

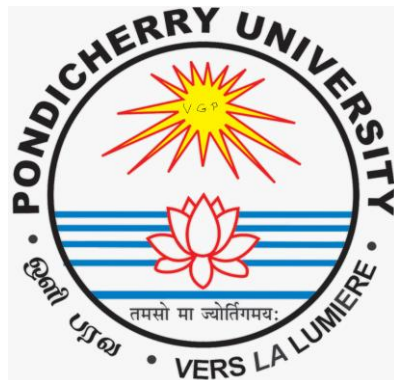
**ELEMENTARY EDUCATION OF TRIBAL GIRLS' IN ODISHA:
PROBLEMS AND PROSPECTS**

**Thesis Submitted to the Department of Sociology, Pondicherry University, in
fulfillment of the requirement for the award of the degree of**

**DOCTOR OF PHILOSOPHY
IN SOCIOLOGY**

**Submitted By
Ms. Swagatika Biswal**

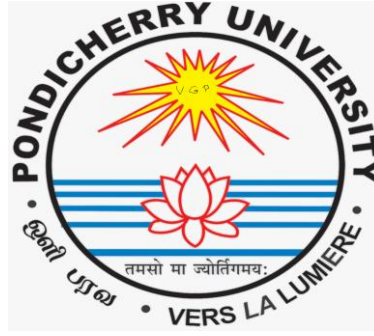
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DEDICATED TO

THE TRIBALS OF

KEONJHAR DISTRICT

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ABBREVIATIONS

AIES: All India Educational Survey
AS : Alternative Schooling
ASER: Annual Status of Education Report
AVS: Adibasi Vikasa Samiti
BAS : Baseline Assessment Studies
BRC : Block Resource Centre
BRCC: Block Resource Centre Co-ordinator
CA: Capabilities Approach
CRC : Cluster Resource Centre
CRCC: Cluster Resource Centre Coordinator
CSR: Corporate Social Responsibility
Devt.- Development
DIET : District Institute of Education and Training
DISE : District Information System for Education
DoR : Dropout Rate
DPEP : District Primary Education Programme
DRC : District Report Cards
EDI : Education Development Index
EBBs : Educationally Backward Blocks
EFA : Education For All
E.P.W: Economic and Political Weekly
EGS : Education Guarantee Scheme
GC : General Caste
GDR: Gross Drop-out Rate
GER : Gross Enrolment Ratio
GMR : Global Monitoring Report
GoI : Government of India
Govt- Government
GPI : Gender Parity Index
GSDP: Gross State Domestic Product
ICDS- Integrated Children Development Scheme
ITDA: Integrated Tribal Development Agency
JSA: Jan Shiksha Adhinyam
HDI: Human Development Index

KGBV : Kasturba Gandhi Balika Vidyalaya
MADA: Modified Area Development Approach
MDM : Mid-Day-Meal
MDG : Millennium Development Goal
MHRD : Ministry of Human Resource Development
ML: Mining Lease
MP: Madhya Pradesh
NCERT : National Council of Educational Research and Training
NER : Net Enrolment Ratio
NFE: Non Formal Education.-
NGO- Non- Governmental Organization
No. : Number
NPE- National Policy on Education
NPEGEL- National Programme for Education of girls at Elementary Level
NREP-National Rural Employment Programme
NSSO : National Sample Survey Organisation
NUEPA : National University of Educational Planning and Administration
NV: Navodaya Vidyalaya
OBC : Other Backward Class
P + UP : Primary with Upper Primary
PR : Promotion Rate
PROBE: Public Report on Basic Education
PTA: Parent Teacher Association
PTR : Pupil-Teacher Ratio
RR : Repetition Rate
RTE : Right to Education
SC : Scheduled Castes
SC. - Scheduled Caste
SCERT : State Council of Educational Research and Training
SCR : Student-Classroom Ratio
SDG : School Development Grant
Sec. : Secondary
SFG-Special Focused Group
SRC : State Report Cards
SSA-Sarva Sikshya Abhiyan
ST- Scheduled Tribe

TLM : Teaching Learning Material

TR : Transition Rate

TSG : Technical Support Group

TSP: Tribal Sub Plan

TSRDS: Tata Steel Rural Development Society

U.P- Upper Primary

UEE: Universalisation of Elementary Education

UNESCO: United Nations Educational Scientific and Cultural Organization

UNDP: United Nations Development Programme

UNICEF-United Nation Integrated Children Education Fund

UNPFII : United Nations Permanent Focus on Indigenous Issues

SPSS: Statistical Package for Social Sciences

UP + Sec/Hs. : Upper Primary with Secondary/Higher Secondary

UT- Union Territories

VOL- Volume

CHAPTER

ONE

Introduction

Indian society is old and it is extremely complex. Human communities are thought to have inhabited the Indian subcontinent for 500,000 years, according to stone age sites found scattered between the far south of Kerala and Tamil Nadu and the Soan and Beas river valleys in northern Punjab, and from one coast to the other; estimates of dates for some of these range between 400,000 to 150,000 years ago (Stein, 2010). During this long period several waves of immigrants, representing different ethnic strains and linguistic families, have merged into its population to contribute to its diversity, richness and vitality. In 1819 James Mill, divided Indian History into three periods, which he called Hindu civilisation, Muslim civilisation and the British period. The first two of these labels were taken from the religion of the rulers: the Hindu from the earliest time, the Muslim from the time of the Delhi Sultanate in about AD 1200. The British period began when they came to govern parts of India in the Eighteenth century (Thapar, 2002). The new discovery of nineteenth century in Europe, that all human beings can be identified by Race. When applied to Indian society, it was argued that caste was actually a form of racial segregation. Each of four Varnas was separate race. Its purity was maintained by insisting that one could only marry within one's Varna. The physical correlation with the hierarchy of high and low caste was sought to be proved by measuring the nasal index of the cephalic index of various castes. The narrower the nose is the higher the caste. The two groups that were excluded from all this were the two those were not included in the Varna system-the untouchables and the forest-dwellers. So these were labelled as the Scheduled caste and Scheduled tribes (ibid.). The broad divisions and sub-divisions in Indian society are complex and confusing. Any effort to simplify them beyond a point can lead to a distortion of social reality.

The scriptures and ancient social codes have provided the outlines of the social system, but mostly they speak of *what it should be* rather than *what it is*. What is found on the ground is diverse. There are ways to get around the norms and to manipulate the codes (Dube, 1990). India is quite undeniably the most stratified society in the world. Over and above huge income disparities, there are caste, religious, and community differences that are deeply engraved into everyday social relations.

No doubt, the nature of caste and community interactions has changed over time, but considerations along ascriptive lines still remain important markers both at public and private domains (Gupta 2005). The issue of social inequality is a crucial aspect of Indian society. The social stratification of Indian society based on caste, class and gender is concerned largely

with the understanding of inequality. In traditional Indian society, the basis of hierarchy and existence of social inequalities was the idea of purity and pollution. In modern industrial society, the basis of inequalities is 'achievement' which is the result of 'open and fair' competition. Hindu religious texts tell us that our society is divided into four *Varnas* and into numerous *Jatis* arranged into certain types of mutual relations. The three upper levels- the *Brahman*, the *Kshatriya*, and the *Vaishya* are considered as twice-born, as in addition to biological birth they are born a second time after initiation rites. The *Shudra*, the fourth level, includes a multiplicity of artisans and occupationally specialized jatis who pursue clean i.e. non-polluting occupations.

The *Varna* hierarchy ends here, but there is a fifth level which accommodates those following supposedly unclean occupations that are believed to be polluting. They are *Antyaja*, i.e. outside the *Varna* system. The *jatis* at this level constitute what were known as untouchables. Untouchability has been abolished by law, but its practice continues in disguised and undisguised forms in almost all parts of the country. The Scheduled Castes (SC) the *Antyaja*, and who now describe themselves as dalit form roughly 20 per cent of India's population. The Scheduled Tribes (ST) forming 8 per cent of the population are also in this category, although most of them have been spared from the stigma of untouchability (Ahuja, 2010).

Although tribes and religious distinctions exist in other societies as well, what sets India apart is the prevalence of the caste order. There are really no phenotypical differences between castes, but it is presumed that Hindus have specific coded substances in them that set them apart from one another. These substances are incommensurable and cannot be compromised; hence the rules relating to purity and pollution were meant to be strictly observed. Commingling of substances led to becoming polluted, and therefore social relations had to be finely calibrated to make sure that people did not compromise their inherent and inalienable substances by being in close physical proximity with members of different castes (Gupta, 2005).

1.1 Who are Scheduled Tribes (STs?)

The term tribe is a colonial jargon. In India British had introduced the term as an appellation for some simple communities, whom they wanted to keep separate from the mainstream population. The colonial Government also introduced the term 'scheduled' to the term 'tribe' as a social marker. In the view of their evil clandestine political motive they introduced the 'Scheduled District Act, 1874' for separate and special administration of tribal

tracts. This situation was made to perpetuate in British India through the Government of India Act, 1919 and 1935. In the 1931 census tribal communities were returned as animists and not as Hindus (Behura and Mohanty, 2006). During that period STs were variously termed as “Aboriginals”, “Adivasis”, “Forest tribes”, “Hill tribes” and “Primitive tribes”. Up to 1919, they were included along with other categories of backward classes under the head of “Depressed classes”. The term depressed classes were including: (a) criminal and wandering tribes, (b) aboriginal tribes and (c) untouchables. In 1931 census, the term “Primitive tribes” were used to specify the tribal population of India, who were till then termed as forest tribes and hill tribes. In 1941 census the term “tribes” were used first time in India (Revankar, 1971). Today under the Constitution of India, the tribals are “Scheduled” and are popularly termed as “Scheduled Tribes” in India. Article 366 (25) defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution" (Ministry of Tribal Affairs, GoI).

In a country like India with its complex geo-physical and cultural characteristics and traditions, the distributional pattern of Scheduled Tribes varied in nature. The tribe in India comprises eight per cent of total population of the country having probably the largest number of tribal communities in the world (Topal, 2001).

India, as a country of much diversified physiographic character, has accommodated a number of these communities inhabiting different physical and cultural set-ups that act as controlling factors in determining their traditional occupation, food habits, dress and material culture. It is important to understand the concept and definition of the term tribe. The concept of ‘tribe’ differs from one scholar to another. The Administrator of Census Operation, 1891 first realised the difficulty in determining the boundary line between tribe and caste. The Imperial Gazetteer of India in (1891) first defined a tribe, “as a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory”. According to Majumdar (1961) “a tribe is a social group with territorial affiliation, endogamous, with no specialisation of function, united in language or dialect”. Beteille (1960) explains that “a tribe is an ideal state, a self and its boundaries demarcate certain limits of interaction in the legal, political, economic and other spheres”.

According to L.P. Vidyarthi (1981) the tribe is a social group with definite territory, common name, common district, common culture, and behaviour of an endogamous group, common taboos, and existence of distinctive social and political system, full faith in leaders

and self-sufficiency in their distinct economy. However, the tribes are also termed by different names, such as *adivasis* (the first settlers), *bhumi-putra* (son of the soil), *janjati* (folk people), *adimjati* (original community), *vanyavasi* or *vanyajati* (inhabitants of forest), *girijan* (hill dwellers), etc. In fact, the definition of tribe is nebulous in character. But in general, tribe may be defined as a self-contained society adorned with specific culture of its own, confined absolutely to its own geographical boundary living in a separate world of isolation. The societies of the tribes are tied by common dialect, common resources for sustenance and traditional belief (Mandal, Mukherjee and Datta, 2002).

The UN system has chosen not to adopt a definition, but rather to develop a modern understanding of this term based on a variety of characteristics-self-identification at the individual level and accepted by the community as their member; historical continuity with pre-colonial or pre-settler societies; a strong link to territories and surrounding natural resources; a distinct social, economic, or political system; a distinct language, culture, and beliefs; individuals that form non-dominant groups of society; and those that resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities (Hall and Patrinos, 2006).

In India, the history of interface between tribal and non-tribal populations has been a long and complex one in which both populations have undergone many transformations through usurpation, miscegenation, and migration. By the middle of the 19th century, what are called tribes today on the whole had been either subordinated or marginalized economically, politically and socially. This could be seen quite obviously in their general attention in the hill and forest areas in the interior or on the frontiers of the subcontinent. Indeed, communities were often categorized as tribal by reason of the habitats in which they were found at the time of the first ethnographic surveys. Neither the subordination nor the detention of the tribes was absolute, however, and this becomes apparent when we take a long historical perspective (Beteille, 1998). The tribal population was normally referred to as "aboriginal" or "autochthonous" by the colonial administration, and, indeed, the word "Adivasi," now widely employed in self-designation, has that meaning. In a detailed critique first published in 1943, G. S. Ghurye (1959) brought forward a wealth of evidence from classical, medieval and modern sources to demonstrate the interpenetration of tribal and non-tribal cultural practices and social organizations.

Next to habitat, verbal communication and dialect have been regarded as markers of tribal distinctiveness. In India itself, there are over a dozen literary languages have been divided into two major families, the Indo-European languages in use mainly in the north and

the Dravidian languages existing mainly in the south. There are, in addition, innumerable dialects; themselves belonging to different families, without traditions of writing that are spoken principally by the various tribal groups. We fare little better when we try to use religion in place of language as a marker of tribal identity. The administrator and ethnographers of colonial times commonly took the view; that animism was the religion of the tribal communities just as Hinduism was that of the larger caste-based society. This difference is deceptive, for one can hardly argue that animism and Hinduism eliminate each other or have done so at any stage of Indian history. The thousands of castes and tribes on the Indian subcontinent have influenced each other in their religious values and practices since the beginning of history and before. That the tribal religions have been influenced by Hinduism is widely accepted, but it is in the same way true that Hinduism, not only in its formative phase but also throughout its evolution, has been influenced by tribal religions (Beteille, 1998).

Box 1.1.1 Regional Concentration of Scheduled Tribe Communities in India

North-Eastern region: In the mountain valleys and other areas of North-Eastern India, cover the states and Union Territories of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura live tribes such as the Abor, Garo, Khasi, Kuki, Mismi, and Naga, who are mostly of Mongolian descent.

Himalayan region: In the sub-Himalayan regions covering parts of North-Bengal, Uttar Pradesh and Himachal Pradesh live tribes such as the Lepcha and Rabha, which are predominantly of Mongolian ancestry.

Central India region: In the older hills and Chhotanagpur Plateau, along the dividing lines between peninsular India and the Indo-Gangetic basin, live many tribal communities like the Bhumij, Gond, Ho, Oraon, Munda, and Santal, covering the states of Bihar, Odisha, Madhya Pradesh and West Bengal and mainly of Proto-Australoid descent.

Western India region: Covering states such as Rajasthan, Maharashtra, Gujarat, Goa, Dadra & Nagar Haveli live a number of tribal communities, the most important of them being the Bhil, a Proto-Australoid group.

Southern India region: Covering the states of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala, in the Nilgiri Hills and converging lines of the Ghats live the Chenchu, Irula, Kadar, Kota, Kurumba, and Toda, which trace their ancestry to Negrito, Caucasoid, and Proto Australoid groups.

Island region: Covering Andaman, Nicobar and Lakshadweep Islands live a number of small tribes such as the Andamanese, Onge, and Sentinelese.

Source: Chaudhuri (1992).

1.1.2 STs and their Problem

As the global community looks for ways to meet the Millennium Development Goal (MDG) of halving the share of people in poverty by 2015 from its 1990 level, it cannot afford to ignore the plight of indigenous people. Although they form roughly 4.5 per cent of the global population, they account for about 10 per cent of the poor with nearly 80 per cent of them in Asia (GMR, 2012). The tribals living in different states belong to various racial groups, linguistic groups and economic, social and religious categories. There is a wide range of variation in their level of development and their level of socio-cultural integration. But there are also certain similarities. The tribals as a whole are technologically and educationally backward. They possess small and uneconomical land holdings because of which their crop yield is less and hence they remain chronically indebted. They spend a greater part of their earnings on social and religious ceremonies; and a large number of them are illiterate and victimized by unscrupulous forest contractors and money lenders. Only a small percentage of the population participates in occupational activities in the secondary and tertiary sectors.

Tribals are relatively isolated from larger cultural influences, have a relative cultural homogeneity and a simple technology. They believe in spirit, magic and witchcraft. They have their own taboos which prohibit certain actions that are punishable by the community, by the supernatural, or by magical consequences. A Large number of tribal communities believe in animism, according to which all object, both animate and inanimate are permanently or temporarily inhabited by spirits or souls (Sharma, 2007). A strong sense of identity is prevalent among the tribes of India. Language, religious practices, food habits, style of dress, patterns of habitation and dependence upon forest products are important aspects of their life.

G. S. Ghurey (1995) lists a number of socio-cultural and economic problems of the tribes of India in view of their distinctions. Some tribes represent aristocracy, landlords and noblemen; others consist of the Hinduised sections of tribesmen; and thirdly, there are tribes and some sections from amongst them who are still largely isolated from the non-tribal population.

S.C. Dube (1982) classified tribal problems into five-fold divisions. He mentions that (1) aboriginals live in seclusion; (2) tribal groups who have an association with the neighbouring non-tribal society and also maintaining their distinctiveness; (3) tribals live in villages along with caste groups, sects and religious groups and maintain their identity; (4) tribals who have been degraded to the status of untouchables; and (5) tribals who enjoy high social, economic and political status. K.S. Singh (1992) pointed out that agrarian issues are basic problems to tribal development in India. The tribal agrarian problem cannot be treated in isolation. Since tribal people are at different social, political, economic and ecological levels, their problems also differ in degree from each other. These differences can be seen in terms of hill tribes and plainsmen; between those who are engaged in forest based economic pursuits and the ones who are working as wage labourers and employed as settle agriculturalist; or between those who are Hinduised or converted to Christianity.

House built habitation in tribal India are of *kacha* and poor in construction and most of them are in the outskirts of forests. They built their houses with mud and make it colourful with their traditional art and flower designs. Most of the tribal houses are below satisfactory in hygienic standards. They live along with the domestic animals under the same roof, which is making their living condition miserable. The tribals suffer from many chronic diseases but the most prevalent diseases which take a heavy toll on them are water-borne. This is mainly due to the poor drinking water supply. Even when it is available in plenty, it is mostly dirty and contaminated. Diarrhoea, malaria, cholera and tape worms are often the result of this situation. In many interior areas tribals are reluctant to come forward for medical treatment

because they have their own traditional system of diagnosis and cure. Medical personnel are contacted as a last option (Ray, 2002).

Notwithstanding the above problems, the tribals suffer from a chain of socio-cultural problems like alcoholism, drudgery, infrastructural problems like inadequate road, unsafe drinking water and lack of irrigation facilities. Despite these distinctions, some common problems of tribal people are: poverty and exploitation, economic and educational backwardness, unemployment, indebtedness, superstition and ignorance and the problems of their assimilation with non-tribal population (Panigrahi, 2006).

Historically, the education of both the Scheduled Castes and Scheduled Tribes has been adversely affected by the ubiquity of unequal diffusion and provision of schooling. For several decades after independence, their habitations were not adequately provided with educational facilities due to paucity of resources and the gap between the massive scale of the required operation and the political will equally of state and society. The situation improved over the years, yet inadequate provision continues to serve as the most fundamental of educational deterrents to educational participation of ST children. The spread of schooling is a politico-economic process and disparities in educational access have been the direct consequence of a massively uneven diffusion of schooling. Furthermore, both the spread and organisation of the Indian education system reflect quite clearly the caste-class-tribe-gender stratified structure of society and its hierarchical ideology. The schooling system is organised in a pyramidal hierarchy in terms of quality and social composition (Velaskar, 1992). Urban elite schools rank at the top and rural schools especially those located in SC and ST habitations rank at the bottom in terms of quality.

1.1.3 The State of Elementary Education in India: An Overview

In India, while almost 60 per cent of non-Scheduled Tribes attend elementary school, only 40 per cent of the Scheduled Tribes do a gap that has held pretty constant since 1945 (The World Bank, Policy Brief). The Indian Scenario is too multifarious and varied to be effectively captured through aggregate national figures in relation to the availability of schooling facilities across the country and their optimum use for educating all children. At the one end of the spectrum there is Kerala with nearly every child completing elementary education and moving to secondary level, and approximately every school having adequate infrastructure. At the other end there is Bihar, where only one out of two children in the pertinent groups is in school, the majority of the children entering school fail to complete the elementary cycle, many schools are short-staffed, and teachers are often inexperienced and given little academic support. Education from the beginning of modern society has been

unequally accessible due to its structure, policy, and objective, particularly in developing countries, and also due to its direct link to socio-economic conditions of a given society. The Indian society-being a developing one and based on a strict social structure-education has been viewed both as means of development and the source of perpetuating inequity (Govinda and Bandyopadhyay, 2011). Though India has always been a great source of learning for many years, it still needs to progress not just on the quality of education but also on the number of people being educated. In India, still many are disadvantaged of education mainly due to poverty and less accessibility to educational services. The lack of education, adds to the susceptibility of children for forcing them into social evils of child labour and crime (GoI, 2012). The formal modern education emerged in the western society and hence, its structure and objectives have been mostly inappropriate for the Indian society which is varied, complex and traditional in nature. Based on the observations and experiences over the last decades of independence is precluded by not only the social conditions but also by the nature of education and social situations existing in the educational institutions. As a result, most of the deprived sections of Indian society remained underprivileged educationally. Social inequity is one such prominent factor in the educational discourse in Indian society. Social discrimination, its forms, and impact are related in all societies, although the basis for discrimination may differ from society to society, which includes caste, race, gender, region, religion, and ethnicity (Wankhede, 2013).

Education in India is the joint endeavour of the central and state Governments, and educational rights are provided for within the constitution. Following the recommendations of the National Policy of Education (NPE) 1968 and, subsequently by NPE 1986, attempts are being made to implement a common structure of schooling across the country. The general model of educational pattern adopted at the national level, commonly known as the 10+2+3 pattern, envisages a broad-based general education for all pupils during the first 10 years of schooling (NPE, 1986). Diversification of courses takes place only at higher secondary level, and is dependent on students successfully completed the secondary school examination at the end of grade of 10. Successful completion of the public examination at the grade end of 12, qualifies the student for university entry. Of these 12 years of schooling, the first eight years of schooling is termed as 'elementary education', and this should broadly correspond to the compulsory education period of 6-14 years of age. At the functioning level, elementary school is generally divided into two parts: five years of primary schooling grades 1 to 5, followed by 3 years of upper primary school 6th class to 8th class. While the stated depiction gives the general picture found in national level, real decisions regarding the organisation and structure of the school education are the prerogative of state governments. Consequently,

considerable variations are found in the organizational patterns of schooling across the different states of India. Fewer girls attend school (gender parity 0.93 in favour of boys) and even fewer girls continue education at general elementary level (83 per cent girls compared with 87 per cent boys). The Education for All (EFA) in Global Monitoring Report (GMR) 2008 has yet again categorized India among the low achieving countries in terms of the EDI India takes 105th position with an Education Development Index (EDI) of 0.797 in the ranking of 129 countries. Elementary school classrooms in India are the most crowded (with average student: teacher ratio 41:1) compared with other South Asian countries (Sedwal and Kamat, 2011).

The physical access to schools has continued to improve over the years. The seventh All India Educational Survey (AIES) reveals that among the major states in India, the number of habitations with access to upper primary schools different from state to state. With respect to the availability of elementary schools, Jharkhand comes at the bottom of the table, with only 61.4 per cent of habitations having upper primary schools within a distance 3km. the growth of schools remained slower usually in states with lower educational indicators. Yet, national figures for recent years show a phenomenal growth in the number of schools in the country, with a rapid increase in student enrolment and numbers of teaching staff. The rapid increase in the number of schools, teachers, and students appear to be attributed, to a great extent, to an increase in single-room and single teacher schools which invariably have insufficient physical and academic infrastructures (Blum and Diwan, 2007).

Barring a few states such as Tamil Nadu and Kerala, all major states have a large number of schools in this category. The occurrence of these small schools seems most widespread in Jharkhand and Bihar, followed by states like Maharashtra and Odisha. In absolute numbers, Uttar Pradesh, Andhra Pradesh, Madhya Pradesh, and West Bengal also have a large number of such schools.

1.1.4 Disparities and Inequities in Elementary Education

Indian society is marked by disparity, inequity, exploitation, domination and deprivation. The social texture of a society and the nature of inequality or crisis which surface in it are the product of its historicity. The social formation of the Indian society is the end product of long historical processes. The crisis and contention do not surface instantly in any society; they are rooted in history. The crucial societal dimensions which shape the disparities in contemporary Indian society are rural-urban disparity, the deprivation of tribes, lower castes and minority religious communities and denial of linguistic identity (Oommen, 2005).

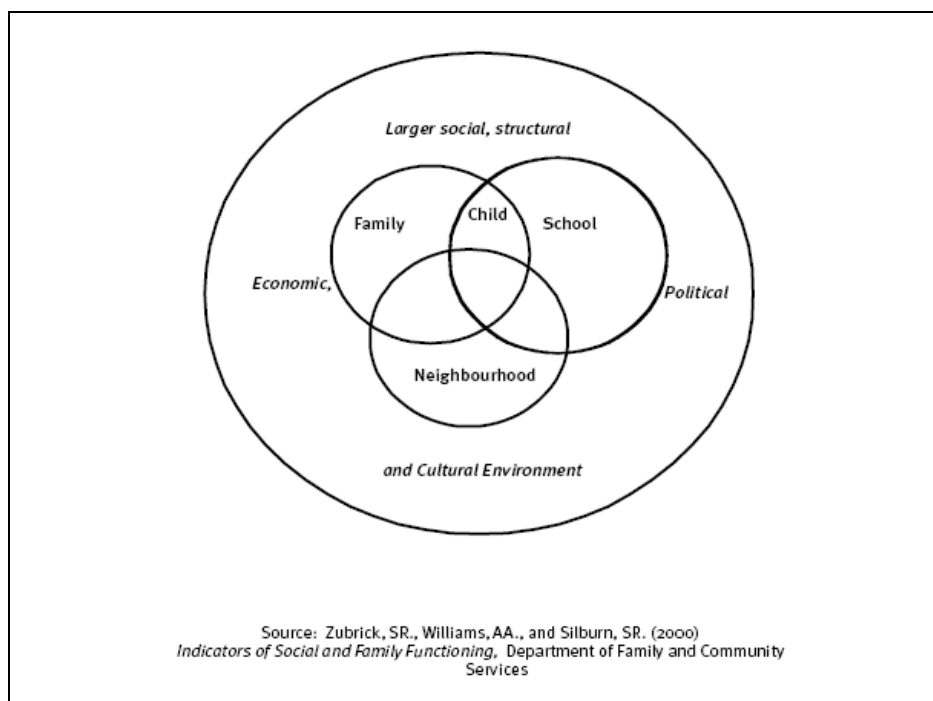
There is barely any segment or dimension of life that are not characterised by one or more of such features. Even children have been unable to escape the all-pervasive effects of such features (Xaxa 2011). According to the latest data from the UNESCO Institute for Statistics (UIS), 61 million children of primary school age were out of school in 2010. The global out-of-school figure had been on a decline over the previous 15 years, falling from 105 million in 1990. Progress was greater immediately after the World Education Forum in Dakar in 2000, when world leaders committed to achieve Education for All by 2015. In addition, efforts to improve educational access for girls have paid off. In 2010, girls accounted for 53 per cent of out-of-school children, compared with 58 per cent in 2000 (GMR, 2012).

Despite aggregate improvements in education levels, glaring inequalities in basic education continue to persist. Disparities between regions and states and across gender, caste, class, religious groups and other marginalised sections of the society continue to present the biggest challenge for the society (Kumar and Rustagi, 2010). It is important that access and equity go together in order to make UEE a reality. Almost all programmes and plans aim at bridging gender and social gaps in enrolment, retention, and learning achievement. Special interventions and strategies have been adopted to include girls, SC/ST children, working children, children from minority groups, children living below poverty line, migratory children and children in the hardest to reach groups. These are indeed children who have historically remained excluded from education and are at a high risk of dropping out even after enrolment if special attention is not paid. The recent years have witnessed some positive developments with respect to girls' education. Since the beginning of the 1990s, progress in girls' enrolment has been faster than the boys (Govinda and Biswal, 2006). However, gender disparity does not seem to have reduced significantly over the years. Indeed the GER for girls does not reach 100 per cent at the lower primary stage. If one assumes that 18-20 per cent of this is due to the presence of overage and underage children, the proportion of enrolled girls in the age group of 6-11 years would be less than 80 per cent. The overall difference in the enrolment ratio between boys and girls continues to be around 10 percentage points (ibid.).

The situation is even more disturbing at the upper -primary stage where the enrolment rate for girls falls below 60 per cent. The disaggregate data, according to social groups and gender, suggests that there is still a large gap in terms of age-specific participation of children, both in rural and urban areas. In rural areas 37 per cent of six-year old children were enrolled in school, while in urban areas, more than half of six-year old children were going to school. It seems that rural children are late starters in school in comparison to their urban counterparts. The gap between rural and urban areas persists even at higher grades. At

present, around 68 per cent of 6-14 year old children from rural areas are attending school, while around 81 per cent are attending in urban areas. Also, despite reported improvement in girls' enrolment during the 1990s, the gender differential continues to be significant. In fact, a wide gap persists in participation rates of rural girls and urban boys from all age groups (Bandyopadhyay and Subrahmanian, 2008).

Box 1.2 Girls' Education and Social Structure



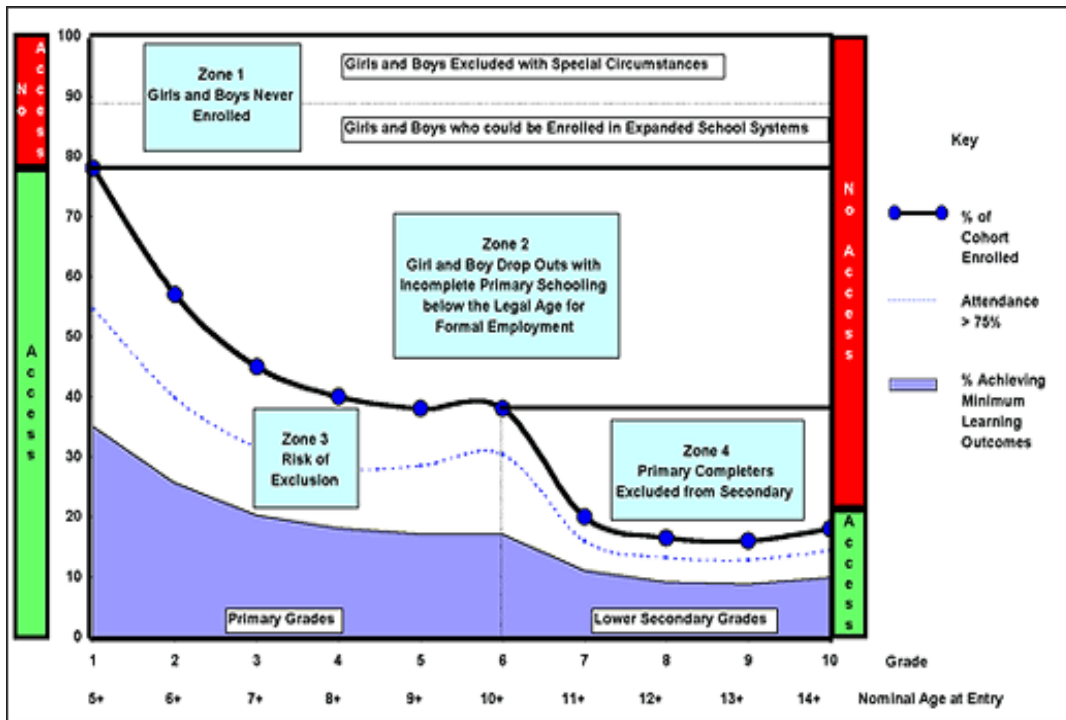
A similar problem of inequity in coverage and participation can be observed with respect to different social groups, traditionally identified as underprivileged. Despite special provisions in the constitution to meet the educational requirements of group such as STs, the situation has remained far from satisfactory. The likelihood of exclusion is compounded if the children live in tribal areas and are female. The tribal girls in rural areas are in the most disadvantages position, as only 51 per cent of them are enrolled in schools where as their counterparts around 80 per cent of all girls in urban areas are enrolled (Sedwal and Kamat, 2008). Whatever their level of development, tribals experience extreme and persistent disadvantage in education. As well as being a sign of social deprivation in its own right, disadvantage in education is a cause and an effect of marginalization in other areas and a powerful transmitter of deprivation across generations (GMR 2012).

1.1.5 Zones of Exclusion: Drawing the Contours

Children who fail to access a basic education cycle do not comprise a harmonized group. For some children, physical access to school is difficult, whereas others fail to access school due to socio-economic reasons. Some join school, but rarely take part in the educational process and are silently excluded. Some children leave school without finishing the lower primary cycle, whilst others finished the cycle but do not move to upper primary level. There are some who are enrolled in school and even complete the primary cycle, but gain little knowledge during the process. It is important that not to categorize all these children together, as they have different access requirements and contexts. Rather, one may wonder: is it children who are failing to get benefited from education or are the school structure that is failing to give education to children (Govinda and Bandyopadhyay, 2011)?

Educational access is a multifaceted process and is about more than numbers. Out-of-school children are from diverse socio-economic backgrounds, have different individual contexts, and interrelate with the school system in different ways. Understanding the dynamics between schools and children requires an investigation of access from a range of viewpoints. In addition to this, one has to address questions related to actual nature and magnitude of exclusion of children from schooling and of locating the children who are excluded and what are they engaged in.

Box 1.3 Zones of Exclusion of Tribal Girls



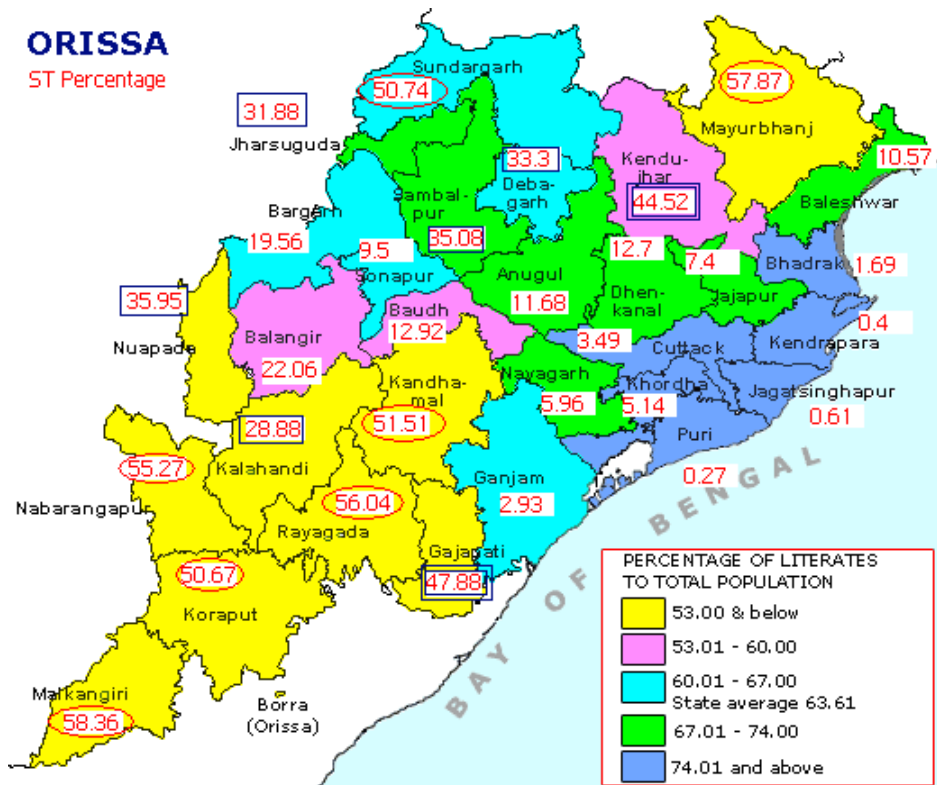
Source: (Lindsay, 2007)

Zone 1- contains those children who have never enrolled in school and as such do not have educational access. This might occur in situations where the school is inaccessible due to physical location or where family circumstances do not allow access.

Zone 2- consists of children who have previously enrolled in the school, but who have drop-out from the school before completion of the elementary cycle. Pre-cursors to drop-out include repetition, low achievement, poor teaching, degraded facilities, very large classes, household poverty, and poor health and nutrition.

Zone 3- includes those in school but at risk of drop-out. Children who remain formally enrolled in school may be silently excluded if their attendance is sporadic, their achievement so low they cannot follow the curriculum, or if they are discriminated against for socio-cultural reasons

Zone 4- contains those excluded from lower secondary school as a result of failing to be selected, being unable to afford costs, or dropping out before successful completion (Ibid.).



1.1.6 Educational problem of STs and especially girls in Odisha

In an increasing globally interdependent world as we enter in the twenty first century, the continuing of looking at developing society through prism of poverty and under development, the 'first world' addressing the 'third world' created two new 'worlds': tribals forming the 'fourth world' and 'women and children forming fifth'. The rise of competing identities claiming attention in democratic politics provides daunting challenges to our society (Sabar, 2010). The tribes of India constitute an important segment of Indian society. They are enlisted as per Article 342 of constitution of India and designated as *Anusuchit Janajati* (Scheduled Tribes). The constitutional provisions and safeguards have reinforced their techno-economic and cultural status and their social identity. They are also intended to empower the tribals in order to enable them to take their rightful place as part of the mainstream. Government of India have enlisted a number of STs and 62 of them are found in Odisha, but out of which 13 tribes is primitive constituting of more than 22 per cent of the total population of the state. Next to Maharashtra and Madhya Pradesh, Odisha comprises the largest tribal population of the country. The STs of Odisha are mostly distributed in two distinct geophysical zones in uneven proportion. The northern plateau which includes Keonjhar, Sundergarh, Mayurbhanj districts, Kuchinda sub-division of Deogarh, Pallahara sub-divisions of Anugul as well as Nilagiri sub-divisions of Balasore district and southern mountain ranges comprise Koraput, Rayagada, Nawarangpur, Malkangiri, Kandhmal, Gajapati districts and Thuamal Rampur and Lanjigarh blocks of Kalahandi district (Ota, 2009).

Linguistically, the tribal of India belong to four broad language families, such as the Indo-Aryan, Austro-Asiatic, Tibet- Burmese language family is conspicuous by its absence. The 62 tribes in Odisha use a variety of language and dialects. However, all of them are not of equal status in respect of numerical strength, primitiveness of the tribe, use of separate script and tendency towards etc. Generally speaking most of them are in subsistence level and the percentage of household below poverty line is the highest among STs as composed to other social groups. Their literacy level is very low and inter- district disparities are very much pounced. Therefore, majority of them may be classified as vulnerable ethno-cultural groups because of carrying on pre-agricultural activities for their survival, general backwardness due to seclusion and consequential archaic mode of living (Sahu, 2001). The STs particularly the primitive groups lack income generating durable assets and hence suffer from object poverty and relative deprivation.

Education is one of the principal means to foster a deeper and more harmonies human development and thereby poverty, ignorance and oppression. Therefore universal basic education is constructed as top priority. A cursory glance of the educational status of the tribal children of Odisha reveals that absolute majority of them are non-enrolled, a large numbers are out of schools and comparatively more are non-achievers. Tribes in the past, though were non-literate, certainly possessed their own system of informal education. The dimensions in informal education emphasized community involvement and acquisition of competence to emerge as effective members of the society in future. Even today, core informal education consists of instructions and knowledge relating to value and subsistence techniques which are more practical in nature. In the post-independence period, a series of steps have been taken for promoting education among the people of the tribal community. As a result of which, a significant number of boys and girls have come out of their cocoon of darkness and ignorance and shown positive signs to educate themselves. But they have still miles to go to reach universalisation of elementary education.

The chief ingredients of a democratic nation are the people. Education with the mission of cultivating the masters worthy of its name, therefore, is to be regarded as the most important national / state enterprise. In the present context, equality, quality and quantity should be the elusive triangle of tribal education. The prevailing faulty concept that the tribal are mentally deficient is not at all correct. They are capable of picking up complex knowledge but their pace of assimilation may be slower as per their level for geo-historical reasons as well as for long period of isolation.

Studies revealed that the major causes of low educational status of the tribal can be broadly classified under three categories, namely socio-economic, psychological and educational. Under the head socio-economic causes parental indifference to education, child's supplementing family income, poverty, homesickness, early marriages and under psychological causes, lack of motivation, lack of interest and allergy for punishment, lack of nutrition, communication gap, school anxiety have taken into account. In connection with educational causes provision of incomplete schools, irrelevant curriculum and text books, teachers vacancy and absenteeism, vacation pattern and school timing, use of wrong methods of teaching, lack of supervision and over lapping of administration have been highlighted. In order to remove these barriers a multidimensional approach to tribal education must be undertaken.

Envisioning the need for development of STs rooted in their own socio-cultural ethos, Pandit Jawaharlal Neheru placed emphasis on the following fundamental principles "The Tribal Panchasheel".

- ❖ Tribal people should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their traditional arts and culture.
- ❖ Tribal rights in land and forests should be respected.
- ❖ We should try to train and build up a realm of their own people to do the work of administration and development. Some personnel from outside will, no doubt be needed, especially in the beginning. But we should try to avoid introducing too many outsiders into tribal territory.
- ❖ We should not overt by administer these areas or overwhelm them with a multiplicity of scheme. We should rather work through and not in rivalry to their social and cultural institutions.
- ❖ We should judge the results, not by statistics or the amount of money spent but the quality of human character that has evolved (Elwin, 1959).

Education is directly related to the development of an individual and the community. It is the most important single factor for economic development as well as social emancipation. For the weaker sections of society particularly for the tribals, education has a special significance because of a number of centuries, their illiteracy and social backwardness have been used for their harassment, humiliation and economic exploitation. The problems of education of the underprivileged groups and the mainstream population are different both qualitatively as well as quantitatively.

Though it is true that human beings are not equal in ability and proficiency and though it would be illogical and not ideal to think of a society which may give equal status and equal rewards to all its members, yet providing equal opportunities to all people for achieving their goals and aspirations is necessary. Here, I am not talking about economic inequalities but what Andre Beteille (1980) pointed out that, nature only presents us with differences. Culturally prescribed norms are vital in understanding social inequalities. Differences become inequalities only with the application of scales which are culturally constructed by particular human beings under particular historical conditions. In every tribal society, both men and women occupy special status with different roles to play as autonomous actors. Their status is determined by the structure and organisation of their society.

Box-1.1.4 Structural Representation of the Education Development Index (EDI)

Structural Representation of the Education Development Index					
Dimension	Indicator	Dimension Indices	Sub-EDI Indicators		
Access	Primary School Coverage	Access Index	INPUT INDEX	EDUCATION DEVELOPMENT INDEX	
	Primary: UP ratio				
Infrastructure	Classroom availability	Infrastructure Index			
	Toilets availability				
	Drinking water availability				
Teacher	Pupil Teacher ratio(PTR)	Teacher Index			
Enrolment	6-14 years in school	Enrolment Index			OUTPUT/ OUTCOME INDEX
Completion	Primary School Completion	Completion Index			
	UP Completion				

Equity	Girls enrolment	Equity Index	EQUITY INDEX	
	Female literacy			

The structure of the tribal society is composed of traditions, institutions, traditional values, norms, moral codes and established ways of doing this, while organisation arranges these structures. Their society looks egalitarian, but sexual divisional of labour is marked there. Despite harbouring a vast resource pool that contributes significantly to the world community, on an average in India, a girl child receives less than two years of schooling while a boy gets about three years (PROBE, 1999). Of about 130 million children who attend primary schools in India, less than 50 per cent reach the middle school level, barely 8 per cent reach the secondary level and only 6 per cent reach the senior secondary level. Furthermore, age old disparities because of caste, class and gender manifest themselves in the education system in several different ways- often perpetuating deprivation and denying sections of the Indian society the potential benefits of schooling (Batra, 2009).

India has passed the Right to Education Act (2010) which guarantees all children free access to education from 6-14 years of age. But there is a long road to travel to make this obligation a reality. Disparities remain large between the states, between the regions and between the majority population and Scheduled caste and scheduled tribes. More importantly, gender is associated with large differences in access to education in tribal areas comparison to urban areas. Efforts to reduce the differences in participation and progression at elementary level through ‘Sarva Shiksha Abhiyan’ have resulted in some diminution in the gaps between the groups. But gaps remain and access is also very unevenly available within groups of children from SCs and STs and specifically girls.

The education of ST girls is a serious issue as they are often double disadvantaged, due to both their social status and their gender (Sujatha, 2002). Gender equity is a major concern, as the drop-out rate is higher among the ST girls at elementary level. The Gross Enrolment Ratio (GER) is increasing, but the Gross Drop-out Rate (GDR) of tribal girls remains significantly higher than that of general population. As far as completion rate of elementary level education is concerned, Odisha has experienced low completion rate which is below 45 per cent. Madhya Pradesh, Bihar, Odisha, Rajasthan, and Gujarat accounted for around 68 per cent out-of-school ST children in the 6-13 year age group. Similar trends in the concentration of out-of-school girl children (Govinda and Biswal, 2006).

A state wise analysis of drop-out rates reveals that Bihar has the highest rate of SC dropouts, while Odisha has the highest rate of dropouts among STs (GoI, 2008). Girls are particularly disadvantaged because family and social roles do not prioritize their education. Over the last

two decades, the government has increased elementary provision in and near tribal hamlets, and this has significantly increased rates of enrolment. However, issues of quality and relevance of schooling for ST children have barely received any attention from the national government. The failures of tribal education especially for girls are complex in nature.

1.2 Background to the Research Problem

The tribals are children of nature, their life style being conditioned by their ecosystem. They are found in all most all parts of the world and number among the poorest of the poor. India is the largest concentration of tribal population anywhere in the world except perhaps in Africa. The tribals are autochthonous people of the land, who are believed to be the earliest settlers in Indian peninsula (Verma, 1990). Areas inhabited by tribals constitute a significant part of the backward areas of the country. Tribals form the very segments of the weaker sections with their traditional skills and resources. They are the most vulnerable sections of the population and they are exploited by the most age-old social and cultural handicaps coupled with environmental factors. The age old exploitation and oppression of the tribal have cut them off from the mainstream of socio-economic development of the country as a whole. Tribals are living in various degrees of economic backwardness. They live generally in unfriendly terrain where productivity of the soil is low and their hamlets are found in the interior forest areas along with the hill streams.

Education as a means of advancement of capacity, well-being and opportunity is uncontested, and more so among communities on the periphery. In tribal regions the lack of educational facilities has left the children of these people centuries behind. Education has no importance for girls in their society. Marked improvements in access and to some extent in quality of elementary education in tribal areas have occurred, and stem from government and non-government initiatives. However, the number of out-of-school children continues to be several millions, especially girls, mainly due to a lack of interest and parental motivation, inability to understand the medium of instruction, teacher absenteeism and attitude, opportunity cost of time spent in school, large seasonal migration etc.

Education of Scheduled Tribe (ST) children is considered to be more important, not only because of Constitutional obligation but also as a crucial input for total development of tribal communities. Literacy being the first step towards the capacity building of the poor tribal girls and through literacy they can be awake of their own capacity and capability in society, politics, and can fight their interest. The over-all economic development largely depends on girl's development which originates from the development of literacy and

education. True empowerment of a social group is possible when it has access to quality education.

The present study has focused on the socio-economic and cultural background of the tribal girls at the elementary level in the mining areas. The study mainly focuses on the quality education for the girls in the tribal areas and gives importance to the cause's absenteeism and drop-out, Class-room performance, school surroundings and the attitude of teachers and also parents towards tribal girls' education.

1.2.1 Statement of the Problem and Significance

Millions of people are denied their right to education because of poverty, marginalization, poor and ill-funded services, geographic isolation and conflicts. Aboriginal people are particularly affected and, throughout the world, they suffer from lower levels of education than their non-indigenous counterparts. The situation of tribal people is typically characterized by a lack of access to education in general, due to their geographic and politically marginalized status.

Too often, education systems and curricula do not respect tribal diverse cultures. There are very few teachers who speak their languages and their schools often lack basic resources. Educational equipment that provides accurate and fair information on indigenous people and their ways of life are particularly rare. It is too common that educational programs fail to offer indigenous people the possibility of participating in decision-making, the design of curricula, the selection of teachers and teaching methods and the definition of standards. The result is an educational gap – tribal students in general and girls in particular have lower enrolment rates, higher dropout rates and poorer educational outcomes than non-tribal people in the same areas. Most of the young females are deprived of access to education because they look after their little siblings as well as perform a large variety of familial chores.

Known barriers to girls' education in tribal areas, such as early marriage, poverty and high perceived and real costs, and the perception that education is not crucial for girls, continue to cause persistent gender disadvantage. Getting girls to school is not the only problem: entry at the right age, survival and good-quality education are all imperative as well. In addition, tackling the issue of dropouts is crucial. Many children who are nominally enrolled do not attend their schools regularly. School attendance is a crucial aspect for performance. Due to frequent absenteeism from school, children achievement is poor which causes repetition which in turn makes children susceptible to drop-out.

Physical access to schooling in tribal areas is often difficult given adverse geographic conditions, sparse population, inaccessibility of the tribal village, or migratory patterns of tribals. Most children tend to be first generation learners whose education is not resistant or supported in their home environments. The drop-outs from the formal system of education is because of economic and cultural compulsions, or they stayed out of the structure, for socio-economic reasons, or because they do not find the schooling attractive or meaningful. A significant amount of such out-of-school children are in areas where schooling amenities are available, and did not join the school system or left school before finishing their schooling.

Education is the basic input for socio-economic development of an individual and a key factor for determining national progress. Education has assumed to be significant part of the very foundation of modern society; an avenue of social mobility, political consciousness and equality of opportunities to all citizens. The most fundamental and general aim of school education is not only to bring changes in behaviour but also to assist girl children in making better life adjustments. Education cannot be taken as a means to a mere material or economic gain; it also covers the broader aspect of culture of the society, which truly constitute development.

1.2.2 Research Questions:

Bearing this context in mind, the present study seeks to answer the following questions related to girls' education in the mining pocket of tribal Odisha:

- Why be the tribal education in general and girls' education in particular not successful over years?
- How do the industrialization and globalization process affect tribal life and as well as their education pattern?
- What are the measures taken by the Government for the development of tribal girls' education?

1.2.3 Objectives

Based on the above research questions, the present study makes an attempt to examine the following broad objectives:

- To identify the socio-economic and cultural conditions of the tribes in Joda Block of Keonjhar district.

- To elucidate the cause of absenteeism and drop-out among tribal girls in elementary level in the mining pocket of Joda block.
- To scrutinize the policies and programmes for the development of girls education in the study area.
- To analyze the role of mining (CSR) in the tribal education as well as development.

1.2.4 Conceptual Framework

In this study there are three key concepts: tribe, education and development. In sociological literature, there is a long and inconclusive discourse on concept of tribe. However, for the purpose of analysis, the present study confines itself to scheduled tribes only, as defined by the Government of India. Though the concept of education is very broad, the study focuses on elementary level and be specified to 6th to 8th class. Development is used for the study through the initiatives of both government and private i.e. through the corporate social responsibility. It can be viewed in terms of changes in the quality of education and infrastructure in the school mainly the school building and boundary, electricity and safe drinking water facilities.

1.2.5 Methodology

The present study is descriptive in nature. Descriptive research is just what it sounds like, describes the attitudes and behaviours observed during the investigation. The present study is confined only to Joda block under the district of Keonjhar, Odisha. There are 154 schools in Joda block and out of those, 43 schools are elementary level, which covers the universe of the study. For the present study the data were collected from eight elementary level schools in the mining areas of the Joda block. The student and teachers in these eight schools and the inhabitant of the twelve villages coming in and around these school areas were covered for the research study. Three Mining companies, which are working for the developments of girls' education, constitute the sample of the present study.

The sample schools and these villages have been selected on the basis of the following criteria.

Most of the inhabitants of these villages are from Munda and Bhuyan tribes.

The literacy rate is very low in Joda block especially for the girls and women.

The area is based on the core of mining activities.

Unit of study for the present research are the students and teachers in the schools and parents and drop-out girls from the family and they are all contacted for gathering primary data. The researcher has also discussed with the BRCC and CRCC members about the functioning of the schools and contacted with Human Resource Officer of these mining companies for the issues and development of tribal education for particular girls. In this research stratified random sampling has been used as a procedure for selecting respondents for the study. It involves selecting research participants based on their membership in a particular subgroup or stratum. Sample size comprises a total of 290 respondents. Out of which 150 respondents are from students' category and 30 are teachers from these schools, parents sample size is 100 and the numbers of drop-out students are 10. All these respondents were covered for the primary data. The study is mixed in nature and based on triangulation methods. Both qualitative and quantitative data were collected, which were done with different pre-set schedules such as (a) interview schedules for students, (b) interview schedules for teachers and (c) interview schedules for parents. All the interview schedules included closed as well as open-ended questions. Case study method was used for the drop-out students. These schedules primarily aimed at collecting information from the students, teachers and parents with regard to the socio-economic and cultural profile and the factors affecting education of girl children. The focus group discussions were with Block Resource Centre Co-ordinator (BRCC), Cluster Resource Centre Coordinator (CRCC) at cluster level and Human Resource officer of the mining companies for the present research.

The data were collected from two sources such as primary and secondary. The primary data was collected from the respondents through direct face to face interview and case study method. The secondary method was resorted to clarify certain basic concepts and in this context the books, journals, periodicals etc. were extensively reviewed, the internet browsing was made to get the current and updated data about the study. Besides this it was collected through the study of relevant literature, both published and unpublished such as research publications, news-papers, government records and documents, census reports and annual reports of various departments and directorate. After the collection of data the researcher prepared a coding sheet where certain code numbers were assigned to each and every aspect of raw data. The code numbers enabled the researcher to go ahead with the next schedule of tabulation of data and enter the data into SPSS package. The SPSS has been used extensively for the analysis of the data.

1.2.6 Limitations of the study

Though all possible efforts were made to make the study, as effective as possible but still limitations do exist. The limitations in the study are- the constraints in establishing rapport with the respondents and the problem with the language. The unwillingness of the teachers to give the data about the students and schools in some cases was a glaring obstacle. Some of the parents especially of girls and women and teachers were also not cooperative in the time of interview. Girls and women were not cooperative because of their shy nature and teachers are not interested to give time to the researcher. As the study is conducted in the tribal areas, the transport and communication facility are not so good. To reach the schools and villages in the study area, she had to cross the hills and forest on the way. Some of the schools were in the interior forest and it was also Maoist hit region. Area is too small for which generalizations may not be applicable to other areas and time constraint is also a limiting factor for the present study.

1.2.7 Outline of the Study

The present study is organized into six chapters. Chapter one includes the introduction and methodology of the present study. In the first part it describes history of inequality and Scheduled Tribes (STs) and their situation in India. It also discusses the educational problem of ST girls in general and Odisha in particular. The second part deals with background to the research problem, thesis statement and significance, research questions and objectives and also methodology relating to the present study. Chapter two primarily concerns with the review of relevant literature and theoretical perspectives of the study. In the third chapter the focus is laid on the ethnographic condition of the tribes in the study area. The fourth chapter deals with the interpretation of students' views on their education and the case studies of drop-out students and also analyses the opinion of teachers and parents regarding the girls' education. The fifth chapter discusses about the role of Corporate Social Responsibility (CSR) and gives an idea about the Govt. Policies for the development of tribal girls' education. Lastly the chapter six is based on the summary and conclusion of the study and ends with some suggestions for the development of girls' education in the tribal pockets.

CHAPTER

TWO

Review of Literature

From the colonial periods, Tribals are the focus of the sociological and Anthropological studies. During that time, most of the studies were on historical development of tribes on the basis of race and caste and also on ethnographic practices (Risley 1915; Ghurye 1959; Hudson 1922; Guha 1939; Dalto 1872). After Independence, there is a rapid growth on tribal studies on the issue like their situations and problems from various perspectives in different parts of India in general and individual tribes in particular (Bose 1971; Sengupta 1959; Vidyarthi 1978; Bhowmick 1971; Ambastha 1969). Within Tribal Studies a lot of efforts have been invested to understand and articulate paradigms of intervention. The earliest efforts for tribal education were made by the foreign missionaries. Before that they have had their own informal education through the process of socialization in their own dormitories and other social institutions, imparted by elders, kin and peer groups to mould the young into the required shape of their societies. Initial efforts by the Indian started around by 1940. Similar efforts were made by some of the Indian voluntary organisations, foremost among who were that Thakkar Bappa and then government came into picture since 1950.

It was more than five decades after the discipline of sociology emerged in India that the first few sociological studies on education were undertaken in the 1950s and the late 1960s. The faint outline of the discipline can be traced to the late 1960s when sociologists were brought into contribute to the deliberation of the first Education Commission (1964-6), also known as Kothari Commission (Nambissan and Rao 2013).

Prior to 1960 very few systematic researches were conducted exclusively on education of tribals. However some of the reports (Aiyappan 1948; Haimendorf 1948; Elwin 1954) focused on the status and problem of education, were published on working condition of schools in specific tribal context (Majumdar and Anand 1957) and on educational problems. National Council of Educational Research and Training (NCERT) started in 1964 with aim of improving education. It has facilitated to treat tribal education as a special area of

concern. This also led latter on to promote research on tribal education. After the formulation of National Educational Policy (NPE) 1968, empirical studies on tribal education has started which are mostly micro-level studies conducted by Sociologists and Anthropologists.

The recognition of female education as a social issue is quite recent in India. An influential strand of the conservative traditions of India reserve the study of the Vedas to men of the twice born castes, and tends to consider female education as a threat to social order. In fact, at the end of the nineteenth century, the female literacy rate was still below one per cent in every province of British India and every native state, with a few exceptions such as Coorg, the Andaman and Nicobar Islands, and the native state of Travancore Cochin. Even in Travancore and Cochin, the female literacy rate was below one per cent as late as 1875, and remained as low as 3 per cent in 1901. Against this historical background, the expansion of female literacy in the twentieth century and particularly after independence can be seen as a positive development (Dreze and Sen 1995). Illiteracy affects women more than men. It prolongs women's dependence and subordination by cutting them off from participation in change, and further, as modernisation spreads, illiteracy comes to be despised more than in the past, thus eroding women's economic status and respect (UNICEF 1980).

2.1 Reviews on Socio-economic and Cultural factors:

Both demand and supply factors affect access to school, particularly for girls and disadvantaged groups (King and Hill 1993; Lavy 1996; Alderman and Gertler 1997; Ravallion and Wodon 1999; Gertler and Glewwe 1992; Lloyd 2005; Chitins 1981). Several studies on tribal education considered socio-economic and cultural background of family is very important variable that affects the education of children. The problem of language also plays an important role in tribal education (Kundu 1985; Geetha 1994; Srivastava 1982; Behura 1982; Dasgupta 1964; Tripathy 2003; Mishra 1996; Srivastava 2001, Parry 2005), were viewed on the socio-economic and cultural factors on education. Socio-economic indices like the characteristics of households, parental income, wealth, education and occupation, have long been known to be major determinants of educational enrolment and achievement in both developing and developed countries. Dave (1997) explores the paucity of studies available but is of the opinion that poverty is the most important issue and without a minimum level of income genuine UEE may remain out of reach.

Mishra (2005) describes a few key features of tribals with a focus on cultural and psychological factors related to their education. It gives the idea that the problems related to tribal children's education are not the same as of other cultural groups of the Indian society. The present paper is based on two important points. One is the cognitive qualities of tribal

children and evaluated taking into consideration their specific ecological and cultural contexts that place very differences in the demands in day to day life. Because of the differences in the demands of tribal ecology, the pattern of their cognitive abilities shows considerable variation from those of other groups. The second one is that tribals are neither culturally inferior nor cognitively less competent than members of the other groups. It is said that the programmes of tribal education, which does not pay attention to the ecological, culture and psychological characteristics of tribal children, is highly unlikely make any significant impact. The educational system of the dominant non-tribal group is of a very limited value in a tribal culture milieu, because it does not match with the lifestyle of individuals and the needs of the community. Bhatta (1998), pointed out that lack of motivation as a cause of educational deprivation is probably the most contentious and complex, the issues involved range from the purely economic to boarder social and cultural considerations, as those affecting female education and marriage. The difference in educational attainment that is found between boys and girls provides evidence that educational motivation is highly gender specific. While economists suggest that differential market returns to educational investments in girls and boys are important determinants of parental decisions regarding schooling, sociologists argue that social considerations such as perception of gender roles and son preference have led to educational discrimination against the female child.

The author reviewed that studies on schooling has identified and discussed three obstacles against Universal Elementary Education: inadequate parental motivation, poverty and low quality of schooling. It is clear from the analysis that parental motivation is generally high, particularly for male children. For female children, however, it is still an obstacle. The upbringing of female children, marriage considerations play a crucial role in parental decisions relating to female education. It cannot be denied that the economic status of a household plays an important role in influencing participation in schooling, it is also important to distinguish between the direct costs of education and the indirect costs. Low qualities of schooling also affect the educational process in rural India. It includes poor infrastructural facilities, teacher absenteeism and dull teaching methods. Low quality of teaching often reduces the child's interest, lack of which is a reason for dropping out.

The relation between education and the wider socio-economic context has been the subject of debate on three fronts. Firstly, there has been the more critical work in sociology of education (Acharya 1987; Kumar 1987; Scrase 1993; Shulka 1993). But this theorising about the school-society relation has followed its own trajectory and has remained cut off from the research that deals with the nitty-gritty of how children learn to read and write.

Secondly, education and particularly elementary education has been discussed widely in recent development literature and its potential for furthering economic development and redistribution by empowering deprived communities has been highlighted (Dreze and Sen 1995; World Bank 1997; Haq 1997). In this context education has often been viewed as an input into the economic development basket, like capital and labour, that affects output.

2.1.1 Research on Medium of Instruction and Language:

Quality of schooling and school effectiveness are only just beginning to find their due place (Dreze and Gazdar 1996; Bashir 1994). Several studies have found consistently that children from SC and ST families are the poorest achievers (Shukla 1997). Tripathy (2003) remarked that poverty and economic compulsions are the factors responsible for high drop-outs of girls, as poverty stricken parents do not possess adequate income to support their daughters to continue their education. The girls engaged in attending younger siblings, which enables their mothers to go out for wage earning and employment in the formal sector. Thus, the literacy levels of among tribals in general and tribal girls in particular are abysmally low. A study conducted by NCERT concludes that there are three reasons for the poor achievements among the ST children. Firstly, the ST group seems to get fewer educational facilities such as buildings and adequate number of teachers, though occasionally there is evidence that more such facilities are made available that more such facilities are made available to the groups because of special government programmes. Secondly, they do not use and derive enough benefit from such facilities as are available. Finally, the language of the group is different from the standard language, which is the language of the medium of instruction, leading to the poor achievement. Kanungo and Mohapatra (1995) conducted study on “Tribal Education in Rayagada: A Review of Language, Textbooks and Medium of Instruction” in Odisha. This article deals with in details the problems and issues limited to the area of language, textbooks and medium of instructions and other issues directly or indirectly related to that. The reason for the failure of tribal education is the absence of script in tribal language. Hence preparation of suitable text books for such categories of children is a challenging task. In Odisha the text books are supplied free of cost to tribal and the script of the book is standard and the state language, which become impossible and non-enthusiastic to read and understand the context of the books. According to them as a tribal child is relatively less exposed to other languages at the age of his entry to the school, because of tribes of their own eco-zone where they inhabit in relative isolation and therefore have lesser exposure to the outside world. The tribal child entering the school for the first time sees a completely different environment. The sitting arrangements, teachers from non-tribal community, sub-human treatment create a sense of suspicion and fear among them. Das

Gupta (1964) in his study of tribal education among Santals found that the problem of medium of instruction has been realized to a considerable extent since none of the tribal language has the script of its own. But the students anticipate to be imparted teaching in their mother language. Hence, it becomes difficult to solve this issue. The curricula meant for tribal students seem to be very difficult as they have to compete with socially advanced non-tribal students. The home environment is not conducive to the tribal students as they have to spent long hours in various domestic as well as out-side works of the parents for the economic well-being of the family.

Madan (1952) while analyzing the problems of education of tribal India suggested that efforts for educating the tribal people will be successful only when it goes along with economic improvement. The first priority should be accorded to the above because no educational expenditure for the benefits of poor and tribals would be justified who are in the grip of economic backwardness and poverty. In order to make literacy penetrable in the backward tribal regions it is essential to appoint local teachers, adopt local methods of instruction and use local dialects.

2.1.2 Studies on Gender Inequality:

Several studies have accumulated evidence to show that a variety of reasons could be attributed to the persistent gender bias in parental decisions making on resource allocation for schooling of girls and boys. In a study in Tamil Nadu, Duraisamy (2004) points out that gender difference in educational attainment are probably the outcome of intra-family allocations of resources to schooling. Some researches (Bhatty 1998 and Karlekar 1994) highlight a parental preference for the education of sons over daughters; whether girls access school, and the type of schools they might access, is a decision based on both financial imperatives and social preferences. The household size, its composition, and intra-household resource allocation have direct impact on schooling of girls. However, an overall increase in the economic well-being of the family could bridge the gender gap in enrolments, at least partially. Studies on household gender discriminatory choices, Sen and Sengupta (1983) points out that economic factors such as benefits from children and the differential market returns to educational investment of boys and girls (Bardhan 1974) may be important reasons for the observed gender inequality in educational investment (Duraisamy 2004). Similarly Ray (2000) found that household location has a close association with educational access, as well as gender. In case of girls, there was also an urban bias in education. In other words urban girls were more likely than their rural counterparts to attend school (ibid.) Parental and social attitudes are major demand-side sources of gender inequality in India, but other factors

are also important such as the child's motivation, the household's ability to bear the costs of schooling, and the demand for the child's labour raising the opportunity cost (Sen 1992; Drèze and Sen 1995; PROBE 1999; Kingdon 2002; Vaidyanathan and Nair 2001).

Kaushik (1993), in a comprehensive study of the girl child and family was found that high school education was considered by 31.8 per cent of the mothers as the level to which girls should be educated. Only 4.9 per cent were happy with primary education. However analysis of data revealed that the mother's views on education were discrepant with the level of education achieved by their daughters or wards. Most of the mothers said that education is unnecessary for girls in their future. For the girls the major reasons for not attending or discontinuing studies were poverty, work in household occupations, and the amount of household chores, particularly looking after the younger siblings. Of those who never attended or dropped out of the schools, 23 per cent mentioned that low value for girls' education and poverty in their families as a reason.

The combinations of four main factors help to determine the retention of a child in the school, namely, the income of the household, parental education, home environment, and school environment. Thus a boy coming from an affluent upper-caste family is almost certain to enter the schooling system and has a high prospect of completing grade 8th. At the other end of the ladder, a girl from poor ST family has a weaker prospect of entering the schooling system and much less chance of completing grade 8th (Govinda 2011). Mishra and Kapoor (2002) found that there are more than one factors are responsible for lack of access of education to tribal girls. These factors are: parents cannot meet expenses on girls' education, parents' need daughters help in family and household works, lack of community awareness of facilities, girls look after their siblings when mothers go out to work. The study analyses that the tribal children are not attracted towards education because they lend a helping hand in agricultural work, they go out for earning wages, poor financial condition of the family.

Given the links between female education and gender relations (Dreze and Sen 1995) revealed that, it is not surprising that the twentieth century progress of female education has been particularly slow in north Indian states where the gender division of labour, patrilineal inheritance, patrilocal residence, village exogamy, hypergamous marriage, and related patriarchal norms tend to be particularly influential. The positive side of the same coin is that the expansion of female literacy has been comparatively rapid in areas where gender relations are less patriarchal.

2.1.3 Reviews on Drop-out and Absenteeism:

Drop-out is a one of most common findings of the educational research in tribal areas. The causes identified by different studies on absenteeism, retention, wastage and stagnation and also drop-out at the elementary level are parents ignorance, economic condition, distance of the school from the hamlet, frequent migration of parents, early marriage, domestic work and taking care of siblings. Some of the studies who were attempted in this field are (Desai and Desai 1975; Naik 1965; Khan 1972; Das 1970; Mohan 1981; Sujatha 1994; Sharma 1984; Masavi 1976; Krishnaji 2001; Nambissan 2001). Ratnaya (1978) in his study on structural constraints in tribal education in A.P. observed that in tribal regions there has been poor progress in education. There has been excessively high drop-out of tribal children. The teachers among the tribal community were not well-equipped with training facilities. The non-tribal teachers have no orientation in the tribal languages and culture and as a result, their teaching abilities have been deteriorated. The tools, instruments and curriculum have not been designed to serve purpose of educating the tribal children so they fulfil the objective inadequately. Thorat and Deshpande (1999) found that the proportion of child labour was two to three times higher among the SCs and STs than in the rest of the populations. Consequently, factors like caste, ethnicity and gender act in conjunction with poverty, as well as independently of it, to explain variations in the incidence of child labour as well as children's absence, or irregular presence, in the educational system. Kotwal and Gupta (2006) studied reasons for the school drop-out among the rural girls in the Kathua district of Jammu and Kashmir state. The major finding of the study is the increasing drop-out rate in education in the tribal areas. The major cause of rural girls leaving the schools before the completion of the education was reluctance of parents as expressed by 78 per cent of the respondents. The parents (72 per cent) need the girls for the performance of the domestic activities; poverty (68 per cent) was another root cause for the girls drop out. 20 per cent of the girls admitted that they left the school because they were not interested in the studies. 10 per cent and 6 per cent of the girls left their studies because of illness of parents and death in the family respectively. Only 4 per cent of the girls blamed the unfair behaviour of the teachers as reasons for leaving their studies. There are various social factors that do not permit children to participate. This includes social, cultural and religious beliefs and practices restraining participation, absence of social norms, social exclusion, poor social position and low parental perception.

Patel (1991), in his study of the tribal education in Odisha found that wastage and stagnation are the greatest problems, particularly the school education in tribal areas and the

utilization of the educational facilities have not kept pace with the rapid expansion of the educational system, tending towards to lop-sidedness, ill balanced development on the tribal educational front. He suggested that education among the tribal should focus on-non formal and adult education should be planned as complementary to formal Education. The school timings as well as vacations should be fixed in tribal areas with reference to the local conditions which may be at variance with the timing and vacations in other regions of the state. Certain innovative institutional methods may be adopted in the special areas like sub-schools, pre-primary cum primary institutions, elementary schools complexes and residential schools in the sparsely populated areas. Tripathy (1991) in his study has pointed out that employment of children is extensive in agriculture, construction projects, bidi making, kendu leaf collection, bamboo forest operations and the like. Decline in forest area due to podu or shifting cultivation, restrictions imposed by the government in the issue of the forests by the tribal people, large scale transfer of land to the non-tribals, uncertain rainfall and frequent failure of crops- all these entangle the tribals in the web of misery, leading to drop-outs of children at the school level. Lack of interest on the part of the children is reported to be the single most important reason for never enrolling in as well as for dropping out from schools. It is not clear what 'lack of interest' means. It could be attributed to: (1) the poor quality of instruction, including irrelevance of curriculum, (2) the poor quality and quantity of physical and human infrastructure and (3) economic and other socio-cultural factors affecting the concerned families (PROBE 1999; Krishnaji 2001). Aggarwal's study (2000) suggests that drop-out as well as repetition of grades is more prevalent among girls, and their share declines as they progress from one grade to another.

Concentrating now on statistics, it has to be noted that 50 per cent of children drop-out even before they complete class VIII and 61.59 per cent of those enrol in class I drop-out by class X, and 1.34 crore children in the age group 6-14 years are out of school . 46 per cent of children who are out of school are from STs and 38 per cent from SCs. About 78 per cent drop-out before they complete class X. All most 11 per cent of schools in India run without any class rooms; 10.39 per cent of the total schools have only a single classroom. Classrooms in 21.13 per cent of schools require repairs, and the proportion of schools requiring additional teachers is 11.76 per cent. Many schools lack the basic infrastructural facilities. For example, 15 per cent of the schools lack safe drinking water, 42 per cent lack common toilets and 57 per cent lack girls' toilets facility; 53 per cent schools have blackboard at ground level and 72 per cent schools lack electricity. It seems that the number of children attending schools is in proportion to the availability of physical infrastructure and school teachers (Sinha 2010). Being pushed out of schools, they are unable to come to terms with loss of dignity and are

condemned to live a life with limited options. They are forced to be part of the informal, unskilled and casual workforce working on farms, sweat shops, brick kilns, construction sites, quarries and mines, at weaving looms, making *bidis*, embroidering, etc. some, living in zones of civil unrest, are involved in armed conflict and some others are trapped into drug and substance abuse, living illegal lives. Instead of going through a sturdy process of education through schools, they are trapped in routine of exploitation and suffering, leaving their own and their parents' aspirations unfulfilled. Their fullest potential is not realized and even gets wasted (ibid.).

It may be noted that the definition of the term 'wastage' and 'stagnation' and the problems of correct method of measuring the extent of wastage particularly have been discussed thoroughly by quite a number of scholars since Sharp and Hartog raised the issue (Sharp 1914; Hartog 1929; Gadgil and Dandekar 1955; Chickermane 1962; Veda Prakash 1964; Chowdhury 1965; Sharma and Sapra 1969). The Hartog Committee defined wastage to be 'the premature withdrawal of children from school at any stage before the completion of primary course' and stagnation was defined to mean 'the retention of a child in class for a period of more than one year. Considering the institutional provision for free and compulsory education till one completes 14 years of age. Veda Prakash states, "From this point of view, we should regard every child who leaves the school before completing of the age 14 or reaching class 8th as a case of wastage". The NPE 1986 also emphasised on completion of eight years of schooling as the objectives of UEE. There may not be much disagreement now among scholars regarding the definition of wastage and stagnation. The definitions offered by Hartog Committee have now been more or less accepted by the scholars (Acharya 1994).

Mukherjee's (2005) analysis revealed considerable gender inequalities both in access to and completion of education. It identified poverty, child labour, the absence of secure employment after schooling and infrastructural problems as factors responsible for the large numbers of drop outs. In 1999-2000, for example, 14 per cent of the out-of-school children in the 5-14 year old age group cited supplementing household income as the main reason for dropping out of school. While several states had more than 70 per cent of girls completing primary education, Bihar had only 15 per cent of girls completing, Rajasthan had 23 per cent, Uttar Pradesh had 28 per cent, Odisha had 45 per cent, West Bengal had 53 per cent and Andhra Pradesh had 58 per cent. A World Bank report stated that in India:

Gender, regional, community and income disparities are still serious issues in elementary education participation and attainments. However, all these disparities are deepened by the state level differences since the states which are at the lower end of the

educational attainments are the ones where the disparities were also a serious problem (World Bank 2003).

2.1.4 Studies on Access to Schools and Its Quality:

Research has found that the majority of the students from the ST communities study in government schools that are badly equipped in terms of the infrastructure, number of teachers, curriculum and school environment (Aggarwal 2000; Mehta 2005; PROBE 1999; Ramachandran 2001; Panchamukhi 2006; Banerjee 2007; Tilak 2004; Velaskar 2005). The ASER (2007) conducted a household survey based on all-India sample of rural areas and found the learning levels to be low in most areas, even though there were considerable variations across different states. The ASER study concluded that it was not the lack of parental demand that kept children out of school, but supply side factors such as inadequate infrastructure, insensitive teachers, and uninteresting curriculum. The study also found a strong correlation between parental education, particularly mother's education, and children's education. It states that 'educated mothers are more likely to send their children to school and to have healthier and better educated child' (Dreze and Sen 1995; Nambissan 1996; Kumar 1983; Padhi 2004; Bhan 2001; Ramachandran 2003; Sinha 2010; Govinda and Bandyopadhyay 2011; Batra 2009; Rustagi 2009) suggested that the high drop-out rate amongst ST girls may be attributed to social inaccessibility to schools, the pressures of indirect costs to family, impact of work burdens on the learning outcomes of girls.

Students' academic performance and school retention and completion rates are affected by parental traits i.e. educational attainment, involvement, and expectations, school traits are socio-economic, gender, and ethnic composition, the availability of teaching and learning materials, and teachers' content knowledge and pedagogical practices, and students' schooling experience and prior learning (Lockheed and Verspoor 1991; Rumberger 1995; Jimerson 1999; Lloyd 2005). Masavi (1999) studied the high incidence of wastage and stagnation manifested in the state of Gujarat. He pointed out that lack of adequate consciousness among the older generation for the need of formal education, inadequate, inefficient and insincere role played by the teachers, poverty, engagement of school going children in looking after younger babies etc. are some of the main reasons of wastage and stagnation among tribal children. Among the STs, their development is also often linked with the change in their religion to Christianity, which opened a way to educational progress.

Certain studies (Heredia 1992; Kailash 1993; Bara, Bhengra and Minz 1991) revealed that the churches played a pivotal role in socializing the STs to the outside world, in addition to providing economic assistance. There is a strong positive correlation between the availability of adequate school infrastructure and infrastructure surrounding the school and enrolments in schools, especially of girl children (Dreze and Kingdom 2001).

From many years educationists have argued and studied have shown that the formal system of education is neither reaching the deprived sections nor is it meaningful. Therefore, in recent times, there have been efforts to revive the debate on basic education and integrate it into the mainstream discourse to address the issue of irrelevance of formal schooling. Basic education was considered the most dissent from the British system, the only major attempt made in our country to move education away from its colonial legacy (Kumar 1996). The poor quality in teaching and infrastructure, and the distance of the schools from the community and habitats prefer not to send their ashram schools and the drop-out rate is high among who were in ashram schools (Sujatha 2002). Ahlawat (2006) in his study of “Factors responsible for illiteracy among rural girls” revealed that educating girls is the key to prosperity in the third world. The conventional view of illiteracy is that it is closely linked to poverty. The factors that lead to illiteracy in the rural areas are inadequate school facilities, lack of hostel facilities lack of qualified female teachers, lack of transport facilities, lack of hostel facilities and fear of sexual harassment and fixed schooling hours. These factors combine to produce unattractive environments in which girls must run the gauntlet of difficulties to remaining schools, because of which their learning is severely compromised even if they do remain. There are many reasons for this including limited economic opportunities for girls; religious, societal and financial constraints and parental concern for girl’s safety arising from the cultural traditions, parents see the cost of their son’s education as an investment because they will care for them in their old age. She further suggested that promoting girl’s education therefore involves changing attitudes across society as well as spending money on increasing the number of school places available to girls.

Poor quality of education is another critical factor that leads to lower retention. Research has found that the majority of the students from ST communities study in Govt. schools that are badly equipped in terms of the number of teachers, infrastructure, and school environment. Discrimination against underprivileged groups is endemic, and takes numerous forms (PROBE 1999). While describing equity, quantity and quality as the elusive triangle in Indian education, Naik has considered the quality as ‘most central to education’ and ‘it’s very life and soul’ (Naik, 1975). He contends that: “Any education without quality is no education at all: it will not be able to fulfil promises and will also do immense harm.” Several studies

have demonstrated poor quality of teaching-learning processes in many schools, leading to low levels of basic skill attainment, which is reading, writing, and arithmetic, even after attending school for more than five years or even eight years. Low levels of learning put children at risk of drop-out as parents tend to withdraw their children for this reason. Pradhan (2004) analyzed that despite constitutional provisions, special schemes and programs and increase in financial allocations for these over the years, educationally Scheduled Tribes are far behind the non-Scheduled Tribes in India. Their literacy level is very low and their environment at primary, middle, secondary and higher education are not commendable. Drop-out rates are also high among the tribal students. Gender disparity rate in enrolment is more acute in scheduled tribes as compared to non-Scheduled Tribes. Poverty, lack of parental interest and motivation, child being required to help at home, unattractive school environment, negative attitude of teachers, social taboo in onset of poverty are the main reasons for low enrolment and high drop-out rate among the schedule tribe children in general and girl in particular. Their educational backwardness leads to economic exploitation which again results into poverty, deprivation and social oppression. And their deprivation in the sphere of education also forms violation of human rights. Teachers' behaviour towards underprivileged children in schools can be extremely detrimental and lead to the eviction of students from the educational system (Vasavi 2006; Bordia 2005).

Sinha and Reddy (2011) point out that, many children find it difficult to cope with as they have little or no family atmosphere and support for learning and find it difficult to catch up with their peers. Additionally, some children have problems with language used in the textbooks and class rooms transactions, because they are different from the dialects they speak at home. Khora (2005) stated that two factors seem to be important to explain the low literacy among the tribal- their historical disadvantages and the inadequate presence of women and SC and ST teachers as compared to their numbers among pupils. The problem of primary education has so far been looked at in terms of infrastructure, number of teachers, teacher training and teacher absenteeism. Unfortunately, illiteracy was not the only big problem in post- independence Odisha. The state in its mechanical replication of all central government schemes to raise literacy levels, has neglected of this group. But merely increasing expenditure with- out qualitatively changing things in the education system cannot provide the additional push required, especially for tribal districts. Availability of teachers per school, consideration of female SC and ST teachers among the teachers are some of the important factors for primary education and also literacy. Literacy also influenced by the programmes designed to cater to students outside the formal system like the availability and setting up of non- formal centres. SC and ST teachers are more likely to bring with them the

cultural empathy necessary to understand tribal pupils to entice them to school and make them stay.

The largest numbers of out of school children in India start schooling but fail to complete the basic education cycle. Access to education cannot be treated only as the creation of schooling infrastructure and providing pan-systemic inputs such as teacher training, textbooks etc. Access, to be meaningful, has to pay equal and simultaneous attention to the issue of 'what happens to children who enrol in school?' There is, indeed, a growing recognition that poor quality of schools is pushing children out of education or effecting a silent and unnoticed exclusion making them vulnerable even if they have attended and completed eight years of schooling (Lewin, 2007; Reddy and Sinha 2010). Meaningful access requires high attendance rates, progression through grades at the correct age with little or no repetition, and learning outcomes that confirm that basic skills are being mastered, and no gender discrimination. Too many children are physically present in school but not learning, and are therefore falling into the category of zone 3 or 'silent exclusion' (Lewin 2007; Govinda and Bandyopadhyay 2008).

Teacher absenteeism is regarded as a perennial problem in elementary schools in India. PROBE (1999) have reported that teachers do not attend schools on all working days, for reasons such as their involvement in other official or non-official activities, collection of data during the census period and conducting of national, state and local elections. Ramachandran et al (2005) in their study on teacher motivation, for example, found that trained teachers indicated several reasons for dissatisfaction, including high teacher-pupil ratios, inadequate infrastructure, erratic disbursement of salaries, being 'forced' to teach children of poor communities and specific social groups who are 'dirty', irregular attendance of children, and illiterate parents, all of which add to teacher workloads. It is also argued that teacher's lack of knowledge of students' languages, cultures and communities might inhibit the development of close relationship with students (Pandey 2006).

Inequality of educational opportunities at secondary and higher levels can be reduced, only if inequality is eliminated, or minimised to a great extent at elementary level. "It is only on this sound basis of equality at the elementary stage that the superstructure of equality in secondary and higher education can be built" (Naik 1975). Above all, deep foundations of equality should be built in the minds of the people. Educational system should be used to a large extent to revolutionise the traditional attitudes and inculcate new values of equality. The schools alone can take up this delicate task (Tilak 1983).

2.1.5 Studies on Theories:

Richardson traces the roots and genesis of education to the classical European tradition wherein education was viewed as the instrument of major social changes in the late nineteenth and early twentieth century. He also mentions the contribution of Spencer, Durkheim, and Max Weber in the development of Sociology of Education. 'The depth of these classical roots gave to Sociology of Education an early momentum which contributed to its restoration as a substantive field. The topic of education gained early prominence because it could easily be integrated with the prevailing issues of economic and political transformation' (Richardson 1986).

There have been very few systematic studies of schools in India, their organization, structures, and classroom processes. A few sociologists have drawn upon the Marxist and Conflict perspective in the study of education (Jayaram 1977; and Kamat 1985). The Marxist sociologist A.R.Desai (1967) pointed to the linkages between education and its linkages with social class and the capitalists' reconstruction. Drury (1993) has engaged with Bourdieu's theory of cultural and social reproduction to the study linkages between education and mobility strategies of families in an Indian city. Meenakshi Thapan (1991) has used the Symbolic Interactionist perspective in her study of the Rishi Valley School in the 1980s. Amartya Sen's Capabilities Approach (CA) is used by Dutt (2010) in her article 'Girls' Education as Freedom' and (Dreze and Sen 2010; Sedwal and Kamat 2011) also has used CA in developing curriculum and class room processes and that will benefit particularly SC and ST communities. Nambissan (2013) focused on the work of Basil Bernstein and Andre Pollard to analyse how the schooling and learning process is influenced by the Indian social structure of discrimination and disadvantage.

2.1.6 Reviews on Policy and Programmes:

Although the Govt. seems to be serious in improving UEE, and has taken many initiatives and launched many schemes towards this goal, the results are not up to mark, as many initiatives have not yielded sufficiently satisfactory results. This is because some of the measures adopted and approaches followed are faulty, some are based on flawed assumptions, and some have suffered during implementation (Tilak 2009). Some researchers are unequivocal on the value of the scheme, but are also critical of its implementation and management at the field level. For example, according to Zaidi (2005) and Jain and Shah (2005) the provision of the cooked mid-day meal has helped raise enrolments particularly of children belonging to marginalized groups and reduce child labour. In Tamil Nadu, it has

been operational since 1956 through voluntary contributions from local people. Tamil Nadu's experience suggests that well-devised school meals have much to contribute to the advancement of elementary education, child nutrition and social equity. However, these achievements depend a great deal on the quality of mid-day meals. As other authors have noted, ramshackle mid-day meal programmes can do more harm than good (Drèze and Goyal 2003; Mehrotra, 2006; Naidu 1999). In a DPEP study in Andhra Pradesh, different problems like non-payment of the cook's salary, irregular supply of rice, vegetables and firewood and a lack of proper kitchen facilities and utensils were considered to make the scheme ineffective (Reddy 2000). Ramachandran (1998) provides a comprehensive list of the types of interventions for improving female access to education that have been detailed in various policy and programme documents over the years. However, implementation of the scheme suffers from a number of inadequacies and faces significant challenges in improving the coverage and quality of services (Blue 2005; Afridi 2005; Khera 2006; Singh 2004). Another study conducted by Drèze and Goyal (2003) examined what mid-day meals have achieved and how they can be improved, using data from a survey by The Centre for Equity Studies (CES). The survey, conducted between January and April 2003, covered three states: Chhattisgarh, Rajasthan and Karnataka. It revealed that the contribution of mid-day meals to food security and child nutrition seems to be particularly crucial in tribal areas, where hunger is endemic. It is hardly surprising then, that the CES survey revealed that parental appreciation of mid-day meals was highest among tribal communities.

A study of DPEP by Reddy (2000) reveals that due to an insufficient and irregular supply of incentives, some parents spent their small incomes on children's books, stationery, and fees. So in spite of the government spending a huge amount on incentives, the intended target group often does not receive the benefits of it. Some educational incentives are also being misused and not reaching the beneficiaries. This is partly due to lack of awareness among Scheduled Tribe parents about the nature, quality, quantity and mechanisms involved in the distribution of incentives. As a result, poor enrolment, absenteeism, wastage and a lack of quality of education continue to be serious concerns in ST communities.

The GMR on EFA (UNESCO 2004) point out that the achievement of universal participation in schooling depends on many factors, including how regularly children attend school, how well pupils are taught, how much they learn, and how long they stay in school. For school participation to be meaningful, experiences provided through schooling should do more than teach the curriculum. Along with cognitive development, children must also develop creatively and emotionally and acquire the skills, knowledge, values, and attitudes necessary to become responsible, active and productive citizens. A study of meaningful

access to and participation of children in elementary education has to include an understanding of the various contextual and background factors that interact to influence the participation of the children.

2.1.7 Reviews on CSR:

In the last twenty years, there has been a sea change in the nature of the triangular relationship between companies, the state and the society. No longer can firms continue to act as independent entities regardless of the interest of the general public. The evolution of the relationship between companies and society has been one of slow transformation from a philanthropic coexistence to one where the mutual interest of all the stakeholders is gaining paramount importance. Companies are beginning to realise the fact that in order to gain strategic initiative and to ensure continued existence, business practises may have to be moulded from the normal practise of solely focussing on profits to factor in public good will and responsible business etiquettes (Reynard and Forstater 2002; Klonoski 1991). CSR has become increasingly prominent in the Indian corporate scenario because organisations have realised that besides growing their businesses it is also vital to build trustworthy and sustainable relationships with the community at large. This is one of the key drivers of CSR programs (Ramya Sathish 2010). The way forward is grounding CSR in the values, purpose and strategy of the business and treating it in entrepreneurial fashion (Gupta & Sharma 2009).

Carroll (1979) designed a four-part conceptualization of CSR that included economic, legal, ethical and philanthropic elements. Carroll model entails that all business responsibilities rely upon the economic responsibility, which includes maximizing profitability and maintaining a strong competitive position. Legal responsibilities state firm's compliance with laws and regulations while doing business. Ethical responsibilities replicate societal standards, expectations and norms that have not been specifically legislated. Finally, philanthropic responsibilities comprise actions that are in response to society's expectation that businesses be good corporate citizens. These are distinguished from ethical responsibilities in that they are of a charitable nature and, as such, a company is not considered unethical if it does not provide them.

The current trend of globalization has brought a realisation among the firms that in order to compete effectively in a competitive environment; they need clearly defined business practises with a sound focus on the public interest in the markets (Gray 2001). The role of business in society has undergone several changes. Awareness of the impact of business on society and environment has grown along with the increasing socio-regulatory

pressures. It is no longer simple enough to employ people, make profits and pay taxes. Companies are now expected to be responsible, accountable and benefit the society as a whole (Brown 2001; Narwal and Sharma 2008)). Business cannot escape from society and society cannot exist without business (Davis and Frederick 1985; Cochran 2007). Thus, there is a two-way relationship between business and society, Cannon (1994) holds the view that business is expected to create wealth, supply market, generate employment, innovate and produce a sufficient surplus to sustain its activities and improve its competitiveness while contributing to the maintenance of community in which it operates (Muruganantham 2010; Tripathi 2004; Piramal 1998). From responsive activities to sustainable initiatives, Corporates have clearly exhibited their ability to make a significant difference in the society and improve the overall quality of life. Corporates have the expertise, strategic thinking, manpower and money to facilitate extensive social change. Effective partnerships between Corporates, NGOs and the government will place India's social development on a faster track (Ramya Sathish 2010). In June 2008, a survey was carried out by TNS India (a research organisation) and the Times Foundation to provide an understanding of the role of corporations in CSR. The findings revealed that over 90 per cent of all the major Indian organisations surveyed were involved in CSR initiatives. In fact, the private sector was more involved than the public and government sectors. The leading areas of involvement were livelihood promotion, education, health, environment and women's empowerment. Most of the CSR ventures were done as internal projects, while a small proportion was direct financial support to voluntary organisations or communities (Business and society 2012). CSR an element of condescension may begin as "charity". The next stage, Philanthropy accepts some moral responsibility, for sharing wealth. Now, CSR is being linked with business strategies. Competitive advantage can be gained by CSR. A number of business benefits, can be achieved some of which includes lower costs, reduced risk, higher revenue, better reputation, access to talent and capital etc (Atherya 2009).

Nearly all leading corporate in India are involved in corporate social responsibility (CSR) programmes in areas like education, health, livelihood creation, skill development, and empowerment of weaker sections of the society. Notable efforts have come from the Tata Group, Infosys, Bharti Enterprises, Coca Cola India, PepsiCo and ITC Welcome group, among others. Corporate India has spread its CSR activities across 20 states and Union territories, with Maharashtra gaining the most from them. About 36 per cent of the CSR activities are concentrated in the state, followed by about 12 per cent in Gujarat, 10 per cent in Delhi and 9 per cent in Tamil Nadu (Bethapudi and Anbalagan 2011). The empirical investigations on CSR reveal that CSR practices in India have been restricted to a limited set

of practices and community development such as education, health, social issues, and HR practices (Kumar 2003).

The concept of corporate social responsibility is deeply ingrained in NTPC's culture. NTPC since its inception has been undertaking community welfare activities like improvement of roads, healthcare, education, vocational training, infrastructure development and sports, which are the major activities. Besides, various welfare and cultural activities had also been taken up by the organization (Godbole 2007). Deepak Kaul (2007) revealed that Coca-cola India worked hard towards water conservation and community development has been given Golden Peacock Global award 2008 for CSR. The award has been conferred to Coca-Cola India for its efforts in water conservation and management and community development initiatives. The soft drink major now has 320 rain water harvesting implements across 17 states in India, and it has also been successful in restoring water conservation programme. Side by side, the company is running the 'Elixir of Life' project that provides drinking water to 30,000 children in 100 primary and panchayats schools in around Chennai. Coca-Cola India undertakes a diverse range of activities for the benefit of the community across the country.

However, the principle that "the business of business must be only business" has continued to guide corporate conduct into the 20th Century, especially in the Anglo-Saxon world, reinforced by the philosophy of Nobel Laureate Milton Friedman and the Chicago School of Economics. The responsibility of the board of a company, according to this philosophy, is to ensure that shareholder value is increased and that disbursement of profits to the shareholders is equitable. Many US-based business corporations amassed huge profits for their principal owners in the 19th and 20th centuries, some of whom created trusts in their names that have gone on to do excellent philanthropic work. However, the damage that some of these companies had done to the environment and communities in the course of making their profits, as well as societal and political reactions to their monopolist and corrupt practices, led to the creation of many laws to constrain corporate conduct (Maira 2013).

Lockwood (2007) opines that corporate social responsibility programs tend to improve the company's public image which in turn leads to brand recognition and consumer confidence. Further, corporate social responsibility practices can position the company as an employer of choice, improve employee loyalty, promote recruitment of top talent and even lead to increased workforce productivity. According to Fernando (2007-08) criticisms are often levelled against CSR as a proactive strategy questioning the actual motives of a company and claiming that the entire process is an eye-wash meant to enhance the public

relations values of the company. It is in this way that apart from improving the overall quality of life, corporate social responsibility, sustainable development and good human resource practices can help to improve India's long-term international competitiveness in attracting 'socially responsible investment' (Aparna and Kate 2003).

2.1.8 Research Gap

However, after gone through these reviews it is understood that most of the studies are confined only to general problems like socio-economic and cultural factors of tribal education in general but its number is limited when it comes to girls' education particularly an industrial mining area. There are also some studies which give emphasis on the government's provisions for the development of tribal girls' education however those are not systematically covered. A few studies were undertaken to examine the policies and programmes on elementary education and they highlighted how these provisions are not successful to attain Universalization of Elementary Education (UEE). There is a very negligible amount of research on Corporate Social Responsibility and educational development of tribes.

Therefore the present study attempts to analyse the problems of tribal girls' education and the causes of absenteeism, retention and drop-out at elementary level in tribal areas with reference to Bhuyan and Munda Tribe in the mining pockets of Keonjhar district of Odisha. It also focused on the developmental provisions for the tribal girls' education made by both Government as well as CSR policy.

2.2, Theoretical Perspectives’ on Sociology of Education

Sociology of education is the study of how social institutions and individual experiences affect educational processes and outcomes. Education has always been seen as fundamentally optimistic human endeavour characterised by aspirations for progress and betterment. Education is understood to be a means of overcoming handicaps, achieving greater equality and acquiring wealth and status for all. Education is perceived as a place where children can develop according to their unique needs and potentialities. Ideally, it is also perceived that as one of the best means of achieving greater equality in the society.

“By educational sociology we mean the science which describes and explains the institutions and social forms through which the child gains and organizes his experiences and those institutions and social forms in relation to which the child must function in adult life. These institutions and social forms are regarded particularly in their relation to the educational system in its evolution and changing functions” (Das 2007).

The Sociology of education has mirrored the larger theoretical debates’ in the discipline of Sociology. From its roots in the classical sociology of Karl Marx, Max Weber, and Emile Durkheim to the contemporary influences of Symbolic Interactionism, Postmodernism, and Critical theory, sociology of education research has been influenced by a number of different theoretical perspectives’. This chapter provides an overview of the major theoretical perspectives in sociology of education.

2.2.1 Functionalist Theory

Functionalists view society as a kind of machine, where one part articulates with another to produce the dynamic energy required to make society work. Functional perspectives in general, the needs of society are seen as determining the behaviour and the rewards of the individuals within it. Functionalists examine the social processes necessary to the establishment and maintenance of social order. In a highly integrated, well-functioning society, schools socialize students into the appropriate values and sort and select students according to their abilities. From a functional point of view, educational reform is supposed to create structures, programs, and curricula that are technically advanced and rational and that encourage social unity (*ibid.*). Functionalism is concerned with the functions of schooling in the maintenance of social order. Therefore functionalists examine the specific purposes of schooling and their role in society. These purposes are intellectual, political,

social, and economic and refer to their role within any existing society. Functionalists, however, are most concerned with the role of schools in modern, democratic societies.

The intellectual purposes of schooling focused on, to teach basic cognitive skills such as reading, writing, and mathematics; to transmit knowledge in literature, history, and the sciences; and to help students acquire higher order thinking skills such as analysis, evaluation, and synthesis. The political purposes of schooling are to inculcate allegiance to the existing political order; to help assimilate diverse cultural groups into a common political order; and to teach children the basic laws of the society. The social purposes of schooling are to socialize children into the various roles, behaviours and values of the society. The economic purposes of education are to prepare students for their later occupational roles and to select, train, and allocate individuals into the divisions of labour. The democratic- liberal functionalist perspective views education as a vital institution in a modern capitalist society defined by its technocratic, meritocratic, and democratic characteristics. Education is the vehicle in ensuring the continual movement towards the meritocratic system. In addition to its role in a meritocratic society, education plays a significant function in the maintenance of the modern democratic and technocratic society (Sadovnik, 2007).

Functionalist theories of school and society trace their origins to the French sociologist **Emile Durkheim's** (1858-1917) general sociological theory. Durkheim was the first sociologist to apply sociological theory to education. His functionalist approaches in education tend to view social systems as structures. Social systems are seen as functioning structures whose parts are related to the whole, and whose maintenance can be explained by the needs of the social totality. Social systems are characterised by a number of 'social facts' which are both external to individuals and constrain them. The problem with this view of structure is that society becomes a disembodied entity which stands apart from human action. Society is viewed as having certain 'needs' (e.g. for a certain level of social mobility to legitimise the education system, or a reserve army of labour to discipline the workforce) which exist and are reproduced irrespective of individual action (Walford and Pickering, 1998). He recognized that education had taken different forms at different times and places, Durkheim believed that in virtually all societies, education was of critical importance in creating the moral unity necessary for social cohesion and harmony. For Durkheim, moral values were the foundation of society. His emphasis on values and cohesion set the tone for how present day functionalists approach the study of education.

According to Durkheim the primary function of education is to socialise new generations to overcome their egoism and to become productive members of society.

Education contributes to the maintenance of the social system and the conservation of the national character. All children in a society must be exposed to it and therefore, to appoint, education must be the same for all children in a society. For him moral education consisted of socialization experiences that result in the internalization of society's central value and beliefs. Such internalization, when successful, is a powerful form of social control, because individuals then believe that their own society's norms represent the only right or moral way to behave. Durkheim's vision of upbringing and education (he consistently speaks of *education* embodying both elements in most cases) is well known. Education constitutes an essential prerequisite for the reproduction of society, 'the means by which society perpetually recreates the conditions of its very existence'. Education should bring the more collective, cross-individual opinions and practices to the fore. Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands (Davis, 1994).

Modern functionalist theories of education have their origin in the work of **Talcott Parsons** (1959). Parsons (1902-1979) believed that education was a vital part of a modern society, a society that differed considerably from all previous societies. From this perspective, schooling performs important functions in the development and maintenance of a modern, democratic society, especially with regard to equality of opportunity for all citizens. Functionalists such as **Kingsley Davis and Wilbert Moore** (1945) argued that inequality was functional and necessary in all societies, as it ensured that the most talented individuals would fill the functionally most important positions. Nonetheless, modern democratic societies differ from previous, traditional agrarian societies because they are meritocratic; that is, talent and hard work should determine the allocation of individuals to positions, rather than accidents of birth. Thus, in modern societies education becomes the key institution in a meritocratic selection process.

Dewey's work attempted to reconcile the tensions between the integrative (community), developmental (individualism), and egalitarian (community) functions of education. Dewey believed that schools could help balance the often competing demands of the community and the individual. The school, according to Dewey, was a 'miniature community, an embryonic society' and discipline was a tool which would develop 'a spirit of social cooperation and community life'. He advocated both freedom and responsibility for students since those are vital components of democratic living. He believed that the school should reflect the community, in order to enable students when they graduate to assume societal roles and to maintain the democratic way of life. And he believed that democracy—

particularly important for him—could be realized through education. Education would continually reconstruct and reorganize society. In line with the progressive political atmosphere of the turn of the century, Dewey viewed the role of the school within the larger societal conditions of which it was a part.

His confidence that children would develop a democratic character in the schools he envisioned was rooted less in a faith in the ‘spontaneous and crude capacities of the child’ than in the ability of teachers to create an environment in the classroom in which they possessed the means to ‘mediate’ these capacities ‘over into habits of social intelligence and responsiveness’. The school provided a relatively controlled environment in which the conditions of self-development could effectively shape its course. Indeed, if teachers did their job well, there would hardly be a need of any other sort of reform. A democratic, co-operative commonwealth could emerge from the classroom. The difficulty with this belief was that most schools were not designed to transform societies but rather to *reproduce* them. As Dewey acknowledged, ‘the school system has always been a function of the prevailing type of organization of social life’

2.2.2 Conflict Theory

Conflict theory argues that schools function in the interests of the dominant groups rather than everyone. Conflict theorists see the relation between and school as problematic. Conflict theories dynamics of education revolve and are implicated in the unequal distribution. From a conflict point of view, schools are similar to social battle fields, where students struggle against teachers, teachers against administrators, and so on. These antagonisms, however, are most often muted for two reasons: the authority and power of the school and the achievement ideology. In effect, the achievement ideology convinces students and teachers that schools promote learning and sort and select students according to their abilities, not according to their social status.

Although **Karl Marx** (1818-1883) did not write a great deal about education specifically, he is the intellectual founder of the conflict school of the sociology of education. His analytic imagination and moral outrage were sparked by the social conditions found in Europe in the late 19th century. Industrialization and urbanization had produced a new class of workers- the proletariat- who lived in poverty, worked up to 18 hours a day, and had little, if any, hope of creating a better life for their children. Marx believed that the class system, which separated owners from the workers and workers from the benefits of their own labour, made class struggle inevitable. He believed that, in the end, the proletariat would rise up and

overthrow the capitalists, and doing so, establish a new society where men and women would no longer be alienated from the labour.

An early conflict sociologist, who took a slightly different theoretical orientation when viewing society, was **Max Weber** (1864-1920). Like Marx, Weber was convinced that power relation between dominant and subordinate groups structured societies, but unlike Marx Weber believed that class differences alone could capture the complex ways human beings from hierarchies and belief systems that make these hierarchies seem just inevitable. Thus Weber examined status cultures as well as class positions. Status is an important sociological concept because it alerts us to fact that people identity their group by what they consume and with whom they socialize. Weber also recognised that political and military power could be exercised by the state, without direct interference to the wishes of dominant classes. Moreover, Weber had an acute and critical awareness of how bureaucracy was becoming the dominant types of authority in the modern state and how bureaucratic ways of thinking were bound to shape educational reforms.

2.2.3 Critical Theory

From these perspectives the curriculum is seen both to reflect and to contribute to the reproduction of the ideology of dominant groups of the society. In doing so, it is seen to work in the interests of these dominant groups and serves to reinforce prevailing power relationships and inequalities of various kinds. **Bowels and Gintis** argue that there is a direct relationship or ‘correspondence’ between the requirements of capital accumulation and the curriculum. Others have been more concerned to stress (a) that capital accumulation is not the only kind of interest that shapes the school curriculum and that the state needs to negotiate and grapple with competing demands (Dale, 1982) and (b) the role that the ‘concrete practices’ of schools, educators and students can play in ‘mediating’ the social, economic and political tensions and contradictions that characterize capitalist and patriarchal societies (Keddie and Mills, 2007).

The work of critical theorists of the curriculum is heavily influenced by **Gramsci’s** analysis of ideology, which illuminates the ways in which social control can be achieved without dominant groups having to resort to overt mechanisms of domination. According to this analysis, dominant or hegemonic ideologies act ‘to saturate our over consciousness, so that the educational, economic and social world we see and interact with, and the common sense interpretations we put on it becomes the only world’. From this perspective, schools are believed to play a crucial role, not only in ‘differentially distributing specific kinds of knowledge’ and thereby ‘allocating people to positions “required” by the economic sector of

the society', but also in distributing the kinds of normative and dispositional elements required to make this inequality seem natural. They teach a hidden curriculum that seems uniquely suited to maintain the ideological hegemony of the most powerful classes in society (Gewirtz and Cribb, 2009).

Pierre Bourdieu

Education occupies a central place in Bourdieu's work. His concern with exploring the intimate connections between class, culture, and power in modern stratified societies ultimately leads him to study educational institutions. Pursuing his central theme of the importance of culture in social stratification, Bourdieu sees the educational system as the principal institution controlling the allocation of status and privilege in contemporary societies. Schools offer the primary institutional setting for the production, transmission, and accumulation of the various forms of cultural capital (Chris 1993). More importantly for Bourdieu, schools inculcate the dominant systems of classification through which symbolic power is expressed. Moreover, schools are the key institutional base for the symbolic work of intellectuals.

He attempted to test empirically a theory of society, culture and education that synthesises Durkheim and Marx. For Bourdieu "culture itself, is an economy. Stratifications in the cultural economy and in the material economy are reciprocally related. For Bourdieu, culture is a realm of power struggle, related to the struggle over the means of violence that characterizes the realm of politics." He examined how cultural capital (particular forms of culture, such as knowledge of music, art, and literature) is passed on by families and schools. The concept of cultural capital is important because it suggests that, in understanding the transmission of inequalities, we ought to recognise that the cultural characteristics of individuals and groups are significant indicators of status and class position. Thus Bourdieu's central concepts of cultural capital and symbolic violence, which were developed in Bourdieu and Passeron's *Education, Society, and Culture* (1977), are used to understand how schooling is part of a symbolic process of cultural and social reproduction. Symbolic violence is "power which manages to impose meaning and to impose them as legitimate by concealing the power relations which are the basis of its force". This type of power is found not only in schooling but also in other educational realms, including such areas as child-rearing, museums, musical and artistic institutions. Although schools appear to be neutral, they actually advantage the upper and middle classes through their symbolic representation. These classes possess cultural capital, or symbolic representations of cultural domination, such as language, ideas, and knowledge of music, art, and literature, all of which have

important exchange value in the educational and cultural marketplace. Bourdieu argues that education actually contributes to the maintenance of an in-egalitarian social system by allowing inherited cultural differences to shape academic achievement and occupational attainment.

An important theme in Bourdieu's work on education is his assertion that academic selection is shaped by class-based self-selection. Whether students stay in school or drop out, and the course of study they pursue, Bourdieu argues, depends on their practical expectations of the likelihood that people of their social class will succeed academically. Bourdieu believes there is generally a high correlation between Subjective hopes and objective chances. A child's ambitions and expectations with regard to education and career are the structurally determined products of parental and other reference-group educational experience and cultural life. working-class youth do not aspire to high levels of educational attainment because, according to Bourdieu, they have internalized and resigned themselves to the limited opportunities for school success that exist for those without much cultural capital. In contrast upper-middle-class youth internalize their social advantages as expectations for academic success, and stay in school. Bourdieu, thus, insightfully demonstrates how much educational selection in fact occurs through self-selection. Without an explicit curricular intent to foster a culture of what Paulo Freire calls 'reading the word and the world', the socially disadvantaged groups like girls are unlikely to benefit in a critical sense from what is being delivered in the formal classroom through the curriculum.

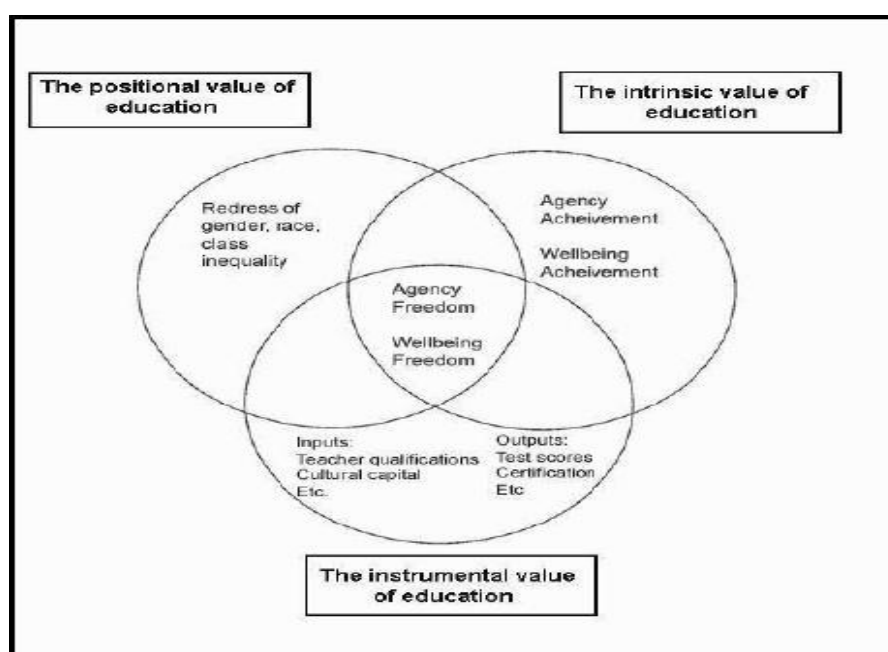
De-schooling Theory

The concept of de-schooling was developed by the philosopher Ivan Illich in his widely influential treatise *De-Schooling Society* (1971). He argued that schools and schooling tended to undermine the values of a true education, and that, therefore, the 'schooled society' should be de-schooled. He viewed that the institutional structures of schools and the form of education they offered, reinforced models of exploitation that were symptomatic of industrialized capitalism. According to Illich, systems of compulsory schooling were much too expensive, inevitable polarised society, and graded the nations of the world. "According to the international caste system", in which as he put it countries are rated like castes whose international dignity is determined by the average years of schooling of its citizens, a rating which is closely related to per capita gross national products and much more painful. School itself was "the world religion of a modernized proletariat", making the futile promises of salvation to the poor of the technological age. He insisted that schools could not teach skills or provide education. Schooling, he argued, achieved the reserve of

what its stated aims were and closed children's minds from social reality. For Illich, learning had commodified into a thing to enable it to be measured and controlled, rather than being a liberating and self-determining processes which enable children to grow as autonomous and creative people engaging in free social exchange. In a de-schooled society, by contrast there would be new formal mechanisms for the acquisition of skills and their educational use, and also new approach to incidental or informal education. Self-motivated learning would become more important, supported by learning webs or networks to spread equal opportunity for learning and teaching. These might include reference services to educational objects skill exchanges, peer matching and reference services to educators at large. The educational path of each student would be his/her own to follow, and only in retrospect would it take on the features of a recognised programme. Such a de-schooled society Illich concluded could liberate individuals and resources.

2.2.4 The Capability Approach

Amartya Sen is one of the key thinkers and commentators of the late twentieth and early twenty-first centuries. Sen is a key contributor to identifying, detailing, and campaigning against forms of global inequality. A major theme of his work is how to evaluate human well-being. His ideas on evaluation, equality, freedom, and rights stands at the centre of the capability approach. The capability approach rests on a critique of other approaches to thinking about human well-being in welfare economics and political philosophy, which are concerned with the commodities, a standard of living, and justice as fairness. The capability approach challenges elements of these formulations and entails a consideration of evaluation, policy, and action that has had considerable impact both within the disciplines in which emerged and within development theory concerned with analyses of poverty (Sen, 1992).



Source: Melaine and Unterhalter (2007)

The core characteristic of the capability approach is its focus on what people are effectively able to do and to be, that is, on their capabilities. This contrasts with philosophical approaches that concentrate on people's happiness or desire-fulfilment, or on theoretical and practical approaches that concentrate on income, expenditures, consumption or basic needs fulfilment. A focus on people's capabilities in the choice of development policies makes a profound theoretical difference, and leads to quite different policies compared to neo-liberalism and utilitarian policy prescriptions (Ibid).

Sen argued that in social evaluations and policy design, the focus should be on what people are able to do and be, on the quality of their life, and on removing obstacles in their lives so that they have more freedom to live the kind of life which, upon reflection, they find valuable:

“The capability approach to a person's advantage is concerned with evaluating it in terms of his or her actual ability to achieve various valuable functioning as a part of living. The corresponding approach to social advantage for aggregative appraisal as well as for the choice of institutions and policy takes the set of individual capabilities as constituting an indispensable and central part of the relevant informational base of such evaluation”. Central to Sen's understanding of capabilities is the idea of agency freedom, i.e. that individuals can act to bring about changes that they value. Capabilities thus imply more than simply skills in a narrow sense. They also imply the freedom and opportunity for an individual to convert whatever resources she may have at her disposal into achievements or outcomes of different kinds (Sen, 1999).

Crucial to this the process for people to come to decisions about what they have reason to value in and form education, or any other aspect of social action. Thus the expansion of human capability involves “the freedom, people actually enjoy to choose the lives that they have reason to value”. People should be able to make choices that matter to them for a valuable life. According to Sen, the notion of capability “is essentially one of freedom the range of options a person has in deciding what kind of life to lead”.

Thus whilst capabilities in education may indeed include outcomes such as literacy and numeracy and basic scientific knowledge, they are not reducible to these. For Sen, education also potentially has a redistributive effect (for example in relation to the role of girls' education in closing the gender gap in employment and income) and an empowering effect through contributing to the realisation of democratic freedoms. ‘In short, education in

the capability approach is an unqualified good for human development freedom'. Education researchers, however, qualify these claims with recognition that schooling can and in some cases does contribute to capability deprivation, often through reproducing existing inequalities. This view of capabilities has implications for the way that education is understood and evaluated because a key role for a good quality education becomes one of supporting the development of autonomy and the ability to make choices in later life rather than simply providing individuals with the necessary resources to learn.

Thus according to Unterhalter, the capability approach urges that when making evaluations in education we should look not just at inputs like teachers, hours in class, or learning materials or outputs, earning from a particular level of education be these earnings, that is a form of resources or preference satisfaction – doing what is best for the family as assumed in human capital theory. Evaluations should look at the condition of being educated, the negative and positive freedoms that sustain this condition and the ways in which being educated supports what each and every person has reason to value.

The sociology of education received early academic legitimacy from the dominant structural- functional framework in which it was located, and the integration of education in sociological studies on stratification were carried out from the Department of Sociology of the London School of Economics in the UK (Karabel and Halsey 1977). Structural-functionalism along with the modernization paradigm framed by a tradition-modernity and continuity and change framework dominated early sociological studies of Indian society. This was brought into research on education along with a liberal perspective that emphasized the mapping of patterns of equality of educational opportunity (Nambissan 2013).

However, Symbolic Interactionism and Ethno-methodology, which emerged as critiques of the macro and structural functionalism and Marxism in the West found little reflection in sociological research in India, though they found some space in the syllabi of the discipline. This clearly constrained the scope of Sociology of Education (SoE) in India's research failed to be informed by the significant theoretical and methodological turn of the New Sociology of Education (NSoE) which emerged in the UK by the 1970s. The NSoE, drawing on Interactionist, phenomenological, and sociology of knowledge perspectives, and ethnographic research methods, interrogated school knowledge pedagogy as well as teaching-learning relationships, leading to the opening up the 'black box' schooling (Nambissan and Rao 2013). The NSoE and research from within neo-Marxist and Critical perspectives that are looking at intersections of diverse inequalities, provide new ways of understanding institutions and processes in relation to disadvantage as well as privilege in

education and are particularly critical for us in India, keeping in mind the specificity of this society (ibid).

The above section analyses relevant theories of sociology and education from the classical periods to post-modernism views. It also discusses different approaches related to the culture and education. But for the present study, researcher uses two specific theories like Pierre Bourdieu's Cultural Capital and Amartya Sen's Capability Approach and Althusser's Ideological Aparatus for its appropriateness to the problem.

CHAPTER

THREE



Source: www.mapsofindia.com

Location of the Study

Odisha is one of the major states of India both in terms of land area and population wise. It lies in the tropical zone from 17.49N to 22.34N latitude and from 81.27E to 87.29E longitude. It has an area of about 155,707sq.km. It is bounded by West Bengal in North-East, Bihar in the North, Madhya Pradesh in the West, and Andhra Pradesh in the South and the Bay of Bengal in the East (Sinha, 1999).

3.1 History of Odisha

The history of Odisha dates back to antiquity, its famous old names being Kalinga, Utkal, Koshala and Udra. The history of Odisha is two thousand years old. However, the modern Odisha came into existence in April 1, 1936. Moreover, the history of Odisha always stands for great human value and glory of superb intelligence. Odisha has been gifted with nature's bounty, a 482 Km stretch of coastline with golden beaches, serpentine rivers, mighty waterfalls, forest-clad blue hills of Eastern Ghats with rich wild life. Odisha referred to as "The soul of India", is a mystical land where the past and modern today form a harmonious blend. The state is filled with awe-inspiring monuments, thousands of master artisans and artists, numerous wildlife sanctuaries and stunning natural landscapes (Ibid.). The official language of the State, spoken by the majority of people is Odiya. Odiya belongs to the Indo-Aryan branch of the Indo-European language family. It is closely related to Bengali and Assamese. Odisha has such a lovely places to offer to both tourists and the pilgrims. Since overcrowding has never been a problem with most of these places, barring the festive season, spending holiday can be really enjoyable and peaceful in Odisha (Barik, 2006).

3.2 Demography and Geography of Odisha

The Population of Odisha in 2013 is estimated to be 4.31 Crore or 43.1 million. However the state population was recorded as 42,534,621 in the year 2012. According to latest Census of India 2011, the Population of Odisha state was 4.19 Crore. The state has witnessed a descent growth of Population in the last 10 years. In 2001 Census, its population was estimated to be 3.68 Crore, thus it has witnessed a growth of 13.97 percent in its Population in this decade (<http://www.indiaonlinepages.com>). Odisha with 269 per sq. km. density of Population is below the national average of 382 per sq. km. This was previously recorded at 236 per sq. km. in the last census of 2001. If measurement is shifted from Kilometer to Mile, Odisha's total area becomes 60,119 Sq. mi with the density of approximately 698 per Sq. mi. Total population of Odisha as per 2011 census is 41,947,358

of which male and female are 21,201,678 and 20,745,680 respectively. In 2001, the total population was 36,804,660 in which males were 18,660,570 while females were 18,144,090. The total population growth in this decade is 13.97 per cent while in previous decade it was 15.94 per cent. The population of Odisha forms 3.47 per cent of India in 2011. In 2001, the figure was 3.58 per cent. As per Official Census of India 2011, Population of Odisha is now 4.19 Crore showing change of 13.97 per cent from the last decade. Reports of Census 2011 suggest that Odisha feeds 3.47 per cent of total population of India. As per the preliminary report of Odisha, has total population of 41,947,358, male and female constituted 21,201,678 and 20,745,680 respectively (Census of India, 2011).

3.3 Literacy Levels

In Odisha, literacy has increased 4.6 times from 15.8 per cent in 1951 to 73.45 per cent in 2011, growing at an annual compound rate of 2.59 per cent, as against 2.35 per cent per annum national level, from 18.33 per cent in 1951 to 74.04 per cent in 2011. Whereas male literacy rate has increased 3.02 times from 27.32 per cent in 1951 to 82.40 per cent in 2011, female literacy has grown much faster 14.24 times from a low base of 4.52 per cent in 1951 to 64.36 per cent in 2011 (Economic Survey, 2012-13, Government of Odisha). Though the male and female literacy rates are fast approaching national averages, there is still a gender gap of 18 per cent in literacy. School attendance rates in Odisha and India are respectively 83.5 per cent and 85.2 per cent in 2007-08, as per NSSO data for the 64th round (Ibid.). There are substantial social, regional and gender disparities in literacy. ST communities have very low levels of literacy. ST female literacy has increased from a very low level of 4.76 per cent in 1981 to 23.23 per cent in 2001, which is significantly lower than the SCs and GCs female literacy. Though, ST male literacy increased from 23.27 per cent in 1981 to 51.48 per cent in 2001, there is a still gap between that and the general male literacy rate (Ibid.).

With regards to Sex Ratio also known as Gender Ratio, Odisha surpass average sex ratio of India. India's average Gender Ratio increased to 940 from the past figure of 933. In 2011, Odisha's Sex Ratio stands out 978 which are 972 in 2001 census.

According to the 2001 census, SCs and STs Population in the state was 60.82 lakh and 81.45 lakh respectively. The literacy rate of SCs and STs is 36.8 per cent and 22.3 per cent respectively, which was 16.5 per cent and 22.1 per cent of the total population of the state. ST and SC taken together constitute about 38.66 per cent of the State's total population. Out of 635 tribal communities in India, 62 are found in Odisha and 13 are Primitive Tribal Groups (PTG) (Ibid.). The ethos, ideology, world view and cultural heritage of tribal

communities are rich and varied. They range from nomadic food gatherers and hunters to skilled and settled agriculturists and horticulturists. Tribal areas present diverse socio-economic panorama. Tribals speak as many as 74 dialects. The PTG are distinguished from other tribal communities for their pre-agricultural economy, low levels of literacy, isolated habitations and other characteristics. It is encouraging to note that their population, based on a survey conducted in 2007 has increased to 78,519 from 70,657 in 2001. They reside in parts of twenty blocks of twelve districts. The ST population of Odisha increased from about 42.24 lakh in 1961 to 81.45 lakh in 2001. However, their proportion in the total population decreased from 24.07 per cent in 1961 to 22.13 per cent in 2001. Odisha has the 3rd largest concentration of tribal population in the country. The decadal population growth rate of ST since 1961 has been less than that of the total population. About 94.5 per cent of STs in Odisha reside in rural areas as against 91.7 per cent in India. As per the 2001 census, the sex ratio among ST at 1003 is higher than the State average of 972 and the national ST ratio of 973. The decadal growth rate of ST population in Odisha is lower (15.82 per cent) than all over India (24.5 per cent). The decadal growth rate of ST population in rural Odisha is 30.3 per cent and in urban areas it is 14.1 per cent (Ibid.). It may be seen that the literacy rate of ST women is very low at 23.37 per cent in 2001, compared to 40.33 per cent of SC women and 50.51 per cent of all women in Odisha. Though literacy rates of both ST and SC women have increased over the years, the increase is less than that of their male counterparts. As a result, the gap between male and female literacy rates of ST increased from 11.27 percentage points in 1961 to 28.11 percentage points in 2001.

The state Odisha is divided into 10 agro-climatic zones with varied characteristics. Its land can be classified into three categories, low (25.6 per cent), medium (33.6 per cent) and uplands (40.8 per cent) with various types of soil like red, yellow, red-loamy, alluvial, and coastal alluvial, late rite and black soil with low and medium texture. The annual average rainfall of the state is 150cm. Odisha is divided into thirty districts for administrative convenience. Presently Odisha has 30 districts, 58 sub-divisions, 171 tehsils, 314 blocks and 394 police stations. There is 6234 G.P.s and 314 Panchayat Samiti in the state. Moreover, it has 21 parliament segments (Statistical Abstract 2008, Government of Odisha).

3.4 Habitat Profile

The state can be divided into four distinct physiographic regions, viz. (i) Northern Plateau or uplands, (ii) Eastern Ghat, (iii) Central table land and (iv) Low lying valleys and coastal plains. The Northern Plateau with an average elevation of about 800 m. includes the Mayurbhanj, Keonjhar and Sundergarh districts and Pallahara area of Dhenkanal district.

Topography of this plateau region is undulating, frequently intersected by hill ranges with a general slope from north to south and is covered with dense forest. This region has formed the most important watershed of the rivers Baitarani and Brahmani. The Eastern Ghat runs south-west parallel to the coast. Some portion of the Koraput and Dhenkanal district are occupied by the Eastern Ghat. The hills, abruptly rising on the eastern side, gradually slope down to the west up to 200 m. in the Parakole and Malkangiri zones. The Central table land comprises Koraput, Kalahandi, Rayagada, the western part of Ganjam, Phulbani and the southern part of Dhenkanal. The average elevation of the table land is 600 m. covered with thick forest. The coastal plain includes small portion of Mayurbhanj, major parts of Balasore, Bhadrak and Kendrapara, some parts of Cuttack, Puri and the Eastern parts of Ganjam (Tribal World, 2002, Anthropological Survey of India).

The state is drained by three main rivers- Mahanadi, Brahmani and Baitarani. The Mahanadi together with Brahmani and Baitarani has formed the extensive and fertile Mahanadi deltaic plain stretching from the lake Chilika to Bhadrak in the north. The combined water of the three rivers sometimes brings heavy floods during rainy season (Ibid.).

Almost one-third of Odisha is covered by forests which make up about 37.34 per cent of the total land area of the state. These forests cover most of southern and western Odisha. The eastern plains adjacent to the coast are covered by farmlands. The forest cover of Odisha extends over an area of 58,136.869 square kilometres out of which reserve forests make up an area of 26,329.12 square kilometres (10,165.73 sq mi), demarcated protected forests make up 11,687.079 square kilometres (4,512.406 sq mi) and un-demarcated protected forests make up 3,638.78 square kilometres (1,404.94 sq mi). Other types of forests make up 16,261.34 square kilometres (6,278.54 sq mi) while un-classed forests make up 20.55 square kilometres (7.93 sq mi) of the total forest cover. The State Government of Odisha also classifies forests based on their density. About 538 square kilometres (208 sq mi) of land are classified as very dense forests with a canopy density of over 70 per cent, 27,656 square kilometres (10,678 sq mi) of forests are classified as moderately dense cover with a canopy density of 40 to 70 percent and 20,180 square kilometres (7,790 sq mi) of land are classified as open forest with a canopy density of 10 to 40 per cent (http://en.wikipedia.org/wiki/Geography_of_Odisha). Littoral forests occur in a narrow strip along the sea coast. *Sal* is an important tree and mostly used in commercial timber. Tribal communities are partly dependent on forest and forest produces. Valleys and low lying coastal areas are very productive for crops, among which rice is the most important. Shifting cultivation is occasionally practised in the high land

plateau region by the tribal communities especially in the districts of Koraput, Keonjhar, Sundergarh, Kalahandi and Mayurbhanj where there is a very high concentration of tribes (Tribal World, 2002, Anthropological Survey of India).



Keonjhar is a land locked district with an area of 8303 Sq. Km. It is situated in the northern part of Odisha. It is surrounded by Singhbhum district of Jharkhand in the North, Jajpur in the South, Dhenkanal and Sundargarh in the West and Mayurbhanj and Bhadrak in the East. It lies between 20°1'N and 22°10'N latitudes, between 85°11' and 86°22' longitude and at 480 meter altitude. It presents a panorama of millennia, both from the geographical and anthropological point of view. Spread over an area of 8,303 Sq. Kms, it is as varied as the whole of Odisha with water-falls roaring gorges, mountains and minerals (District Statistical Handbook, Keonjhar). The manifold expressions of nature in this district are unique in Odisha.

Keonjhar has the distinction of containing one of the oldest rocks of the world, approximately 3800 million years old covering an area of 100 Sq. Kms at Asanpat. It has also the oldest stone inscription of Odisha paleo-geologically belonging to the Gupta period. In Sitabinj, one can find the fresco paintings in the cave shelter of Ravana Chhaya dating back to 5th Century A.D. Anthropologically, its two main tribes, namely the Juangs and the

Bhuyans carry a distinct and primitive past. The Juang claims them to be the most ancient tribe of the world. In spite of their modern ways of living, many aboriginal practices are still prevalent among them.

The district of Keonjhar is highly rich in mineral resources and has vast deposits of Iron, Manganese and Chrome Ores. About 30 per cent of its total area is covered with tracts of dense forests. But the district, in spite of its immense mineral and forest wealth, still remaining economically backward. As a sequel to the integration of the feudatory states with Orissa on 1st January, 1948, the erstwhile princely state of Keonjhar emerged as one of its districts with its head-quarters at Keonjhar Garh and since then it has been continuing as such.

3.5 History

The whole district of Keonjhar was a princely state before its merger with Odisha. The early history of the State is not adequately known. It was most probably a part of the old Khijjinga territory with headquarters at Khijjinga Kota, identified with modern Khiching. It became a separate state with *Jyoti Bhanja* as its ruling chief sometime during the first half of the 12th century A.D (District Plan Report 2009-2010). The then State of Keonjhar comprised only the northern half of the modern district for a long time prior to the kingdomship of Jyoti Bhanja as King. During the latter part of the 15th century the southern half was occupied by King Govinda Bhanja under whose rule Keonjhar was extended from Singbhum in the north to Sukinda (a Zamindari in Cuttack district) in the South and from Mayurbhanj in the East to the borders of the States of Bonai, Pallahara and Anugul in the West. During the rule of Pratap Balabhadra Bhanja (1764-1792 A.D.) two small areas of Tillo and Jujhpada were purchased from the Zamindar of Kantajhari and were added to the State. These were recognised as parts of Keonjhar in the Sanad granted by the East India Company to Raja Janardan Bhanj in 1804 (http://ordistricts.nic.in/district_profile/history.php).

Since then there had been no territorial changes of the State till its merger with the Province of Odisha. But after merger largely for the reasons of administrative expediency the areas of Tillo (7.51 sq.km) and Jujhpada (9.06sq.km.) were transferred to the districts of Balasore and Cuttack respectively, while a number of villages called Ambo group (14.84 sq.km.) of Balasore district were added to Keonjhar district (Ibid.).

3.6 Climate

The climate of the district is characterised by an oppressively hot summer with high

humidity. Summer generally commences in the month of March. Temperature begins to rise rapidly attaining the maximum in the month of May. During the summer maximum temperature is 38.2⁰ C. The weather becomes more pleasant with the advent of the monsoon in June and remains as such up to the end of October. The temperature in the month of December is lowest i.e. 11.7⁰ C. Sometimes it even drops down to 7⁰ C. The average annual rainfall is 1534.5 mms. The flora and fauna forest area is 30 per cent of the total geographical area of the district. The reserved forests of the district consist mostly of steep hills and narrow winding valleys. It is indeed a pity that most of the wide valleys which offer optimum conditions for the growth of fine Sal forest are not a part of the reserved forest area (District Plan Report 2009-2010).

3.7 POPULATION

Keonjhar District population constituted 4.30 per cent of total Odisha population. In 2011, Keonjhar had population of 1,801,733 of which male and female were 906,487 and 895,246 respectively (www.Census2011.co.in). There was change of 15.42 per cent in the population compared to the population as per 2001. In the previous census of India 2001, Keonjhar District recorded increase of 16.83 per cent to its population compared to 1991. The initial provisional data suggest a density of 217 in 2011 compared to 188 of 2001. Average literacy rate of Keonjhar in 2011 were 69.00 compared to 59.24 of 2001. If things are looked out at gender wise, male and female literacy were 79.22 and 58.70 respectively. For 2001 census, same figures stood at 71.99 and 46.22 in Keonjhar District. Total literate in Keonjhar District were 1,069,023 of which male and female were 616,025 and 452,998 respectively. In 2001, Keonjhar District had 780,918 in its total region. With regards to Sex Ratio in Keonjhar, it stood at 987 per 1000 male compared to 2001 census figure of 977. The average national sex ratio in India is 940 as per latest reports of Census 2011 Directorate.

The district has a population of 15, 61,990 (2001 census), with a population density of 188 persons per km² as against 236 person per sq. km of the state. The decennial growth rate of the district is 16.83 per cent. It has 2122 villages including 53 un-inhabited villages covering 13 blocks, 8 tahasils and 3 subdivisions. The Scheduled Tribes of the district constitute 44.5 per cent (695141) of the total population whereas; the Scheduled Castes constitute 11.62 per cent (181488). The literacy rate of the district is 59.24 per cent against 63.08 per cent of the state. The principal tribes were Bathudi, Bhuyan, Bhumij, Gond, Ho, Juang, Kharwar, Kisan, Kolha, Kora, Munda, Oraon, Santal, Saora, Sabar and Sounti. These

sixteen tribes constituted 96.12 per cent of the total tribal population of the district. The concentration of Scheduled Tribes is the highest in Keonjhar and lowest in the Anandapur Sub-Division (http://en.wikipedia.org/wiki/Kendujhar_district). Out of thirteen Blocks of Keonjhar eight blocks are having large percentage of tribal population. The linguistic map of the district shows that all the Blocks are multilingual in varying degrees. The main tribal communities that co-exist and co-operate with Odiya language are Juang, Santali, Ho, Bhuyan and Munda. In the Blocks of Harichandanpur and Keonjhar Sadar Odiya language emerges as the major language. In the Blocks of Champua, Joda, Banspal and Jhumpura, Odiya is used as a subsidiary and a supplementary language with tribal language (Sahoo 2011, Odisha Review).

3.8 Education and Health

There were 1603 numbers of primary schools, 659 numbers of middle schools and 44 numbers of general colleges in the district during 2006-07. The medical facilities are provided by different agencies like government, private individuals and voluntary organisations in the district. There were 84 numbers of Allopathic medical institutions with 577 bed facilities, 34 numbers of Homeopathic dispensaries and 49 numbers of Ayurvedic dispensaries in the district during the year 2006-07 (District Plan Report 2009-2010).

Joda is a block in the Keonjhar district of the state of Odisha. The block has an area 438.82 sq. kms. There are 22874 numbers of households in 119 villages. It is at 67 km distance on road from district headquarters. The area has rich iron ore deposits and the economy centres on the large-scale production of steel (District Statistical Handbook, 2007). As of the 2001 census the population of Joda has been enumerated to be, 102379. Males constitute 52 per cent (52501) of the population while females account for 48 per cent (49878) of the population. The total ST population was 61713, out of which 31061 were male and 30652 were female. In Joda, 16 per cent of the population is less than six years of age. The average literacy rate of Joda is 46.18 per cent, which is much lower than the national average literacy rate. Out of it, the male literacy rate is 59 per cent and the female literacy rate is 31.67 per cent (http://www.indianetzone.com/12/joda_kendujhar_orissa.htm). The workers in Joda are 38962, from which 26411 are male and 12551 are female workers. There are 104 numbers of primary schools with 226 nos. of teachers both male and female, and the total number of students is 18985, out of them 1557 are SC students and 9455 are ST students in Joda block. There are 35 middle schools which have 84 teachers. Out of 1700 students 275 are SC students while 928 are ST students (District Plan Report 2009-2010).

This region has the richest iron deposits in India and as a result of this many steel plants such as Tata Steel, Jindal Steel and Essel Mining of Aditya Birla Group have been constructed near the Joda region. Since 2000, this region has seen unprecedented industrialization. Although this industrialization has enriched many citizens living in Joda, it has also deteriorated the living conditions. At present a number of Sponge Iron Plants have come up in its periphery due to cheap availability of raw material and labour. As Joda is a hub of Steel Industries, a drastic increase in Industrialization has degraded the flora and fauna of the town. The rivers and lakes are polluted by the effluents released from these industries. The highly trafficked route from Joda to Bhubaneswar has very good transport links and the roads are wider and in good condition.

The number of outsiders is more than the insiders in the Joda block. Tribals are the original settlers in this region. Bhuiyan, Munda, Santal and Kolha tribes are found in the areas of Joda. Odiya is used as a subsidiary and a supplementary language with tribal language among the tribes in Joda. Most of the people lived under the below poverty line. Nearly eighty per cent of the rural population earns their livelihoods through combination of practices. These include traditional agriculture, cutting and selling of fuel woods, collection of non-timber forest products and wage earning. Majority of the workers are engaged in mining and quarrying activities in the mining areas of Joda. The areas where the tribals or labourers lived are called '*hutting*'. Hutting is an English term; it is derived from the word '*hut*'. There are 25 to 30 *huttings* in and around Joda. All the *hutting* and tribal villages or bastis' doesn't have proper basic necessities such as drinking water, electrification, communication. Due to lack of basic amenities, they lived with the negative conditions in the interior areas.

3.9 Bhuyan

Bhuyan, also known as Bhuya, is one of the main tribes inhabiting in the district of Keonjhar as well as in Joda block. The name Bhuya or Bhuyan is derived from the Sanskrit word Bhumi meaning land. They consider themselves to be the children and owner of the land and hence are known as Bhuyan. They claim themselves to be the autochthons of the area which is also known as Bhuyan pirha after their name (<http://kendujhar.nic.in/aboutkeon/tribes.htm>). They speak Odiya as their mother tongue. The Bhuyans are broadly divided into two categories, viz. the Pauri Bhuyans and Plain Bhuyans. The Pauri Bhuyans live in the hilly and inaccessible areas of the Bhuyan pirha. The Plain Bhuyans live along with the caste Hindus in the villages of plain areas.

The Bhuyan hamlets or villages (*Basti*) are situated either in the plateau on the hilltops or else in the hill slopes in the middle of the forest. The villages are generally small in size and contain a homogeneous Bhuyan population. The settlement patterns of the villages are not identical and do not conform to any pattern. The Bhuyan houses are small as well as neat and clean. The walls of the house are made up of wooden logs thickly plastered with mud and cow-dung both side and multiple colours are used in the front side walls. The rafters and the beams of the roof are made up of wooden planks or of bamboo splits and the roof is thatched and some well-to-do families, who can afford, have houses with tiles. The material contents of the Bhuyan house exhibit a very poor picture, from which the economic condition of the tribe can be assessed.

While interacting with the villagers it was found that the Bhuyan villages are divided into *bandhu* villages and *kutumba* villages. In the former, the marrying kinsmen reside. This division of villages generally regulates their marriages. Matrimonial relationship can be established between individuals belonging to *bandhu* village only. In no case it is permissible between *kutumba* villages. Marriage between persons of the same village is strictly forbidden. Another important feature of their social organisation is the existence of a village dormitory, locally known as *Mandaghar*. It is a spacious house centrally located in the village. The open space in front of the *Mandaghar* is known as *Darbar* which serves as the meeting place for the traditional village Panchayats and the dancing ground for the villagers. The unmarried boys of the village are the members of the dormitory. This is also utilised as a rest house for guests from other villages. The Bhuysans adopt both the practices of cremation and burial for disposing the dead body.

The Bhuysans are mainly cultivators and labourers. They practise shifting cultivation called *toila chasa* or *podu chasa* on hilltops or slopes. Both men and women are working in the mines or mining related activities. Women, making *khali* from *Sal leaves*, weaving of *mats* from the *wild Date palm* and preparation of *broomsticks* are common art. Men generally know rope making and a very few of them work as Carpenters. Collection of forest products is another occupation of the community. The Bhuysans domesticate various animals like the cow, bullock and goat etc. the main object in keeping cows are not milking but cultivation and breeding and goat is for selling. The Bhuysans are in the habit of collecting minor forest produce extensively for their own consumption and also for sale as a secondary source of income. The important items of forest collection include *mohua* flowers, *mohua* seeds, *mango*, *honey*, *tamarind*, *harida*, *amala*, *sal* seeds and leaves, *khusum*, various types of green leaves, *mushrooms*, edible roots and tubers. They also collect firewood, thatching grass, fibers for rope- making and different types of herbs and shrubs of medicinal value.

They prefer Rice as their main food. Occasionally *wheat*, *maize* and *marua* are also taken. They are fond of a home-made rice beer (*Handia*) and distilled country liquor (*Rashi*). This distilled beverage is purchased from local markets. They collect edible roots and fruits from the nearest forest. Bhuyans are also preferred to eat worms (*Kai*) in rainy seasons.

They perform ceremonial sowing of seeds in the agricultural field, *Asarhi Puja* for bumper crop and good rain, *Gahma Punein* for the welfare of the domestic cattle, *Nuakhai* for first-eating of new rice and *Maghe Parab* which marks the formation of the agricultural year. Their ceremonial hunting known as *Akhinpardhi* is observed in the months of March-April. They believe in village and forest deities and a number of spirits who bring disease and trouble to the society. The *Dehuri* (Village Priest) worships the deities.

Being one of the primitive tribal communities, the Bhuyans are facing a lot of difficulties in the economic front. Due to the ban imposed on shifting cultivation, the scarcity of wet land in the valley bottom for paddy cultivation and the rapid extinction of forest wealth, the people are forced to become wage earners, labourers and indebted in the absence of alternative means of livelihood. They suffer from various diseases, of which the incidence of malaria is very high because of insanitary conditions and lack of health education. Moreover, in the absence of an adequate number of sanitary wells, there is an acute shortage of drinking water in their villages, particularly those located at higher altitudes.

3.10 MUNDA

Mundas are found in Joda, Barbil, Telkoi and Champua of Keonjhar district of Odisha. They generally live in a separate sector in a village inhabited by other castes and tribes. The Mundas wear a loin cloth with coloured borders called "botoi". On special occasion they use a kind of silk belt called "Kardhani". They cover the upper part of their body by a wrapper called "barkhi" which is about six yards long. A short variety about three yards long, called "pichouri" is also used by them .

The women are fond of jewellery which is generally made of brass, silver or gold. They use bracelets, armlets, neck lets, anklets, ear-rings, rings for fingers and ties. The women are fond of decorating their hair with flowers. They tattoo their face, chin, arm, head and feet. This practice is called "Sanga" in their language. The mundas erect usually big memorial stones in the burial ground. After a memorial stone is erected, a sheep or goat is slaughtered near it and a feast held in which kinsmen partake of the meat and liquor.

Their society is divided into a number of exogamous clans known as "*Killi*" which take their name from some animals, plants or material objects. From this it appears that they are totemistic in nature. Marriage within the same "*Killi*" is strictly forbidden. Each "*Killi*" is sub-divided into several sub-clans. Nuclear family is commonly found among them. All the members of the family participate in the common economic and social activities. Their traditional headman is known as Munda who along with the village elders looks into the social and religious matters of the tribe. The mundas worship their own tribal deities. "Sin Bonga" is their supreme deity who is responsible for their creations. They also believe in the existence of a number of spirits who are responsible for diseases and death.

This Munda, an ancient people, also lent their name to the language, called Austri-Asiatic or Mundari or Kolarian, which is one of the four language families of India. The speakers of this language that share is spiritual and cultural values, and influence and interact with other language families, are far more widespread than generally be lived. The Munda are far more restricted as a people than Mundari as a language and a culture. They are non-vegetarians and eat pork, but not beef. Rice is their staple food. Occasionally *wheat*, *maize* and *marua* are also taken. They are fond of a home-made rice beer (*Handia*) and distilled country liquor (*Rashi*). This distilled beverage is purchased from local markets. Mundas are primarily agriculturists but most of them earn their livelihood as daily labourers. Collection of forest products is one of their subsidiary occupations. They sometimes migrate to distant places to work as labourers in mines, quarries etc.

Both Munda and Bhuyan observe clan (*Khili*) and village exogamy if the village is inhabited by one *khili*. In the past marriage within the village was forbidden because the people of village were agnates and belonged to a single *khili*. The types of marriage prevalent among them are marriage by elopement (*dhari pala*), marriage by capture (*ghicha*), love marriage (*phuli chusi*, *amil sera*) and marriage by negotiation (*mangi bibha*). Widow marriage is also prevalent in the society. They believe in the existence of innumerable deities having their abode in the village and nearby spring and in the surrounding hills and forest. They influence the life of the people and the course of events in the village. Success, failure, death, disease and the well being of the individual and of society depend upon the mental condition of these supernatural powers. In order to ensure safety, security and prosperity these supernatural beings are propitiated with timely offering of food and drink by the religious headman of the village. Among the Bhuyan death pollution is observed for two to three days. At the end of it, the villagers are given a feast by the deceased's family. Munda people practise both burial and cremation. Death pollution lasts for ten days and ends after purificatory rituals and feast.

Like other tribal groups of the state, the Bhuyans and Mundas have two gods known as *Dharma Devata* (Sun God) and *Basukimata* (Earth Goddess) who are always benevolent. These supreme beings are not represented in any form but they are constantly remembered, and whenever any religious ceremony is performed individually or collectively they are worshipped properly. *Gainsiri*, represented by a wooden pillar (*Khunta*) or a block of stone placed in front of the bachelor's dormitory, is another important village deity. *Gainsiri* is installed first in the new site selected for founding a village. *Thakurani* is another village deity located in a hut adjacent to the youth dormitory. The image of *Thakurani* is made of clay by the local potter and it is changed every year for a new one in the month of December. They have started worshipping Hindu gods and goddess like *Siva*, *Lakshmi*, *Jagannath*, *Radha* and *Krishna* on such occasions as is prescribed in the Hindu ritual calendar.

The study covers the inhabitants of twelve villages coming in and around of Joda. Out of the total respondents, 15 per cent of are from Kamar Joda Basti and also same in percentage are from K13 *hutting* and 13 per cent of respondents are from Raida village, with the average mean score 5.53 and the standard deviation is 3.122. 52 per cent of the respondents are male whereas 38 per cent of the respondents are female and 10 per cent of them respondents did not reply anything regarding their sex. The tribes in the sample areas have varied socio-economic spectrums. Most of them (70 per cent) are working in mines or related activities and as wage labourer and the majority of the tribal women are also working as wage labourers and as maid in others houses. Out of the total respondents, 65 per cent of them said that, their income is less than Rs.3000 per month and 30 per cent of respondents said that, they have monthly income in between Rs.3000-4000 and only 5 per cent of the respondents stated that they earn more than Rs. 4000 as their monthly income with the mean score 1.94 and deviation is 1.549. About 86 per cent of tribals are illiterate and 11 per cent of the respondents said that they went to school till the primary level with the mean score .84 and majority of the tribal parents don't know their actual age with the score of mean and deviation 1.84 and 1.791 respectively in the study area.

Due to the poor economic status, 80 per cent of tribals are living in thatched houses and most of the respondents stated that they have the family which consist 6-8 members. Out of the total respondents 52 per cent of the tribal parents said that they are giving education to their children whereas 27 per cent of them have no response regarding their children education and 21 per cent of tribal parents are not giving education to their children with the mean score .94 and with the standard deviation .694. The areas where the tribals or labourers lived, they called it '*hutting*'. Most of the huttings and tribal villages or basties don't have

proper basic necessities such as drinking water, electrification, communication. Due to lack of basic amenities, they lived with negative conditions in the interior areas.

From the data it reveals that, both men and women are working in the mines or mining related activities. Women, make *khali* from *Sal leafs*, weaving of mats from the wild Date palm and preparation of broomsticks are common art in the tribal areas. The tribals in the study area are in the habit of collecting minor forest produce extensively for their own consumption and also for sale as a secondary source of income. The important items of forest collection include *mohua flowers and seeds, mango, honey, tamarind, harida, amala, sal seeds* and leafs, various types of *green leaves, mushrooms, edible roots and tubers*. They also collect firewood, thatching grass, fibers for rope- making and different types of herbs and shrubs of medicinal value for their daily life. They prefer Rice as their main food. They are fond of a home-made rice beer (*Handia*) and distilled country liquor (*Rashi*). They collect edible roots and fruits from the nearest forest. Tribal people are also preferred to eat worms (*Kai*) in rainy seasons in the study area.

It is observed that, the tribals, despite their poverty and struggle for survival, have tried to retain their rich and varied heritage of colourful dance and music forming integral part of their daily life. Tattooing was practiced among the tribal women in the study area. The tribals also perform various types of festivals related to their traditions and culture like *Maghe Parab, Thakurani Osha, Asarhi Puja and Baa Parab*. It is through the songs and dances the tribals seek to satisfy their inner urge for revealing their soul. Their songs are of rare beauty and deep simplicity. They sing and dance during their work and also in the evening after a day's hard work. The tribals are expert in arts and crafts. They are also expert in beautiful wall paintings and floral designs in their houses. They are master in the art of personal decoration. Thus these are some of the values in tribal culture, which are worth preserving. The tribal people of the study area express their cultural identity and distinctiveness in their social organization, language, rituals and festivals and also in their dress, ornaments, art and crafts. Tribal people love natural surroundings, the villages, the hills, streams, the forest, wild flowers.

The state of Odisha holds 2nd position on maternal and child mortality in the country. The tribal population also suffers from infant mortality on account of under-nutrition, maternal mortality and poor maternal health as well as endemic malaria and other localized diseases because of insanitary conditions and lack of health education. Moreover, in the absence of adequate number of sanitary wells, there is an acute shortage of drinking water in these villages.

In terms of infrastructure, road connectivity is a major constraint in the region and missing links pose significant challenges to the people to access markets, educational institutions and health services. Ecologically, rainfall is generally erratic and irrigation facilities are unevenly distributed.

Tribal communities are facing a lot of difficulties in the economic front. Due to the ban imposed on shifting cultivation, the scarcity of wet land in the valley bottom for paddy cultivation and the rapid extinction of forest wealth, the people are forced to become wage earners and indebted in the absence of alternative means of livelihood. In the recent past massive developmental programmes have been launched by the Government for the upliftment of the STs. Various anti-poverty and income-generating schemes are now being implemented among the Bhuyans and Mundas through the agencies like the block, DRDA and ITDA.

However at the same time Industrial development in the tribal areas has brought many changes as they come in contact with the outsiders frequently through the processes of assimilation and integration. The development of road communication has increased their mobility. As a result, they are moving towards modernization. It is observed that, tribals are changing their languages, dress patterns and life style and also follow Hindu cultures and festivals.

CHAPTER

FOUR

Students Profile in the Study Area

The present study has examined the students' profile of the study area. It shows the age of the students. As the study conducted in tribal area, 32 per cent of tribal girls do not have any idea regarding their age while, 26 per cent respondents are the 13-15 age group. The girls students, who don't know their age are 21.3 per cent and 20.7 per cent of them belong to 10-12 years with an average mean score 1.37 and 1.444 deviation values . The present study is confined to only elementary level. Thus all the students are belongs to 6th (36.7 per cent), 7th (32.7 per cent) and 8th (26 per cent) class and 4.7 per cent of girls have no response regarding at they are studying. All the students are from 8 schools in and around Joda block. 10 per cent of the students are from Shrama Shakti High school and 9.3 per cent are from Bichakundi M.E. School, Bichakundi. 14 per cent are from the Jaroli High school and 14.7 per cent students belong to Kasturaba Gandhi Valika Bidyalaya, Kamarjoda. Out of the total numbers 10.7 per cent and 11.3 per cent respondents are from Bhuyan Raida M.E. School and Kolha Raida high school respectively. Students belong to Adibasi Vikas Samiti are 19.3 per cent and 10.7 per cent students are from Joda East UGME school.

Majority of the tribal girls opined that their fathers are working in the mines and queries and 18 per cent of them are remaining silent about their fathers' occupation. 19.3 per cent students said that the occupation of their father is driver and 12.7 per cent of the respondents said that their fathers are working as wage labour and 5.3 per cent and 3.3 per cent of the students said that their fathers are shopkeepers and security guards with the average mean score 1.73 with the deviation value of 1.550.

The data of present study shows the total strength and the actual strength of these schools. Out of the total respondents 11.3 per cent of the respondents said that total strength of their school is less than 50 students. Whereas 16 per cent of student stated that total 50-80, students are in their school. About 20 per cent of the respondent said that there are 80-110 total students in their school and an equal per cent of students said that the total students are 110-140 in their school. Out of the total respondents 14 per cent of the respondents said that total numbers of students in their school are, more than 140. Rest, 18.7 per cent of the respondents had no knowledge regarding the total strength of their school. The mean score 2.53 and the deviation value is 1.690 of the total number of students in these schools. In addition to this query, students were asked about their actual strength of their school. They viewed that the actual strength of the school is less than 40 numbers of students, said about 13.3 per cent, whereas 24.7 per cent respondents had no response about the number students

present in the school. 18.7 per cent of the girls said that, they have 40-60 numbers of students in their School. On the other hand, 22 per cent stated that they have 60-80 numbers of students in their Schools. Out of the total respondent 17.3 per cent of them stated that they have 80-100 numbers of students in their School. On the other hand, only 4 per cent stated that they have more than 100 numbers of students in their School with the mean score and deviation is 2.06 and 1.551.

The data of the present study revealed that, 6.7 per cent of the respondents are single child in their home whereas, majority (29.6 per cent) of the girls said that they have 4- 6 brother and sisters. 21.3 per cent said that, they have 2- 4 numbers of brothers and sisters. On the other hand, 27.3 per cent said that they have more than 6 numbers of brother and sister and 15 per cent of the tribal girls have no answers about their siblings with the average mean score 2.41 and the standard value is 1.405. In addition to this, 36.7 per cent stated that male siblings are well treated in their family. Out of the total respondents, 34.7 per cent said that there is no such preference to treat well whether it is boys or girls. 24 per cent of the students had no response for his concerns and 4.7 per cent of tribal girls said that they don't know about such type of special preferences among the children in their family with the average mean value 1.20 and deviation value .859. The analysis of above data shows that most of the respondents have 4- 6 siblings in their family. Apart from this in every family male sibling are well treated.

Tribal girls have a higher tendency to drop-out and a lower tendency to enrol in school. Gender imbalance is entrenched at all levels of education, placing tribal girls at a disadvantage in terms of their overall advancement. Among the tribal community, tribal girls form the most neglected group, and are least likely to be educated. An estimated 37 per cent of girls aged 7–14 belonging to the lowest castes or tribes do not attend school, compared to 26 per cent of majority girls of the same age (Lewis and Lockheed, 2007). Tribal girls account for only 18 per cent of the total girls enrolled at school, and their dropout rate is 67 per cent. Additionally, school attendance for tribal girls is 9 percentage points below that of tribal boys.

Table No-4.1.1

Help * Nature of help Crosstabulation						
	Nature of help		Help			Total
			NR	YES	NO	
ACTVS	No response		3	12	5	20
		% within ACTVS	15.0%	60.0%	25.0%	100.0%
		% within HELP	12.0%	11.2%	27.8%	13.3%
	% of Total	2.0%	8.0%	3.3%	13.3%	
	COOKING		3	27	4	34

		% within ACTVS	8.8%	79.4%	11.8%	100.0%
		% within HELP	12.0%	25.2%	22.2%	22.7%
		% of Total	2.0%	18.0%	2.7%	22.7%
	COLLECT WATER		9	20	2	31
		% within ACTVS	29.0%	64.5%	6.5%	100.0%
		% within HELP	36.0%	18.7%	11.1%	20.7%
		% of Total	6.0%	13.3%	1.3%	20.7%
	COLLECT FIREWOODS		1	12	3	16
		% within ACTVS	6.2%	75.0%	18.8%	100.0%
		% within HELP	4.0%	11.2%	16.7%	10.7%
		% of Total	.7%	8.0%	2.0%	10.7%
	TAKE CARE OF SIBLINGS		0	12	1	13
		% within ACTVS	.0%	92.3%	7.7%	100.0%
		% within HELP	.0%	11.2%	5.6%	8.7%
		% of Total	.0%	8.0%	.7%	8.7%
ALTOGETHER		9	24	3	36	
	% within ACTVS	25.0%	66.7%	8.3%	100.0%	
	% within HELP	36.0%	22.4%	16.7%	24.0%	
	% of Total	6.0%	16.0%	2.0%	24.0%	
Total		25	107	18	150	
	% within ACTVS	16.7%	71.3%	12.0%	100.0%	
	% within HELP	100.0%	100.0%	100.0%	100.0%	
	% of Total	16.7%	71.3%	12.0%	100.0%	

Chi-Square test $X(10) = 15.481$ ($P) = .115 < 0.05$ (50%)

Analysis of the data reveals whether the students are helping their parents apart from education or not and what type of work they performance at home. As it is, mentioned earlier that the livelihoods of the most tribal parents are wage labour and manual worker. The parents those who are employed as daily labourer and working in the mines related activities, they come late to the house. In this regard, the girl children have to look after the house and at the same time the young child. The children are very often engaged to collect various minor forest produces and they also help their parents during all the seasons. The data on this aspect shows that 71.3 per cent respondent stated that they are helping to their parents. On the other hand, only 12 per cent respondent stated that they are not helping to their parent while 16.7 per cent girls had no response about their help to the parents.

In addition to this, it has been asked to the tribal girls that what type of routine they are doing in their home. Out of the total respondents 13.3 per cent had no answer back on the subject of the types of work they are doing in their family. 22.7 per cent of the students said that they help their parents in terms of cooking and washing utensils and clothes. Whereas 20.7 per cent of the respondents stated that, they are sweeping their houses and collect water from the nearest pipe-line and tube-well. From the total respondents, 8.7 per cent of the girls told that they are taking care of younger brothers and sisters in their home in the absence of their parents. On the other hand, 16 per cent of the respondents said that they are collecting

fire woods and some minor forest products from the nearby forest and rests 10.7 per cent of tribal girls stated that they are undertaking all above deeds for the maintenance of the family. It shows from the data that all most all girls are doing different types of household chores as well as forest related activities in their daily life.

Using this data a chi square test has been conducted to show significant difference in the respective attendance of the students between the various levels of the schools. For this purpose, the expected differences or values are calculated from the above data by applying the formula: $(\text{Row Total} * \text{Column Total} / \text{Grand Total})$. The chi square value is 15.481, which is significant at the p value of less than 0.05. So it can be concluded that the chi square attempts to show that there is significant relation between the variables.

In addition to this it was asked to the girls after doing all the manners, whether they are getting time to study at home or not? It is exposed from the data that the student those who are helping their parents in household activities are not finding time to study at home, they constitute the majority out of the total respondents (48.7 per cent). Whereas, those who helping their parents and also getting time to study at home they constitute only 32 per cent out of the total respondents and 19.3 per cent of them had no reaction with regard to the find time to study at house with an average mean score 1.23 and standard deviation value is .734. Due to these types of household works they are not present in the school and they have no interest for education after doing all these deeds in their home. Many children find it complicated to cope with as they have little or no family atmosphere and support for learning and find it difficult to catch up with their peers. No positive atmosphere and motivation for students at home. Additionally, some children have problems with the language used in the textbooks and classroom communication because they are different from the dialects they speak at home.

Table No-4.1.2

LEVEL * CONTEDN Crosstabulation						
Up to which level			Continue education			Total
			NR	YES	NO	
LEVEL	NR	Count	14	7	22	43
		% within LEVEL	32.6%	16.3%	51.2%	100.0%
		% within CONTEDN	43.8%	8.8%	57.9%	28.7%
		% of Total	9.3%	4.7%	14.7%	28.7%
	BELOW 10	Count	9	5	5	19
		% within LEVEL	47.4%	26.3%	26.3%	100.0%
		% within CONTEDN	28.1%	6.2%	13.2%	12.7%
		% of Total	6.0%	3.3%	3.3%	12.7%
	10TH PASS	Count	6	27	4	37
		% within LEVEL	16.2%	73.0%	10.8%	100.0%
		% within CONTEDN	18.8%	33.8%	10.5%	24.7%
		% of Total	4.0%	18.0%	2.7%	24.7%
	+2	Count	1	16	2	19
		% within LEVEL	5.3%	84.2%	10.5%	100.0%
		% within CONTEDN	3.1%	20.0%	5.3%	12.7%
		% of Total	.7%	10.7%	1.3%	12.7%
	+3 AND ABOVE	Count	0	8	2	10
		% within LEVEL	.0%	80.0%	20.0%	100.0%
		% within CONTEDN	.0%	10.0%	5.3%	6.7%
		% of Total	.0%	5.3%	1.3%	6.7%
Don't know	Count	2	17	3	22	
	% within LEVEL	9.1%	77.3%	13.6%	100.0%	
	% within CONTEDN	6.2%	21.2%	7.9%	14.7%	
	% of Total	1.3%	11.3%	2.0%	14.7%	
Total	Count	32	80	38	150	
	% within LEVEL	21.3%	53.3%	25.3%	100.0%	
	% within CONTEDN	100.0%	100.0%	100.0%	100.0%	
	% of Total	21.3%	53.3%	25.3%	100.0%	

The data of the present study suggests about, up to which level the respondents would like to continue their education. Out of the total respondents, 53.3 per cent of the respondents said that they like to continue their education and 25.3 per cent of girls don't want to continue their study whereas, 21.3 per cent of the students had no answer regarding to continue their education. Majority of girls (28.7 per cent) had no reply up to which level they want to continue their study while only 6.7 per cent of students respond that they keep on their learning +3 and above that.

In adding to this, the researcher has asked to the students about the ambition of their life. The study shows that 48.7 per cent of the respondents said that they don't know what they will do in their future desire. On the other hand, 20 per cent of the respondents stated that they would like to become teacher in their future. Whereas, only 4 per cent of the students viewed that they want to become doctor. Out of the total respondents, 10 per cent said that they wish to be Government Officers. 19.3 per cent of tribal girls have no idea about their future ambition

Table No- 4.1. 3

Do, you want to continue the education, If No, Why				
Don't Want to continue education	Frequency	Per cent	Mean	Standard Deviation
NR	41	27.3	.37	.737
Household work	60	40.0		
No interest	30	20.0		
Difficulty in study	19	12.7		
Total	150	100.0		

The predominant reasons mentioned by the respondents (40 per cent) as they are being engaged in wage labour and helping hand in mothers' home-based work. Tribal girls' (20 per cent) don't have interest in studying is another major reason. These children are generally first generation of learners and many of them live in an environment that does not encourage them to study. Irregular presence, low levels of education, earlier temporary withdrawals, and grade repetition tend to put children at risk of permanent exclusion. Many of these children (12.7 per cent) are characterized as finding difficulty in studies and eventually, drop out from school after attending school for some time. 27.3 per cent of girls had no reply for the concern question of why they do not like to continue their education with the average mean score .37 and deviation value is .737. These groups of reasons, however, may be associated more too school-related factors which proceed as barriers for children to learn successfully and to move further in the ladder of learning, rather than to children's lack of interest in studies. It is in fact the responsibility of the school system to create the experience pleasant and interesting to the children.

Table No-4.1.4

Understand the lessons* Follow the language of Teacher Crosstabulation						
Follow the language of Teacher			Understand the lessons			Total
			NR	YES	NO	
FLANGE TCR	NR		9	8	15	32
		% within FLANGETCR	28.1%	25.0%	46.9%	100.0%
		% within UNDLSNS	23.7%	14.8%	25.9%	21.3%
		% of Total	6.0%	5.3%	10.0%	21.3%
	YES		21	36	30	87
		% within FLANGETCR	24.1%	41.4%	34.5%	100.0%
		% within UNDLSNS	55.3%	66.7%	51.7%	58.0%
		% of Total	14.0%	24.0%	20.0%	58.0%
	NO		8	10	13	31
		% within FLANGETCR	25.8%	32.3%	41.9%	100.0%
		% within UNDLSNS	21.1%	18.5%	22.4%	20.7%
		% of Total	5.3%	6.7%	8.7%	20.7%
Total		38	54	58	150	
	% within FLANGETCR	25.3%	36.0%	38.7%	100.0%	
	% within UNDLSNS	100.0%	100.0%	100.0%	100.0%	
	% of Total	25.3%	36.0%	38.7%	100.0%	

Chi-Square test $X(4) = 3.083$ (P) = .544 < 0.05 (.0%)

It follows from the above data that whether the students are able to understand the class or not. It is clear that out of the whole students 38.7 per cent of them believed that they don't understand the lecture. On the other hand, 36 per cent of the student they are capable to understand the lesson while, 25.3 per cent girls were remaining silent on the topic of the understanding of the teaching in the class. In other words, 58 per cent of students follow the verbal communication of the teachers in the school, and 21.3 respondents didn't reply anything regarding the language of the teachers used in the class. Rest 20.7 per cent of tribal girls don't understand the language of the teachers, they are not acquainted with that words. It is clear from the analysis most of the students are not able to understand their lessons. Because the contents of the textbooks at the primary stage never attract the tribal students, not only the language but also the curriculum are unrelated to their actual life and culture. This chi-square result tells us that there is no statistically significant association between the language of the teachers in the class and understanding the lessons for the girl students in the school.

Table No-4.1.5

Medium of Instruction

Medium of Instruction	Frequency	Per cent	Mean	Standard Deviation
NR	36	24.0	1.18	.963
Regional	73	48.7		
Own	19	12.7		
Government Prescribed	22	14.7		
Total	150	100.0		

Language is an important vehicle of the culture. It is the medium of understanding. It can be symbolic or spoken. Language can be learning through interaction. The problem of language is crucial in the aspect of tribal education. As Odiya is the medium of instruction in the schools in the tribal areas and students feeling alienated when they come to school? Because they are acquainted with the local tribal language or it's the mix of both local tribal language and local Odiya language. According to the data, majority of the respondents assumed that the language used in the teaching is regional talking, which is a mixture of both local language (Odiya) and tribal language, while 24 per cent of girls are unspoken with regard to the medium of education in their class. Out of the whole students 14.7 per cent of them are stated that the Government prescribed language in the books are used as the medium of instruction and 12.7 per cent of the girls replied that teachers used their own tribal speech in the class for communication with the average mean score 1.18 and deviation value is .963. Schools in the tribal use the state language for teaching and communication, which is most often not well-known to a tribal child at the pre-primary and primary levels. They are thus unable to fully comprehend classroom teaching and activities, read in the state language and understand the texts properly. This creates an important problem for the tribal students to comprehend what is taught in the class. The reason for the failure of tribal education is the absence of script in tribal language.

In addition to this it was asked to the students do they want to be taught in their own tribal language, out of the total students, 47.3 per cent vied that they do not want to learn in their own language where as 28 per cent of girls replied that yes, they want to read the books and lessons in their tribal language and script and 24.7 per cent of respondents had no voice

regarding the language they want to teach with the mean and standard deviation value 1.23 and .833 respectively. Tribal language instruction makes the process of education and learning easier and more natural. By affording a sense of assimilation, such a practice can aid in reducing drop-outs. This can also help in increasing a child's participation in learning processes at school

Table No-4.1.6

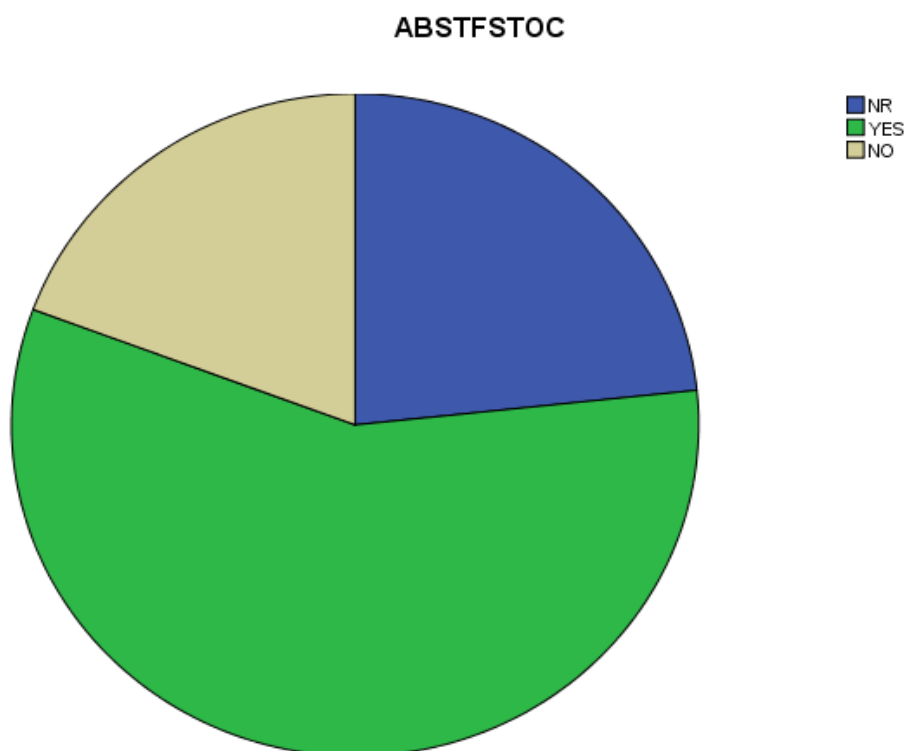
Difficult Subject for the students				
Difficult Subject	Frequency	Per cent	Mean	Standard Deviation
NR	35	23.3	2.23	1.940
Mathematics	34	22.7		
English	29	19.3		
Geography	6	4.0		
Sanskrit	5	3.3		
Both Mathematics and English	41	27.3		
Total	150	100.0		

It follows from the above table that the students are facing problem in different subject. Data shows majority of tribal girls said that they find difficult to understand both the subject of Mathematics and English while 23.3 students had no idea about the hard subjects for their learning. On the other hand 22.7 of them said that they face difficulty in mathematics while 19.3 per cent of tribal girls viewed that they do not like English, it's difficult to understand and comprehend and a very tiny per cent students said that they have problem in Geography and Sanskrit with the mean score 2.23 and standard deviation 1.940. Most of the girls are understood that they like the M.I.L as Odiya and very negligible percentage of students replied that they akin to the subject of mathematics with the mean and deviation value 1.35 and 1.361.

In adding that, researcher conduct a basic competency test among the students, the result gives a gloomy picture from the test records. Out of the overall students, most of them do not read the basic Odiya Language properly; they do not write one paragraph in complete sentence. All most all the tribal girls did not comprehend the primary level of English. In case of mathematics, girls were very weak in subtractions and multiplications as it was in the 3rd and 4th level maths. They even do not know how to divide between more than three digits.

It's easy for them to promote next grade as the State Government has the rule, there will be no fail of any students till the 9th class. This indicates that the tribal children do not have adequate basic knowledge after the completion of elementary schooling. Similar results were reported in a study conducted in Rajasthan for students at the end of the primary cycle. Students were asked to read simple sentences and write simple words and sentences. It was observed that 53 per cent of the students were able to write and 48 per cent were able to read correctly, while 15 per cent were not able to write and 18 per cent were not able to read at all. The remaining students were able to read and write but not satisfactorily (Cheriyana and Sharma, 2007). Thus, invariably, all studies show that more than 50 per cent of students, despite attending the full primary cycle, do not acquire even basic reading and writing competencies.

Graph 4.1.1 Absent of Students in Festival time



From the above graph it is understandable that out of the total respondents 60 per cent of the students said that they are absent from the school during their festival occasions. While on the other hand 19.3 per cent of the respondents stated that they are not absent from the

school during their festival occasions. 20 per cent of girls had no response regarding their absence in the school during the festival times. From the ground it is observed that when one talks about the tribal world one is bound to point out about their tradition, culture, folk songs, dances and festivals which play important roles in imparting learning in the children in tribal society. Tribal children are preoccupied with pleasure seeking activities such as dancing, singing, hunting, drinking and their happy-go-lucky life, which are accountable for their educational backwardness. It seems to be a significant factor that mismatch of school holidays with the local festivals and culture causes irregular attendance and dropout among tribal girls' students. They celebrate their fair and festivals according to their own schedule. The dates of their fair and festivals normally do not match with the school holidays specified by the Government since the school holidays are preset according to the broader attention of state as a whole. During that period the tribal children stay behind in the schools but the routine step forward in completion of courses does not stop. This puts the tribal students in a complicated position to follow the completed course after the joining in the school.

Table No-4.1.7

IFNO * ATTEND Crosstabulation						
If No, Why?		Attend the School Regularly	Total			
			NR	YES	NO	Total
IFNO	NR	Count	11	69	3	83
		% within IFNO	13.3%	83.1%	3.6%	100.0%
		% within ATTEND	44.0%	97.2%	5.6%	55.3%
		% of Total	7.3%	46.0%	2.0%	55.3%
	HOUSEHOLD WORK	Count	6	1	26	33
		% within IFNO	18.2%	3.0%	78.8%	100.0%
		% within ATTEND	24.0%	1.4%	48.1%	22.0%
		% of Total	4.0%	.7%	17.3%	22.0%
	DISTANCE	Count	4	0	6	10
		% within IFNO	40.0%	.0%	60.0%	100.0%
		% within ATTEND	16.0%	.0%	11.1%	6.7%
		% of Total	2.7%	.0%	4.0%	6.7%
	RAINY SEASON	Count	1	1	10	12
		% within IFNO	8.3%	8.3%	83.3%	100.0%
		% within ATTEND	4.0%	1.4%	18.5%	8.0%
		% of Total	.7%	.7%	6.7%	8.0%
	FEVER	Count	3	0	9	12
		% within IFNO	25.0%	.0%	75.0%	100.0%
		% within ATTEND	12.0%	.0%	16.7%	8.0%
		% of Total	2.0%	.0%	6.0%	8.0%
Total		Count	25	71	54	150
		% within IFNO	16.7%	47.3%	36.0%	100.0%
		% within ATTEND	100.0%	100.0%	100.0%	100.0%
		% of Total	16.7%	47.3%	36.0%	100.0%

Chi-Square test $X(8) = 110.420$ ($P = .000 < 0.05$ (46.7%))

Table No-4.1.7 analyses the presence of students in the school and what are the reasons for their absenteeism. Out of the totality, 47.3 per cent of the students viewed that they attend the school on a regular basis. On the other hand 36 per cent of the respondents assumed that they are not in attendance of the school for most of the days and 16.7 per cent girls had no response regarding their presence in school normally. There are a variety of reasons for the absence of the tribal girls in the school for an extensive period of time. Generally, most of the students, they do not have a proper reason for not attending the school. 22 per cent of the tribal girls whispered that they are doing every bit of household works for which they cannot attend the classes as usual in regular basis. Only 6.7 per cent of the students thought that they are absent in the school because of the distance between the school and their village. 8 per cent of them said that their irregularity in the school is mainly during rainy seasons and also same in percentage stated that because of fever they could not attend the school frequently. Chi-Square test result shows that there is a significant relationship between the two variables. In other words, children tend to remain absent more in the schools with their engagement in house hold responsibilities. Greater differences between expected and actual data produce a larger Chi-square value. The larger the Chi-square value, the greater the probability of having a significant difference between the observation (attendance of students) and the groups (the reason for absence) that are being studied in the above result.

Table No- 4.1.8

Help in Homework *Attitude of Teachers Crosstabulation							
Help in Homework			Attitude of Teachers				Total
			NR	GOOD	BAD	Don't know	
HOMWRK	NR		12	14	12	2	40
		% within HOMWRK	30.0%	35.0%	30.0%	5.0%	100.0%
		% within ATTDTCR	28.6%	19.2%	44.4%	25.0%	26.7%
		% of Total	8.0%	9.3%	8.0%	1.3%	26.7%
	YES		19	36	5	5	65
		% within HOMWRK	29.2%	55.4%	7.7%	7.7%	100.0%
		% within ATTDTCR	45.2%	49.3%	18.5%	62.5%	43.3%
		% of Total	12.7%	24.0%	3.3%	3.3%	43.3%
	NO		11	23	10	1	45
		% within HOMWRK	24.4%	51.1%	22.2%	2.2%	100.0%
		% within ATTDTCR	26.2%	31.5%	37.0%	12.5%	30.0%
		% of Total	7.3%	15.3%	6.7%	.7%	30.0%

		42	73	27	8	150
Total	% within HOMWRK	28.0%	48.7%	18.0%	5.3%	100.0%
	% within ATTDTCR	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	28.0%	48.7%	18.0%	5.3%	100.0%

Chi-Square test $X(6) = 11.474$ ($P = .075 < 0.05$ (25%))

It can be said here that majority of the students do not complete their home task because they do not understand the lessons of the class and nobody help them to complete their home task and in some cases teachers don't give homework to the students. Generally tribal parents and guardians, who themselves being illiterates hardly understand the value of education of their children, Due to illiteracy, the tribal parents do not assist their children in the field of education. As a result the students never feel like attending schools nor do they like to complete homework in the absence of a motivational force. The act of going to school necessitates an inculcation of culture and habit of packing school bags and lunch box, doing the homework, preparing for endless unit texts and examinations, learning the languages, coping with the unfamiliar medium of instruction, being punctual and regular to school (Sinha 2010). It has been asked to the students who help them to finishing their homework. Out of the total respondents, 43.3 per cent of the respondents answered that their tuition Sir/Madam helps them to complete their homework. 30 per cent of the students said that nobody help them to finish their class chore. While the rest 26.7 per cent of girls have no answers for the help to finish that obligation.

In the context, it may be mentioned that the teachers, appointed in tribal schools and in tribal areas, belong to non-tribal communities. They do not have sufficient knowledge about the language, life and culture of the tribal people. They also possess some sorts of superiority nature. Generally, the tribal children are viewed as inferior both psychologically as well as culturally and are not taught really with determination. Teachers do not bother whether the child comprehends the teaching or not. The content and language of the primers are beyond the comprehensive ability of the tribal children. They don't find any example or familiarity of their surroundings and environment in the books. Children are taught by teachers who may or may not be from the tribal community. The presence of tribal teachers, especially from the same community, has an impact on school participation of tribal children, as these teachers understand and respect the culture with greater sympathy. Assuming that tribal teachers are a more natural fit, some schools have appointed community teachers in the field area through the CSR actions. But interestingly from the above data, it shows that, majority of the students stated that the outlook of teachers are good toward them. 5.3 per cent of girls don't know about the attitude of teachers in the schools. Here the chi-square test result clearly indicates that both the variables are dependent each other.

Table No- 4.1.9				
Problems in the School				
Problems in the School	Frequency	Per cent	Mean	Standard Deviation
NR	30	20.0	1.02	.650
Yes	87	58.0		
No	33	22.0		
Total	150	100.0		

It follows from the above table that majority of the girl students are facing problems in the schools in tribal areas with a mean score 1.02 and standard deviation of .650. The nature of the problems is different from school to school. It is observed from the field that the School environment is uncomfortable and horrible. The worst problem the girls face in the schools is that there are no toilet facilities and in most rural schools they have to use open spaces for this purpose. Most schools do not have even proper buildings and water leakage from the roof during rainy days and also inadequate infrastructure. Overcrowded classrooms such as two classes in a single room and classrooms without proper sunlight and ventilation, blackboards, teaching-learning material and so into the open on the child's attendance and performance and cannot be ignored. In some cases class rooms are used for dual purpose, both class rooms and hostel rooms for the girls in the night. School Inputs such as toilets are believed to greatly increase the attendance of girls in schools. These schools should be equipped with basic facilities such as electricity, toilets, safe drinking water, and educational aids such as science kits, maps, globes, charts, play ground and play materials. No regular supply of study materials. Government schools use the state language for teaching and medium of instruction, which is most often not familiar to a tribal child at the pre-primary and primary levels. They are thus unable to, fully understand classroom teaching and activities, read in the state language or understand the texts properly.

Table No.-4.10

Absent of Teachers				
t of Teachers	Frequency	Per cent	Mean	Standard Deviation
NR	40	26.7		
Yes	86	57.3	1.07	.778
No	24	16.0		

Total	150	100.0		
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Table No- 4.10 gives a picture of the Teacher absenteeism. It continues to be a major problem in tribal areas due to long commutes and low motivation levels. Teacher absenteeism in tribal areas is high as teachers most often live in nearest towns. Children are taught using a different course outline, which is less applicable to tribal areas, leaving children in a state of mystification. Majority of the respondents (57.3 per cent) come back with the result that teachers are frequently absent in the school. 26.7 per cent of the students are unspoken as regards the irregularity of teachers. 16 per cent of the girls have positive view regarding the attendance of the teachers in the school with the average mean score 1.07 and the standard deviation is .778. Physical access to schooling in tribal areas is often difficult given unfavourable geographic conditions, sparse population, remoteness of the tribal village, or migratory patterns of tribals. Absence varied within India, ranging from 15 per cent in Gujarat to 39 per cent in Bihar. Men and senior teachers had more absences, while schools with better infrastructure and transportation had fewer (Kremer, 2005).

Table No-4.11

Encouraged by the parents* Parents meet the teachers Cross tabulation						
Parents meet the teachers			Encouraged by the parents			Total
			NR	YES	NO	
VISITOFPARTS	NR		12	19	10	41
		% within VISITOFPARTS	29.3%	46.3%	24.4%	100.0%
		% within ENCREBYPARTS	33.3%	24.1%	28.6%	27.3%
		% of Total	8.0%	12.7%	6.7%	27.3%
	YES		8	29	12	49
		% within VISITOFPARTS	16.3%	59.2%	24.5%	100.0%
		% within ENCREBYPARTS	22.2%	36.7%	34.3%	32.7%
		% of Total	5.3%	19.3%	8.0%	32.7%
	NO		16	31	13	60
		% within VISITOFPARTS	26.7%	51.7%	21.7%	100.0%
		% within ENCREBYPARTS	44.4%	39.2%	37.1%	40.0%
		% of Total	10.7%	20.7%	8.7%	40.0%
Total		36	79	35	150	
	% within VISITOFPARTS	24.0%	52.7%	23.3%	100.0%	
	% within ENCREBYPARTS	100.0%	100.0%	100.0%	100.0%	
	% of Total	24.0%	52.7%	23.3%	100.0%	

The above table shows that whether the parents encourage their children to go school and do they meet the teachers for concerning their girls' education. Out of the total respondents 52.7 per cent of the respondents replied that their parents have positive response towards their education and 24 per cent of the girls are wordless about their parental support for their education. On the other hand, 23.3 per cent thought that their parents have negative response for their schooling and at the same time tribal parents do not encourage them to go to school. Because, most of the tribals are living in acute poverty and they need the helping hand of their children throughout the year. More importantly, there is a lack of appreciation of the difficulties faced by the first generation learners in coping with the school system.

Drop-out:

It is unanimously accepted by many that schooling has innumerable benefits for the child. But the irony of the fact is that even after 63 years of its independence, a vast majority of Indian children, especially girls are deprived of these benefits. As the statistic shows that 60 per cent of all children from rural areas in the age group 6-14 years do not enrol themselves in schools, and dropout rate at the elementary level is found as high as 60 per cent (Sixth AIES, Government of India). As with other educational indicators, regional and gender disparities are conspicuous with regard to enrolment and retention. Undoubtedly, due to special measures adopted by several state governments in the past decade, the rate of growth of enrolment of girls at the national level has been higher than that of boys, but disparities still persist with regards to retention aspect of schooling. The dropout rate of girls of the primary and upper primary stage is higher than that of boys. As per the latest estimates available from the Ministry of Human Resource Development, of girls enrolled in classes' I-VIII (Elementary), over 26.75 per cent dropped out in 2006-07 as against 52.9 per cent in 2003-04. At state level, the dropout rate has been quite high in Bihar, Jammu & Kashmir, Odisha, Rajasthan, UP, and West Bengal. The latest Educational Survey Reports say that prevalence of this phenomenon is more intense in the tribal areas of the educationally backward states. Thus, what makes it a cause of particular concern is that dropout rates have consistently remained higher for the girls in rural areas as compared to boys. However, dropout is not a distinct event, but rather a process of events, situations and contexts which worked together to produce dropouts.

Moreover, since most of the tribes are dependent on forest for their subsistence, the children are very often engaged to collect various minor forest produces and they also help their parents during all the seasons. All these associated factors certainly create heavy pressure on the school children. This ultimately compels them to drop out from school if the intention of the students for education is not so strong. Many of these children are characterized as not interested in studies and eventually, drop out from school after attending school for some time. These groups of reasons, however, may be related more to school-related factors which act as barriers for children to learn effectively and to move further in the ladder of education, rather than to children's lack of interest in studies. These children are generally first generation of learners and many of them live in an environment that does not encourage them to study. Irregular attendance, low levels of learning, previous temporary

withdrawals, overage learners, and grade repetition tend to put children at risk of permanent exclusion.

Case Study:

The life sketch of **Lembo Munda** showed that along with the grade repetition and the lack of interest in study and also participation in class was one of the strong factors which influenced her greatly. It leads her to, poor learning quality and low self confidence. The result came with the zone of silent exclusion and finally she dropped out from the school in class 6th. Now she is, doing all the household activities and takes care of the siblings and domestic animals, when her parents are in the working field.

Juli Naik, a 17 year tribal girl from K 13 hutting, dropped out of the village primary school (class V) to take care of her brothers and sisters. Her family is very poor and her mother is illiterate. Her mother also is a daily labourer. Besides this, she is now working as maid in others house to support the family because they face more financial difficulties when her father died in fever. It is interesting that she wants to study more and continue her work for her family.

In the case of **Namita Hemrom**, it is clearly revealed that the main reason for her being drop-out is in addition to taking care of siblings and household chores, she stated that the lack of parental or family support to provide academic help to her at home. Her father, who is a truck driver, did not give her the study materials and not allowed her to go to school. Now she is working with her mother in the mines.

In the most cases of dropouts, it is clearly observable that the main reason for being drop-out is poverty or poor economic conditions of the households. Parents could not afford to bear the school expenses of their children. Similarly, due to poor economic conditions of the households, three girl children (**Punita, Suni and Lakshmi**) left the school before completing the grade in order to earn and financially support the households.

Champa Hansa, 17 years from the Kamar joda basti. She said, “When I was in class 6th my father died in blood cancer, then I left school. I have 3 sisters and my mother is not well. I am working in the field as a daily labourer and took all the responsibility of my family”. She is happy in that situation and has no wish to go to school again. She does her work with pleasure and loves to go to the market with her sisters on Sunday.

Sambari, a 16 year-old tribal girl of Bichakundi Basti, has never enrolled in school but has been working as a daily labourer in the mines for last one and half years. The opportunity

cost would have been heavy for the family if she had been enrolled in school 10 years ago. There is no regret on her part for not going to school as she feels that she is now skilled enough to earn 60 rupees a day. She questions, 'What could I have gained from going to school?' She is happy with her present work.

Geeta Surin, from Kundurnala village. She dropped out from the school because of inaccessibility to the school. The distance between the school and Geeta's home is more than 3 km. It is not possible for her to walk 3km. daily to reach the school and in rainy season, it is more difficult to pass through the rivers and *nalas* as it is flooded with water. She suffered from malaria for three months in the class 5th. After that she left the school and her parents also didn't want to send Geeta to school again. She didn't want to continue her study. Now every morning she goes to jungle to collect fire woods and cooks for her family members. She likes to roam with her friends in the jungle and in her village. The story is almost same in the case of **Suna Munda** and **Sabita Bhuyan**. They don't want to go school because they don't understand the lessons in the class and inaccessible terrain to reach the school.

Mala Bhuyan, a girl from Bhuyan basti, is 17 year old. There are total 8 members in Mala's family. She has no brother and all the sisters are younger to her. Her parents are illiterate, while her father is working in a construction site, her mother goes to jungle to collect fire woods as well some eatable forest product. Mala's mother sells the woods in the local market. She is doing all the work in her family. Mala dropped out from the school at class 5th. Because her parents don't allow her go to school. Education is not necessary for her in future. Now she is preparing for her marriage. May be next year Mala will marry.

Theoretical understanding

From the above analysis, it is observed that the lower down one is on the social pyramid the slimmer her chances for climbing the educational pyramid. Thus there is a relentless law of social selection operating in our society (Kamat, 2012). Such type of selection processes and unequal opportunity in education operates in other unequal society as well. But in our society where poverty, low social and political status, cultural deprivation, all so closely cluster together, the process is even more ruthless, more unequal in case of tribal girls. This opportunity is enhanced by the inbuilt inequality in the educational system itself. The pursuance of liberal, democratic socialist values even though enshrined in the Indian constitution was largely notional in the curriculum. Furthermore, the curriculum itself as a tool of cultural dominance and hegemony has an alienating and intimidating impact (Velaskar, 2005). Following the Bourdieu's (1970) ideas on cultural capital, the primary emphasis is placed on the general cultural knowledge, sophisticated vocabularies and precise

information about how schools work that children from higher status origins acquire from their families, and on how the possession but these cultural tools leads to their greater success in school relations than working class kids. Such cultural theories offer considerable insights into the discriminatory schooling conditions faced by working class people. But their prime intent has been to describe the cultural reproduction of inequality within fixed institutional forms. This makes them inadequate in three ways. They ignore or discount the material conditions, such as inadequate food, housing and clothing, which can limit poor people's learning potential. They deny or denigrate the continuing capacities of working class people to create cultural forms and meanings for themselves.

The school level curriculum does not acknowledge cultural rights of the STs who are denied their own culture and history. School curriculum fails to take account of tribal cultures as autonomous knowledge systems with their own epistemology, transmission, innovation and power. Dominant cultural capital, knowledge, skills of schools are lacking among the STs. As the consequence their own cultural capital is deemed valueless in the field of school level education. The cultural reproduction perspective highlights the disadvantages of the underclass people of society in receiving cultural information. The present work illustrates how the present educational system promotes the process of acculturation of tribes in the aspect of text books, medium of instruction and the curriculum and syllabi which are used in the schools in the tribal areas.

Quality must be seen in light of how societies define the purpose of education. In most, two principal objectives are at stake: the first is to ensure the cognitive development of learners. The second emphasises the role of education in nurturing the creative and emotional growth of learners and in helping them to acquire values and attitudes for responsible citizenship. Finally, quality must pass the test of equity: an education system characterised by discrimination against any particular group is not fulfilling its mission (UNESCO, 2004). It is the poor and disadvantaged communities who are most affected by the low quality of education jeopardising the equity effects of education. It is this area of interface between access, equity and quality, particularly the backward linkage of quality with participation of girls.

Parents Opinion regarding their Girls' Education

Family attitudes, household wealth, and other socio-economic characteristics are important drivers of children's educational outcomes. They provide the context within which educational opportunities are negotiated and the outcomes achieved. Wealthy households typically have more educational options available to their children compared to poorer households. The pressure of it is greater on the latter. Family and community attitudes to women and their role in society influence the opportunities made available to girl children. Cultural traditions around marriage and mobility shape the amount of education accessed by girls.

Table No-4.2.1

IFYGIRLCHILD * LKEGIRLCHILD Crosstabulation

		Like the Girls Education			Total
		NO RESPONSE	YES	NO	
IFYGIRLCHILD	NO RESPONSE	15	0	32	47
	% within IFYGIRLCHILD	31.9%	.0%	68.1%	100.0%
	% within LKEGIRLCHILD	60.0%	.0%	100.0%	47.0%
	% of Total	15.0%	.0%	32.0%	47.0%
	FOR GETTING KNOWLEDGE	4	9	0	13
	% within IFYGIRLCHILD	30.8%	69.2%	.0%	100.0%
	% within LKEGIRLCHILD	16.0%	20.9%	.0%	13.0%
	% of Total	4.0%	9.0%	.0%	13.0%
	FOR GETTING JOB	2	18	0	20
	% within IFYGIRLCHILD	10.0%	90.0%	.0%	100.0%
	% within LKEGIRLCHILD	8.0%	41.9%	.0%	20.0%
	% of Total	2.0%	18.0%	.0%	20.0%
	FOR OTHERS	1	9	0	10
	% within IFYGIRLCHILD	10.0%	90.0%	.0%	100.0%
	% within LKEGIRLCHILD	4.0%	20.9%	.0%	10.0%
	% of Total	1.0%	9.0%	.0%	10.0%
	Don't Know	3	7	0	10
	% within IFYGIRLCHILD	30.0%	70.0%	.0%	100.0%
	% within LKEGIRLCHILD	12.0%	16.3%	.0%	10.0%
	% of Total	3.0%	7.0%	.0%	10.0%
Total		25	43	32	100
	% within IFYGIRLCHILD	25.0%	43.0%	32.0%	100.0%
	% within LKEGIRLCHILD	100.0%	100.0%	100.0%	100.0%
	% of Total	25.0%	43.0%	32.0%	100.0%

Chi-Square test X (8) = 79.354 (P) = .000 < 0.05 (53.3%)

It was attractive that majority of the tribal parents like girls' education in the study area. The above data describe about the view of parents with regard to the notion that what do they feel about sending the girl child to school. Various opinions have come out in the interaction process. Out of the total responded 13 per cent said that they are sending their girl child to attend the school for accumulating knowledge. 20 per cent of them stated that they are sending their girls to school because she will get job in future. 10 per cent tribal parents said that they do not know the reason of sending girls to school. In the other hand most of tribal guardians(47 per cent) had no response for their girls education Poor ST parents are unable to send their children to 'free' schools because of costs other than the tuition fee and of forgone income from the children's work (Tilak, 1996). Even those who can meet the expenditure of the education of their children, spend less on the schooling of their daughters than the sons (Chanana, 1996). Here, the chi square test result define that there is significant relationship between the variables.

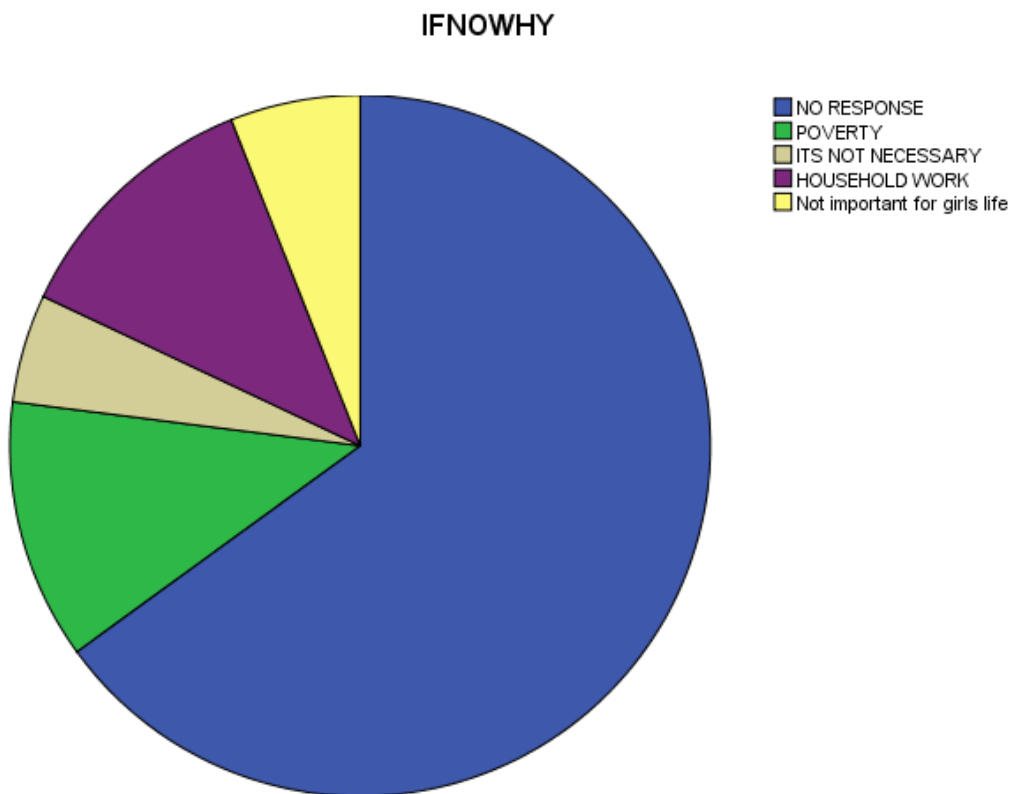
Table No-4.2.2
If Yes, Up to which level

Up to which level girls attain education	Frequency	Percent	Mean	Standard Deviation
No Response	41	41.0	1.26	1.383
10 th	23	23.0		
+2	18	18.0		
+3	5	5.0		
As she want	13	13.0		
Total	100	100.0		

It was asked to the respondents that up to which class their children end the school. It was quite interesting that out of the total respondents 23 per cent attained the school up to 10th class. Very interestingly 18 per cent of the girl children attained up to intermediate level. But the level of higher education has decrease when it comes to graduation. It was found that only 5 per cent out of the total response came for graduation level with the cited mean value 1.26 and standard deviation 1.383. It was further asked that whether the parents decide/ restricts the girl children to go to school, the response was that they send their girl children as she wants. It is clear from the above table that the level of school attainment has been rising up to the 10th class but decreased when it comes to graduation. There are several reasons the respondents cited. They said that due to the financial condition of the family they are not able to send their children school for further studies. The second reason they said that due to the household work they are not able to send their girl child to school.

Graph No-4.2.3

Sending girls' to distance place for education, if no, why



As it is clear from the above picture that though they are sending their girl child there is some problem which is the cause for the drop out of the girl child. They said that due to the poverty they are not able to send their girl child to school. Out of the total respondents 12 per cent said that poverty is the obstacle for not sending their girl child to school. It is also evident that some parents felt that sending girl children school is not necessary as that is not their culture. Interestingly they revealed that even though we send our girl child to school what is the use of that education, at the end of the day she will get married. Out of the total respondents 12 per cent said that due to household work they are not able to sent their girl children to school. The reason they feel is that tribal economy is also dependent on the women who can contribute to the household as their male counterpart. Out of the total

respondents 6 per cent said in a very radical manner that education is not important for the tribal girl children.

Table No-4.2.3

Sending the girls to distance school

Sending the girls to distance schools	Frequency	Per cent	Mean	Standard Deviation
No Response	30	30.0	1.18	.869
Yes	22	22.0		
No	48	48.0		
Total	100	100.0		

The above data depicts that the parents are willing to send their girl child to distance place for learning. Out of the whole respondents, 48 per cent assured that they are not ready to send their girls children to distance places for their education. Barely 25 per cent of them opined that they are prepared to send their girl children to distance places for learning. In addition to that it was also asked that whether their children are studying at home or not. The response was that, out of total respondents 35 per cent responded that their children are studying at home as they are given the tuition facility, while 65 per cent of the respondents, reply negatively. There are lots of constraints to send the girl children to the distance places for learning. However, educationally the most vulnerable are girls. Tribal girls' educational aspirations are decisively shaped by labour requirements of the domestic and public economies. Educational career of most of the tribal girls are shaped by the social structure. Parents' concern for their daughters' safety may mean that nearby community schools and informal alternative schools attract and retain girls more easily than formal schools located at a distance. Tribal communities are more likely to educate boys than girls due to social and economic factors exacerbating this inequity. In many tribal communities, parents give minimal importance to girls' education due to economic and social limitations, and send them to school only intermittently, or keep the girls sheltered from the outside world.

Table No-4.2.4**Help in Household Work**

Help in household work	Frequency	Percent	Mean	Standard Deviation
No Response	31	31.0	.71	.498
Yes	67	67.0		
No	2	2.0		
Total	100	100.0		

The tribal parents are very poor who mainly depend on the subsistence economy and daily labourers. Most frequently, girls, apart from taking part in agricultural activities and collection of forest products are engaged in sibling care. They are often forcibly pulled out from schools, and become child labourers and are never returned towards education. When the poor parents struggle for their own survival it becomes very difficult on their part to provide school uniform for their children and also in providing study materials and books for them. The poverty of the parents is responsible for poor attendance and early dropout from schools. In the poor family the child not only looks after the younger child but also escorts the animals for grazing. Household chores, particularly sibling care in poor families, are a significant factor in girls' non enrolment, frequent absence, and dropout. In the mid-1990s about 54 per cent of girls and 8 per cent of boys could not attend school because of sibling care (PROBE, 1999). Almost all the respondents assumed that their girls help them in as a replacement of their schooling.

Tribal parents are basically illiterate. Their illiteracy does not permit them to understand the long term values of education. The girl children from an early age group are found to be helping their parents in collection of forest products. In this situation, parents do not desire to spare their children or their labour power and allow them to attend schools. As education does not yield them any immediate economic return, they prefer to engage their children in remunerative employment which supplements the family income and strengthens the family economy. In a poor tribal family young school-age girls are required at home to help the family with essential household chores or for subsistence wage labour. Most frequently, girls, apart from taking part in agricultural activities and collection of forest products are engaged in sibling care. Some of the respondents stated that education is not essential for girl.

Table No-4.2.5

Assign of works

Assign of works	Frequency	Per cent	Mean	Standard Deviation
No Response	24	24.0	1.31	1.089
Daughter	45	45.0		
Son	7	7.0		
Both	24	24.0		
Total	100	100.0		

It was asked to the parents that who helps them more in the domestic help and the response was quite interesting. Out of the total respondents 45 per cent responded that girl child help in the domestic work and only 7 per cent said that their sons help them in the domestic work. Some positive opinion also came with regard to assignment of work that 24 per cent of them said that both the son and daughter help in the domestic work. So it can be drawn that as girls are stereo typed to help in the domestic work they need to and that is leads them to drop-out from education with effect of mean value 1.31

Table No-4.2.6

Financial problem in the girls education

Financial problem	Frequency	Percent	Mean	Standard Deviation
No Response	36	36.0	.71	.591
Yes	57	57.0		
No	7	7.0		
Total	100	100.0		

It was observed that financial problem is the major hurdle for the education of the tribal girl. When it was asked to the respondents that how finance is a problem, 57 per cent respondents said that finance is the main barrier for their children to attain school/college education.

But interestingly only 7 per cent said that finance is not a deal for them instead they said that domestic work is an obstacle for them. Among the total respondents 36 per cent did not respond the view that whether financial problem is a barrier for them. Thus, it is understandable from the monthly income that very few people in these three areas can be

considered as rich and are in a position to invest large amounts of money on the education of their children.

Table No-4.2.7

Know the result of your children

Know the result of your children	Frequency	Percent	Mean	Standard Deviation
No Response	32	32.0	1.18	.892
Yes	18	18.0		
No	50	50.0		
Total	100	100.0		

It is recognised that many children, especially from economically disadvantaged families and communities, are first generation learners. The adults in the household would not have gone to the school at all. There is not enough support, space, opportunity, time, interest or inputs at home for the child's learning to be supported and strengthened so that he/she can be 'successful' in the formal school system. It depicts that half of the respondents do not know their children's' educational standard and they are also not aware of their learning achievements in the school whereas 32 per cent of tribal parents had no reply about the above queries with the mean value 1.18 and deviation point .892. Moreover, when an education system fails to deliver learning, the failure is most severe for poor and disadvantaged children and young people, both because the schools available to them are likely to have fewer trained teachers and fewer learning materials and because their families and communities are less able to supplement what schools offer.

Evidence also indicates that in poorer households, lower quantity and quality of education are often greater obstacles for girls than for boys. For example, in India and Pakistan, enrolment rates among the richest boys and girls are similar, but there is a gender gap of almost five years among the poorest quintile of the population (The World Development Report, 2012). The poverty of the parents that is responsible for poor attendance and early dropout from schools. Achievement surveys conducted by the National Council of Educational Research and Training (NCERT) also find similar results, highlighting the need for special focus on improving basic skills among children in the initial years of schooling (NCERT, 2007). A recent survey of learning in India has found that, of

students in government schools in Grades VI-VIII, who have completed the lower primary cycle and hence met the MDG, 31 per cent could not read a simple story, 29 per cent could not do two digit subtraction—both of which should have been mastered by Grade II in the Indian curriculum (NCERT, 2007).

Quite often during the fieldwork, teachers were found to be involved in various activities other than teaching. In fact, during the fieldwork, parents expressed considerable dissatisfaction about teachers' irregular attendance. They were unhappy about irregularities and late arrival of teachers and left the school campus before the end of the schooling hour. Even after coming to school, teachers spend time playing *carom* instead of teaching in class. Another important factor was absenteeism of teachers in the school, specially the head masters of the schools. 'He is irregular all the time in the school' was the remark of the parents whose children were enrolled in this school.

Table No-4.2.8
Satisfy with School facilities

Satisfy with School facilities	Frequency	Per cent	Mean	Standard Deviation
No Response	32	32.0	1.11	.863
Yes	25	25.0		
No	43	43.0		
Total	100	100.0		

It was asked to the parents that whether they are satisfied with the present school facilities. The school facilities like toilets, class rooms, and other basic facilities especially for girls were asked to the parents that how do they feel/ whether satisfied with the present system of schooling and 25 per cent of them said that they are satisfied with the present facilities. A huge amount of respondents (43 per cent) said that they are not satisfied with the present condition of the school. Out of the total respondents 32 per cent said that they don't

know about the school facilities with mean and standard deviation 1.11 and .863 correspondingly.

Table No-4.2.9
Impact of female teachers on girls participation

Impact of female teachers on girls participation	Frequency	Per cent	Mean	Standard Deviation
No Response	33	33.0	.81	.662
Yes	53	53.0		
No	14	14.0		
Total	100	100.0		

It was questioned to the parents that how do they feel about the presence of female teacher in the school for the girl child and the response was outstanding. Majority (53 per cent) of them agreed that female teacher in the school is must and the girl children feel convenient with them, so the presence of female teacher in the school necessary. Only 14 per cent respondents viewed that female teacher is not that much of necessary in the school. Overall it is very important to feel the belongingness and this comes from the same sex. Good amount (33 per cent) of respondents responded that they don't know whether the presence of female teacher will help to raise the attendance level of girl child in the school. Few parents have pointed out the lack of appointment of local teachers especially women teachers and lack of arrangement of motivation programmes for the benefit of school education. This is a vital hindrance that indirectly necessitates the student for dropping themselves out from the school.

Table No-4.2.10
Who should teach your daughter

Who should tea your daughter	Frequency	Per cent	Mean	Standard Deviation
No Response	30	30.0	1.37	1.186
Tribal	31	31.0		
Non-tribal	11	11.0		

Don't know	28	28.0		
Total	100	100.0		

The methods of teaching/ approach of teaching are very essential in the school level. Again it is very important that who is teaching what content, if it comes to the non-tribal teacher then there is no much difference. Therefore it is very important to know the language, so the tribal people (31 per cent) feel that tribal teacher should teach the tribal student so that they can better understand the context and content. There are also respondents (11 per cent) viewed that non- tribal teacher can as well teach the tribal students. They said that the way of interaction is very important, be it tribal teacher or non-tribal teacher. The rest 30 per cent could not viewed that whether tribal or non-tribal teacher should teach their girl children. It can be assumed that here language and culture is very important. Without knowing the tribal language, it is not possible to bring them to the front stage. To bring them well one has to know their culture. This indicates that the demand for elementary education has increased across the villages, even in those that are located in remote tribal areas.

Teachers Judgment on Tribal girl students

The most essential aspect of improvement of the school surroundings refers to the provisions of teachers in schools. A school without a teacher is not a school and schools with an inadequate figure of teachers cannot meaningfully serve the purpose. This severely affects the teaching learning process in the schools, resulting in the non-enrolment and dropping out of children from the school. Unfortunately, there are an ample number of schools in tribal India with a deficient number of teachers. The teacher is the central figure in organising and supervising any school. Timely recruitment of teachers and their rational deployment in schools is the central role that every school system has to administer in a systematic manner. The usual figures on teacher provision at the macro level consistently appear to be satisfactory. This is the case with respect to the schools in Joda blocks under consideration. On the other hand, beneath this acceptable picture is a serious misrepresentation in matching teacher supply with number of students in the school. This again is evident from the data. The proportion of the female teachers is found to have lower than the male teachers. The study found that the percentage of teachers who were contract teachers is high in numbers.

Looking at caste difference between the permanent and contract teachers is extremely useful. The majority of the permanent teachers are from advantaged general castes (50 per cent). The proportion of OBCs is lower, but still large (35 per cent). OBCs in tribal areas represent an advantaged group. The proportion of SC/ST teachers, who are part of disadvantaged social groups, is somewhat low (15 per cent). But in case of contract teachers the proportion of general caste (30 per cent), OBCs (30 per cent) and SC/STs are more in numbers (40 per cent). In terms of gender differences within the social groups, the GC and OBCs contract teachers are primarily female while SC/ST teachers are primarily male in both types of appointments. The contract teachers are mainly from the local area.

The study found that educational qualifications of permanent teachers and contract teachers are greatly different. The proportion of those only school level (+2 and less) education is 20 per cent among permanent teachers and 45 per cent among contract teachers. Graduates and post graduates formed the larger proportion among permanent teachers (80 per cent) and 55 per cent among contract teachers. The extent of teacher training is another point of difference between the two groups. 85 per cent of permanent teachers have experience of teacher training, where as there are only 10 per cent of contract teachers have the experiences of teacher training.

Table No- 4.3

Problem in Teaching* Satisfy in the Infrastructure of the School

Problem in Teaching		Infrastructure		Total
		Yes	No	
PBLMINTECHNG	Yes	3	12	15
	% within PBLMINTECHNG	20.0%	80.0%	100.0%
	% within INFAST	42.9%	52.2%	50.0%
	% of Total	10.0%	40.0%	50.0%
	No	4	11	15
	% within PBLMINTECHNG	26.7%	73.3%	100.0%
	% within INFAST	57.1%	47.8%	50.0%
	% of Total	13.3%	36.7%	50.0%
Total		7	23	30
% within PBLMINTECHNG		23.3%	76.7%	100.0%
% within INFAST		100.0%	100.0%	100.0%
% of Total		23.3%	76.7%	100.0%

The above table shows the data regarding the infrastructure facilities in the school. It also describes what types of problems teachers face in the schools. Several teachers have expressed their dissatisfaction about school infrastructure. In addition to dealing with crowded class rooms in many states and many schools do not have even proper basic infrastructure and basic amenities. Out of the total respondents 76.7 per cent of teachers are not satisfied with the infrastructure of the school, in which 23.3 per cent are satisfied with this. A substantial proportion of schools do not have proper building facilities in the study area and the class rooms are in a dilated condition. Many teachers said that they did not feel

comfortable in school because of the lack of essential facilities like drinking water, toilets, school boundary and electricity.

Majority of the teachers replied that they did not feel comfortable in school because of the lack of essential facilities like drinking water, toilets and electricity. They dissatisfied on the infrastructure facilities of the school because the condition of the roof and the wall is very poor and water leakages from the roof and wall of the school due to rain. They also expressed difficulties in performing their teaching tasks due lack of facilities like classrooms, blackboards and other teaching learning materials. They said that Text books are not available to students. The teachers are facing problems in teaching with 50.0 per cent of both satisfaction and dissatisfaction. Due to insufficient classrooms teachers face problem in conducting classes. The problem of having to teach large number of students, teachers complained about the difficulties related to the curriculum of the prescribed text books.

Table No- 4.3.1

Attitude of parents towards education and student absent frequently crosstabulation

Attitude of parents towards education		Student absent frequently		Total
		Yes	No	
ATDEPATSE DN	Improving	7	10	17
	% within ATDEPATSEDN	41.2%	58.8%	100.0%
	% within STDABSTFRENTLY	46.7%	66.7%	56.7%
	% of Total	23.3%	33.3%	56.7%
	Not Aware of the importance of education	8	5	13
	% within ATDEPATSEDN	61.5%	38.5%	100.0%
	% within STDABSTFRENTLY	53.3%	33.3%	43.3%
	% of Total	26.7%	16.7%	43.3%
Total		15	15	30
% within ATDEPATSEDN		50.0%	50.0%	100.0%
% within STDABSTFRENTLY		100.0%	100.0%	100.0%

Attitude of parents towards education and student absent frequently crosstabulation

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	% of Total	23.3%	33.3%	56.7%
	Not Aware of the importance of education	8	5	13
	% within ATDEPATSEDN	61.5%	38.5%	100.0%
% within STDABSTFRENTLY	53.3%	33.3%	43.3%	
% of Total	26.7%	16.7%	43.3%	
Total		15	15	30
% within ATDEPATSEDN		50.0%	50.0%	100.0%
% within STDABSTFRENTLY		100.0%	100.0%	100.0%
% of Total		50.0%	50.0%	100.0%

Many teachers opine that parents should pay more attention to their children's education. It is not illogical to say that this negative attitude towards students and their regularity on the one hand and parents and their non-cooperation, as well as disinterested on the other would negatively impact children's participation in schooling. The tribal parents are not interested for the education of their girl children. For the reason that she helps in all most all the activities in and around the house and take care of her siblings' from an early age.

The teachers have viewed that 41.2 per cent of parents have improved in the awareness of sending their girl child to school in against of 58.8 per cent and there are 61.5 per cent of parents who are not aware of the importance of education in contrast to 38.5 per cent. Frequently absent of students comprises 50 per cent according to teachers. But since most of the tribal parents are illiterate and their awareness on the benefit of modern education is very low, they remain indifferent towards the education of their children. It observed from

the field that tribal parents are not so much strict to send their girl child to school from their non-tribal counter parts. Teachers have viewed that 70 per cent of parents are not strict of sending regularly their girl child to school, against of 30 per cent are willing to do it. Among the total population 73.3 per cent have said that, there is no development of Governmental schemes for girl education. Problems associated with teaching children of poor and illiterate parents are mentioned by majority of teachers. Parents don't pay attention to their children's studies. Even if we tell them to send their children regularly to school, they don't pay attention. Parents take no interest in their children's studies and they don't bother to send children to school.

Table No- 4.3.2

NONTECHNGACTVTS * SPLCLS Crosstabulation

		Special Classes		Total
		Yes	No	
NONTECHNGACTVTS	Involve in the Non-teaching Activities			
	Yes	5	16	21
	% within NONTECHNGACTVTS	23.8%	76.2%	100.0%
	% within SPLCLS	50.0%	80.0%	70.0%
	% of Total	16.7%	53.3%	70.0%
	No	5	4	9
	% within NONTECHNGACTVTS	55.6%	44.4%	100.0%
	% within SPLCLS	50.0%	20.0%	30.0%
Total		10	20	30
% within NONTECHNGACTVTS		33.3%	66.7%	100.0%
% within SPLCLS		100.0%	100.0%	100.0%
% of Total		33.3%	66.7%	100.0%

Teachers are involved in non-academic work adversely affecting teaching learning process. Due to teachers' involvement in mid day meal activities, teaching gets affected drastically. Teachers should be exempt from being involved in other non-teaching programmes like

pulse-polio programme, census survey and election duty. The above situation shows that there is no such involvement in non-teaching activities for the class students and which is comprises 55.6 per cent in contrast to 23.8 per cent. 33.3 per cent teachers are actively engaged in taking special class for the students against of 66.7 per cent. So, there should be separate staff for mid day meal activities. The most significant problem reported by the teachers is schools have few teachers. They also viewed that five teachers have to teach seven classes in the U. Prim. /U.P. schools. Apart from their teaching load, teachers had day-to-day responsibility for the supervision of the M-D-M scheme and the filling of the attendance register. Teachers have to provide regular data of the school at both cluster level (CRCC) and block level (BRCC).

Table No-4.3.3

HOLIFESTIV * AFCTONATENDSTD Crosstabulation

		Affect the Presence of girls		Total
		Yes	No	
HOLIFESTIV	Yes	5	3	8
	% within HOLIFESTIV	62.5%	37.5%	100.0%
	% within AFCTONATENDSTD	20.0%	60.0%	26.7%
	% of Total	16.7%	10.0%	26.7%
	No	20	2	22
	% within HOLIFESTIV	90.9%	9.1%	100.0%
% within AFCTONATENDSTD	80.0%	40.0%	73.3%	
% of Total	66.7%	6.7%	73.3%	
Total		25	5	30
% within HOLIFESTIV		83.3%	16.7%	100.0%
% within AFCTONATENDSTD		100.0%	100.0%	100.0%
% of Total		83.3%	16.7%	100.0%

*P<.05, **P<.01, N=30, Pearson R value 0.337*.

The table no- 4.3.3 depicts that out of the whole respondents, 73.3 per cent of the teachers have said that the holidays are not providing to the students according to the local festivals against of 26.7 per cent are stated that providing holidays to the children, according to the local festivals. Sum total of 83.3 per cent teachers have viewed that the holidays harshly affect the attendance of the tribal girls against of 16.7 per cent. From the data, it can

be draw the conclusion that the long time absent in the class is the big factors for their poor performance. Generally the tribals more festive oriented and they enjoy their life with their own tribal customs and festivals. In the study area it is found that there is no holiday in the school according to the local tribal traditions. As a result the long absent in the class happens and it ultimately leads them to poor performance. Here the correlation is significant between the two variables.

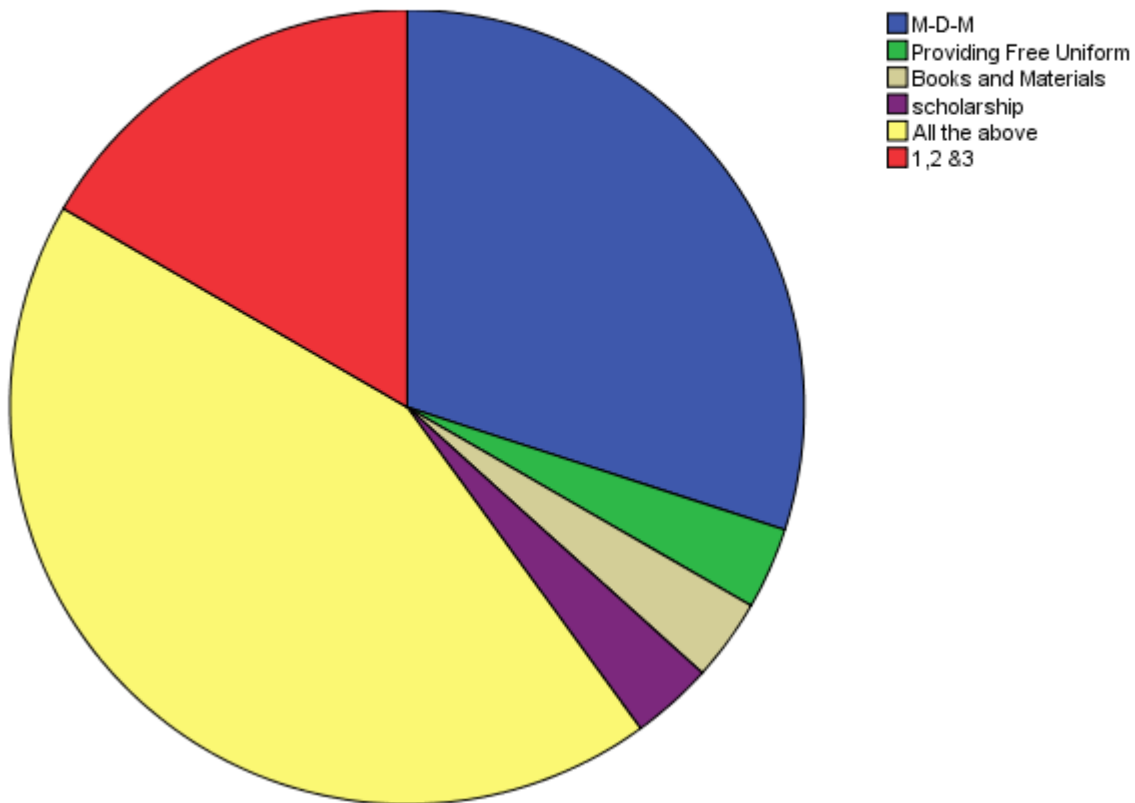
One of the important factors which are leading for the poor result is the present curriculum. Teachers face wide gap linking the language used in the books and they use while teaching the tribal students. They simply opine that the content of the text books is beyond the comprehension of the students, so teaching becomes futile. No special training on tribal languages, cultures or current problems is being imparted to the teachers serving in tribal areas. The curriculum, which is prescribed by the government, is not suitable, because the tribal children feel both the cultural and language inferiority. Another reason reported by the teachers' are the custom of early marriage of girls in the tribal society leads to them drop-out from the school. Out of the total teachers, half of them are opined that tribal girls are not interested in their studies but on the other rest of the teachers viewed that they have regular in their studies and works. But it will take time to compete them with the mainstream population. Girl students are doing better result than their tribal male counter parts.

Therefore, it is important to check out the present curriculum. In this context, it is important here to analyse how the curriculum as a mediator of dominance and hegemony, exploring ideological issues in the selection and structuring of knowledge and in pedagogic practice. In India, curriculum and the syllabus of education have been central to the processes of re-production of caste, class, cultural and gender supremacy and subordination. Curriculum is thus urban elite male-centric and bereft of the country's rich cultural diversity. There has been a corresponding devaluation of "lesser" dialects, cultures, traditions, and customs of tribals in the curricula.

Graph No-4.3.1

Factors of raising academic achievements

RASNGACDACHMTS



Indeed, in contemporary India, children enrolled in government schools come mainly from disadvantaged families. Thus, mid-day meals can be seen as a form of economic support to the poorer sections of society. One basic contribution of mid-day meals to educational advancement is to boost school enrolment. Going beyond that, the Government schemes is expected to enhance girls' interest and attendance on a daily basis. The teachers were viewed that the following schemes like Mid Day Meal, Free Uniform, Books and Scholarships are raising academic achievements and enrolments with the mean value of 3.77 with total 43.3 per cent. Generally, teachers also had positive perceptions of the impact of midday meals. A large majority of teachers, for instance, felt that mid-day meals boosted pupil enrolment and enhanced children's interest in studies (Drèze and Goyal, 2003).

Table No-4.3.4
Inspection of school by the Higher Authority

Inspection of school	Frequency	Per cent	Mean	Standard Deviation
Three months in a term	8	26.7	2.40	1.102
Six months in a term	8	26.7		
Once in a year	8	26.7		
once in a week	6	20.0		
Total	30	100.0		

There is a certain prescribes rules to inspect the school. When it was asked to the teacher it was found that 26.7 percent of the school teacher revealed that in every three month inspection is being conducted in their school and the same proportion of the teacher revealed that in every six month their school conducted the inspection both internally and externally. Internally by the school committee which is constituted by the villagers who are the members in the school committee and externally by the inspector of school. Very few revealed that once in a week their school is being checked. With 2.40 mean values, the teachers have said that 26.7 per cent of inspection of school has done by the authorities in three months in a term. In six months in a term, there is 26.7 per cent of inspection has been done. Once a year, there is 26.7 per cent of inspection has been comprised. Inspectors do not provide equal importance to the schools of hill areas as they give to the schools of plain areas.

School inspectors (at the block and district level) are not active in solving problems associated with the primary schools in the tribal areas. The surveys bring to notice that the block level inspectors have not inspected all the schools in their areas. Some of the teachers viewed that the CRCC and BRCC gives important only to the M-D-M scheme in depth and they do not ask to the teachers about their teaching and learning practices. The higher authority do not worry about the students improvement they complete their duty to notice the school situation externally not internally.

It was observed from the sample area that the rapport between teachers, schools and the tribal villagers are moderate in nature. In tribal villages, villagers have virtually no relationship with the teachers. Teachers do not get proper accommodation in the village, which makes them irregular in the usual routine of a school. Over a period of time, both central and state governments have evolved many strategies to check the dropout rates and progress the learning attainment in tribal areas. And for this, creating awareness among the

parents and mobilize community as two important components of elementary education in tribal areas have been of great importance. But these have been kept far off being reality in the sample study areas. In this context the regularity of planning of parent-teacher meetings and achievement taken for hamlet mobilization are not so remarkable.

Theoretical Understanding

From many years educationists have argued and studied have shown that the formal system of education is neither reaching the deprived sections nor is it meaningful. Therefore, in recent times, there have been efforts to revive the debate on basic education and integrate it into the mainstream discourse to address the issue of irrelevance of formal schooling. Basic education was considered the most dissent from the British system, the only major attempt made in our country to move education away from its colonial legacy (Kumar,1996). Furthermore, the curriculum itself as a tool of cultural dominance and hegemony has an alienating and intimidating impact (Velaskar, 2005).

Curriculum does not acknowledge cultural rights of the Scheduled Tribes who are denied their own culture and history. School curriculum fails to take account of tribal cultures as autonomous knowledge systems with their own epistemology, transmission, innovation and power.

This finding extends a significant theoretical issue in the capability approach for gender equality, that not only does a supportive relation constitute a valued capability that can be individually transformed into well-being, but relations are also affected by the social conditions in which girls can exercise agency, or agency freedoms (Sen, 2009). Likewise, the relevancy of education is also an educational condition that matters in empowerment of the marginal girls. These findings also have implications for how educational innovations address gendered inequalities, as materialized through teachers' attitudes about girls and boys, as well as for how the gendered beliefs are manifested in the curriculum and pedagogy. Attitudes about girls' ability to learn and their perception of the value of learning for future opportunities, while having distinct characteristics in these tribal hamlets Parental attitudes and encouragement to learn. Modern educational practices and curriculum have most often ignored the strengths that learners may have imbibed from their local cultures. Bourdieu has referred these practices as 'cultural capital'. His argument is that schools adopt middle-class values and practices and simply assume that children of all groups have equal access to middle-class culture. In reality schools favour those who have the social competencies to handle elite culture (Indira, 2012).

The concept of capabilities provides a useful perspective in developing curriculum and classroom processes that will benefit STs (Drèze and Sen, 2002). According to the capabilities approach the utility of education as enabling individuals to carry out manifold functions in their interpersonal, social, political and economic life that are required for an empowered of girls in reality. By definition, the approach requires schooling to be made significant and relevant to the aspirations and livelihoods of these communities. This vision of education is truly missing for the marginal tribal girls to access the schooling in the elementary level and ultimately results in exclusion of these communities from meaningful participation in education.

CHAPTER

FIVE

Corporate Social Responsibility (CSR) and Tribal Education

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

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

Globalization is affecting all sections of people either positively or negatively. Its nature is so vast and various. On the one hand it has been recognized as complex set of distinct but interconnected processes economic, cultural, social but also political and military through which social relations have come to be understood in a universal world framework. On the other hand, it has been described as a process through which people from one part of

the globe move to all corners of the globe taking with them their ideological, technological and cultural achievements which resulted in the changes in the parts of the world so reached (Mooney and Belsy, 2007). However, globalisation is usually accepted as being driven by a combination of economic, technological, socio-cultural, political, and biological factors. The term can also refer to the transnational flow of ideas, languages, or popular culture through acculturation. Globalization is complex in nature. There are diverse spheres in which it occurs or based – economic, political and cultural.

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

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

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

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

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

5.1 Sociology of Globalization

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

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

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

First, we should consider approaches which hold one special dimension or logic of globalization to be central. Here the key authors are Wallerstein, Rosenau, Gilpin, Held, Robertson and Appadurai in addition to Giddens as the common reference point. Wallerstein, one of the first in the seventies to brazen out the social sciences with the question of globalization introduced the concept of a world system and argued that capitalism was the engine of globalization. Rosenau, Gilpin and Held have concerned themselves more with international politics. They challenge the nation-state convention by stressing the importance

of both of technological globalization such as the science and information society and of political-military factors and viewpoints' on power politics. Robertson, Appadurai, Albrow, Featherstone, Lash, Urry and many others argue within the tradition of cultural theory. Strongly opposing the widespread notion of a 'McDonalozation' of the planet, they insist that cultural globalization does not mean the world is becoming culturally homogeneous. Rather, it involves a process of 'globalization' which is contradictory both in content and in its multiple consequences. Two of the most problematic effects for the stratification of world society should be briefly examined: the problem of global wealth local poverty, the concept is used by Bauman, and the problem of capitalism without work (Beck, 2000). Each of the authors mentioned locates the origin and results of the globalization dynamics mainly in one sector of institutional action, whether the economy, technology, international politics, ecology, culture or world industry, or else in new social inequalities measured on a world scale. It is in the interplay of these perspectives that a plural sociology of globalization comes into new.

5.1.1 Globalization and Mining

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

In the context of India, this implies opening up the economy to Foreign Direct Investment (FDI) by providing facilities to foreign companies to endow in different fields of economic activity in India, removing constraints and obstacles to the entry of MNCs in India, allowing Indian companies to enter into foreign collaborations and also encouraging them to set up joint ventures abroad; carrying out massive import liberalization programs by switching over from quantitative precincts to tariffs and import duties, therefore globalization has been identified with the policy reforms of 1991 in India (Kapila, 2001).

Globalisation is defined as free movements of goods, services, capital (FDI), people and information technology across national boundaries. It creates and, in turn, is driven by an integrated global economy, which influences both, economic as well as social relations within and across countries. The opening up of an economy increases competition internally as well as externally, leads to structural changes in the economy, alters consumer preferences, lifestyles and demands of citizens. The process of global economic integration gained momentum only in the 1970s with the development of capital markets. While mainstream economists suggest that globalisation process is a strong force for equalizing per capita income between nations, others say that the developing countries are exposed to threats of further aggravation and marginalization in the process (James, 2006).

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

The mining industry in India is a major economic activity which contributes significantly to the economy of India. The country is endowed with huge resources of many metallic and non-metallic minerals. Mining sector is an important segment of the Indian economy. Minerals are valuable natural resources being finite and non-renewable. They constitute the vital raw materials for many basic industries and are a major resource for development. India is the largest producer of sheet mica, the third largest producer of iron ore and the fifth largest producer of bauxite in the world (Indian Bureau of Mines, 2010).

Table No-5.1

World Mine Production and Reserves (in Tonnes)

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

Source: Statistical Profile of Minerals, 2010

India's mining activities and development dates back to early stages of civilization. It can be traced back to nearly 6000 years. The history of mineral extraction in India dates back to the days of the Harappa civilization. The wide availability of the minerals in the form of abundant rich reserves made it very conducive for the growth and development of the mining sector in India. The industry began its operation in 1774, when the East India Company allowed an English company to undertake mining activity in the coalfield in *Ranigang*. In 1880 M/s John Taylor and Sons Ltd started gold mining at *Kolar* goldfields in Karnataka. In the year 1866 the first oil well was drilled in *Digboi, Assam*. In spite of all these progress the Indian mining industry continued to be backward before Independence. After Independence, the economic planners realized the importance of the mining sector for nation building and there has been a pronounced growth in the mineral production both in terms of quantity and value. India produces as many as 87 minerals, which are includes 4 fuels, 10 metallic, 47 non-metallic, 3 atomic and 23 minor minerals including building and other materials (Indian Mineral Industry at Glance,2010).

Table No-5.1.1

Existing Mining Leases of various states of India

States	2007-08	2008-09	2009-10
India	8784	9415	10488
Chhatisgarh	310	312	314
Goa	252	422	337
Gujurat	1228	1228	1125
Harayana	107	108	110
Jharkhand	323	323	330
Karnatak	670	693	615
Madhya Pradesh	928	948	963
Maharastra	270	280	254
Odisha	384	387	528
Rajsthan	1793	2167	2587
Tamilnadu	482	482	925

Source: Indian Mineral Year Book, 2010

In the mineral map of India, Odisha occupied an important position both in terms of deposit and production. The mineral deposit of the state is not only vast but also equally diverse. It is one of the largest minerals bearing states in India, having 16.92 per cent of the total reserves of the country. The state has about 33 per cent of the country's iron ore reserves, about 60 per cent of bauxite, 25 per cent of coal, 32 per cent of manganese and more than 95 per cent of chromites. Cashing in on this rich mineral wealth, the state has invited heavy investments in aluminium, steel and power sectors. The global demand for steel and aluminium has increased the flow of investment in the state, which according to Steel and Mines Department of Odisha, is to the tune of 137156 crores, the highest investment in steel in country (Economic Survey 2012-13, Government of Odisha).

However, much of this investment is into northern, western and southern regions of Odisha, dominated by adivasi communities who constitute one fourth of the state's population. The wave of massive industrialization in adivasi areas of Odisha started soon after independence. With the Tatas establishing the country's first steel plant in Jamshedpur in neighbouring Bihar, their survey team discovered massive iron ore deposits in the Gorumahisani, Badampahar and Sulaipat region of the then princely state of Mayurbhanj,

which was mined for about 56 years (from 1911 to 1967). In 1953-54, the public sector Rourkela steel plant was established in Sundargarh district as its adjacent areas are rich in iron ore, manganese, dolomite and limestone - the basic ingredients for production of iron and steel. Besides creating the infrastructure to support industrialisation in the state, focus was also on developing large scale metal-based industries.

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

Mining and quarrying provides employment to different sections including tribal groups. Employment, which touched 48,239 by the end of 2011-12, decreased by 7.01 per cent over 2010-11. Further, nearly 70 per cent of employees are engaged in the iron ore and coal sub-sectors (Economic Survey 2012-13, Government of Odisha). Apart from direct employment benefits from mining activity, there has been also a realization of benefits in the form of a number of indirect employment opportunities like running workshop cum garage, shops, provision of stores and other allied activities.

Table No-5.1.2

Number of Mining Leases in Odisha

Year	Total Leases		Working Leases	
	Nos.	Areas in '000 hectares	Nos.	Areas in '000 hectares
2000-01	613	112.47	335	82.96
2003-04	607	101.95	339	73.91
2004-05	594	99.08	331	72.2
2005-06	571	86.42	335	59.08

2006-07	602	97.02	370	74.44
2007-08	586	64.7	374	68.15
2008-09	596	96.63	376	74.02
2009-10	597	95.96	330	70.59
2010-11	600	96.570	78	26.622
2011-12	600	98.438	128	64.457

Source: Directorate of Mines, Odisha

In Odisha, industrialization started shortly after independence. The oldest mines in the state were coal mines at Talcher and Ib valley. After nationalization of coal in 1975 and the national policy on energy sector, many power plants have come up in the state. The top 6 districts of Odisha where mining activities are being undertaken rampantly include Keonjhar 31.28 per cent, Sundergarh 20.03 per cent, Angul 10.24 per cent followed by Jharsuguda 8.87 per cent, Koraput 6.3 per cent and Mayurbhanj.

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

Table No-5.1.3

Minerals and Working Mines in Keonjhar

Name of the Minerals	No. of Working Mines	Area covered (in Hect.)
Chromite	2	186..32
Iron ores	62	21128.54
Manganese	10	1716.79
Pyrophyelite	2	147.48

Pyrophyelite and Quartzite	5	157.94
Qurtz and Quartzite	2	22.33
Serpentinite	1	187.03
Total	84	23546.43

Source: District Statistical Handbook, Keonjhar, 2007.

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

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

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

5.1.2. Mining and Indigenous People

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

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

The proponents of globalisation argue that the process may entail some short-term difficulties in terms of reduced income and consumption; unemployment might also increase. But eventually the reform process would lead to greater gains all around. But we cannot close our eyes to serious undercut in domestic production of goods and services and risks to the health status particularly of the poor, tribals, women and children. The gains of globalisation

have so far accrued to those who already have education and skill advantage, easier market access and possession of assets for use as collateral to access credit (Joshi, 2005). For the tribals, globalisation is associated with rising prices, loss of job security, and lack of health care and tribal development programmes. Globalisation may also weaken the Constitutional protections, in terms of education and job reservations, given to tribals.

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

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

5.1.3 Corporate Social Responsibility (CSR) and Tribal Education

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

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

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

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

The emergence of CSR as a development issue has to be seen in the context of the changing views of the development agencies on the main objectives of development and the

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

Table No-5.1.4

Number of Reporting Mines in India

Sector	2007-08	2008-09	2009-10
All Minerals	2942	2964	2729
Coal	570	570	570
Metallic	691	691	636
Non-Metallic	1681	1703	1523

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

Source: Annual Report, Mines and Metals in India.

Mining companies have long had a questionable reputation for social responsibility, especially in developing countries. In recent years, mining companies operating in developing countries have come under increased pressure as opponents have placed them under greater public scrutiny. Mining companies have responded by developing global corporate social responsibility strategies as part of their larger global business strategies. In these strategies, a prominent place is given to their relationship with local communities. For business ethics, one basic issue is whether such an approach to corporate responsibility is likely to effectively address the development concerns of local communities in developing countries. There are too many poor people who depend on forests for their survival. Acres of jungles are cut to accommodate new industrial activities and migrants work in those industries, but almost nothing is done for those who are deprived of their livelihood (Muruganatham, 2010).

In Indian context, the phrase Corporate Social Responsibility was coined with greater emphasis on, the “giving back to society.” In India, CSR means giving back to society has been in existence from time immemorial through the phrase was of recent origin. The famous philosopher Kautilya who taught economics to the world in his masterly written book “Arthashastra” preached and promoted ethical principles while doing business. The sacred scripture like *The Vedas* and *The Upanishad* also endorsed the concept of helping the vulnerable. Zakaat, followed by Muslim also believes in donating certain portion of their earnings to the poor and disadvantaged. Marwari from Rajasthan and *Sadhabas* from Odisha also practiced the principles of *Dharmada* (literally means ethics in business which is reflected in their practice of donating certain portion of their profits for some societal works). Though there was no such term as “corporate” during that time, nevertheless, Indian business used to practice the doctrines of social responsibility (Sahoo, 2008).

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

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

5.1.4 CSR at TATA STEEL: Tata Group, an India-based indigenous multinational enterprise with a unique 140-year old commitment to the community, is the pioneer in India for CSR activities. It explores value-creation, leadership, ethics and sustainable development

on the backdrop of rapid internationalizations and shifting stakeholders' expectations for corporate social responsibility (Oana Branzei, 2010).

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

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

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

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

The development has to be started by developing people. The grooming has to be done at an early age of children in an environment that would be give them better surroundings to learn,

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

5.1.5 CSR at Essel Mining (Aditya Birla Group)

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

The Aditya Birla Group, reaching out to underserved communities and believes in the trusteeship concept. This entails transcending business interests and grappling with the “quality of life” challenges that marginalised communities face, and working towards making a meaningful difference to them. Their vision is – “to actively contribute to the social and economic development of the communities in which we operate. In so doing build a better,

sustainable way of life for the weaker sections of society and raise the country's human development index". (Mrs. Rajashree Birla, Chairperson, Aditya Birla Centre for Community Initiatives and Rural Development).

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

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

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

5.1.6 CSR at Jindal Steel & Power Limited (JSPL)

Corporate Social Responsibility (CSR) has been making meaningful contributions to the society in different areas, for decades now. CSR activities at Jindal Steel & Power

Limited (JSPL) extend well beyond its business objectives, and the company's concerns for the society are evident from the various initiatives it has taken in different fields. JSPL's CSR objective further gets reiterated through the company's vision "to be a globally admired organisation that enhances the quality of life through sustainable industrial and business development."

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

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

Conclusion:

Business persons have always been concerned with their own ends, but multiple pressures from society and polity over time have forced them to sit up and worry about their means of profit as well. The need today is genuine business responsibility and societal trust in business. Mandatory corporate social responsibility may prove inadequate to inculcate either. The new legislation to mandate expenditure for social causes is both meagre and one whose time had long passed – almost as if India has progressed, but "backwards". The Indian CSR activities have been firmly confined to philanthropic activities. The initiative for this will be step towards strategic CSR which includes socially responsible investment. The means of communication through which firms communicate the public about the performance and their contribution to the society is not emphasized, which can make a difference. One major and prominent feature of Indian firms is the absence of stand-alone reporting practices in India

but the content and information is limited. The CSR activities also upholds the various development activities for the villagers in remote tribal area in the community initiative approach such as school building, drinking water, sanitation, health care, poultry and income generation programme which includes kitchen garden, agriculture. They are also facilitating self help groups among the tribal women for their development and empowerment which gives training for handicrafts like candle making, incense stick preparation and also phenyl grounding. But in reality, the beneficiaries are not getting the full potential of the proposed initiative activities; it should be well plan and systematic manner which should give timely help so that it will generate the advantages for the most vulnerable group. As a result, there will be some change among the tribals in their mind set and the attitudes for their own growth and progress.

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

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

5.2 Girls Education: Historical Perspective

The history of India, especially the segment related to the glorious ancient period, records that women enjoyed a high status in the society. They were provided educational opportunities identical to the men. The social evils like *purdah*, *sati*, enforced widowhood and child-marriage crept into the Indian society much later and resulted in the degradation of their status.

The Upanayan ceremony, which marked the introduction of a child to the study of Veda, was performed for boys as well as for girls. During *Vedic* and *Upanishadic* times, girls used to wear the sacred thread, live a life of celibacy and study Vedas, and other subjects studied in those times along with their brother pupils. A girl student was not allowed to marry until she had completed her *Brahmacharya* (student life). Some women advanced so much in studies that they are said to have challenged educated men of their times in public debates on religious philosophical and metaphysical subjects (Chauhan, 2004). The learned women were known as *Brahmavadini* (women having attained the knowledge of the Supreme Being) or *Mantravid* (having the knowledge of mantras), or *Pandita* (learned women). Women also studied the sacred religious scriptures and acquired knowledge of the highest order. There

were no institutions for education of girls during the Muslim period, but girls did receive religious education in the recitation of the Quran in their homes (Ibid.).

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

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

Development. This visualized, among other things, free and compulsory education for all boys and girls between the ages of 6 to 14 years (Sargent Commission Report 1944).

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

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

5.2.1 The Pre-Independence Period

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

After the First War of Independence (1857), the Government of India was transferred from the Company to the Crown, and the Department of Education was transferred to the Provincial Governments (1871). By a government resolution, education of the masses was claimed to be the greatest duty of the state. After the Dispatch of 1854 there were hectic

activities in the field of education. In order to review the progress of education during the period since 1854, Lord Ripon appointed the Indian Education Commission in 1882, with Sir William Hunter as its Chairman. This Commission had some distinguished Indian representatives who said that while every branch of education could justly claim the fostering care of the government it was desirable in the contemporary circumstances of the country to declare the elementary education of the masses, its provision, extension, and improvement, to be that part of the educational system to which strenuous efforts of the state should have been directed in a still larger measure than there before.

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

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

5.2.2 Constitutional Provisions for Elementary Education:

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

Article- 46 - The state shall promote with special care for the educational and economic interests of the weaker sections people and in particular for the SCs and STs (Adivasi, 2010).

Article- 29 (2) - No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state fund on grounds of religion, race, caste, language or any of them (Ibid.).

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

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

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

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

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

5.2.3 Elementary Education under Five Year Plan periods:

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

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

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

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

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

Fifth plan (1974-79) very high priority was given to elementary education. Adequate provision was made for additional enrolment in terms of teaching personnel and construction of class rooms, especially in backward areas. In addition to the expansion of educational facilities, provision was made for curricular reorientation; work experiences and strengthen of educational institutions for teachers (Sury, 2008).

Sixth plan (1980-85) it was proposed that the programme of Universalization of Elementary Education (UEE) to be serious consideration, especially in the educationally backward states and for reaching the socially disadvantaged who constitute the bulk of non-attending children and of the dropouts. The sixth plan assigned the highest priority to UEE programme to continue as a part of the minimum needs programme. The approach to UEE was to cover (a) intensified use of existing facilities, including the adjustment of schooling hours, which would be more than 3 hours a day, according to local conditions. (b) Provisions for new facilities which would be economically viable and educationally relevant. (c) Promotion of non-formal system of learning (Ibid.).

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

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

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

Tenth plan (2002-07) the tenth plan targeted in respect to elementary education are the: Universal Access- (1) All children in the 6-14 age group should have access to primary schools, upper primary schools or their alternatives within a walking distance of one km and three km respectively. (2) All children in 3-6 age groups must have universal access to early childhood care and education centres. (3) Need- based expansion of upper primary education facilities, particularly for the disadvantaged sections. There should be one upper primary school for every two primary schools. (4) All schools should have buildings, toilets, drinking water, electricity, playgrounds, blackboards and other facilities. There must be provision of one classroom for every teacher at the elementary stage (GoI, 2002).

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

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

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

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

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

Significant improvement in learning conditions with emphasis on learning basic skills, verbal and quantitative. (7) Strengthened BRCCs/CRCs: one CRCC for every 10 schools and 5 resource teachers per block (Ibid.).

National Policies on Education

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

The NPE 1986 aims at ensuring a national system of Education which implies that up to a given level, all students irrespective of caste, creed, location or sex, have access to education of a comparable quality. The new Policy will lay special emphasis on the removal of disparities and to equalise educational opportunity by attending to the specific needs of those who have been denied equality so far. This includes education for women, scheduled castes, scheduled tribes, handicapped, minority communities, etc. As an instrument of liberation from social oppression and ignorance, adult education and continuing education would be providing through various media and programmes. Emphasis would be laid on investment on the development of young child, particularly children from sections of the population in which first generation learners predominate. A full integration of child care and pre-primary education would be brought about as a strengthening factor for primary education and for human resource development (GoI, 1986).

The NPE 1986 also reiterated that "The new thrust in elementary education will emphasise two aspects: (i) Universal enrolment and universal retentions of children up to 14 years of age; and (ii) a substantial improvement in the quality of education. It shall be ensured that all children who attain the age of about 2 years by 1990 will have had five years of schooling, or its equivalent through the non-formal stream. Likewise, by 1995 all children will be provided free and compulsory education up to 14 years of age." A large and systematic programme of non-formal education would be launched for school drop-outs, for children from habitations without schools, working children and girls who cannot attend whole-day schools. A large and systematic programme of non-formal education would be launched for school drop-outs, for children from habitations without schools, working children and girls who cannot attend whole-day schools (Acharya, 1994).

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

Universal Elementary Education (UEE) The role of Universal Elementary Education for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic. UEE means universal provision of facilities, universal enrolment and universal retention. Universal provision of facilities, however, may not necessarily ensure universal enrolment and universal enrolment may not guarantee universal retention (Acharya, 1994). According to the Constitution of India, elementary education is a fundamental right of children in the age group of 6-14 years. India has about 688,000 primary schools and 110,000 secondary schools. According to statistics two third of school going age children of India are enrolled in schools but the figures are deceptive as many don't attend schools regularly. At least half of all students from rural area drop out before completing school. With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and

programme interventions. The government has rolled out many plans to increase the percentage of elementary education. The plans such as 'Sarva Shiksha Abhiyan (SSA), District Primary Education Program (DPEP), Operation Blackboard (OB), Mid-Day-Meal (MDM) have been successful to great extent.

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

The goals of SSA are as follows:

- All 6-14 age children in school/EGS centre/Bridge Course by 2005.
- Bridge all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010.
- Universal retention by 2010.
- Focus on elementary education of satisfactory quality with emphasis on education for life (Mehrotra, 2006).

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

textbooks, target these children under the programme. The SSA also seeks to provide computer education even in the rural areas.

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

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

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

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

National Programme of Mid-Day Meal (MDM)

The MDM scheme was launched in 1995 for increasing enrolment, retention and attendance and simultaneously improving the nutrition status of the children. It was also aimed to accelerate the march towards the attainment of UEE. The scheme envisages provision of 100 gms of raw wheat/rice per child per school day through the country. The programme provides a mid-day-meal of 450 calories and 12 grams of protein to children at the primary stage. For children at the upper primary stage, the nutritional value is fixed at 700

calories and 20 grams of protein. Adequate quantities of micro-nutrients like iron, folic acid and vitamin A are also recommended under the programme (<http://mhrd.gov.in/middaymeal>). In October 2007, the Scheme was extended to cover children of upper primary classes (i.e. class VI to VIII) studying in 3,479 Educationally Backwards Blocks (EBBs) and the name of the Scheme was changed from 'National Programme of Nutritional Support to Primary Education' to 'National Programme of Mid Day Meal in Schools'. The Scheme was extended to all areas across the country from 1.4.2008 (Ibid.).

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

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

Free N.T. Books

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

Kasturba Gandhi Balika Vidyalala (KGBV)

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

Right of Child to Free and Compulsory Education

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

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

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

be entitled to free education till completion of elementary education even after 14 years (Mohanty and Biswal, 2009).

Srujan

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

School Beautification Plan (Ama Vidyalaya)

The basic objective of the school beautification programme is to make the school ambience attractive and child-friendly, a place that will stand out as inviting and interesting for children to come and learn happily. The elements of school beautification programme has been conceptualised keeping in mind the fact that there is an opportunity to optimally use the external and internal spaces of school building towards creating child-friendly and child-centred learning environment. Spaces have been dedicated for facilitating children's creativity and participation, teachers' preparatory activities and interactive learning elements for children. The use of local cultural arts has also been emphasised to integrate the community resources with school environment (OPEPA, Government of Odisha).

Table No-5.2**Basic Facilities in the Schools**

Basic Facilities	No. of respondents				Percentage				Mean	Standard Deviation
	Yes	No	NR	Total	Yes	No	NR	Total		
PLYGD	15	101	34	150	10.0	67.3	22.7	100	1.45	.840
TOILET	62	58	30	150	41.3	38.7	20.0	100	1.19	.745
SDW	64	56	30	150	42.7	37.3	20.0	100	1.17	.740
LIBRY	26	85	39	150	17.3	56.7	26.0	100	1.31	.859
ELECT	88	37	25	150	58.7	24.7	16.7	100	1.08	.640
HOSTEL	47	72	31	150	31.3	48.0	20.7	100	1.27	.785
BENCH	52	67	31	150	34.7	44.7	20.7	100	1.24	.774
EQUIP	39	77	34	150	26.0	51.3	22.7	100	1.29	.814

Source: Field Data

In order to improve the infrastructure facilities and quality of elementary education, the Government of India initiated the 'Operation Blackboard' programme, as a follow-up of the National Policy on Education 1986. The scheme which was started in 1987-88, aimed at bringing about a substantial improvement in basic facilities in all schools run by government and local bodies. From the data it is clear that most of the schools have no playground, while 41.3 per cent schools have toilets and others schools have not the facilities of that with the mean 1.19 and standard deviation .745. Those schools have toilets, they are not usable condition because not available water. The worst problem the girls face in the schools is that

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

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

Table No-5.2-.1

Class Rooms in the Schools

Class rooms	No. of respondents	Percentage	Mean	Standard Deviation
1-2	25	16.7	1.67	1.174
3-5	39	26.0		
Above 5	49	32.7		
NR	37	24.7		
Total	150	100.0		

Source: Field Data

Form the above table, the data shows that out of total respondents 16.7 per cent said that there are 1-2 class rooms and 26 per cent of the students said that there are 3-5 class rooms in their schools. While 32.7 per cent of the respondents said that there are more than 5 class rooms are available in their schools and 24.7 per cent of the students have no response regarding the class rooms in the schools with the mean 1.67 and standard deviation is 1.174. Classrooms without proper sunlight and ventilation, blackboards, teaching-learning material and so forth impinge on the child's attendance and performance and cannot be neglected.

Table No- 5.2.3**Teachers in the Schools**

Teachers	No. of respondents	Percentage	Mean	Standard deviation
Less than 3	6	4.0	2.05	1.239
3-5	32	21.3		
Above 5	75	50.0		
Don't Know	3	2.0		
NR	34	22.7		
Total	150	100.0		

Source: Field Data

Second most important component of improvement of the school environment refers to the provision of teachers in schools. A school without a teacher is not a school; and schools with an insufficient number of teachers cannot meaningfully serve the purpose. The above table clearly shows that 50 per cent of the students said that they have more than 5 teachers in their schools while 22.7 per cent of respondents have no response about the teachers in the school with the mean and standard deviation on 2.05 and 1.239 respectively. 21.3 per cent of students said that they have 3-5 teachers and 4 per cent of students informed they have less than 3 teachers in their school. Unfortunately, there are a sizeable number of schools in tribal areas with an inadequate number of teachers. The numbers of women teachers are less in all the schools. The girls' school and women teachers are vital for encouraging parents, particularly those in tribal areas, to send their girls to school. The variance between the number of teachers and classrooms to teach in is similarly problematic in tribal areas. No careful scheduling seems to precede the construction of infrastructure; there are several schools where the number of teachers is more than the number of existing classrooms. Similarly problematic is the situation where classrooms remain unutilised due to inadequate provision of teachers. Equally, a range of situations with respect to the ratio of number of students to number of classrooms be evidence for that some schools are overcrowded.

Table No-5.2.4

Distance between School and village

Distance	No. of respondents	percentage	Mean	Standard deviation
Less than 1 km	28	18.7	1.99	1.495
1-2 km	24	16.0		
3-4 km	29	19.3		
More than 4km	34	22.7		
NR	35	23.3		
Total	150	100		

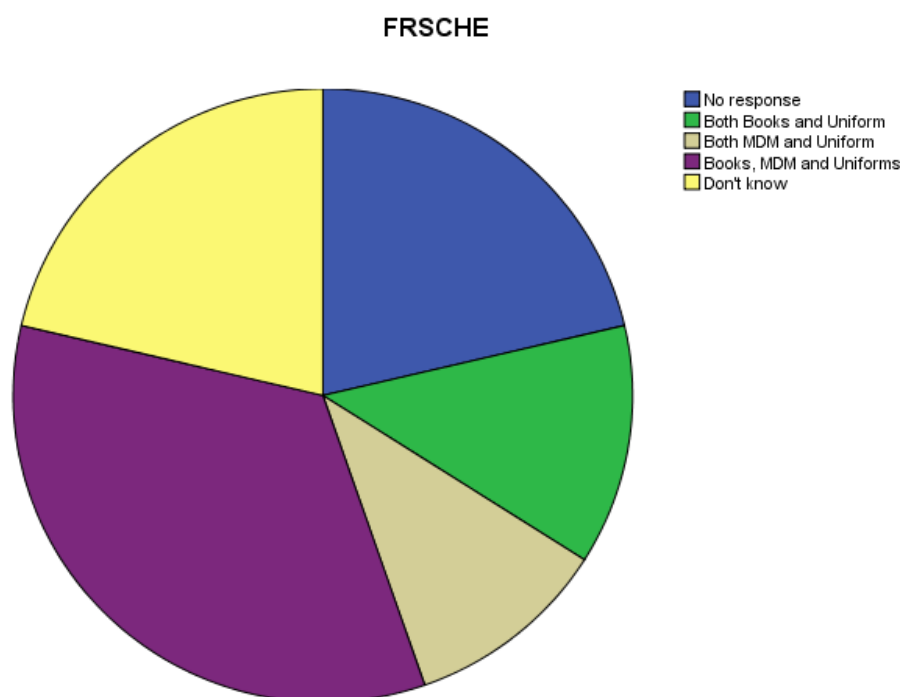
Source: Field Data

Access refer to the existence of a functional structure (as defined by Operation Blackboard) suited to the context of the child, thereby offering her the opportunity to learn. There has been considerable expansion in the number of schools and other educational institutions after 1990s but much of this has been rendered ineffective by the increase in population size.

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

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

Graph-5.2.1- Free Schemes for the Students



Incentives such as free textbooks, uniform dress, mid-day-meal, stationary, scholarship has led to improvement in the enrolment of ST girls in Odisha. Provision of lunch and school uniform are two most essential and important schemes of the elementary education programme for the ST students. But simply providing lunch and school uniform would not be so useful in educating them unless the students have study books. The data related to the provision of free schemes for the tribal girls shows that, 34 per cent students are getting free books, MDMs and uniforms, 12.7 per cent girls are getting both books and uniforms and 10.7 percent of students are getting both MDM and uniforms as free schemes from the school. Out of the total respondents 21.3 per cent of respondents don't know about the free schemes and the equal percent of girls have no response regarding such type of facilities.

Table No--5.2.5

Mid-Day-Meals in the School

MDM		MDMD					Total
		4	5	6	NR	Don't know	
MDM	Yes	4 (2.7)	12 (8)	35(23.3)	12(8.0)	9(6.0)	72 (48)
	No	0(0)	0(0)	0(0)	39(26.0)	10(6.7)	49(32.7)
	NR	0(0)	2(1.3)	11(7.3)	11(7.3)	5(3.3)	29(19.3)
Total		4(2.7)	14(9.3)	46(30.6)	62(41.3)	24(16)	150(100)

Source: Field Data

MDMs contribute in various ways to the advancement of education, e.g. by fostering higher school enrolment, more regular attendance and better learning achievement. In this context, it is observed that 48 per cent students said that they are taking MDM in the school but out of that 23.3 per cent girls opined that they are taking 6 times in a week, 6 per cent student said that they don't know the times of MDM in a week, 8 per cent of the respondents have no response regarding the times of MDM in a week and 2.7 per cent students and 8 per cent of students viewed 4 and 5 times respectively in a week. On the contrary, 32.7 per cent have negative response about the MDM in the school and 19.3 per cent of students have no idea about the MDM in their schools. Quite a significant proportion of the beneficiary sample students of the concerned schools have delivered a negative opinion. Most of them say that the quality of lunch served to them is not satisfactory since it lacks sufficient vegetables and protein and also because the quantity of *dal* provided per student is very less and therefore, the quality of cooked *dal* served to the students is very poor.

A common charge is that mid-day meals are a health hazard, because they are not prepared in hygienic conditions. For instance, in schools with no cooking shed, the mid-day meal is often cooked very close to the space where children are meant to be studying. Not surprisingly, when the cook does not have a helper, pupils are sometimes asked to cut vegetables, fetch water or collect firewood.

Table No-5.2.6 Availability of the Textbooks

Text Books		MNGTXBOOKS			Total
		NR	Borrowing from Friends	Don't read	
Availability Books	Yes	41 (27.3)	16(10.7)	7 (4.7)	64(42.7)
	No	9(6.1)	15(10.0)	29(19.2)	53(35.3)
	NR	14(9.3)	0(0)	19(12.7)	33(22.0)
Total		64(42.7)	31(20.7)	55(36.6)	150(100)

Source: Field Data

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

Table No-5.2.7**Stipend for the Students**

STIPND		If Yes				Total
		70	120	NR	Don't Know	
STIPND	Yes	11(7.3)	12(8)	9(6)	6(4)	38(25.3)
	No	0(0)	0(0)	62(41.3)	12(8)	74(49.3)
	NR	0(0)	0(0)	30(20)	8(5.4)	38(25.4)
Total		11(7.3)	12(8)	101(67.2)	26(17.4)	150(100)

Source: Field Data

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

Theoretical understanding

After more than sixty years of Independence, and after provided legislative and Constitutional provisions, it is found that children's rights as a claim on the state and state obligation to the children of India have yet to become a whole hearted commitment in contemporary India. The Central Government as well as the State Government and also

Tribal and Social Welfare Departments are implementing various educational programmes for the development of STs. Mines (CSR) are also working among the tribes so as to develop them educationally. There is a *deficit child-hood* provisions in every respect, harming the development of children's fullest potential and in the long run, in the enjoyment of their right to participate as citizens, to realize dignity, and the enjoyment of equality and social justice promised by both central and state laws and policies. This deficit has, over decades, led to a citizenship deficit, profoundly impacting our country's democracy. We do have a strong foundation in democracy in terms of freedom of expression, participation, and civil and political rights. The most important tenets of democracy though, those that actually add to its texture and maturity, are the principles of equity and social justice (Sinha, 2010).

The disparities in educational access are often the consequences of the especially uneven diffusion of schooling (Foster, 1977). The basic importance of tragically education today, when we see that whatever exists of the government school system is being diluted and debauched. The circumstance demands that politico-sociological and politic-economic analysis to develop a theory of the relationship between education, state and society in particular its stratification and ethnic structures. Of immense significance, here are political economy and political sociological approaches that questions the purpose and functioning of the state. The failure of the state as an unbiased agent in delivery and in attempt to engage with education's role as an ideological apparatus of the state and the class interests it upholds. Here, according to Althusser's view can use in the case educational institutions form part of an Ideological State Apparatus designed to strengthen the power of ruling-class ideas, so that further extensions of state intervention in education should be resisted or at least viewed with deep suspicion, yet ardently and uncritically supporting such extensions and strongly hostile to private education and choice within state education. The influences of class praxes on state-sponsored education policies and programs are evidently expressed through the articulation and aggregation of political demands within the sphere of the state. The prevalent view of the state sphere within neo-Marxist theories of education following the ideas of Althusser has been that it is a 'capitalist' apparatus, with 'relative autonomy' but determined in the 'last instance' by economic structures. Thus, the state tends to be seen as a monolith, even if a contradictory one, serving to reproduce the capitalist mode of production. The state in capitalist societies is more properly comprehended as a structured ensemble of social relations mediating a wide array of contending political demands, which are typically asymmetrically constituted on dominant class, gender, ethnic and other social bases

Feminist theories of the state give emphasis to it as male and as a legitimizer of male supremacy. State educational policy and the determining Indian education system cannot be understood without the critic analysis of the state. The Indian debate on the nature of the post-colonial state, its ideology, and its class, caste and tribe and patriarchal character must be brought to bear upon education policy and action (Nambissan and Rao, 2013).

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

CHAPTER

SIX

Summary, Conclusion and Suggestions

The present research work is on the elementary education of the tribal girls in Odisha. Access to education remains a serious problem in much of the developing world, despite repeated promises to universalize participation in basic education. Being rich in human resources, India plays a great role worldwide in the creation and dissemination of knowledge systems. Despite harbouring a vast resource pool that contributes significantly to the world community, on an average in India, a girl child receives less than two years of schooling while a boy gets about three years (PROBE, 1999). Of about 130 million children who attend primary schools in India, less than 50 percent reach the middle school level, barely 8 percent reach the secondary level and only 6 percent reach the senior secondary level. Furthermore, age old disparities because of caste, class and gender manifest themselves in the education system in several different ways- often perpetuating deprivation and denying sections of the Indian society the potential benefits of schooling (Batra, 2009).

India has passed the Right to Education Act (2010) which guarantees all children free access to education from 6-14 years of age. But there is a long road to travel to make this obligation reality. Disparities remain large between the states, between the regions and between the majority population and Scheduled caste and scheduled tribes. More importantly, gender is associated with large differences in access to education in tribal areas comparison to urban areas. Efforts to reduce the differences in participation and progression at elementary level through Sarva Shiksha Abhiyan have resulted in some diminution in the gaps between the groups. But gaps remain and access is also very unevenly available within groups of children from SCs and STs and specifically girls’.

The education of ST girls is a serious issue as they are often double disadvantaged, due to both their social status and their gender. Gender equity is a major concern, as the drop-out rate is higher among the ST girls at elementary level. Girls are particularly disadvantaged because family and social roles do not prioritize their education. Over the last two decades, the government has increased elementary provision in and near tribal hamlets, and this has significantly increased rates of enrolment. However, issues of quality and relevance of schooling for ST children have barely received any attention from the national government. The failures of tribal education especially for girls are complex in nature. There is a strong correlation between the factors for the STs education and the poor quality of infrastructure and teaching, and a curriculum that does not relate to the socio-cultural lives of the STs nor teaches about their history, the problem of language and communication and the distance of

schools from the community and tribal hamlets, have all contributed to the communities' disenchantment with schooling.

6.1 Theoretical Perspective

There are quite a large number of scholars who have discussed about the role of education in the developmental process and also study social inequality in education. Let us begin the analysis by differentiating the concepts of difference and inequality. Andre Beteille (1980) has pointed out that nature only presents us with differences or potential differences. Culturally prescribed norms convert differences into inequalities: differences become inequalities only with the application of scales which are not given to us by nature but are culturally constructed by particular human beings under particular historical conditions.

Sociology of education is the study of how social institutions and individual experiences affect educational processes and outcomes. Education has always been seen as fundamentally optimistic human endeavour characterised by aspirations for progress and betterment. Education is understood to be a means of overcoming handicaps, achieving greater equality and acquiring wealth and status for all. The Sociology of education has mirrored the larger theoretical debates' in the discipline of Sociology. From its roots in the classical sociology of Karl Marx, Max Weber, and Emile Durkheim to the contemporary influences of Symbolic Interactionism, Postmodernism, and Critical theory, sociology of education research has been influenced by a number of different theoretical perspectives. For the present study some of the theories used in the analysis and interpretation. The suitable of the approaches for the work are Bourdieu's Cultural capital, Sen's Capability Approach and Althusser's Ideological Aparatus.

6.2 Research Questions:

Bearing this context in mind, the present study seeks to answer the following questions related to girls' education in the mining pocket of tribal Odisha:

- ❖ Why be the tribal education in general and girls' education in particular not successful over years?
- ❖ How do the industrialization and globalization process affect tribal life and as well as their education pattern?
- ❖ What are the measures taken by the Government for the development of tribal girls' education?

6.3 Objectives

Based on the above research questions, the present study makes an attempt to examine the following broad objectives:

- ❖ To identify the socio-economic and cultural conditions of the tribes in Joda Block of Keonjhar district.
- ❖ To elucidate the cause of absenteeism and drop-out among tribal girls in elementary level in the mining pocket of Joda block.
- ❖ To scrutinize the policies and programmes for the development of girls education in the study area.
- ❖ To analyze the role of mining (CSR) in the tribal education as well as development.

6.4 Conceptual Framework

In this study there are three key concepts: tribe, education and development. In sociological literature, there is a long and inconclusive discourse on concept of tribe. However, for the purpose of analysis, the present study confines itself to scheduled tribes only, as defined by the Government of India. Though the concept of education is very broad, the study focuses on elementary level and be specified to 6th to 8th class. Development is used for the study through the initiatives of both government and private i.e. through the corporate social responsibility. It can be viewed in terms of changes in the quality of education and infrastructure in the school mainly the school building and boundary, electricity and safe drinking water facilities.

6.5 Methodology

The present study is descriptive in nature. Descriptive research is just what it sounds like, describes the attitudes and behaviours observed during the investigation. The present study is confined only to Joda block under the district of Keonjhar, Odisha. There are 154 schools in Joda block and out of those, 43 schools are elementary level, which covers the universe of the study. For the present study the data were collected from eight elementary level schools in the mining areas of the Joda block. The student and teachers in these eight schools and the inhabitant of the twelve villages coming in and around these school areas were covered for the research study. Three Mining companies, which are working for the developments of girls' education, constitute the sample of the present study.

The sample schools and these villages have been selected on the basis of the following criteria.

- ❖ Most of the inhabitants of these villages are from Munda and Bhuyan tribes.

- ❖ The literacy rate is very low in Joda block especially for the girls and women.
- ❖ The area is based on the core of mining activities.

Unit of study for the present research are the students and teachers in the schools and parents and drop-out girls from the family and they are all contacted for gathering primary data. The researcher has also discussed with the BRCC and CRCC members about the functioning of the schools and contacted with Human Resource Officer of these mining companies for the issues and development of tribal education for particular girls. In this research stratified random sampling has been used as a procedure for selecting respondents for the study. It involves selecting research participants based on their membership in a particular subgroup or stratum. Sample size comprises a total of 290 respondents. Out of which 150 respondents are from students' category and 30 are teachers from these schools, parents sample size is 100 and the numbers of drop-out students are 10. All these respondents were covered for the primary data. The study is mixed in nature and based on triangulation methods. Both qualitative and quantitative data were collected, which were done with different pre-set schedules such as (a) interview schedules for students, (b) interview schedules for teachers and (c) interview schedules for parents. All the interview schedules included closed as well as open-ended questions. Case study method was used for the drop-out students. These schedules primarily aimed at collecting information from the students, teachers and parents with regard to the socio-economic and cultural profile and the factors affecting education of girl children. The focus group discussions were with Block Resource Centre Co-ordinator (BRCC), Cluster Resource Centre Coordinator (CRCC) at cluster level and Human Resource officer of the mining companies for the present research.

The data were collected from two sources such as primary and secondary. The primary data was collected from the respondents through direct face to face interview and case study method. The secondary method was resorted to clarify certain basic concepts and in this context the books, journals, periodicals etc. were extensively reviewed, the internet browsing was made to get the current and updated data about the study.

6.6 Major findings

The tribes in the sample areas have varied socio-economic spectrums. Most of them are working in mines or related activities and wage labourer. Out of the total respondents, 65 per cent of them said that, their income is less than Rs.3000 per month and 30 per cent of respondents said that, they have monthly income in between Rs.3000-4000. About 86 percent

of tribals are illiterate with the mean score .84 and majority of the tribal parents don't know their actual age in the study area.

The areas where the tribals or labourers lived, they called it 'hutting'. Most of the huttings and tribal villages or basties don't have proper basic necessities such as drinking water, electrification, communication. Due to lack of basic amenities, they lived with negative conditions in the interior areas. The tribals in the study area are in the habit of collecting minor forest produce extensively for their own consumption and also for sale as a secondary source of income. The important items of forest collection include *mohua flowers and seeds, mango, honey, tamarind, harida, amala, sal seeds* and leafs, various types of *green leaves, mushrooms, edible roots and tubers*. They also collect firewood, thatching grass, fibers for rope- making and different types of herbs and shrubs of medicinal value for their daily life. They prefer Rice as their main food. They are fond of a home-made rice beer (*Handia*) and distilled country liquor (*daru*). They collect edible roots and fruits from the nearest forest. Tribal people are also preferred to eat worms (*Kai*) in rainy seasons.

It is observed that, the tribals, despite their poverty and struggle for survival, have tried to retain their rich and varied heritage of colourful dance and music forming integral part of their day today life. Tattooing was practiced among the tribal women in the study area. The tribals also perform various types of festivals related to their traditions and culture like Maghe Parab, Thakurani Osa, Asarhi Puja and Baa Parab. The tribal population suffers from infant mortality on account of under-nutrition, poor maternal health as well as endemic malaria and other localized

Most of the tribal parents do not like to send their girl children to distance place for studying because girl children do all the domestic chores and they cannot afford their expenditure for education and for the safety of the girl children. Tribal parents think that, education is not necessary for the girls. About 25 per cent of the respondents said that, they send their girl children to distance place, because girls should read more and they will get jobs. The study shows that, socio-cultural problems are more complicated than the economic problem. Tribal people have attachment towards their age-old socio-cultural traditions. Most of the girls perform routine duty from courtyard to working field, houses to jungle, from kitchen to school. The girl child takes part in all the domestic chores when her parents are in outside and early marriage of tribal girls is another problem for their education. It is found from the data that, there is no suitable physical home environment for the development of formal education. These poor and ignorant tribal people are regularly taking the rice beer (*handia*) and alcohol. It directly affects the economy of family as well as their children's

education. Most of the parents' show little interest towards their girls' education and 85 percent of the respondents stated that, they never went to school to consult with teachers for their girls' education and they don't have any idea about their study and results. The high frequency of drop-out is observed due to the lack of awareness of tribals about the significance of girls' formal education

From the eight schools where I collected the data, it is found that, by the time they reach in the 8th class, the drop-out rate reaches at its peak. Most of the students are in class 6th and 7th. In the age between 12-15 years, with the average mean age 13.7. The actual strength of the schools is 60-80 students, whereas the total strength of the schools is 150-200 students. 24.7 percent of students have no idea about the student strength in their school. Out of the total respondents 36.7 per cent stated that they have 4-6 brothers and sisters. All the respondents said that they help their parents instead of education. They don't find time to read at home. Tribal girls help their parents in various activities; mainly they do all the household activities and also collect woods from jungle and take care of their younger brothers and sisters, for which they have no interest in their education. 90 per cent of the students are first generation learner. Language is a major hindrance in the tribal education. 48.7 per cent of students viewed that they understand the regional language but it is observed that majority of the respondents can't write and read their textbook languages properly. The studied tribal groups are bilingual i.e. Own mother tongue and local Odiya language. 66 per cent of the tribal girls don't understand their lessons in the school and they said that, math, science and English are the difficult subject for them. It is evident from the study that, 78 per cent of the students are not able to finish their home works which are given by the teacher. The reason lies behind is that they don't understand the lesson in the class room and nobody helps them to complete the task.

Although the government seems to be serious in improving universal elementary education, and has taken many initiatives and launched many schemes towards this goal, the results are not up to the mark. It is clear from the data that most of the schools have lack of basic facilities like lack of class rooms, insufficient bench and desks, lack of drinking water and toilet facilities. It is also found that, there are a sizeable number of schools in the study area with an inadequate number of teachers and also women teachers. The study found that the tribal girls are coming to school from the distance places. 40 per cent of the respondents stated that they are coming to school from 2-3km. distance. Quite a significant proportion of the beneficiary sample students of the concerned schools have delivered a negative opinion regarding Mid-Day-Meal (MDM) scheme. The insufficient and delay supply of textbooks and irregularities of teachers are reasons for the low performance of the students.

From the data, it is observed that, CSR took the initiatives endeavouring to improve the quality of life of the people in the areas it operates in. Realizing the importance and relevance of education, they have taken a number of initiatives for the development of tribal education. Through their CSR activities they provided merit scholarship to the students, constructed additional classrooms to improve student classroom ratio, providing desks and benches to build a proper teaching learning environment and also providing drinking water for safe drinking water facility in the schools in various parts of the Joda block. For infrastructural development, they constructed boundary wall to safeguard children and for kitchen gardening and giving toilet facility to make school more gender friendly and better sanitation. Their CSR activities on educational initiatives impacts on improvements of basic literacy and numeracy skills, improving retention and lowering drop-out rates, minimizing absenteeism among students and teachers and ensuring enrolment and retention of every child.

The data indicate that, majority of the respondents (70 per cent) are male and most of them are married in these schools. Majority of the teachers are B.A. and B.A.; BED. However, most of teachers are staying far away from the school and they come to school by bike/cycle. Most of the schools constructions are mixed of tile and Pucca class rooms and huts. According to the data, 90 per cent of the respondents are not satisfied with the infrastructural and schooling facilities. The reasons for dissatisfaction on the infrastructure facilities are the condition of the roof and wall is very poor and shortage of class rooms, and teaching-learning material. All most all the teachers opined that there is no vocational training for the tribal girls and the syllabus and curriculum of schools are not related to the tribal culture and their traditions. Most of the teachers stated that tribal girls have no interest in their studies because of poverty and illiterate parents and their helping hand in household activities. About 70 per cent of the teachers said that, girls are remaining long time absent in schools during their festivals and also in rainy days. The study reveals that, 65 per cent of the respondents opined that, it is very difficult for them to understand the present curriculum and most of the girl students are facing problems in English, math and science and there is no special coaching for the underrate tribal girl students. 90 per cent of the respondents agreed that, the problem of language is an important factor for the tribal student and most of the teachers viewed that they are using Odiya language as their medium of instruction. All the teachers suggested that due to MDM scheme, there is increasing rate of enrolment. However, 70 per cent of the teachers are not satisfied with Government's various schemes. According to the CRCC and BRCC, teachers are not regular, systematic and student friendly in the schools of tribal areas and there is lack of trained teachers from the local tribal community in these schools.

It assumed from the overall scenario is that though there has generally been a marked progress in provision over the last few decades, there are still some interior forest areas and tribal clusters that are missing out of the Government provisions.

Physical locality continues to be an important factor for predicting the tribal girl child attendance in school, continuation in the basic schooling which is also an important cause for enrolment and drop out. Schooling within easy access has been relatively poor for the ST girl children as compared to the mainstream population.

M-D-M has an immense positive impact in terms of higher enrolment and in present levels it has been proved that, it is also a deciding boost for class room hunger and it enhances nutrition which ultimately increases not only school enrolment but also fights against the nuisance like malnutrition and underweight issues. It seems that it signifies the contributory approach of increase in the number of attendance in the school.

The study suggests that physical/infrastructural facilities are totally insufficient and particularly awful in schools accessed by STs in rural area. As mentioned earlier the majority of ST girl children are in regular in government schools. School buildings are in a dilapidated condition and basic equipments are not available adequately. Both the teacher and student mentioned about the poorest of physical infrastructure and basic amenities afflict schools in sample tribal areas. There is also a high incidence of very poorly and irregularly functioning schools. Exceedingly insufficient teaching staff members have been a most crucial factor of unequal provisioning. Multigrade teaching and dual use of hostel rooms were found from the study.

The problem of insufficient number of teachers has been compounded by the lack of enthusiasm among teachers, which is reflected in the phenomenon of teacher absenteeism. Teachers for ST children primarily belong to non-tribal backgrounds. They are highly irregular in attendance since they live outside the villages. This is a common feature found in schools which is located in remote areas. Dysfunctional and poorly school environments, inadequate number of teachers, insufficient teaching quantum ranging from absence of teaching to the adoption of most conventional and uninteresting teaching methods, together makes for a situation where the teaching transaction is poor and scarce. Teaching- learning resources like blackboards, chalk, texts and other reading material, equipment, and teaching aids are always in short supply and of poor quality or simply non-existent. The infrastructure for education and its quality is not good, is reported by the teachers in most of the schools. Recent policy changes and in the budget, which cuts ban on the new recruitment of teachers

permanently, and a growing reliance on contract teachers have compounded the crisis caused by historical neglect. In spite of some quantitative gains considerable qualitative setbacks are being practised by neglect regions and peoples.

Despite several policy documents and a constitutional provision (350A) has recognized that linguistic minorities should be educated in their mother tongue at primary level and in matter-of-fact there is no education in Scheduled Tribe languages. Teachers are predominantly from non-ST communities. And despite the pedagogic significance of initial instruction in the mother tongue, teachers do not bother to learn the tribal language even after several years of teaching in the tribal areas. One of the important causes in the educational problems in the study area is lack of accountability structures.

Depending on levels of cultural assimilation and adaptation, several Scheduled Tribes may not look for schools to educate their children in their own native language. Indeed, for many Tribal parents, the main advantage of schooling is that it gives access to the new languages, new occupations and a new life and enables interaction with the non-tribal world. The findings of the research are also consistent with socio-economic perspectives as it was found that elite tribal students are successful in primary level because they have money to buy education. The elite tribal parents have the economic capacity or money to buy private tuition and the educational expenses. Which is the result of the spread of industrialisation and also due to mining activities and it creates the new cultural exposure of the middle class groups in the old traditional society.

First, this expression of trust by the powerful elite and its allies will set the entire government school system on a crucial itinerary of recovery to its heyday of the 1970s before the middle class began its “grand” escape from government schools to private schools. The talk of poor infrastructure, teacher absenteeism, vacant teacher posts, ill-paid and untrained Para-teachers, hostile pupil-teacher ratios, multi-grade teaching, and lack of teaching/learning material and missing or non-functional toilets will, in the foreseeable future, become outmoded. A self-governing, decentralised and participative system of authority will replace the regal mode. The curricular and pedagogic quality of teaching will improve, and the teachers will begin to innovate, create and even question the Macaulayan texts, content and evaluation norms. The state, even at this neoliberal stage, will stop spreading the falsehood of “resource crunch” and begin to increase allocations for education as a political priority since the children of the ruling class and its beneficiaries are studying there.

6.8 Conclusion:

Education is perceived as a crucial process of planned change. It is seen as the key instrument for bringing about a social order based on value of equality and social justice. In expansion and democratization of the education system, the two primary egalitarian goals are the universalisation of elementary education and the educational “upliftment” of disadvantaged groups.

Education in India has always been a significant instrument for social and economic transformation. Educated and skilled population not only drives national/economic development but also ensures personal growth. The challenge to ensure education for all requires concerted efforts to strengthen the education system at all levels particularly in elementary education. It is a well-known fact that basic education improves the level of well-being among individual, especially with regard to life expectancy, infant mortality and nutritional status of children. Social justice and equity are by themselves are strong arguments for providing basic education for all. Education is an effective instrument not only for the development of one’s personality, but also for the sustained growth of the nation. Elementary education in India, therefore, is the foundation for the development of every citizen and the nation as a whole.

The importance of education in India is indeed rising with the passing of time. Though India has always been a great source of learning for many years, it still needs to improve not just on the quality of education but also on the number of people being educated. In India, still many are deprived of education mainly due to poverty and less accessibility of educational services. The lack of education, adds to the vulnerability of children for forcing them into social evils of child labour and early marriage. The Indian education landscape has seen significant developments during the 11th Plan. There was a surge in school enrolments, and gender and social category gaps in enrolments narrowed considerably. Expansion of school infrastructure and facilities significantly has widened access to schooling, and incentives and child entitlements, such as textbooks, mid day meals and uniforms began reaching a considerably large number of children.

Promoting girls’ education has been a priority in India for over a century, but discrepancies still persists in learning opportunities. Education in public schools for rural poor girls and women is largely limited to acquiring literacy and numeracy. The excessive emphasis on meeting quantitative targets through free and compulsory primary education schemes is referred to as dichotomization of educational provision into ‘access first’ vs.

‘quality later’. Deprived children, including large numbers of girls, are offered this quality-compromised free education through what is formally known as ‘transitional school’. Competing and consecutive political ideologies have all resulted in more education and progress towards EFA, but of low quality, where the poor and deprived, particularly girls, suffer the most. The state takes the approach not to ‘waste’ resources on pumping funds into the ‘uninterested’ section of social groups in the form of expensive high quality education.

The education of women in India plays a significant role in improving living standards in the country. A higher women literacy rate improves the quality of life both at home and outside home, by encouraging and promoting education of children, especially female children, and in reducing the infant mortality rate. As an independent group, women constitute 48 per cent of the total population of India. They not only constitute valuable human resource of the country but their development in the socio-economic arena sets pace for sustainable growth of the economy. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of State Policy. The Constitution officially grants equality to women and also empowers the State to adopt measures of positive discrimination in favour of women. However, the varied forms of discrimination those women in India are subjected to is far from positive. The role of education in facilitating social and economic progress is well accepted. Access to education is critical for benefiting from emerging opportunities that are accompanied by economic growth. Keeping in view of this accepted fact, there has been a thrust on education of girls since independence in order to bridge the gender gap in education in India. Free and Compulsory education up to the age of 14 is the responsibility of the State. And the fulfilment of this obligation is critical for the improvements in educational condition of girls and that of gender equality in universalisation of elementary education (GoI, 2012).

While making sure every child can go to school is an imperative in itself, achieving universal education would also bring about far-reaching development benefits. Failing to further reduce the number of out-of-school children leaves millions in poverty, with bad health and lack of opportunities. The right to education is not just about education, it is a key right that unlocks other human rights and Millennium Development Goals.

Education reduces poverty and promotes economic growth. By making people more skilled and employable, education can provide an escape route from poverty. Sending every child to the school would be an important footstep. The benefits of every child going to secondary school are enormous: As a consequence of the historical gender bias in education, almost two thirds of the world’s illiterate adults are women. Education empowers women to

make key decisions about their lives. Giving equal access to girl child in school is also a crucial factor to reach gender equality. Education has effects far beyond the classroom. Through education, societies foster values, spread ideas and equip their citizens with skills for participation in society. As Nelson Mandela stated, “Education is the most powerful weapon which you can use to change the world”. Greater gender equality today shapes the norms and cultures as well as the constraints and possibilities of tomorrow’s men and women. A wealth of evidence demonstrates that gender equality begins a virtuous circle of higher productivity, lower poverty, and better development outcomes for generations to come.

Even though the National Education Policy has insisted on teaching for the children in their mother tongues at the primary level, this has not been implemented for the tribals. The educationists have thoroughly neglected the tribal language and culture and have ignored the problems of tribal children while framing books for them. The greatest problem is that the tribals have come to recognize the modernization and the demands of time. But they are not coming forward to bring reforms in the educational status and economic standards. Now a strong development campaign of awareness is needed for this. The voluntary agencies like the various mining companies who are specially indulged in CSR activities should try to launch this campaign on a long term basis with constructive ideas.

6.9 Suggestions:

- ❖ The oral tradition in teaching must be an important device to develop the personality of a tribal child from its own cultural environment, instead of creating an artificial blurred personality dissociated with home and school environment.
- ❖ To bridge the gap of the socio-cultural environment with that of the school curriculum exploration of rich tribal folklore can be helpful in the promotion of tribal education. More number of residential ashram schools is to be opened in tribal areas and more constructing houses for the teachers.
- ❖ To increase dignity of labour in the minds of the children by creating green gardens in the school compound and decorate the classrooms with various art forms by the tribal girls. The text books should be based on the age old knowledge and tradition of the tribals.
- ❖ The teachers should establish a healthy rapport with the tribal students and create a positive environment for them. The authorities should take care to supply the books at the proper time. The parents should provide scope for their children to learn their lessons at home and also the vacations of tribal schools must follow the festivals and socio-economic activities of the tribals.

- ❖ The teachers should have knowledge about the tribal environment and local tradition. The teachers should be given tribal language training. Social source book for teachers may be prepared to develop the tribal knowledge such as folk songs, tales, proverbs, riddles, play songs, traditional games, dance, and music. To impart joy of learning through the folklore and bridge the gap between home culture and school atmosphere.

- ❖ To organise Mahila Samities to increase literacy among the women and to enhance the attendance rate among the girls. To make the parents understand the value of education through literacy campaigns.

GLOSSARY OF TERMS

Concept is an organising idea which serves to pick out certain features in an object of thought and distinguishes it from other objects. To conceptualise is therefore fundamental to thinking at all, and we all begin its operation in early infancy. Kant famously wrote ‘no percept without concepts’ by which he meant quite literally that we cannot see things without an organising idea to tell us what to see. Elementary education, that is, class’s I–VIII consisting of primary (I–V) and upper primary (VI–VIII) is the foundation of the pyramid in the education system and has received a major push in the Tenth Plan through the Sarva Shiksha Abhiyan (SSA).

This section presents operational definition of various concepts used in the study.

Access: Means liberty to enter and at the same time ability to enter. Access is a physical approach and to provide access for all children to elementary education according to the National Norms or where not possible to provide alternative schools of teaching learning of comparable level.

Active Learning: A process whereby learners are actively engaged in the learning process, rather than passively absorbing lectures. Active learning involves reading, writing, discussion, and engagement in solving problems, analysis, synthesis and evaluation. It often involves co-operative learning.

Basic Learning Needs: Basic Learning Needs comprise both essential learning tools (such as literacy, oral expression, numeracy, problem solving etc.) and the basic learning content (such as the knowledge, skills, values, attitudes, etc.) required by human beings to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions and to continue learning.

Bilingual Education: Education where two distinct languages are used for general teaching.

Clan: it is a social division composed of unilineal descent groups, which are united by known links to common ancestor. It is usually exogamous and regulates marriage alliances.

Drop out: A dropout is the pupil who leaves school before the completion of a given stage of education.

Education for All (EFA): EFA is the provision of basic education in the sense of expanded vision proclaimed in the World Declaration on Education for All adopted by the World Conference on Education for All: Meeting Basic Learning Needs.

Enrolment: Enrolment is the number of students registered on the rolls of an educational institution on a specific point of time. In the Indian context, the enrolment refers to the number of children enrolled as on 30th September of the academic session.

Ethnic Group: a group with a common cultural tradition and a sense of separate identity from the other groups with whom they interact or coexist in terms of some distinct criteria which may be linguistic, biological or cultural.

Equity: Equity means equitable access to and participation in all management and program functions regardless of special characteristics including but not limited to gender, race, colour, national origin, disability and age.

Gender Equality: Gender equity means fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.

Gross Enrolment: Gross Enrolment is the total enrolment of pupils in a grade or cycle or level of education, regardless of age, in a given school year.

Gender Parity: Equal numbers of boys and girls enrolled.

Literacy: It is the ability to read and write which makes a person literate.

Net Enrolment: Net Enrolment is the number of pupils in the official school age-group in a grade or cycle or level of education in a given school year.

Out-of-School Children: Out-of-school children are those children in the official school age group who are not enrolled in schools. These comprise dropouts and never enrolled children or leaving at some intermediate or non-terminal point in a cycle of schooling.

School Mapping: School mapping is an exercise which is undertaken normally after a survey of all existing facilities, like school building (i.e. availability of classrooms, laboratories, lavatories, drinking water facilities etc.) library, library books, teachers, equipment, consumable stores, availability of schools in habitations/villages, etc. so that the deficiencies are pin-pointed for taking corrective measures.

Shifting Cultivation: A type of agricultural practice found in forest clad and hill regions. A patch of forest land is cleared by slash and burn method for cultivation of mixed crops under broadcasting and hoe method. The practice of cultivation in the same plot continues for two to four years till the loss of fertility. The patch is left for regeneration of forest and a new patch of forest is selected for cultivation.

Stagnation: The retention of a child in a class for a period of more than one year.

Upper Primary Education: Upper primary education comprises three years duration and usually starts at the age of 11 years (though in some states it starts at the age of 10 years) and

continues up to the 13th year of the child. At this stage, education generally continues the basic programs of primary school level, though teaching is more subject-focused.

Wastage: The premature withdrawal of children from school at any stage before the completion of primary course. Educational wastage is the incidence in a country's education, of dropout and repetition taken together.

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APPENDIX-I

Interview Schedule of Students

1. Name:-
2. Age:-
3. Class studying:-
4. School:-
5. Village:-
6. Total Strength of your School:-
7. The actual strength at present:-
8. How many brothers and sisters you have:-
9. Do you think that your male siblings are well treated by your parents?
(a)Yes (b) No
10. Do you find time to study at home?
(a)Yes (b) No
11. Do you help your parents instead of education?
(a)Yes (b) No
12. If yes, what activities?
13. Do you like to continue your education?
(a)Yes (b) No
14. If yes, up to what level?
15. If no, why?
16. How many class rooms in your School?
17. How many teachers are in your School?
18. Do you have a playground?
(a)Yes (b) No
19. Do you have toilet facilities?
(a)Yes (b) No
20. Do you have safe drinking water facilities within the campus or outside?
(a)Yes (b) No
21. Do you have library facilities?
(a)Yes (b) No
22. Do you have electrical facilities?

(a)Yes (b) No

23. Do you have hostel facilities?

(a)Yes (b) No

24. Do you have extra- curricular activities in your school?

(a)Yes (b) No

25. Do you have sufficient benches to sit in the class?

(a)Yes (b) No

26. Do all the classrooms have black board, tables and chairs etc.?

(a)Yes (b) No

27. What is your father's occupation?

28. Do your parents give pocket money to you?

(a)Yes (b) No

29. Do you have all the textbooks?

(a)Yes (b) No

30. If no, how are you managing without the textbooks?

31. Which language do you like to teach?

a. Regional

b. Own

c. Govt. prescribed

32. Do you need to teach in your own language?

(a)Yes (b) No

33. If yes, why?

34. If no, why?

35. Do you follow the language of the teacher?

(a)Yes (b) No

36. If No – Why?

37. Are you able to understand the lessons?

(a)Yes (b) No

38. What are the difficult subjects for you?

39. Which subject do you like most?

40. Did you ever absent for a long duration in the School?

(a)Yes (b) No

41. If yes, why?

42. Do you absent in the festival occasions?

(a)Yes (b) No

43. What is the distance between the School and native village?

44. Do you attend the school regularly?

(a)Yes (b) No

45. If No – Why

46. What do you feel about the attitude of teachers towards teaching?

(a) Good (b) Bad

47. If Good – Why?

48. If Bad – Why?

49. Do your teachers absent in the school?

(a)Yes (b) No

50. Do the teachers give homework?

(a)Yes (b) No

51. Do you approach your teachers regarding your studies?

(a)Yes (b) No

52. If No – Give Reasons

53. If Yes Why?

54. Have you eat Mid- Day Meal in your School?

(a)Yes (b) No

55. If yes, how many days.

56. Are you getting any stipend / scholarship?

(a)Yes (b) No

57. If Yes- What is that?

58. What benefit you are getting from the stipend?

59. Do you get any free schemes in your school like free uniform or free textbooks?

60. Preference for the teacher.

61. Do you face any problem in the school?

(a)Yes (b) No

62. If Yes – Which type of problems?

63. What is your future ambition?

64. Do you discuss about your studies with your parents?

(a)Yes (b) No

65. If No, Why?

66. If Yes, Why?

67. Do your parents visit your school?

(a)Yes (b) No

68. Do you think that your parents encourage to continuing your studies?

(a)Yes (b) No

Interview Schedule for Parents

- 1) Name:-
- 2) Name of the Village:-
- 3) Age:-
- 4) Sex:-
- 5) Educational Status:-(Literate/ Illiterate)
- 6) Occupation:-
- 7) Income:-
- 8) Number of Members in the family:-
- 9) Type of house:-
 - (a)Thatched house
 - (b)Building
 - (c) Tile.
- 10) Do you Provide education to your children?
 - (a)Yes (b) No
- 11) How many of them are going to school?
- 12) Do you have any children who never enrolled?
- 13) Are you sending your girl children to School?
 - (a)Yes (b) No
- 14) If yes, why?
 - (a) For getting knowledge.
 - (b) For getting job.
 - (c) For others.
- 15) If no, why?
- 16) Do you like girls' education?
 - (a)Yes (b) No.
- 17) If yes, why and up to which class?
- 18) If no, why give reasons?
- 19) Who suggested you to join children in the School?
- 20) Would you like to send your girl children to distance schools?
 - (a)Yes (b) No.
- 21) If no, why give reasons?

- 22) Are you ready to send your daughter for higher studies outside the village?
(a)Yes (b) No
- 23) If yes, why?
- 24) If no, why?
- 25) Do you think that education is necessary for the girls?
(a)Yes (b) No
- 26) If Yes – Why?
- 27) If No – Why?
- 28) Do your children help you in household or any other works?
(a)Yes (b) No.
- 29) Who are assigning more work?
(a) Daughter (b) Son (c) Both
- 30) What type of problems you face while girls are going to school?
- 31) Do you face any financial problems in study your girls to school?
(a)Yes (b) No
- 32) If Yes – What type of it?
- 33) Do your children study at home?
(a)Yes (b) No.
- 34) Do you know the performance of your child?
(a)Yes (b) No
- 35) Do you satisfy with your child's performance?
(a)Yes (b) No
- 36) If No – What are the reasons?
- 37) Do you meet the teachers regarding the study of your children?
(a)Yes (b) No
- 38) If Yes – regularly / occasionally
- 39) Do you participate in parents meeting on school?
- 40) Do you satisfy with the school facilities?
(a)Yes (b) No
- 41) If No – Why?
- 42) Give your opinion about the teacher and functioning of the school?
- 43) Do you feel that female teachers have an impact on girls' participation in schools?
(a)Yes (b) No
- 44) Who should teach your daughter and why?
(a)Tribal (b) Non-tribal
- 45) Do you know any development policy of education taken place in school?

(a)Yes (b) No

46) If Yes – What type of policy?

47) Do you know the advantages of girls' education?

(a)Yes (b) No.

48) Give any suggestion to improve girls' education in your village / school?

Interview Schedule for Teachers

1. Name of the teacher:-
2. Sex:- Male /Female:-
3. Name of the School:-
4. Marital status:-
5. Qualification:-
6. Place of staying:-
7. How do you travel to the School? By walk / by cycle /by bus
8. Type of construction of the school
(a) Thatched (b) Tiled (c) Asbestos (d) Pucca
9. How many class rooms are there?
10. Do you have sufficient benches to sit for students?
(a)Yes (b) No
11. Do all the classrooms have black board, tables and chairs etc.?
(a)Yes (b) No
12. Are you satisfied with infrastructure facilities of the School?
(a)Yes (b) No
13. If no, give the reason.
14. Do you have teaching aids?
(a)Yes (b) No
15. Do you think that the teaching aids are beneficial to the students?
(a) No (b) somewhat beneficial (c) Most beneficial
16. Is there any curriculum or syllabus related to tribal culture or myths?
(a) Yes (b) No
17. Do you provide vocational training for the tribal girl students?
(a)Yes (b) No
18. Do you find the prescribed curriculums are suitable for the tribal girls' students?
(a)Yes (b) No
17. If no, give the reasons.
18. Do you conduct regular tests and examinations for your students?
(a)Yes (b) No
19. What is the result of it?

20. In which subject students show much interest?
(a)English (b) Maths (c) Science (d) History (e) others specify__
21. Are the students regular in their homework?
(a)Yes (b) No
22. Do you help them for solving their homework?
23. Do your students like their studies?
(a)Yes (b) No
24. If yes – why
25. If No – Why
26. In which subject tribal students are facing the problems?
27. In which language do you teach?
(Oriya /English / Tribal language)
28. Do you think that the medium of instruction affects to their results?
(a)Yes (b) No
29. Are you providing any remedial coaching to the under rate tribal students?
(a)Yes (b) No
30. What are the factors influencing poor results?
31. Does your institution provide holidays according to the festival of the tribal people?
(a) Yes (b) No
32. Does it affect the attendance of students?
(a)Yes (b) No
35. Are you satisfied with the results of the students?
(a)Yes (b) No
36. If Yes. Why?
37. If No. Why?
38. Which factor is helpful in raising the academic achievement of tribal student?
(a)Mid- Day Meal
(b)Providing Free Uniform
(c)Books and Materials
(d)Adequate Scholarship
(e)If any other specify _____

39. Do the students absent frequently?

(a)Yes (b) No

40. If yes, what are the factors responsible for their absence?

41. Are the tribal girl children helping their parents in household or other activities?

(a)Yes (b) No

42. If yes, what is the nature of help?

43. What is the attitude of tribal parents towards education?

(a)Improving (b) stagnant (c) Not aware of the importance of education

44. Are the tribal parents are strict about sending their girls to school regularly?

(a)Yes (b) No

45. If No – Why?

46. Is there any govt. scheme for the development of tribal girl students?

(a)Yes (b) No

47. If yes, what type of developmental programmes?

Mention specifically_____.

48. Do you think increasing in attendance is due to mid-day-meal scheme?

(a) Yes (b) No

49. If yes, to what extent?

50. Do you involve yourself in non-teaching activities?(like census survey, election duties)

(a) Yes (b) No

51. If yes, mention specifically?

52. How many hours in a day you spend on school work?

53. Apart from your schooling hours, do you take any special class for your students without fees?

(a)Yes (b) No

54. How often a supervisor / inspector visit to your school?

(a)three months in a term b) six months in a term c) once in a year (d)others specify_

55. State the Reasons of poor attendance in the school?

56. Do you conduct any parent-teacher meeting?

(a)Yes (b) No

57. If yes / how often?

58. What are the matters you generally discussing in the meetings –

(a) students' performance

(b) parents problems in dealing with their children

(c) education

(d) discipline

(e) administrative

(f) social matters

59. Do you find that the meetingsare useful for the development of schools students?

(a) little (b) somehow (c) very much

60. Do you have any problems regarding teaching?

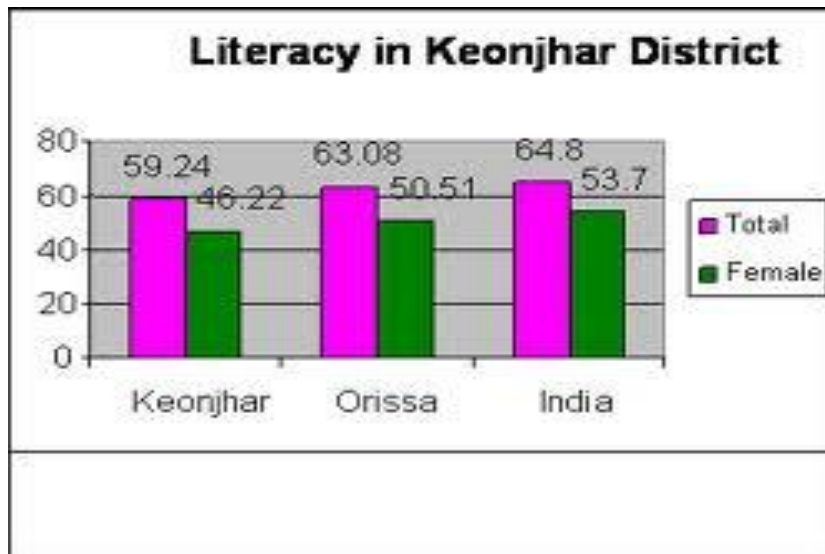
(a) Yes (b) No

61. If yes, why?

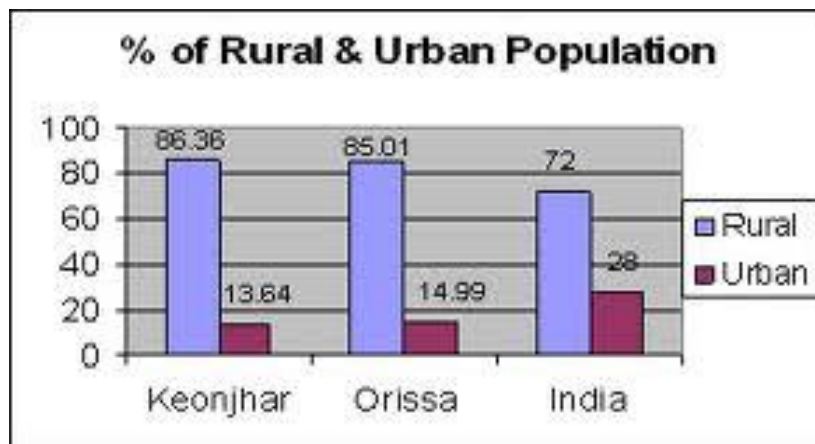
62. What is your suggestion for educational development of tribal girls?

APPENDIX-II

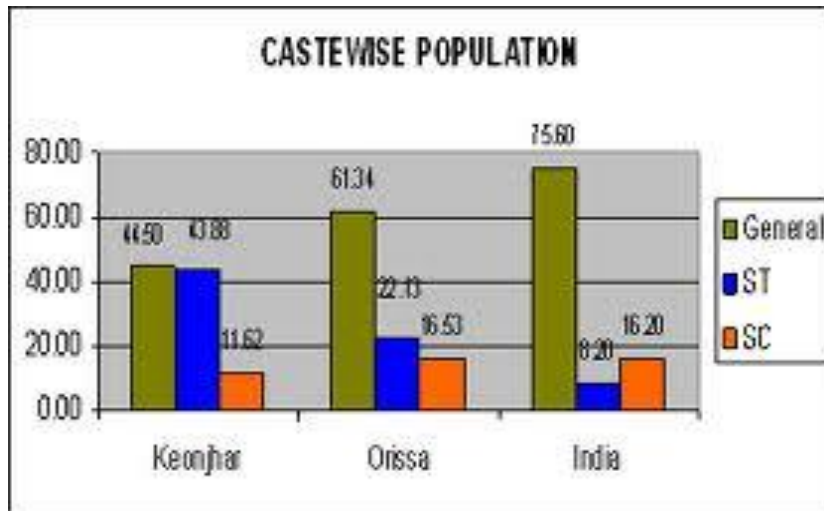
Graph No-6.1



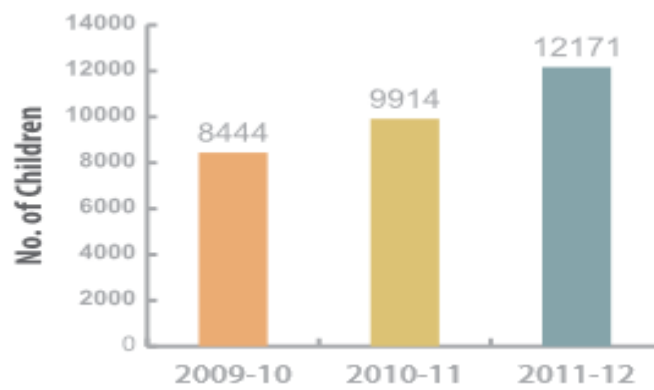
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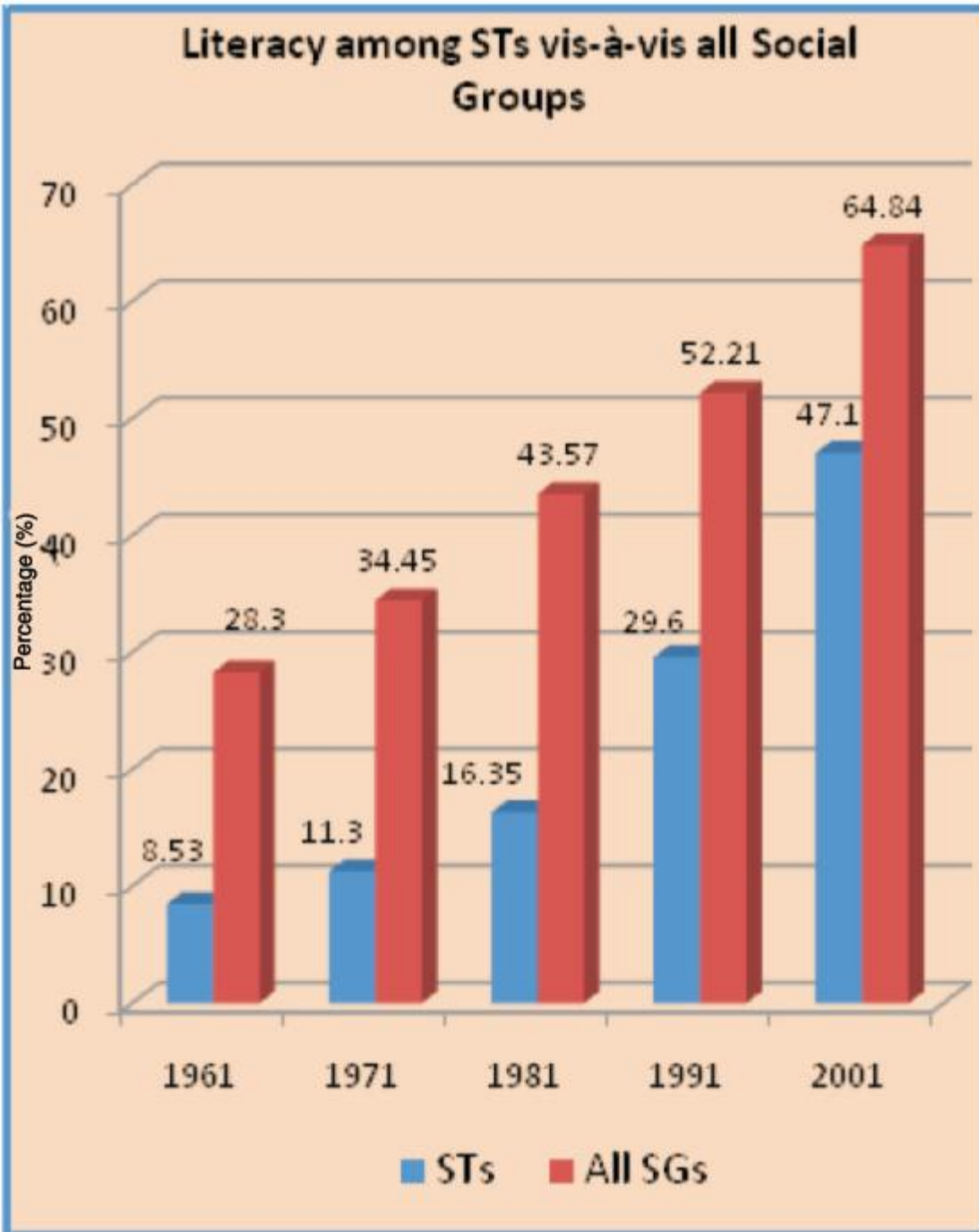
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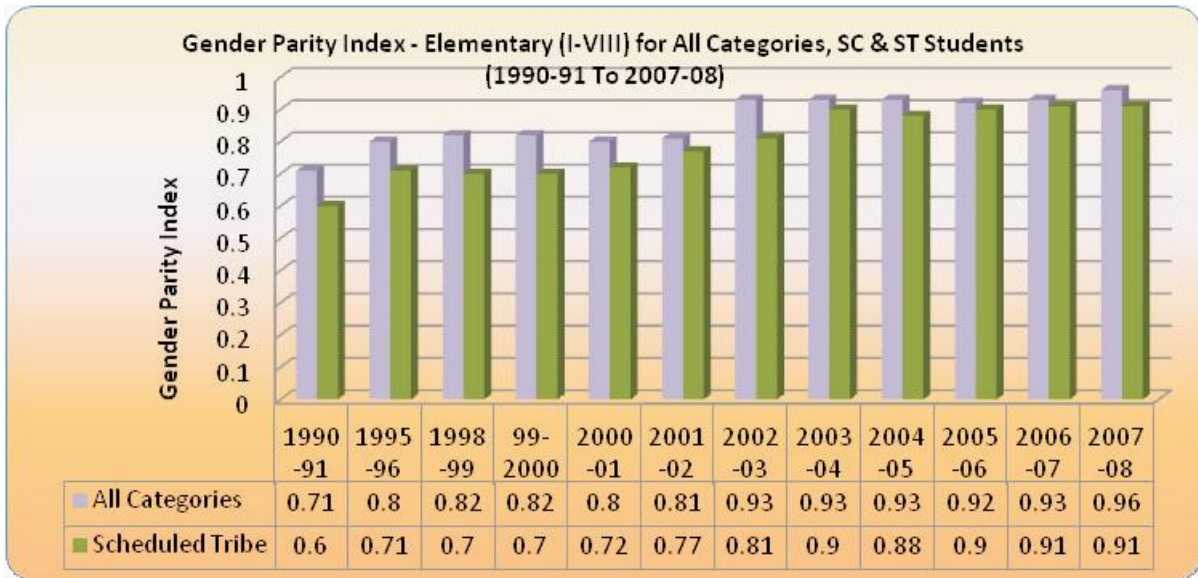
Graph No-6.4



Graph No-6.5



Graph No-6.6

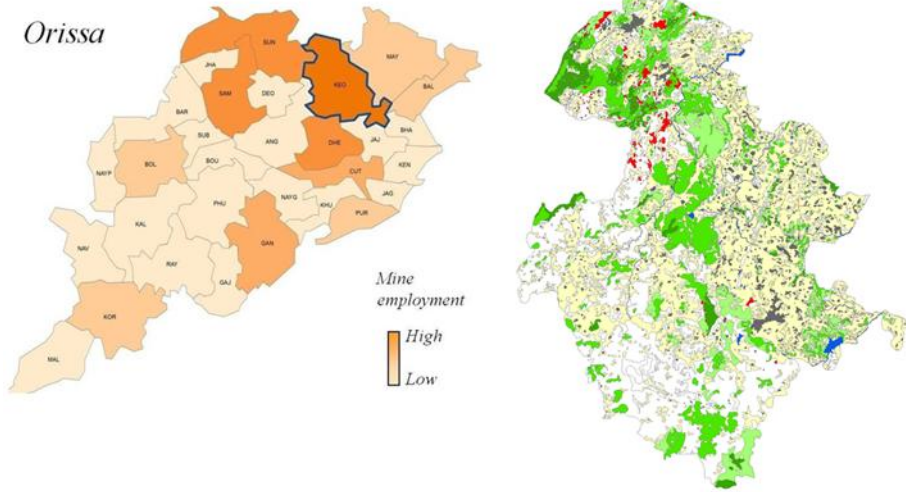


Map No-6.1

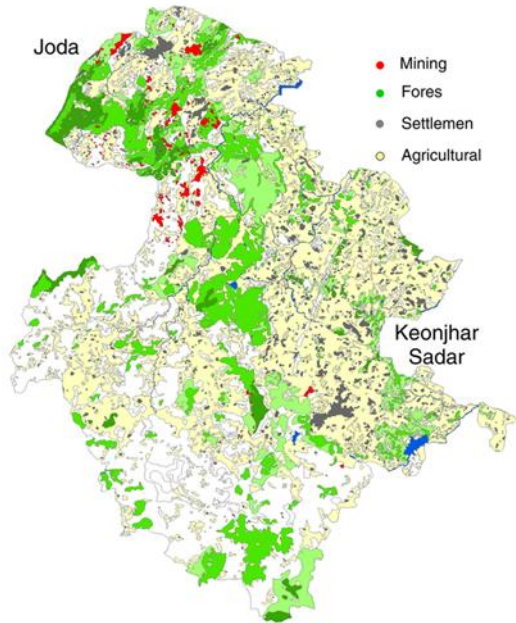


Map No-6.2

Orissa



Joda



Box No-6.1

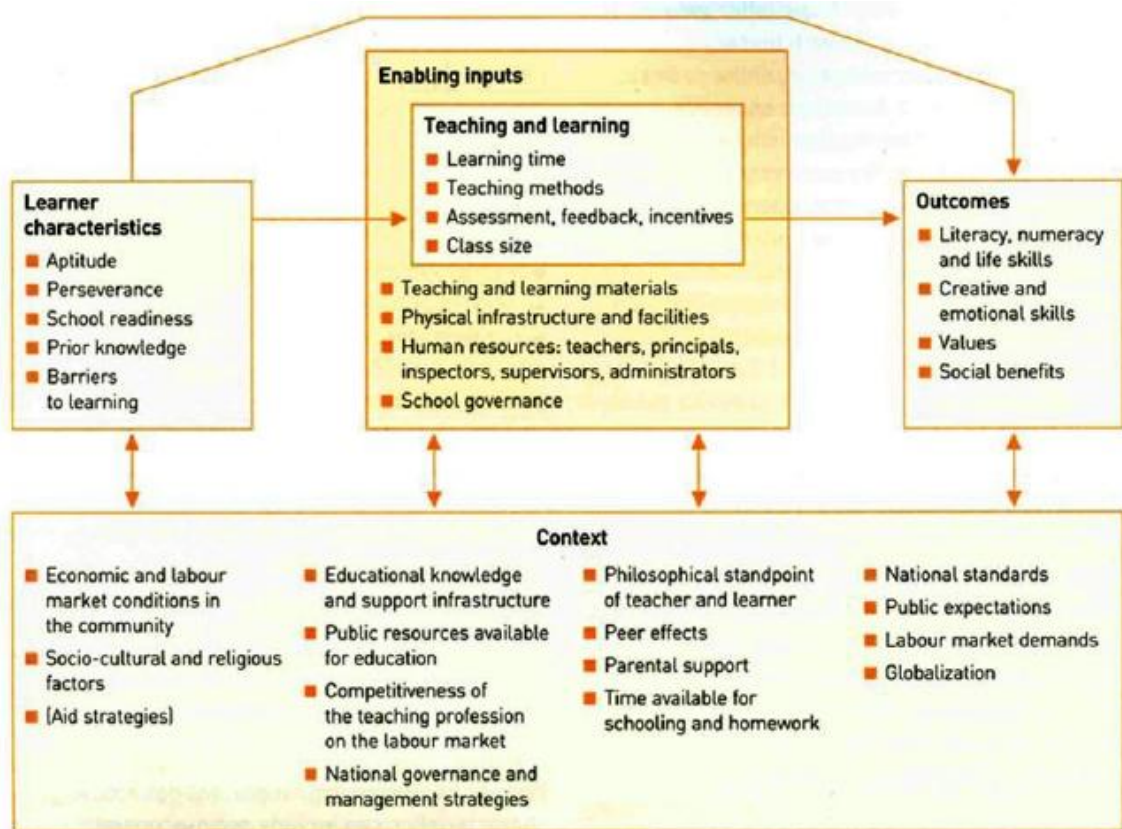


Table No-6.1

Production and value of All Minerals in Odisha

Year	Production (in Lakh tons)	Value (Rs. in Crore)
2000-01	689.24	2776.15
2001-02	749.81	2910.47
2002-03	873.62	3694.17
2003-04	1080.00	3877.75
2004-05	1270.48	6130.93
2005-06	1396.78	6604.41
2006-07	1614.45	7629.63
2007-08	1784.23	10627.05
2008-09	1889.55	15122.90
2009-10	1988.40	15317.10
2010-11	1995.46	28286.87
2011-12 (P)	1852.20	30204.38

P:Provisional, Source: Directorate of Mines, Odisha

Table No-6.2**Minerals Reserves in Odisha by the End of 2011-12**

Minerals	Total Reserve (in Million tons)	Per cent of Total State Reserve of All Minerals
Bauxite	1795.813	2.22
China Clay	313.931	0.39
Chromite	162.292	0.20
Coal	71447.41	88.19
Dolomite	327.011	0.40
Fire Clay	175.462	0.22
Graphite	4.331	0.01
Iron Ore	4966.969	6.13
Lead & Zinc Ore	4.98	0.01
Lime Stone	997.616	1.23
Managenese Ore	119.861	0.15
Heavy Minerals	226.00	0.28
Nickle Ore	174.00	0.21
Pyrophy Lite	8.315	0.01
Mineral Sand	222.082	0.27
Vanadium Ore	2.500	-
Quartz and Quartize	70.114	0.09
Tin Ore	0.000347	-
Total	81018.69	100.00

Source: Directorate of Geology, Odisha

Table No-6.3**Number of Workers directly employed in major Mineral activities**

Mineral Ores/ District	2007-08	2008-09	2009-10	2010-11	2011-12
Bauxite (Koraput, Sundergarh)	678	634	664	564	932
Chromite (Dhenkal, Jajpur, Keonjhar)	9816	6528	7826	7571	7053
Coal (Anugul, Jharsuguda, Sundergarh, Sambalpur)	12747	13467	13875	15389	16330
Dolomite and Lime Stone (Bargarh, Bolangir, Koraput, Sundergarh)	1843	2206	2312	2441	496
Iron Ore (Jajpur, Keonjhar, Mayurbhanj, Sundergarh)	18912	16838	14679	20071	17257
Manganese Ore (Keonjhar, Sundergarh, Rayagada, Bolangir)	2655	2294	2538	4069	2641
Others	2525	2200	1811	1772	3530
Total	49176	44167	43705	51877	48239

Source: Directorate of Mines, Odisha

Table No-6.4**Growth of Literacy in Odisha and India**

Year	Odisha Literacy in Percentage				India Literacy in percentage			
	Male	Female	All	Growth	Male	Female	All	Growth
1951	27.32	4.52	15.80	-	27.16	8.86	18.33	-
1961	34.68	8.65	21.66	5.86	40.40	25.35	28.30	9.33
1971	38.29	13.91	26.18	14.52	45.96	21.97	34.45	6.15
1981	46.39	20.60	33.62	4.79	56.38	29.76	43.57	9.12
1991	63.09	34.68	49.09	8.12	64.13	39.29	52.21	8.64
2001	75.35	50.51	63.08	13.99	75.85	54.16	64.80	13.20
2011	82.40	64.36	73.45	10.37	82.14	65.46	74.04	9.24

Source: Economic Survey, 2012-13, Government of Odisha

Table No-6.5**Positions of Upper Primary (UP) Schools in Odisha**

Year	No. of U.P. Schools	No. of Teachers	U.P. Schools/100 sq.km.	Teacher Pupil Ratio	Enrolment ('000)	GER	NER
2000-01	12,406	40,706	7.69	1:26	1,057	NA	NA
2001-02	11,510	38,914	7.14	1:27	1,055	NA	NA
2002-03	11,510	41,375	7.14	1:23	953	73.96	58.64
2003-04	14,233	49,786	9.09	1:27	1,363	79.37	65.96
2004-05	15,893	31,393	10	1:44	1,383	81.29	69.04
2005-06	15,737	32,985	10	1:37	1,225	83.30	71.84
2006-07	17,322	39,832	11.11	1:47	1,817	100.31	73.11
2007-08	18,224	49,413	11.11	1:40	1,997	104.28	76.62
2008-09	19,057	55,832	12.50	1:38	2,128	99.06	85.52
2009-10	22,209	56,758	14.20	1:37	2,128	104.11	85.68
2010-11	24,377	53,994	15.70	1:39	2,090	105.45	83.84
2011-12	23,239	53,264	15.70	1:25	2,087	104.93	90.84

OPEPA, Source: Economic Survey, 1012-13, Government of Odisha.

Table No-6.6**Dropout Rates in UP Schools in Odisha**

Year	All Categories			Scheduled Tribes		
	Boys	Girls	Total	Boys	Girls	Total
2000-01	52.90	61.10	57	70.90	77.10	74
2001-02	52	60.50	56.20	70	76	73
2002-03	57.70	60.50	59.20	75	80.30	77.70
2003-04	56.50	58.60	57.50	73	78.50	75.80
2004-05	48.20	50.10	49.10	67	72	69.50
2005-06	27.86	28.96	28.39	35.89	38.46	37.07
2006-07	17.63	18.47	18.05	29.91	34.97	32.44
2007-08	13.05	13.49	13.27	22.13	25.53	23.83
2008-09	8.42	8.43	8.42	14.28	15.96	15.12
2009-10	8.13	8.24	8.19	8.47	6.82	9.72
2010-11	7.15	7.31	7.23	7.18	6.96	7.85
2011-12	3.85	2.23	3.07	3.20	6.31	4.70

Source: Director, Elementary Education, Odisha and Director, OPEPA























