutions:

Traditionally learning activities in tribal societies started from the childhood through the process of enculturation, socialization, assimilation of knowledge and skills from the family, kin, and peer groups. The youth dormitories, as they are seen even today, mostly among some of the particularly vulnerable tribal groups (PTG), perform various functions including teaching and learning of various skills, like hunting, fighting, dancing, love making and selecting life partner and most importantly, the economic and house hold activities. The learning process is oral and handed down from generation to generation. Sometimes students at residential schools are found influenced by their traditional culture and tempted to leave hostels surreptitiously at deep night and attend their dormitories at the cost of the formal schooling.

2.2 Modern Education:

ST & SC Development, Orissa has taken special efforts for promotion of tribal education through opening a number of formal schools and extending several facilities, like free boarding, lodging, books, dress, etc,. There was one High School for every 8, 5151 population in Orissa in 1951. By 2001, one High School for 5,708 people indicates progress in availability of school facilities. There is phenomenal increase in number of schools. But, the educational performance in tribal areas and the progress has not been achieved to the desired extent. The reasons are many, sometimes hindrance comes from within the tradition and culture bound tribal community and sometime, from the external forces. The

schools were established to fit the tribals into the modern system of technology. Some tribal communities remained illiterates and did not accept it as a part of their social institutions. At places, these school environments are considered alien to the tribals and the school curriculum as punishment for children. Extension of residential facilities and introduction of mid-day meals have attracted the children to schools but failed to draw their attention towards modern educational system.

2.3 Low Performing Schools run by SSD Department, Orissa:

The SSD Dept. has established 1596 educational institutions, including, 155 High Schools, 143 Girls' High Schools, 8 Higher Secondary Schools and 2 Secondary Teachers' Training Schools and 3197 hostels attached to Schools and Mass Education Department Schools for ST and SC students by 2008. Most of the Schools are residential in nature and basic facilities were extended to check drop/push out and to improve the standard of education. But in reality, while some Schools are showing very good results in High School Examinations, some other schools are showing very poor/low performance. Some schools in tribal areas are identified with very poor results (zero/less than 30%).

"Low performing school often refers to those schools that do not meet the standard established and monitored by the State Board of Education or some other authority external to the school" (AEL, Corallo, C & Mc Donald, D.H, 1998). States customarily categorize schools as 'low-performing' or 'failing' by virtue of persistently sub-par scores on standardized tests, sometimes along with low gradation and high dropout rates.

The SSD Department considered a School as low performing (LP) one, if its overall performance is below the state average pass percentage in annual HSC examination in a year. On basis of the above criteria as many as 103

(47.47%) High Schools identified as low performing marked with less than the state average of 69% pass results in 2007-08 and 110(41.50%) High Schools identified as low performing marked with less than the state average of 72.29% pass results in 2008-09. Out of 217 High Schools of SSD Department, 20 High Schools (about 9%) in the year 2008 and out of 265 High Schools of SSD Department ,21 High Schools (about 8 %) in the year 2009 were reported to be deeply troubled institutions and marked with less than 30% result in the HSC examination. All these schools, mostly located in southern region of the State, need major transformation. Considering the special investments made by government in promotion of tribal education, it was felt imperative to find out the reasons of schools showing poor results (less than state average) /abnormal fluctuating results over a period of 5 years, i.e., from 2004-05 to 2008-09.

Statement given below indicates the results of ST&SC Development Department schools during the period from 2004-05 to 2008-09.

Year	Results of ST&SC Dev. Deptt Schools		
	Zero	< 30%	Total
2004-05	1	26 (12%)	217
2005-06	6	31 (14%)	217
2006-07	1	15 (7%)	217
2007-08	-	20 (9%)	217
2008-09	1	21 (7.92%)	265
Total	9 (3.39 %).	75 (28.30 %)	265 (100%)

School Performance (2004-05 to 2008-09)

The study reveals that during the period from 2004-05 to 2008-09, 75 (28.30 %) schools shown less than 30 per cent

pass result either in a single year or more than one year of examinations. Among 75 schools, which indicate low performance include 9 (12%) schools marked with zero per cent result. Taking the total number of ST&SC Development Schools as 265, the number of zero result schools comes to 9 (3.39 %). In the year, 2005-06, the highest number of schools (6) have fall in to the zero result category whereas such category of result is reported to be nil in the year 2007-08. During half-a-decade of reporting results, the year 2005-06 indicates highest number of schools, 31 (14%) with low performance which has reduced to 15 schools (7 %) in the year 2006-07.

Therefore, an empirical study was conducted in a sample of 10 schools in 8 blocks of 5 districts in south Orissa (Gajapati, Koraput, Rayagada, Nawarangpur and Malkangiri districts). The broad objective of the study was to identify factors responsible for low performance of schools and to suggest strategies to transform them into better performing schools.

3. Study findings of 10 sample schools:

Basing on the low performance in High School Examinations over a period of 5 years from 2004-05 to 2008-09, out of 22 high schools, 10 high schools of 8 blocks in 5 districts of southern Orissa were selected for the study. Analysis of the results of Schools' Annual HSC Examinations reveals that out of 10 sample schools, 8 (80%) schools in 2004-05, 7 (70%) schools in 2005-06, 8 (80%) schools each during 2006-07/2007-08 recorded pass percentage less than state average in the respective year. But at districts level, comparatively the Annual HSC Examination Results of schools of SSD Department were higher than that of S&M Education Department.

In 10 sample schools over a period of 5 years the average percentage of pass is only 36.28%. Results of 6 schools were less than 40% (varied between 0% and 34%) and another 4 schools were in between 42% and 58 %. In spite of continuous effort of SSD Dept., cent percent sample schools were showing less than 60% pass result in final HSC Examinations. Every year, the average percentage of pass results of sample schools was comparatively lower than that of the state average HS results of SSD Department. The gap varies between (-) 25.78 % in the year 2008-09 (lowest) and (-) 41.76% in the year 2007-08 (highest). Again the percentage of pass in first division is very few, only 16 (5.19 %) followed by 85 (27.60%) second class and 207 (67.20 %) third class. The assessment of school results over a period of 5 years (2004-05 to 2007-08) is presented in the statement below. Comparative Assessment of SSD Schools' Result

Years	Sample SSD HS Results	State Average of SSD HS Results	Gaps
2004-05	35.25%	66.39%	- 31.14%
2005-06	29.77%	65.77%	-36.00%
2006-07	39.23%	73.93%	- 34.70%
2007-08	27.5%	69.26%	- 41.76%
2008-09	46.51%	72.29%	-25.78%

The result of individual school is furnished at the statement placed below. It presents curious picture of good, poor and fluctuating result over a period of half a decade, from 2004-05 to 2008-09.

Comparative Assessment of Individual Schools Result

Sl. No.	Name of the School	2004-05 to 2008-09		
		Appeared	Pass	Pass %
1	Podagada GHS, Koraput District	72	42	58.33
2	Dasmanthpur HS, Koraput District	104	56	53.85
3	Dangasil GHS, Rayagada District	50	21	42.00
4	Puttasingh GHS, Rayagada District	79	12	15.18
5	*Kodinga HS, Nawarangpur District	265	91	34.34
6	*Timanpur HS, Nawarangpur District	74	17	22.97
7	Mudulipada HS, Malkangiri District	49	06	12.24
8	Mudulipada GHS, Malkangiri District	07	-	00.00
9	Antarba GHS, Gajapati District	66	18	27.27
10	*Dogharia HS, Gajapati District	83	45	54.22
Total		849	308	36.28

Schools indicated with (*) mark are coeducation schools.

(Source: SSD Department, TD II, 2008)

Among the 10 study High Schools, Dongasil HS was credited with a record of 100% results during two years (2005 and 2007), but its result in 2006 was zero and in 2008 was extremely poor (15.38%). Again, surprisingly, its result was raised to 72.73% in 2009. The results of Puttasingh GHS (PTG area) during 5 years were very miserable and varied between 13% and 18% and, for the first time, the result of the students of Mudulipada GHS (PTG area) who had appeared HSC examination in 2009 was nil. The average result of the sample schools was about 36%. Only 3 [Podagada GHS (Koraput District), Dasmanthpur HS (Koraput District) and Dogharia HS (Gajapati District)] among 10 schools have shown result above 50%.

School status, strength of students and teachers:

Out of 10 High schools (including 3 coeducation schools, 2 Boys' High schools and 5 Girls, Schools), 5 GHS had 10 classes (I to X) each, 4 HS had 5 classes (VI to X) each and one HS had 7 classes (IV-X). The students' strength at all these schools in 2009 varies between 240, the lowest and 721, the highest. The average number of students reading at schools is 384 including 361 borders (94 %). In 2 GHS all the students were borders. There were 117 sanctioned posts of teachers for 77 classes of 10 schools @ 1.5 teachers per class. But during the time of study the teachers in position were 90 @ 1.2 teachers per class. The teacher-pupil ratio varies between 1:27 and 1:80, the average being 1:43 as against the standard prescribed student- teacher ratio of 1:40. The teacher-pupil ratio also matters, pupils' achievement drop if it exceeds 40. In 5 high schools, teacher-pupil ratio is more than 1:40. The shortage of 27 (23 %) teachers including 4 TGT Science teachers in 10 schools could be the main reasons of low performance. Out of 67 non-teaching staff, 66% posts including 9 clerks' posts were vacant. This had put pressure among the inadequate number of teachers to spare time in non-teaching works at the cost of taking extra coaching classes.

Enrolment/Dropout/Absenteeism:

In every school in a year, approximately 21 students were enrolled and 1 student had dropped/pushed out. On an average in class X every year, 5 % students were dropped out. The period of students' absenteeism at schools varies from 1 to 60 days in a year. 84 (90%) students admitted their absenteeism at school for enjoying village fair and festivals, 39% for sickness of their family members, 19% for participating in agricultural work and only 17% for enjoying leisure time.

School Infrastructure:

School infrastructures are significantly improved during last few years but they have not met the growing need of class rooms, hostel rooms, store rooms, etc. In 80% sample schools, the students except class X sat on ground in the classrooms and in 20% schools, all the students including class X sat on ground. There was no space for putting up the cots in hostels of Podagada school making students living and sleeping in a cramming situation. Poor maintenance and utilization of existing facilities at school make the problem acute. Toilets facilities had not been extended to one school. They were inadequate in three Girls High Schools and in most cases, the existing ones were found ineffectual. On an average, 45 girls/66 boys used one toilet. Five, out of 10 sample schools had adequate power supply and the rest 5 schools faced difficulty with frequent load shedding and low-voltages that disrupted the normal functioning of the schools. Low voltage in power supply added to the problems in running motor-pump and causing drinking water supply inadequate.

Boarding Facilities:

Out of 93 respondents, 77 students were satisfied with quantity of food and 72 with quality of food supplied in schools/hostels. Therefore low performance could not be related to food supplied to students at schools/hostels.

Teaching facilities:

Absence of qualified and required number of teachers puts extra work load on the subject teachers to teach lessons at a stretch for about six to seven periods in a day, thus leaving no scope for them to take extra coaching classes for the Class IX and X students. At a time, a single teacher attended 2 to 3 classes. Majority of male teachers are found in Girls High Schools. In 5 Girls High Schools, there were 17 (35%) female teachers

and the rest 65% were male teachers. The burden of non-teaching activities is a major reason for not concentrating on teaching. Many teachers are engaged in non-teaching duties such as management of hostels in the capacity of Assistant Superintendents, members of the purchase committee in respect of food stuff and other provisions of the hostels and act even as clerks for maintenance of various official records. Little importance is given to in-service training of teachers. Majority of the teachers (58%) were not given in-service training during more than ten years. 58 per cent and 33 per cent teachers were not trained in tribal culture and languages respectively.

Effective teaching time was 2 hours a day/for 150 days per year is estimated to be roughly less than one minute of individual teaching attention per student per day. The fundamental flaw in the schooling system is low level of teaching activity. To add to the problem, majority (50%) of the teachers live alone, far away from their home and family. Their visits to home and families at regular interval consumes a lot of time and makes it impossible to complete the course. 15% showed their disinterest to continue in the same place. This may be one of the reasons in affecting the teaching process in their respective schools leading to low performances.

Unwanted posting and arbitrary transfer became a threat to teaching skills. They spend time and energy trying to avoid the transfers, building up influential connections to play the transfer game. This syndrome has become a major diversion in the teaching profession, which often contributes towards low performance.

Some Unusual happenings in Schools/Hostels:

Surprisingly, the male teachers of schools are found in and the female teachers are out of the school/hostel campus during night. Male teachers reside within the school campus of Govt. Girls' High Schools, at Mudulipada of Malkangiri and Podagada

of Koraput districts for non availability of quarters/rented house nearby, whereas lady teachers are actually not staying in their allotted quarters for want of toilets and water supply. This may not be a good hostel environment for the safety of adolescent school girls.

In some coeducation schools, girls and boys students were put in same hostel campus. There, the school situation was not conducive for the study. Boys and Girls hostel in some schools are located in one boundary and close to each other and the boys are sometimes involved in mischievous activities like harassing the girl students and also responsible for some untoward activities.

Stipends are not given in due time which creates a lot of problem to manage the mess and to supply the uniform to the boarders which are usually met out of the stipend money. Some of the students have not got the scholarship amount during their course of study which causes their drop out in the mid session of their study. As for example, in Dogharia high school of Gajapati District during 2003-04 to 2007-08, the sanctioned amount of pre-matric stipend was Rs. 28.23 lakh, out of which a sum of Rs.25.15 lakh was disbursed among the students. This indicates that a large amount of Rs. 3.08 Lakh could not be disbursed among the target students. This might be due to the late receipt of the fund at the fag end of a year or absent of the student during the disbursement of stipend. In addition to this, the insufficient and late supply of textbooks and other reading and writing materials may also be one of the reasons of low performance of the students. Moreover, modern education is alien to tribal culture. Tribal students generally take a little bit more time to grasp a particular thing which is alien to their culture, which often results in their poor performance.

Functioning of VECs:

VEC was not formed in two schools adopted by the Institute of Mathematics and Application for performance development of the students through special coaching. Only 98/480 VEC meetings were held during the last 5 years. In most of the VEC meetings, decisions for withdrawal of fund for infrastructure development works have been discussed and taken. None of the VEC meetings gave importance to enhance enrolment and attendance of students in schools and to devise ways to impart quality teaching to the students. Parents were not aware about the role of the VEC. They had no relationship with the teachers. Some parents being addicted are not cooperative and putting the teachers in trouble. Lack of active participation and involvement of the local community in the school management leads neglecting supervision of school activities and standard of teaching and mismanagement in the school administration and all these lead to low performance.

Opinions of teachers/Parents/Students; cause of low performance:

Out of 62 teacher-respondents, 54 (87%) opined that English is the tough subject for the students, 51 (82.26%) opined that Mathematics and Science are the tough subject for the students.

Out of 90 parent-respondents, (86%) are illiterate/just illiterate who opined that children do not feel the Importance of studies. Higher officials do not take proper steps for improvement of performances of the students. Teachers are not sincere in discharging their teaching and keeping the parents ignorant about the poor performances of their children. Parents and Teachers Association meetings are not held once in a month. Hostel facilities within a common boundary for both Girls and boys divert the attention of those adolescents from concentrating on their studies.

Out of 93 students, 61(66%) mentioned poor economic conditions of their family, 43(46%) opined due to their poor learning ability, 32(34%) due to apathy of their parents towards their study and 29 (31%) due to pressure of household work. None of them made teacher responsible for their disturbance in the study. All students were reported to be blessed with teachers' liking. 92 student out of 93 reported that home works were given daily, seen and corrected, teacher helped in solving problems, helped while in sickness, and 83/93 students reported that freedom was given for expressing their views. Regarding clarification of doubts, 61(66%) opined that they asked their teachers, 70 (75%) opined that they asked their friends and only 11(12%) said that could not clarify their doubts due to shyness.

Parents' Suggestion:

80% parents suggested for extra-coaching classes at night. 53% parents suggested improvement of infrastructural facilities. 56 % suggested for better teachers are to be posted. All parents of the girls' students suggested posting of lady teachers at girls' high schools. 9 % parents suggested conduct of study tours and excursions and enhancement of food provision for boarders. 11% parents suggested govt. officials should take strong steps for proper functioning of the schools and Head Master/ Head Mistress should remain alert and look after their students properly.

Suggestions of students:

33 students (all girls) suggested that the school and hostel atmosphere needs to be homely and entertaining, adequate number of teachers be posted and proper coaching be provided, infrastructural facilities be improved, study tour and exhibitions be held, cultural activities be conducted and teachers should teach with dedication. 60 students (all boys) suggested that coaching to be made intensively with thrust on English, Science & Maths subjects. Teachers should teach with dedication and

sincerity. Regular coaching, sufficient teachers and timely supply of reading and writing materials, adequate class and hostel rooms and weekly subject wise evaluations are needed.

Conclusion and Suggestions:

- ❖ The education in TSP area is managed and controlled by both School and Mass Education and ST & SC Development Department and there is hardly any correlation between the two. There is need to revise and revamp the existing dual administrative system.
- ❖ Timely payment of stipend and supply of reading and writing materials may be ensured.
- ❖ Vacancies in teaching posts in schools should be filled up immediately.
- ❖ Infrastructures of tribal schools including laboratory, library, computer rooms, provision of drinking water, electricity, etc. have to be strengthened from time to time and properly maintained.
- ❖ The teachers as well as the students should be made free from the mess management, and steps may be taken for handing it over to the SHG groups or to any private party.
- ❖ Remedial measures like special coaching, involvement of subject experts, taking the help of technical guidance etc. should be taken.
- ❖ Traditional fair/festivals of local tribes should be organized at schools as entertainment programmes to imbibe a positive value in the minds of students. Cultural programme in the school will minimize dropouts/absenteeism and that may create awareness and improve their performance in the study.
- ❖ Provision may be made for payment of some special incentives to teachers serving in schools located in remote and inaccessible areas.

- ❖ In-service training to teachers may be provided at regular intervals for improvement in teaching method. Orientation training given by BSEO may be extended to SSD School teachers.
- ❖ The school syllabus should include Computer Science, Tribal friendly Acts and legislations and spoken English subjects and they be introduced at high school level, so that the students can go in pace with the needs of the time.
- ❖ A relatively flexible 'Vision Document' outlining the 'short-term' as well as 'long term' perspectives needs to be prepared for quality improvement of tribal education.
- ❖ Teachers taking initiative for performing better result and schools doing well should be rewarded individually as an incentive for better performance of the schools of the SSD Department.
- ❖ The existing weaknesses in the educational institutions should promptly tackled and education be made more vocational and craft oriented.
- ❖ All out effort should be made at all level of parents, teachers, administrators, students and leaders so as to achieve the targeted success though not cent percent but to a major extent.

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EDUCATIONAL COMPLEX FOR ST GIRL STUDENTS IN LOW FEMALE LITERACY POCKETS OF ORISSA

(A Central Sector Scheme for Spread of ST Girls' Education by NGOs)

T. Sahoo*

Introduction:

"When women moves forward, the family moves, the village moves and the nation moves" (Nehru). "Infrastructure development in the economic sector and female literacy in the social sector were the two critical factors that impede India's steady climb to a higher and sustainable level of growth" (Dr. Manmohan Singh). These lines help-lead us thinking prioritizing spread of female education in general and ST female education in particular, for the later lags far behind, educationally. Take the example of census data. Literacy rate among tribal populace in the State is 37.37 per cent. Of the literate, males constitute 51 per cent and females 23.47 per cent. This indicates a huge socio-anthropogenic gap. The establishment of schools and the improvement of government schools will take time. Compulsory primary education for all the children up to 14 years is a Constitutional obligation (Art. 45).

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Women empowerment is subject to achievement of high literacy level and education, better health care, access to and control of property and productive sources, participation in socio-economic and political process, awareness of their rights, improved standard of living, self reliance, self-confidence and self respect. The provision of quality school education to children of the poor is crucial and we cannot afford to wait further. Hence the Ministry of Welfare (TD Division), Govt. of India has rightly launched the scheme of Education Complex for ST girls in low literacy pockets through PPP mode to extend and widen the literacy programmes in interior tribal pockets.

Imperatives of Girls'/Women's Education

Mostly, tribal girls and women are affected by illiteracy. Statistics shows that ST female literacy is leveled at 8.05% as against the general female of 24.82% (1981). They carry double burdens of bearing and rearing children and earning for family. Women excluded from receiving education. The Working Group on Tribal Development (7th Plan) identified low female literacy rate (less than 2%) among STs in 48 tribal concentrated districts, and PTGs of India including un-divided Koraput district and 3 PTGs, namely Bonda, Didayi and Mankirdia of Orissa. Study in development countries reveals that giving women farmers the same level of agricultural inputs and education as that of the men farmers could increase the yields of farmers by more than 20 per cent. Spread of the ST female literacy will improve their knowledge and skill, earning potential and address their survival needs and development. Women are target group in the new mission as they are first teachers of children. Thus, a favorable deal for ST female education in the country and Orissa was justified.

Though education is the responsibility of the state - particularly it is more important in the context of development of educational status of the backward sections, like Scheduled

Castes and Scheduled Tribes - it has constraints to set up required educational infrastructures covering all areas especially the interior tribal areas. Keeping the prevailing situation in view, it was considered to involve private sectors such as some reputed NGOs in this field particularly in the interior pockets where the Government machinery hardly reaches. Realizing this Govt. of India had introduced a number of Central Govt. Schemes, like i) Grant-in-aid for Voluntary Organizations working for welfare of STs (1953-54), Coaching and Allied scheme for STs (4th V Plan), Up gradation of merit of ST students (7th V Plan), Educational Complex for development of ST girls in Tribal areas (1993-94) and Vocational training in Tribal areas (1992-93) Post metric scholarships for ST students for the education and literacy development. Among these schemes, the central sector scheme, namely Educational Complex in low ST literacy pockets was grounded in 1993-94 covering 48 districts in the country. This was taken up in selected areas on experiment basis exercising due caution and ensuring proper check and balance, so that, precious resources are not wasted.

ECLP Scheme & its Coverage

The newly launched scheme aims at imparting more than reading, writing and arithmetic to the people. It will aim at transformation of the illiterates and making them partner in the process of growth and development. ECLP is implemented through Non-Governmental organizations, Institutions set up by the Government as autonomous bodies and registered Co-operative Societies. The objectives of the scheme are to promote education among ST girls in low literacy pockets, to bridge the literacy gap between tribal females and general females, encourage schooling and reduce drop out and to improve the socio-economic status of poor and illiterate ST population through education of women.

Up to 1995, funds were sanctioned for setting up 49 (15 in Orissa) Educational Complexes by the NGOs. In India by end of 2001-02, as many as 160 Educational Complexes were established in 136 districts of 14 States, where the ST female literacy rate were below 10%. In Orissa 22 Educational Complexes were established covering areas of undivided Koraput district and 9 Micro Projects for 9 PTGs namely, Bonda, Didayi, Dongria Kondh, Kutia Kondha, Juang, Saora, Lanjia Saora and Lodha.

Scheme Components:

The scheme aims at making each of the Educational Complexes a hub of Assembly of Residential School facilitated with Vocational Training, Adult Education, Primary Health Care, Fair Price Shop and supply of essential commodities under PDS facilities.

Each ELPC is supposed to run an Adult Education center for girls' parents during nights to train them for better management of agriculture, Minor Forest Produce, Health care, Environmental management, etc. Besides, it requires the services of a Dispensary to ensure regular health checkup and to take health care of the students and to extend the provisions through a Fair- Price-Shop to deal with essential commodities under PDS.

Each ELPC has 5 classes (I-V) with provision for up grading to class XII standard exclusively for the ST girls. It imparts formal education as well as vocational education, like agriculture, music, etc. the teaching up to III classes are imparted in tribal dialects. The students in the ELPC are supplied with incentives in shape of two sets of uniforms, one set of books every year, free food, medicines, etc. Besides, parents of the girl students are given Rs. 50/- per student/pm as an incentive for sending the girls to school to compensate the economic loss to the family. Needless to say that the social maturity comes to tribal

girls earlier than their age and they use to help their parents in household chores and agricultural activities.

Staffing Pattern

According to a study, it was found that 80 per cent teachers serving in tribal areas is non-tribal and are unable to understand the language of the children. They are neither good in English nor they could teach the children language education. Even the content is culturally not appropriate to the tribal pupils and their learning process is blocked and their future is damaged. This also leads to loss of cultural biodiversity. Therefore, the scheme includes a suitable staffing pattern that has taken care of imparting teaching in tribal languages and vocational and adult education. Each ELPC has the provision of teaching staff which comprises of one Headmistress, one women teacher having proficiency in tribal dialects for every class, one music/arts/ crafts teacher per 100 students and non-teaching staff, like one part-time doctor for all students, one cook for 100 students and one helper, one Ayah, besides one watchman and one part-time sweeper.

Funding Pattern:

Govt. of India in MOTA provides 100% fund for running the ELPCs. The approximate cost of one ECLP for 50 girl students was Rs. 13.06 lakh including Rs.3.88 lakh as recurring and Rs. 9.18 lakh as Non-recurring expenditures. The Recurring grant @ Rs. 9000/- per student per year includes expenses on food, clothing, accommodation, payment of salary to teachers and the Non-recurring grants of Rs. 1000/- per student for 5 years for costs of cots, mattresses, utensils and furniture.

Findings of Evaluation Study

Ministry of Welfare (TD Division) had sponsored a mid-term evaluation study of the Educational Complexes established

in Orissa and run through NGOs for the period 1994-97. The study was conducted by SCSTRTI in the year 1995-96 in 10 out of 18 educational complexes established. The Ministry of Welfare (TD Division) provided 100 per cent fund to the concerned NGOs for establishment of the Educational Complexes.

In undivided Koraput district of Orissa as many as 18 Education Complexes run by equal number of Non-Governmental Organizations (NGOs) have been operating since 1993-94. The evaluation study covers 10 educational complexes run by 10 NGOs, such as 1. Agramee, Kashipur, 2. Boipariguda Khetra Samiti, Boipariguda, 3. Bright Career Academy, Jeypore, 4. Council of Cultural Growth & Cultural Relation, Cuttack, 5. Kasturba Gram Seva Centre, Cuttack, 6. LEAD, Jeypore, 7. Nyaya Sahayak Samiti, Koraput, 8. Survodaya Samiti, Koraput, 9. Servant of India Society, Rayagada and 10. Seva Samaj, Gunupur. The ten NGOs in the serial order have taken up their respective educational complexes at Kumbharsila, Boipariguda, Minarbala, Banjhikusum, Gopalbadi, Sundiguda, Kuliapudar, Gandhi Nagar, Halau and Jabarguda.

During 1993-94, six educational complexes (2, 3, 5, 7, 8, 9) started operating and the rest four (1, 4, 6, 1) started during the year 1994-95. Five (5) educational complexes (3, 4, 5, 6, 8 and 9) are located at Block/District HQRs. But as per the norm they should have been located in interior tribal villages. Land for the educational complex building of nine (9) complexes was purchased by the respective NGOs as the Govt. land was not made available to them free of cost. The construction work of three complexes (1, 5, 8) did not start (till March 1997) even though they were provided with funds for the purpose.

Teaching started in all the complexes by the end of 1996-97, but only two complexes (5,9) started teaching from Class I to Class V. They had enrolled more students than that of the prescribed strength. The students and parents belonging

to six scheduled tribe communities such as Paraja, Bhumia, Saora, Kondh, Pentia and Gond of 454 village were getting benefit by the scheme.

During the first year of functioning, the overall dropout rate of all the complexes was 15 per cent which subsequently got reduced to 3% by the end of 1996-97. The average result of all the complexes was 84 per cent. Vocational training on horticulture, handicraft, music, song and dance was imparted at six complexes (1,2,3, 4,5, 6 and 8) which yielded good result. No primer in tribal language was prepared and used in any one of the complexes. All the complexes imported teaching in local (Desia) language up to class-III.

Proper attention had not been given to Adult Education programme which constituted a significant part of the scheme. The progress of Adult Education Programme did not seem impressive. The programme had produced only 20 per cent adult literates. Government of Orissa in the Department of Elementary and Mass Education had not recognized any one of these complexes. All the complexes had full-fledged staff strength out of which 40 per cent was scheduled tribe and 50 per cent of the teachers were B. Ed. and C.T. trained.

Provisions like payment of cash incentives to parents and incentives to students, such as supply of school uniform, reading and writing materials, stationeries, food, and health care services were reported as satisfactory. Provision of other facilities like public health centers, fair price shops in the respective areas of all the complexes as prescribed in the scheme had not been made by the Govt. so as to develop the area as central place.

Fund allotted to all the 10 complexes during the period from 1993-94 to 1996-97 amount to Rs. 1.17 crore. The expenditure incurred during the period was 116 per cent. The breakup of expenditures comes to 157 per cent under recurring items and 90 per cent under non-recurring items. The account

of all the complexes were audited by qualified Chartered Accountants. No major irregularities were reported. There was delay and uneven release of grant-in-aid by Government of India. The funds allotted for construction of building was inadequate. The other problem was lack of timely inspection and evaluation of complexes.

The functioning of educational complex by Bolpariguda Khetar Samiti, Bolpariguda (a local NGO), was highly satisfactory in all respects of teaching, vocational training, adult literacy programme, and construction of the school building.

On an average the annual examination result of all the 10 ECLPs was 84 per cent. Most of the Institutions were imparting quality education and their pupils showing outstanding performances in extracurricular activities through vocational education. Some of the educational complexes had maintained nice school gardens. The maintenance of Hostels in case of most of the Educational Complexes, management of distribution of food to the boarders and taking up health care measures seem to be quite impressive. The functioning of ECLPs in Orissa reported to be accomplished the most of task of the set objectives.

The study suggested that more tribal pockets with less than 10 per cent female literacy should be covered under the scheme and more number of educational complexes should be up-graded up to XII standard and be continued, and reputed local NGOs with credibility record be allowed to run these complexes. NGOs having their headquarters outside the district should not be considered for the purpose. The allotment of grant-in-aid due should be released by the Ministry of Tribal Affairs (Tribal Division-I) early for the smooth management of the complexes. In spite of a few grey areas and lacuna in functioning of the Educational Complexes from both sides, these Educational Institutions seem to be useful

to the areas and their people, especially to the tribal girl children and their parents. Therefore, the study suggested timely release of fund, setting up of more number of ECLPs in low ST female literacy pockets by the local NGOs in other districts during the 10th V year plan.

Post Evaluation Status

Observing the successful implementation of the scheme and benefits extended to the ST people, MoTA, GoI allocated Rs.44.74 crore under the scheme for the Tenth Five Year Plan period. The allocation for the year 2005-06 was fixed at Rs. 6.00 crore. During 2005-06, MoTA had released Rs.3.78 crore (till 20.02.2006) against the allocation of Rs. 6.00 crore to Andhra Pradesh, Chhattisgarh, Gujrat, Orissa and West Bengal. Further, under the CCD Plan as many as 18 ECLPs have been set up in areas of 17 Micro Projects in the year 2007-08. During the year 2006-07 (Rs. 19.75 lakh) and 2007-08, (Rs. 60.00 lakh) and were released and equal amount spent for the scheme in Orissa and India respectively. Funds allotted to different state in the country and Orissa state for running of ECLPs are furnished in the statement given below.

Allocation of funds under Educational Complex Scheme

Place	Years					
	2002-03	2003-04	2004-05	2005-06	2006-07	2007-08
India	600.00	576.45	781.45	600.00	791.29	871.07
Orissa	150.27	101.65	144.32	110.90	299.9	99.66

(Source: Annual Activities Report, MoTA, 2008-09)

Revamping of the Scheme:

Government of India, Ministry of Tribal Affairs have brought modification on the scheme through the guidelines

communicated vide No.22040/10/2006/NGO/Education and it has been renamed as "Scheme of Strengthening Education among Scheduled Tribe (ST) Girls in Low Literacy Districts". After its modification the Scheme of Strengthening Education among Scheduled Tribe (ST) Girls in Low Literacy Districts started w.e.f. 1st April, 2008 with the following set objectives.

- To improve the literacy rate of tribal girls and bridge the gap in literacy levels between the general female and tribal women,
- To facilitate 100% enrolment of tribal girls and to reduce drop-outs at the elementary level, and
- To enable them to participate effectively in and benefit from, socio-economic development.

Under the modified scheme, its coverage in the country includes as many as 54 identified districts where the ST population is 25% or more, and ST female literacy rate is below 35% (2001 census). Also the coverage includes naxal affected and PTGs areas. In Orissa state, the operation of the scheme extends to the districts, such as Gajapati, Kandhamal, Nuapada, Kalahandi, Rayagada, Nabarangapur, Koraput, Malkangiri, Deogarh, Keonjhar, Mayurbhanj, Balangir as well as the areas of 13 PTGs in 17 Micro Projects.

Selection of Organizations:

The Voluntary Organizations (VOs)/NGOs and Autonomous Society/Institutions of State Government/UT Administration will run the Educational Institutions. "State Committee for Supporting Voluntary Efforts" (SCSVE) will identify and scrutiny the projects of NGOs. The Voluntary Organizations (VO)/Non-Government Organizations (NGOs) have to fulfill the following requirements (through certificates from the District or Panchayati Raj administration):

- 1) Registered for at least three years for the conduct and promotion of social welfare of scheduled tribes.
- 2) Experience of at least three years in successfully running and maintaining hostels and/or educational complexes.
- 3) Financial viability to continue the work for limited periods in the case of delay or absence of assistance from the Ministry.
- 4) Good reputation and credentials, especially for guaranteeing the security and safety of the hostellers.
- 5) Networking with other institutions including Panchayati Raj for optimum utilization of resources allocated and assets created.

Scheme and It Components:

In order to intervene in a focused manner to improve literacy among tribal girls, and to bridge the gap between tribal female literacy and general female literacy levels and tribal female and tribal male literacy levels, following interventions/actions shall be taken:

- a) Providing hostel facilities for tribal girls at the Block level to enable them to attend regular middle/secondary school, and at the panchayat level to attend regular primary school.
- b) Hostel facilities only, and not schools, can be set up in a phased manner if needed, for up to 100 primary school girls, and 150 middle and high school girls at the panchayat and block levels respectively. In compelling circumstances, the number to be accommodated can go up. The hostels may be at one or more location(s) but may not be spaced at a distance of more than 0.5 kms in hill areas and 2 kms in the plains, from the regular school which they will attend.

- c) In exceptional cases, where the regular schools run under Sarva Shiksha Abhiyan or other schemes of Education Department are not available within 5 Km radius, schooling facility along with hostels may also be considered.
- d) Wherever Kasturba Gandhi Balika Vidyalayas are operating, no hostels under the scheme would be opened within a distance of 5 Km.
- e) The educational complexes already established under the pre-revised scheme falling in the newly identified 54 low literacy districts of the revised scheme or in tribal blocks fulfilling the criteria as mentioned under the head 'Coverage', and in the Primitive Tribal Group areas, will be continued unaffected.
- f) The accommodation can be in hired premises or in the implementing agency's own building. No funds will be provided for construction of buildings. In case of own buildings, only maintenance grant for the building will be considered @ 30% of the notional annual rent, as per Public Works Department assessment.
- g) Cash stipend will be provided at the rate of Rs.100/- per month for primary level girl students and Rs.200/- per month for middle/secondary level girl students for coaching/special tuitions.
- h) Cash incentives will be given at the rate of Rs.100/- per month at primary level (up to class V) and Rs.200/- per month at middle and secondary levels (classes VI to XII) to meet their day to day requirement.
- i) Scheduled tribe girl students will be additionally motivated, by giving them periodical awards like bicycles, watches, etc. as would be decided by the Ministry, on passing Class VIII, X and XII.

- j) Primers will be prepared in at least 5 major tribal languages selected in coordination with the Ministry of Human Resource Development, for use of children up to Class III.
- k) A Mothers' Committee will be constituted by every fundee organization by involving representative (s) of each village (s), to which the inmates belong, that will meet once a month to supervise the running of the scheme and to suggest improvements. A register of the decisions in each meeting will be kept by the fundee institution.
- l) A District Education Support Agency (DESA), which would be a reputed Non-Governmental Organization or a federation of Non-Governmental Organizations, will be established by every State Government/Union Territory Administration in each of the 54 identified low literacy districts that will (i) promote 100% enrollment of scheduled tribe girls in the identified districts, blocks or pockets (for Primitive Tribal Groups), vis-à-vis present level of enrollment, class-wise, for all schools taken together, (ii) reduce dropouts at the primary and middle school levels, (iii) monitor the running of the hostels/complexes, (iv) make payments, grant of awards, etc., as may be prescribed by the Ministry, (v) arrange regular interaction between girls and ANMs to promote preventive health education and establish curative linkages of these hostels/complexes with health institutions, (vi) promote awareness among parents towards the importance of girls' education, and (vii) tie up with potential recruiters so that immediately on passing, the student can get a job or can go in for self-employment.

- m) The Ministry may support any reputed and experienced organization for training of District Education Support Agency/Non-Governmental Organizations/autonomous societies for running the project successfully.
- n) Ministry would support any innovative intervention by any organization including District Education Support Agency in these low literacy areas to promote scheduled tribe female literacy. Maximum 1% of the annual budget can be spent for this purpose.

Funding:

The scheme will continue as a "100% Central Sector Gender specific Scheme" from the year 2007-08 onwards and the revised guidelines and new financial norms will be effective from 1.4.2008. Now, the projects will be funded as per the ceiling indicated as follows.

I Cost Estimates for New Hostels Only (Calculations for 100 ST girls) Primary/Middle-Secondary Level

S.No.	Item of Expenditure	Amount	(Rs. in Lakhs)
A. Non-Recurring			
1.	Furniture/equipments including kitchen equipment @ Rs.2500/- per student (once in five years)		02.50
2.	Bedding @ Rs.750/- per student (once in five years)		0.75
3.	Recreation expenditure (T.V./V.C.D./Indoor game (once in 5 years)		0.50

B. Recurring

1. Rent @ Rs.2.00 per sq. ft. constructed area per month (for 12months) (upper ceiling)	01.20
2. Maintenance allowance including mess charges @ Rs.750/- per girl student per month*	09.00
3. 3 sets of uniforms per annum @ Rs.900/- per girl student	00.90
4. Cash stipend for availing tuition/coaching:	
a) for primary level student- @ Rs.100/- per girl per month (for 12months)	01.20
b) for middle/secondary level student- @ Rs.200/- per girl per month (for 12 months)	02.40
5. Course books/stationery and other educational material @ Rs.50/-per girl student per month	00.60
6. Examination fee	00.01
7. Honorarium to staff:	02.05
a) Warden-cum-teacher @ Rs.5000/- p.m.	
b) Accountant (Rs.3500/- p.m.)	
b) Support staff/residential and multi-functional [peon (Rs.1500/- p.m.), watchman (Rs.1500/- p.m.), 2 cooks (Rs.1500/- p.m. each), helper (Rs.1300/- p.m.), sweeper (Rs.1300/- p.m.)]	
8. Vocational/skill development training	00.40
9. Electricity and water charges	00.60
10. Medical care/contingency @ Rs.750/- per girl per annum	00.75

11. Health care (hospitalization, visit of doctors, annual health check up etc.)	00.50
12. Miscellaneous including toiletries etc.:	
a) For primary level @ Rs.400/- per annum per student	00.40
b) For middle-secondary level @ Rs.700/- per annum per student	00.70
13. PTAs/Sports function/cultural functions	00.15
14. Tour/camps	02.00
15. Incentives to each girl student @ Rs.100/- per month to meet their day to day requirements	01.20

*If the girl students remain in the hostel during vacations, may be granted up to 12 months instead of 10 months.

II. Cost Estimates for Primary Level Educational Complexes (Schooling and Boarding/ Lodging both) (Calculations for 100 ST girls)

S.No.Item of Expenditure Amount	(Rs. in Lakhs) Amount
A. Non-Recurring	
1. Furniture/equipments including kitchen equipment @ Rs.2500/- per student (once in five years)	02.50
2. Bedding @ Rs.750/- per student (once in five years)	0.75
3. Recreation expenditure (T.V./V.C.D./indoor game (once in five years)	0.50

B. Recurring

1. Rent @ Rs.2.00 per sq. ft. constructed area per month (for 12 months) (upper ceiling)	01.20
2. Maintenance allowance including mess charges @ Rs.750/- per girl student per month*	09.00
3. 3 sets of uniforms per annum girl student	00.90
4. Cash stipend for availing tuition/coaching per month @ Rs.100/- per girl (for 12 months)	01.20
5. Course books/stationery and other educational material @ Rs.50/- per girl student per month	00.60
6. Examination fee	00.01
7. Honorarium	05.65
(i) 06-full time teachers @ Rs.5000/- p.m.	
(ii) Other staff:	
a) Warden-cum-teacher @ Rs.5000/- p.m.	
b) Accountant (Rs.3500/- p.m.)	
c) Support staff/residential and multi-functional [peon (Rs.1500/- p.m.), watchman (Rs.1500/- p.m.), 2 cooks (Rs.1500/- p.m. each), helper (Rs.1300/- p.m.), sweeper (Rs.1300/- p.m.)]	
8. Vocational/skill development training	00.40
9. Electricity and water charges	00.60
10. Medical care/contingency @ Rs.750/- per girl per annum	00.75
11. Health care (hospitalization, visit of doctors, annual health check up etc.)	00.50
12. Miscellaneous including toiletries etc. @ Rs.400 per annum per girl	00.40
13. PTAs/Sports function/cultural functions	00.15
14. Tour/camps	02.00

15. Incentives to each girl student @ Rs.100/- per month to meet their day to day requirements 01.20
- * If the girl students remain in the hostel during vacations, may be granted up to 12 months instead of 10 months.

III. Cost Estimates For Middle/Secondary Level Educational Complexes (Schooling And Boarding/Lodging Both)(Calculations for 100 ST girls)

S.No.Item of Expenditure Amount	(Rs.in Lakhs) Amount
A. Non-Recurring	
1. Furniture/equipments including kitchen equipment @ Rs.2500/- per student (once in five years)	02.50
2. Bedding @ Rs.750/- per student (once in five years)	0.75
3. Recreation expenditure (T.V./V.C.D./indoor game (once in five years)	0.50
B. Recurring	
1. Rent @ Rs.2.00 per sq. ft. constructed area per month (for 12 months) (upper ceiling)	01.20
2. Maintenance allowance including mess charges @ Rs.750/- per girl student per month*	09.00
3. 3 sets of uniforms per annum @ Rs.900/- per girl student	00.90
4. Cash stipend for availing tuition/coaching @ Rs.200/- per girl per month(for 12 months)	02.40
5. Course books/stationery and other educational material @ Rs.50/- per girl student per month	00.60

6. Examination fee	00.01
7. Honorarium:	06.49
(i) 06-full time teachers @ Rs.6000/- p.m.	
(ii) Other staff:	
a) Warden-cum-teacher @ Rs.6000/- p.m.	
b) Accountant (Rs.3500/- p.m.)	
b) Support staff/residential and multi-functional [peon (Rs.1500/- p.m.), watchman (Rs.1500/- p.m.), 2 cooks (Rs.1500/- p.m. each), helper (Rs.1300/- p.m.), sweeper (Rs.1300/- p.m.)]	
8. Vocational/skill development training	00.60
9. Electricity and water charges	00.60
10. Medical care/contingency @ Rs.750/- per girl per annum	00.75
11. Health care (hospitalization, visit of doctors, annual health check up etc.)	00.50
12. Miscellaneous including toiletries etc. @ Rs.700 per annum per girl	00.70
13. PTAs/Sports function/cultural functions	00.15
14. Tour/camps	02.00
15. Incentives to each girl student @ Rs.100/- per month to meet their day-to-day requirements	01.20

(In addition to above, Awards to tribal girls passing class VIII @ Rs.500/- per girl for watches and for girls passing class X @ Rs.1200/- per girl for bicycles (in hilly regions, instead of bicycles, the girls may be provided saving certificates for the same amount). The awards will be given to the actual number of passed students indicated by the organization along with the proposal.

* If the girl students remain in hostel during vacations, may be granted up to 12 months instead of 10 months.)

IV. Financial Norms for Other Specific Items

S.No.Item of Expenditure Amount	(Rs.in Lakhs) Amount
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A. Non-Recurring

- | | |
|---|--------|
| 1. Preparation of primers in 5 major tribal languages
(lump sum @ Rs.5.00 lakh per language) | 25.00 |
| 2. Annual assistance to support each
District Educational Support Agencies(DESA) | 05.00 |
| 3. Total financial support during 11th Plan for
sensitization and training of NGOs/autonomous
societies running the project, and teachers, and
mobilization of community | 862.00 |
| 4. For any other innovative project which aims to improve
literacy among ST females in low literacy area not more
than 1% of the budget of that particular year. | |

The scheme will be operative in only hostel/school- cum- hostel, where no school available within 5 km. The budget of running an Educational Complexes has been revised in which there is provision of payment of rent for the school and hostel building as well as incentives, like Rs. 500/- each for providing watch to Class VIII pass students and a bicycle worth of Rs. 1200/- to each of the X class pass students, besides the free text books, writing materials, food, school uniform, health check up, etc.

During the year 2007-08, with the financial support of MoTA, the Govt. of Orissa for the first time has established as many as 19 Educational Complexes for girl children including 18 such complexes in the 17 Micro Project areas. These Micro Projects have given the responsibility of running the complexes. They have been provided funds for construction of Schools and hostel building under Article 275 (1) and CCD

plan. In each educational complex, about 125 girls of the Particularly Vulnerable Tribal Groups are reading and enjoying the benefits of free education. The staff is mainly recruited from among the PTG people, especially the women folk.

Conclusion:

Stating that persistent efforts of the government had made elementary education accessible to all children, increased enrolment and reduced drop-outs - thereby checking further accretion to the population of illiterates - the Hon'ble Prime Minister of India stressed the need to renew the efforts of the 1980s and 1990s to address illiteracy. Noting that low female literacy was impeding growth, the Prime Minister has already launched a major initiative in the education sector saying all steps to empower women socially, economically and politically would be taken by the government. As per the set objectives in the Conservation-cum-Development Plan for the PTGs during the 11th V-Year Plan period (2007-08 to 2011-12), educational advancement of PTGs and especially their females is a priority area. Establishment of 18 educational complexes, at least one in every Micro Project area, is an accomplished task as prescribed in the CCD plan. Therefore, it is hoped that the spread of education through efforts of functioning of the Educational Complexes in low ST female literacy pockets, especially in PTG area, would be the additionality to achieve the objectives of the Saakshar Bharat Mission, a National Mission for the empowerment of women in general and the weaker section of the people in particular.

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RETHINKING OF QUALITY EDUCATION AMONG THE TRIBAL CHILDREN

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Introduction:

Universalization of Elementary Education has been accepted as a national goal since 1950. "Educate your children, educate all your children, educate every one of your children" should be the motto, only then it would be possible to achieve the goal of universalization of Elementary education. National policy on Education (NPE) and its Programme of Action 1986 and modified in 1992 envisage improvement and expansion of all sectors and elimination of disparities in access and stress on quality of education. In other words it gives utmost emphasis on reorganization of education at different stages but utmost thrust on elementary education with emphasis on i) Universal access and enrolment ii) Universal retention of children up to 14 years of age and iii) A substantial improvement in the quality of education to enable all children to achieve essential levels of learning.

Studies reveal that the majority of non-enrolled children in the state/country along with drop outs generally belong to

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N-1/55, IRC village Nayapalli, Bhubaneswar, Orissa-15

scheduled tribes. Even among the non-achievers of Minimum Levels of Learning their number is comparatively more significant. In spite of all our efforts of massive state supported expansion and democratization of schooling facilities the disparities between the ST and the rest of the population in terms of quantity, quality teaching learning process have been far from eliminated.

The inequalities reflect the fact theirs has scarcely been an equal integration into dominant society. Rather a society characterized by growing polarization, their inclusion has been governed by relations and process of exploitation, domination displacement and oppression. Global economy forces have brought about greater ruin of large section of STs who experienced marginalization by development processes. Poverty, unemployment, ill health are disproportionately located among them. They have suffered large scale land alienation and dispossession from natural resources and reduced to economic and subservience to non-tribal communities, such socio-economic conditions could not but create a disjuncture between survival needs and educational needs leading to limited educational progress of the STs.

Situation Analysis:

Our survey of quantitative expansion reveals the dismal contemporary scenario of inequality in access, retention and attainment at the school level. While an unprecedented rise in enrolment is evidence of a strong demand of education among the ST, accessing basic school is yet a massive problem due to hilly, remote inaccessible areas and terrains and islands. Though school participation rates have increased, attendance rates are unsatisfactory at the primary level and worse still at the middle. Dropout, failure in low scholastic achievement afflict ST to far greater degree than non-ST children. The cumulative impact is low rates of school completion. Gender

disparities are conspicuous on all educational indicators revealing under education of girls. Gender and class along with tribes and caste constitute fundamental categories of exclusion. Further more inter district, inter sub regional, rural and urban disparities exist. Intra-tribe variations are sharp and indicate that the relatively more marginalized ST groups experience gross educational deprivation.

Our exploration into the field reality of schooling of ST children entailed a critical over view of basic educational provision as well as issues related to structure, content and process of schooling. We find that historical inequality in diffusion has been mitigated to a great extent but unequal provision continues to be fundamental educational deterrent. Inferior learning opportunities is actualized in the poor quality of infrastructure, an inadequate demotivated teaching staff, inadequacy of teaching transaction and in the provision to teaching learning materials. Even the curriculum did not acknowledge the cultural rights and history of the scheduled tribes. School regimen and curriculum, fail to take into account of tribal culture in particular of their culturally anomalous free and egalitarian socialization and learning practices. Nor do they take cognizance of the special cognitive abilities of tribal children.

Further the medium of instruction is in regional language and the majority of teachers belong to alien cultures. They speak alien language which become an obstacle to symbolic adaptation motivation and learning.

Recommendations:

Indisputably the situation needs an urgent and serious response. Education is essential for their development. No make-shift or low-cost arrangement will hold good for holistic development of tribal rooted in their own culture and heritage. For mainstreaming the scheduled tribes our attitudes should be non- discriminatory.

In planning for educational development of the tribes we should judge results, not by statistics of the amount of money spent but the quality of human character that is involved. Jawaharlal Nehru observed while expounding the five principles popularity know as tribal panch-sheel.

Establishment of schools for tribal children in tribal-sub plan (TSP) areas may receive top priority. Access and equality for completing twelve years of basic education shall be the primary objective.

The parents are to be motivated for education of their children only through their value system, norms, ethics, customs, rituals, ethos and ideology. The curriculum, content and teaching materials may be designed keeping in view, tribal folklore, folk tales, myths, riddles and proverbs. Their own concept of " good life" shall be given due recognition in planning for their educational development.

Adoption of a uniform pattern of curriculum for all first generation of learners and preparation of text books will not meet the varying needs of specific learning groups. Learning needs of different tribal groups would therefore involved detailed micro planning. The text books and primers in particular, should be so designed as to provide bridge from a spoken tribal language/ dialect to regional language. Preparation of primers and pedagogy should be rooted firmly in the culture, heritage and ethos of a specific tribal group. Educated and promising scheduled tribe youths will be encouraged and trained to take up teaching in tribal areas.

It is important to note that an exclusive approach to tribal education may some times be counter productive. It is therefore suggested that integrated education complexes with residential hostel facilities may be provided where students from other communities may be allowed to pursue their

education. This will provide mainstreaming the tribal children and create a healthy atmosphere for competitive learning within the peer group.

For increasing core competency of tribal students, there is the necessity for sincerity in our efforts which requires dedication and missionary zeal. Supplemental and remedial education for tribal children may be provided and special coaching given to the more promising tribal students. Steps may be taken up to make all the institution well equipped with latest technology in class room teaching and appropriate provision may be made for exposure of the student to Information Communication Technology (ICT).

The National Focus group NCERT 2005 on Problem of Education of the Scheduled Tribes has made the following recommendation towards improving the education of the Scheduled Tribes children.

"We strongly reiterate the need for equitable provision of quality education a more focused need based and responsive implementation of positive discrimination programme, improved teacher recruitment policy and teacher working condition towards enhancement of teacher quality, status, competence and self esteem. We suggest a critical resolution of cultural dilemma for developing culturally sensitive and transformative curricular policies and programmes. It is essential that curricular and pedagogic approaches are rooted in critical theory and critical multiculturalism to nurture expansive cultural identities oriented towards the larger public good. Curricular goals of teacher education need to be recast with an emphasis on theoretical and experiential knowledge to gain an understanding of as well as sensitivity to tribal communities. School curriculum and pedagogy must provide opportunities for every child's learning and his/her and creative

multidimensional development. The culture and experiences that ST child brings to the school must be integral to an egalitarian teaching learning process in fulfillment of the goal of a meaningful education for all children."

More research studies specially Mass Action Research Studies may be encouraged to provide deeper understanding of socio-cultural milieus and strategies to illuminate problems and education issues concerning scheduled tribes to enable the planners and administrators to prepare need based action plan for the quality education and bringing the tribal children to smart school.



PROBLEMS & PROSPECTS OF TRIBAL EDUCATION: WHAT THEY SAY...

I

Smt. Premalata Panigrahi*

How the schools need to be run in the present day is a matter of great concern for all of us. As a whole, it is a question of academic monitoring in the days to come. The educational planning particularly for the tribal students need to be planned meticulously and executed with great sensitivity and seriousness of purpose. What is to day needs, to be given a fresh look. Despite our efforts for the past 62 years, we are yet to trigger the right kind of interest and attitude among the tribal communities towards education. After five decades of independence literacy is abysmally low in rural areas. lower among tribal and lowest among tribal woman. All say that tribals lack interest in education. They do not have to school in spite of all Government endeavors. Have any one ever tried to probe why this is happening ? What is attitude of these children and parents towards education? With out proper information teachers are appointed, enrolment drive is made, Curriculum is formed and primers are constructed. National Curriculum Framework

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Review (NCF) stress on joy of learning and less burdon on the students. Again and again it has been emphasized that surroundings or community of the learners need to be taken in the account while framing curriculum. But our primers reflect something else.

The moment tribal kids come to school alienation begin. First alienation is from mud-house to Pucca building. Second alienation is loss of language and third is textual content which has no relation with their life style. Last but not the least, traditional method of learning is thrown in to air and asked to opt the system which only contributed in distancing from there society. There is no policy of Tribal Education, although the tribals constitute greater chunk of the society. Despite our consistent and dedicated efforts, the present scenario of tribal education not at par with the expectation.

The educational institution under erstwhile TRW Department was initially very concise. There after, tribal Schools namely Ashram Schools sprang up.

The present scenario of tribal Education suffers from certain shortcomings. At the out set, I have already focused on this enterprise. The Impediments of tribal education are also as under.

Lack of required and appropriate infrastructural facilities in the institution.

Improper location of schools.

Lack of regular and effective supervision

Linguistic Problem in tribal schools.

Communication gap between teacher and taught.

Crunch of funds and financial constraints.

Unattractive school situation.

No book in any school imparting knowledge about socio cultural matrix of the tribes.

Non-Tribal middle class values are imposed on the tribals.

Very few tribal schools have tribal teachers.

Very few of the non-tribal teachers know the language of their Students or of the community in which the school is located.

The above problems could be solved very easily. The other remedial measures are suggested for Tribal Education.

1. Timely filling up of vacancies of Teachers.
2. Residential accommodation to the hostellers and teaching staff.
3. Proper health care facilities.
4. Pre-schooling provision in the tribal area.
5. Parent- Teacher meeting should be arranged at regular interval.
6. Timely supply of reading and writing materials, Science apparatus, Teaching-Aids etc. in required quantity.
7. Tribal Schools imparting education have typical problems. It is the joining responsibilities of the Govt. and Institution to improve upon the quality of education. Role of teachers of tribal schools is very vital. More and more teachers involvement and commitment is required. They have the moral responsibility. Teachers discharging obligations in tribal schools should be dedicated.
8. Teachers performing better should be rewarded.
9. Schools registering good results should equally be awarded.
10. Review of Exam results are to be made at different level. These do not help to improve upon the quality. This could

be done through remedial teaching, Special coaching, involvement of subject experts, taking the help of technical guides and re-orienting the subject teachers through training agencies.

11. The teachers working in the tribal schools should have working knowledge of tribal language to have rapport with the students. So, that thing would be easier in teaching and learning process.
12. Organising cultural activities, tribal dance and drama would attract the children to school. It is a must for every tribal school. This aspect should be given due emphasis.
13. Govt. of Odisha have taken different positive steps through SCERT and other nodal agencies to manage nationalized curriculum and syllabus in different classes for massive achievement as per present need. ST & SC Development Departments educational system must be managed accordingly to cope of with others.
14. Quality education is followed by successful proper supervision as per guide lines of NCERT, So, Inspecting Officers of our Department must be redressed with sympathetic approaches as per guidelines Key resource persons, related to this system and experiences with ground realities should be posted to their respective posts for all-round development of tribal children.
15. The inspecting offers (Education-Wing) have a greater say in the matter of School administration because of their field experiences. Presently, the role of inspecting officers is only supervisory in nature. The administrative and financial power should be with the inspecting officers of the Education wing for better implications of educational programme.

II

Smt. Binati Chattarjee*

Prospects

Nature or say hills & forests have been abode & livelihood to animals & man. Man with his intellect & application, has acquired knowledge and adopt a lifestyle least dependent on forests which we term becoming civilized. Those few who are yet to achieve that & continue to live in the forests and hills in their own primitive lifestyle are the tribal, intellectually backward & economically poor. They constituting nearly one tenth of our total population, we as nation can not achieve total progress, carrying them as drag on the society. More over the hills and forests they depend up on is shrinking fast endangering survival of both man and animal there-in, hence there is urgent need to move man in to society outside forest which can save the animals as well, so to say a socio-scientific necessity. Education is the only means by which the disguised under contribution of a sizeable chunk of our hard working population can be converted to contributing & supporting hands from a dependent drag thereby by adding momentum to our march to development. Thus in our effort to make them to move into modern civilization education is the first

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step which not only involves their literacy but also adopting to new ways of thinking, acting and reacting in short a total transformation of life style much different from collecting forest products cutting woods and the mentality of born free, live free and die free. Education in this way is not limited to literacy only measured by passing classes after classes, but also includes a change of understanding, approach & attitude, meaning a total transformation from larva to pupa to butterfly. If butterfly we expect then nurturing the larva & pupa is a must.

Problem

Like all other changes this change is also not free from resistance i.e. problems, which can be broadly put forth under three heads depending upon their level of encountering.

Input side constraint.

Absorption level constraint.

Output level constraint

Input side constraint revolves around finance, infrastructure and manpower. While the former two are beyond my scope, regarding the last one that is manpower constraint I would like to say that we are passing through acute deficiency in this area both in quantity and quality. The student strength is being added year after year with a increasing negative student teacher ratio. With increasing other curricular activities the first causality is the quality of performance. The existing senior teaching complement, without adequate contingent of young and energetic teaching companions finding the task more difficult for obvious reasons of increased family side demands which is equally unavoidable. We may justify it on the grounds of austerity, right sizing or whatever jargon we may prefer. But we overlook the unrecognized loss of opportunity of transforming the young tender tribal boys and girls to integrate them in to the modern society towards which our efforts are dedicated. With fewer

teachers, teachers with education sessions may be completed, examinations may be conducted year after year, but bringing about a qualitative change in them so as to motivate them not to look back rather march ahead is not being achieved. Which is reflected in tribal people still requiring being motivated to send their children to schools as well as lack of adequate employable tribal candidates for posting and promotions causing backlogs? With the withdrawal of pressure of school education the natural movements to colleges look less attractive to them. If we consider the wastage from this point of view a correct assessment will emerge.

Absorption side constraint is the most critical constraint of the three, because the object here is none other than man himself with all his rational thought & feelings, however, simple and ignorant he may be. Asking him to sacrifice his free careless life, ignoring pursuit of present income for better future hardly allures them. They are believer's present action, reaction and enjoyment and we aim to make orderly, controlled and planned in their activities. The task is achievable requires much patience perseverance and unstinting efforts which is possible with dedication, devotion and time. In most cases - education start with learning a new language, meaning and pronunciations. Of late there is a voice to devise education system in their languages to make it convenient to them. But this has two problems first many languages are limited to dialect only no scripts and having adequate teachers in that language is a task by itself. And secondly education in that medium will hardly help them to prepare for final integration in to modern civilization fit for economic pursuits. The reason why we prefer English to play a leading role in our education also applies here. Trying passing the ocean of knowledge through the rivulets of tribal language will be mere unsuccessful attempts. Preserving and improving those languages are welcome but education now looks far fetched. Instead of diversifying the efforts what we need most

is to create a natural liking towards education among them. When they get that realization the problem is half solved. In our own teaching experience we feel this difference between the students of Sundergarh & Kondhamal, Kalahandi. The former becoming industrially advanced many years ago the parents and students of those area are more conscious in this regard.

Output constraint. Finally output constraint is providing scope of economic independency to the educated tribal students according to the level of their caliber, which will act as a pull factor in this effort. Since job guarantee is not possible our education should be adequately work oriented so as to enable them to become self sufficient to some extent instead of being forced going back to same forests and hills and even if they go back they should not engage them in same age old profession of collecting and selling forest products. They should be in a position to add value to the socio-economic life there. Industry, agriculture and cooperative movements should be strengthened and more and more from among them should be made capable to handle their own business.

In the end I would like to say if both the push i.e. input and pull i.e. output factors work in coordination it can make the fulcrum i.e. the tribal mass to gain momentum and together all the three can not only achieve the desired objective but also surpass it.

III

R. C. Mallick*

There are large number of factors which are cumulatively responsible for the poor educational status among the tribal population in the state of Orissa as is elsewhere in the country. However, with my long experience of working in the field of Tribal Education in the state, I have identified the following major factors as obstacles to education among the tribal children:

1. Poverty or poor financial condition of the parents.
2. Illiteracy of the parents
3. Lack of consciousness of parents
4. Proper surroundings
5. Poor communication facilities
6. Traditional and rigid Social Custom and religion
7. Home sickness of the students
8. Lack of interest of the children
9. Lack of cordial relationship between students and teachers
10. Large scale Vacancy of teachers
11. Shyness of the students and sense of inferiority complex

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12. Teaching to the students in non-tribal language (Language as a barrier of communication)
13. Engagement of children in home works by the parents
14. Lack of inadequate accommodation facility for both students & teachers in school
15. Lack of interface between parents and teachers
16. No Refresher training programme for the Primary School Teachers

Solutions:

1. Development of critical infrastructure and introduction of livelihood support programme for curbing up financial problems of the parents.
2. Introduction of Adult Education in the Village to make the parents consciousness regarding education.
3. The educational institution should be established in the area where well communication/electrification/medical facility/ infrastructure/ facilities/well accommodation and water facility are available.
4. Construction of hostel building/class room/staff quarters for teaching and non-teaching staff.
5. Teaching staff should stay in the school campus at night as the institution is itself a residential one.
6. Local festival should be observed in the school to avoid home sickness and drop out.
7. Teachers should be cordial with the students to make them conscious regarding their education and to avoid fearness/shyness from the mind of the students.
8. Vacancy of the teachers should be filled up as per ratio of D.P.E.P. i.e., 1:4 and the teachers should be trained up in innovative method in tribal language.

9. Text book should be published in different tribal language to make the students easier and more understanding.
10. Teachers should take part to motivate the students in school about the education and to the parents in the parents/guardian meeting.
11. Parents and teachers meeting should be done in each month to make them well known regarding the education of their children and other activities like curricular and co-curricular activities and health problems.
12. The students who have completed education should be engaged by the Govt. as per their qualification.

IV

Smt. Puspanjali Sethi*

1. Teachers and their good mental health are most important to ensure quality education among tribal children. Their should be good relationship between Headmaster and other Asst. Teachers.
2. Tribal Schools are purely residential in nature. The Headmaster and all teachers are to stay in the School campus to look after the students. The Headmaster should remain present in the School. He should not avail Sundays and other one-day holidays. The teachers should not be allowed to leave the Headquarters every Sunday and holidays.
3. Any student should not be allowed to remain absent for more than 15 days in a calendar Year except in case of any urgent cases. The guardian is to be intimated by official letter.
4. In every class room there should be a class log book which should be maintained by every teacher in his or her period and finally checked up by the H.M. at the end of the day.

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5. The teacher should not sit on the chair while teaching in the classroom. They should come prepared to classroom and should not be allowed to read the books (Science, Social Science and Grammar) in the classroom. Books may be used at the time of dealing with exercises. They may be allowed to bring their own prepared notes to give some relevant information.
6. The Science teacher should use apparatus/charts where necessary, during their teaching classes and write the important words or lines on the board that ought to be remembered by the students. Black board work will print the lesson in the minds of the students.
7. Home tasks and exercises given to students, should be corrected as much possible and mistakes pointed out to students.
8. Home tasks and exercises given to students, should be corrected as much as possible and mistakes pointed out to students.
9. Class inspection supervision should be conducted regularly.
10. Unit test should be done at the end of each week i.e on Monday and monthly test should be done at the end of each month. Marks obtained by the students should be recorded in a register.
11. In a month once or twice, some out side orator should be invited to the school specially on Saturday to deliver some parable to develop the personality of the students.
12. The students should be encouraged to read more books from library. The library should include good reference books too. Teachers may be issued reference book when required.

13. PTA meeting should be done at the end of the each terminal Examination and the guardian should be informed of the performances of his ward. He should also be informed of the mischief done by his child and he should be warned to caution his child. It will bring a better impact.
14. Reading of News paper every day should be encouraged at prayer time. Wall magazine should be displayed in board and selected one should be published in the school magazine. Cultural programmes like song competition/debate competitions are to be done every week.
15. Advisory committee meeting should be called at interval and problems of the school should be discussed.
16. Special care for boarders in the residential school may be taken with regard to sanitation and food etc, sports to be encouraged to inspire the students to participate in the district level /state level and national level competitions. Yoga exercises will develop their self determination and gardening may be developed as hobby to keep them healthy and self-sufficient. Debate class, Seminars, Science exhibition and quiz competition class should be organized and made compulsory for students to develop their knowledge and skill.

Lastly Headmaster and all teachers should do their duty with utmost devotion and dedication in a disciplined manner so that the aim to impart quality education among tribal children can be achieved.



