



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

THE EQUITABILITY OF SECONDARY EDUCATION AMONG TRIBES IN ODISHA

Iswar Kumar Lenka

Lecture-in-Education

BijuPatnaik Higher Secondary School

Kundra, Koraput (O), 764002

ABSTRACT

According to the report of the **Kothari Commission**, "The destiny of India is now being shaped in her classroom." Education inculcates civic and social responsibility. India is a land of many languages, many religions, and many communities and in order to bring them into main stream, education has been considered as the most important means. It is generally believed that education is basic to all development. The advancement of any civilization is very much influenced by the development in education which leads to human resource accomplishment comprising better health and nutrition, improved socio-economic prospective and greater congenial and more useful natural environment for all. Education in India has been considered as self-education which means -making a man, building his life and living. Education constructs the character of pupil; strength of mind .This also helps to stand on his own feet, gives strength and courage during adverse situations. Indian tribals are traditional, conservative and unprivileged people. They belong to socially and economically weaker section. They stay in very remote and inaccessible areas. In India, people belonging to various castes and tribes reside according to their own philosophy, psychology and sociology. The paper is based totally on secondary sources data. The marks of the paper is to analyse the recognition of tribal education, literacy trend of tribal from 1961 to 2011, drop-out rates in Un-divided Koraput district and circumstantially cited the cutting-edge issues and challenges. The literacy rate has been extended gradually from **8.54% to 63.1% (1961-2011)**.

Key Words- Tribe, Literacy, dropout, Issues and Challenges

INTRODUCTION:

Education in India has been considered as self-education which means a man-making life building education by which the character of pupil is formed, strength of mind is increased and this education helps to one to stand on his own feet, gives strength and courage during adverse time of life. Indian tribals are traditional, conservative and unprivileged people. They are socially and economically weaker section stay in very remote and inaccessible areas. In India, people belonging to various castes and tribes reside according to their own style of philosophy, psychology and sociology. From the sociological point of view, it is observed that India fails to achieve its target again and again due to its innumerable backwardness. India has been described as a melting pot of races and tribes and has the second largest concentration of tribal population in the world next to Africa. The tribals lead a scattered family and also a migrated existence with nuclear family and most of the time they maintain and conserve the historic cultures and traditions which stands as obstacles on their progress. Socially and educationally the Scheduled Tribes (ST's) are among the most deprived establishments in Odisha. Odisha State occupies an awesome location in tribal map of India. There are sixty two Scheduled Tribe communities, each one special from the other forming 22.85% of the state population and 9.66% of the total tribal population of the nation (2011 census). About 93.8 percent of STs in Odisha live in rural areas as against 90 percent in India. Majority of Scheduled Tribes stay in hilly, forest and inaccessible areas of Odisha. The rampant Poverty and illiteracy are very excessive among the tribal human beings and therefore the social disparity and inequality has prevailed in the society. Appreciating that Scheduled Tribes are one of the most dispossessed, downgraded and feeble establishments with respect to education, a swarm of packages and measures have been initiated. Despite the government's sustained worries in this area, the current rate of improvement in education amongst the scheduled tribes' population is insufficient to meet the states as well as the country's needs. This paper highlights the cutting-edge dilemmas and challenges confronted via capability of the secondary school tribal students of un-divided Koraput district. Though education is the best weapon to remove poverty and ignorance, yet it could not arrived in the door step

of every individual. In post independent India, most of the political parties have come to the power and no attractive steps have been taken by them to literate all the people but failed. After celebrating the 73rd Independence Day the literacy rate is only 74.04%. Most probably it will take another 50 years to educate all the people. As per the report of the **Hartog Committee (1929)** the wastage and stagnation exists in primary education, but the same situation is also available in secondary education. The Govt. in the name of financial crunch has stopped the door of education. The population explosion is increasing very rapidly in our country and has been placed as second largest country in the world. For sake of education of tribals, the numbers of primary education centres are not sufficient. The primary education in India as well as Odisha is just like a legitimate mandate. When govt. fails to educate (primary education) all the people in the society, how can we expect secondary education to all? The condition of secondary education takes acute forms in all over the country especially in Odisha. Since it could not be a privilege like primary education as a right and secondary education as the backbone of the country's development, unfortunately there is no uniformity at this level in our country. The secondary education is endowed with so many problems. Among the numerous problems are those of the objectives of secondary education, its limits, form, curriculum, guidance, administration, substitution, finance, evaluation and examination, and proper opportunities for students. Basically the tribal children are also confronted with the some specific problems to come into main stream of the society as non-tribal children progress.

Data Collection

Data were collected from Census of India, Annual Reports of Ministry of Tribal Welfare; Government of India, Economic Survey of Odisha; Government of Odisha, Selected Educational Statistics, reports of Planning commission, reports of Ministry of social justice and empowerment; Government of India. In addition to the documents, various books and journals are referred and used.

Origin and Concept and Definition of Tribe

There is not one single term to designate the same community. Scheduled Tribe is an administrative term used for the purpose of 'administering' certain specific constitutional privileges, protection and benefits for the specific sections of the people considered historically disadvantaged and 'backward'. However, this administrative term does not exactly match all the peoples called 'Adivasi'. Also the United Nations and multilateral agencies generally consider the ST as indigenous people.

Table no-1

The term used for tribes in various Census Reports.

Year	Term used for Tribe
1891	" Forest Tribes" Under " Agricultural and Pastoral castes"
1901	"Animists"
1911	" Tribal Animists or People following Tribal
1921	" Hill and Forest Tribes"
1931	" Primitive Tribes"
1942	" Tribes"

The word "tribe" used to be originated at the time of the Greek city-states and the early formation of the Roman Empire. The phrase Tribe is derived from the phrase which conceivable a crew of human beings forming a neighbourhood and claiming descent from a hooked up ancestor. There is no unique definition or the requirements for wondering about a human group, a tribe. However college students described it in great techniques at marvellous times. There is ambiguity so some distance as questioning and definition of "tribe" are concerned. Sometimes they are referred to as "aboriginal" or "depressed classes" or "Advisees".

As per Imperial Gazetteer of India, a tribe is a sequence of households bearing a common name, speak a standard dialect, occupying or professing to occupy a generic territory and is no longer usually endogamous, even though at the commence it would perhaps have been so. Tribe are generally a group of persons, families, or clans believed to be descended from a common ancestor and forming a close community under a leader, or chief any group of people having the same occupation, habits, ideas, etc.: often in a somewhat derogatory sense: the *tribe* of drama critics.

According to A. Kumar the 'tribes' is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from several similarities in way of lifestyles of normal contacts, and a nice neighbourhood of interest.

Distribution of Tribes

The Scheduled Tribes are notified in 29 States/UTs and the number of individual ethnic groups, etc. notified as Scheduled Tribes is 705. The tribal population of the country, as per 2011 census, is 10.43 crore, constituting 8.6% of the total population. 89.97% of them live in rural areas and 10.03% in urban areas. The decadal population growth of the tribal's from Census 2001 to 2011 has been 23.66% against the 17.69% of the entire population. The sex ratio for the overall population is 940 females per 1000 males and that of Scheduled Tribes 990 females per thousand males. Broadly the STs inhabit two distinct geographical areas – the Central India and the North- Eastern Area. More than half of the Scheduled Tribe population is concentrated in Central India, i.e., Madhya Pradesh (14.69%), Chhattisgarh (7.5%), Jharkhand (8.29%), Andhra Pradesh (5.7%), Maharashtra (10.08%), Orissa (9.2%), Gujarat (8.55%) and Rajasthan (8.86%). The other distinct area is the North East (Assam, Nagaland, Mizoram, Manipur, Meghalaya, Tripura, Sikkim and Arunachal Pradesh). More than two-third of the ST population is concentrated only in the seven States of the country, viz. Madhya Pradesh, Maharashtra, Orissa, Gujarat, Rajasthan, Jharkhand and Chhattisgarh. There is no ST population in 3 States (Delhi NCR, Punjab and Haryana) and 2 UTs (Puducherry and Chandigarh), as no Scheduled Tribe is notified.

Source Statistical profile of Scheduled Tribes in India 2013, Ministry of Tribal Affairs

Table no-2 : Literacy rate among ST in Odisha and India 1961 to 2011

YEAR	Odisha			India		
	All	Male	Female	All	Male	Female
1961	7.36	13	1.77	8.54	13.83	3.16
1971	9.45	16.4	2.28	11.3	17.63	4.85
1981	14	23.3	4.76	16.35	24.52	8.04
1991	22.3	34.4	10.21	29.6	40.65	18.19
2001	37.37	51.48	23.37	47.1	59.17	34.76
2011	52.24	63.7	41.2	63.1	68.5	49.4

Source: Economic Survey of Odisha, 2016-17 and Annual Report 2015-16, Ministry of Tribal Affairs, Government of India.

Table 3: Change in Demographic Situation in Odisha (In Millions)

Year	INDIA			ORISSA		
	ST	TP	% of ST to TP	ST	TP	% of ST to TP
1961	30.1	439.2	6.85	4.22	17.5	24.07
1971	38.0	548.2	6.93	5.07	21.94	23.11
1981	51.6	685.2	7.53	5.91	26.37	22.43
1991	67.8	846.3	8.10	7.03	31.66	22.21
2001	84.3	1028.61	8.19	8.14	36.80	22.13
2011	104.28	1210.56	8.81	9.59	41.97	22.85

Source: Annual Report 2013-14, Ministry of Tribal Affairs, Government of India

The table- 3 displays that the percentage of the tribal population to total population in Odisha has declined continuously i.e. from 24.07 % in 1961 to 22.85 % in 2011. This may be due to the fact that the infant mortality rate is higher among tribes as the advance health facilities are not reaching the tribal population. The percentage of tribe's population to total population of India is showing increasing trends i.e. from 6.85 % in 1961 to 8.81% in 2011.

Table-4: District wise Very Low STs Literacy rate in Odisha

Sl.No.	Name of The District	Persons	Male	Female
1	Koraput	35.4	46.2	25.4
2	Malkangiri	35.2	44.9	26.3
3	Rayagada	36.7	47.9	26.7
4	Nabarangpur	38.5	49.5	28.0

Source: Census 2011.

Literacy Trends by Districts of Odisha

The table-4 shows that the male literacy rate is higher than female literacy among the tribal population of the above table. Though the overall literacy rate of Odisha shows almost equal to that of the country on the whole, the literacy rate of its tribals is nearly half of the state's overall literacy rate and almost 20 percent less than the overall literacy rate of the tribals of the country. Malkanagiri district has a lowest percentage (35.4%) of literacy among tribes in Odisha during 2011. The table shows that the male literacy rate is higher than female literacy among the tribal population.

To some extent Koraput was educationally backward district, but the Govt. of Odisha has given preference to Nowrangpur and Malkanagiri as educational backward district. The Nowrangpur district has been also identified as poverty stricken region as well as illiterate area in the world map. All the policy makers, intellectual masses and educationists express deep concern about the problem.

Dropout Rate

Future does not seem well for the State as around five in every ten students enrolled in class eight drop out before sitting for their Matric exams - which educationists categorise as passport to productive career. The bleak scenario looks quite alarming if one further goes by the ASER - 2014 report that finds out that around one-fourth (24 per cent) children in the age-group of 15-16 years are out of mainstream education in the State.

According to latest report on secondary education in Odisha by the National University for Education Planning and Administration (NUEPA), the dropout rate in the secondary education stream in the State is almost 50 per cent. If ASER report's figure of 24 per cent children out of secondary school education is added, then the scary statistics that stares at is almost 74 per cent children in the age-group of 12-16 years in Odisha stay out of the secondary education loop. This comes as a big shocker for the State when universalisation of education for children in the age-group of 6 - 15 years has been a prime Constitutional objective.

According to the 2014 data on out- of- school children in the age group of 6 - 13 years available with the School and Mass Education Department (SME), the out-of- school children numbers for the boys in the year 2014 have gone up to 2,09,883 from 2,08,635 in 2009. However, the number of girls out of school in the same age group has shown a decline. The ASER 2014, however, finds that out- of- school girls in 15-16 yrs age group is marginally higher than the boys in Odisha. Another reason behind this may be the opening of hundreds of Kanyashrams attach to primary and Secondary schools where girl children from interior villages have been encouraged to enrol and get all facilities to carry out their studies.

Table no-5: Dropout Rate in Secondary Schools of Odisha

year	ALL Categories			Scheduled Caste			Scheduled Tribe		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
2001-02	67.0	72.0	69.5	75.0	77.0	76.0	79.0	77.0	78.0
2002-03	65.9	68.5	67.2	74.1	76.5	75.3	78.0	76.5	77.3
2003-04	62.5	66.7	64.4	73.0	74.0	73.5	77.0	75.0	76.0
2004-05	61.0	66.0	63.5	72.0	73.0	72.5	76.5	74.0	75.3
2005-06	60.0	64.0	62.0	70.8	72.5	71.7	75.0	73.0	74.0
2006-07	59.0	62.0	61.0	70.0	71.8	70.9	74.0	72.0	73.0
2007-08	58.2	61.0	59.6	69.6	71.0	70.0	73.6	71.0	72.8
2008-09	58.0	60.6	59.3	68.5	70.7	69.6	73.0	70.0	71.6
2009-10	52.8	55.2	54.0	65.3	67.5	66.4	70.6	67.7	69.2
2010-11	49.9	52.1	51.0	60.0	63.0	61.0	66.7	64.0	65.4
2011-12	47.2	51.8	49.5	59.2	61.8	60.5	65.9	62.7	64.3
2013-14	18.3	14.6	16.5	18.7	13.9	16.3	20.5	17.4	19.0

Source: Statistical Abstract of Odisha, 2012 and OPEPA.

Dropout rate is one of the crucial symptoms of academic development. It reflects the internal inefficiency of the education system as well as the wretched economic situation of the tribal families that dissuades the parents from sending their wards to the schools. Dropout rate increases with motion from lower to greater class/grade. In Odisha, the dropout rate showcases a reducing vogue over the years but still continue to be very high among the girls in all categories. It diminished from 69.5 % in 2001-02 to 16.5% in 2013-14 (Table-5). A comparable trend is observed in case of Scheduled Caste and Scheduled Tribe. Secondary Students – declining over the years. In 2013-14, the dropout rate for Scheduled Caste was as low as 16.3% however slightly greater 19.0% for Scheduled Tribes.

Table no-6: DISTRICT WISE DROPOUT RATE IN HIGH SCHOOL ODISHA- 2010-11 and 2011-12

SL. NO	YEAR	DISTRICT	ALL CATEGORY			SECHEDULED TRIBE			SCHEDULED TRIBE		
			BOYS	GIRLS	TOTAL	BOYS	GIRLS	TOTAL	BOYS	GIRLS	TOTAL
01	2010-11	Koraput	52.6	59.3	56.0	67.4	53.5	60.1	75.0	72.9	74.0
		Malkangiri	62.4	64.8	63.7	75.3	78.6	76.3	80.8	80.4	80.6
		Nawaranagpur	62.1	63.1	62.6	66.5	71.8	68.6	71.0	72.8	71.9
		Rayagada	60.0	63.0	61.5	64.4	71.4	67.3	68.9	72.1	70.6
02	2011-12	Koraput	49.8	57.2	53.5	65.8	52	58.9	74	72.2	73.1
		Malkangiri	59.6	63.6	61.6	74	77.4	75.7	79.2	79.8	79.5
		Nawaranagpur	60.2	62	61.1	65.4	70.4	67.9	70	72	71.0
		Rayagada	58.6	61	59.8	63.6	70.6	67.1	67.4	71	69.2

Source: Director, Secondary Education, Odisha, statistical Abstract of Odisha, Govt. of Odisha, 2012, pp443-444.

The table-6 shows that dropout rate of Malkangiri district is hike than all other tribal districts of Odisha. The rate of decrease is very slight and therefore attracts our attention.

It is universally cited that the aim of Plan efforts is human development, of which human useful resource enhancement is a quintessential prerequisite. Education has been regarded a catalytic factor, which leads to human useful resource accomplishment comprising better health and nutrition, increased socio-economic prospective and larger congenial and greater useful natural environment for all. Indian tribals are traditional, conservative and unprivileged people. They are socially and economically weaker area stay in very remote and inaccessible areas. The tribals lead a scattered household and additionally migrated lifestyles with nuclear family and most of the time they preserve and conserve the historic cultures and traditions which stands as limitations on their progress. This paper highlights issues and challenges faced by the secondary school tribal students of un-divided Koraput district.

Causes of Educational Backwardness of ST students:

(1)Financial problem:

Most of the ST people belong to economically backward section. They cannot provide adequate two meals per day for their children. All the people even from child to old men are busy in different professions only for earning something for their livelihood. As they suffer from rampant poverty they do not like to spend their time unnecessarily in the educational institutions which will cater the daily needs and drive their children away from physical labour.

2. Psychological Factor

The person's psychological elements like his mental capacity, self-concept, future aspirations, family acceptance and control, parental involvement, study habits, adjustment mechanism etc. are fashioned basically through his physical, social, and cultural environment. Environment consists of such factors as areas, locality, neighbourhood weather conditions, culture, race, nationality, religion, caste, creed, socio-economic and educational status of parents, amenities provided, etc. which extraordinarily influences on the individual.

3. Geographical

Problems:

If, it might put a glance at the topographical prerequisites of India through the alleviation map, it would be located that they fluctuate from region to neighbourhood and do not favour education as such. The tribal people, who signify about 8.2 per cent of the complete population of India, continue to be in faraway hilly and wooded region areas. Their villages are small and scattered and distanced from each other. It turns into very hard to set up an ample number of schools there and making affiliation for applicable inspection. The parents do not like to send their youngsters to distant schools on foot. The same problem is faced in crossing rivers and forests. The teachers also do not like to work in the hilly and forest areas.

(4). Familial problem

Family as an informal agency of education contributes to the novices admitted to schools. Besides the effect of the teaching community as a formal agency of training with the development of science and most prominently the Information conversation Technology (ICT), the toddler in the twenty first century is enormously influenced. A baby acquires know-how associated to capabilities also influences his personal and familial attributes. Before going to deep into the challenges, we have to supply importance on the man- woman difference. In this connection, family background and environment play a pivotal role. Ours is a heterogeneous society that includes rich, middle class and poor including Scheduled Caste and Scheduled Tribes. Hence there is a saying; no two children are alike even in twins. In tribal pockets, most of the inexperienced persons are in their first era and very homesick in nature. The tribal parents are not mindful about the academic performances their wards.

(5) Linguistic Problems:

The linguistic scenario in tribal vicinity is some another botheration for educators. The tribal population in Odisha have a wide range of languages and dialects. These languages have no scripts at all. For them scripts will have to be devised and books prepared. There are no capable language teachers, who can teach the tribal students their mother tongue language. Thus linguistic problem is an obstacle on the way of language teaching. Though the Govt, of Odisha has taken an initiative to appoint language teachers, however, it has been found not enough and in operative. This is again only limited in the primary level without having any bridge course for Odia / English vernacular.

(6) Apathy towards girl's education:

Most of the tribal parents do not consider the necessity of education of girls. Instinctively they do not send their daughters to the schools. Another cause may be pointed out to the factor of child marriage prevalent among tribal communities.

(7) Lack of involvement of parents:

Particularly in the tribal and rural communities illiteracy rules roost. The people do not realise the value of education in their lives. Most of them fail to recognise the role of education and the importance of academic endeavour. Hence, at the family level absence of congenial atmosphere for education has been well marked. That is why parental involvement in spite of all encouragement schemes marks its absence.

(8) Poor study habit:

As their parents are ill-educated, they cannot help their wards in their study even at the primary level. The children of tribal community have no patience to sit for hours for study. Though, same opportunities are given to all the students in one plat form only few students are showing better performance. Maximum students perform poor.

(9) Location of the school:

In tribal pockets, though many new Panchayats have been created recently, Panchayat head quarter high schools have not been opened. The government provision of opening secondary schools within three kilometres' radius have not been yet observed circular. Whatever schools are available students do not turnout in actual numbers due to lack of proper infrastructure, quality education and sincerity of educators, side by side with topographical difficulties.

(10) Accommodation problem of the teachers:

Besides the welfare department schools, the problems of accommodation facilities of the teachers in School and Mass education department is critical. As there is no opportunity to stay in the school premises, the teacher- pupil communication gap increases day by day. Obviously, it affects the academic scenario of the educational institutions. Though there is circular asking the authorities to arrange accommodation for the teachers within a radius of eight kilometre's of the schools, nobody pays any heed to such provision. As a result several teachers in remote area schools turnout rarely to their schools i.e once or twice in a week or even in a month. This practice totally disrupts the performance scenario.

11) Time-table of the Schools

Basically the tribal people are labourer. They desire assistance from their wards in agricultural work. During seedling and harvest season, the tribal students stop attending their schools. It naturally affects the academic sphere of the learners.

12) Celebration of festivals

The tribals celebrate different types of rituals and festivals. Accordingly the learners get involved and dropout from their schools. This happens almost through the year especially during the "PARABS", hunting, marriages, deaths etc. The social attachment and proscriptions are so strong that no persuasion works.

Suggestions

- 1) A large number of Ashram schools have to be opened inside the tribal regions, and the government guidelines are to be secured in order that more kids can get into such schools.
- 2) Even after the implementation of Sarva Siksha Abhiyan, several tribal families remain out of the range of primary and secondary school education. We have to enumerate them go to the roots of their causes for not sending their children for education and try our best to persuade them. Teachers are the key persons for such persuasion.
- 3) The in equality in providing mid-day meals to primary and secondary schools must be overcome All the students of primary and secondary schools must be provided with mid-day meals and other opportunities. Simultaneously, the quality of meals both in school and hostels must be improved and supervised regularly.
- 4) The residential schools must be established uncommonly for roaming clans or the nomads.
- 5) The time –table which has been fixed by the Academicians should be changed in keeping view with the needs of tribal students.
- 6) Especially at secondary level, the multi vocational subjects should be introduced for up-lift of tribal students. As a result they can choose their appropriate profession.
- 7) The huge crisis persists in tribal pocket is an academic lag which should be quizzed by orienting the teachers in tribal languages frequently.
- 8) An answerable system of the parents should be adopted in all over the country if their wards do not go to schools regularly they should be deprived off the benefits of Government schemes.

REFERENCES

- Amala, P.A., Anupama, P. and Rao, D. B. (2006)** History of Education, Discovery Publishing House, New Delhi.
- Annual Report (2012-13).** Ministry of Tribal Affairs, Government of India, Retrieve from <http://tribal.nic.in/WriteReadData/CMS/Documents/201305090204592676637Annualreport.pdf> on 20/11/2019
- Annual Report (2015-16).** Ministry of Tribal Affairs, Government of India, Retrieve from Retrieve on 20/11/2019.
- Behera, K. and etal. (2017).** Studies on Education of the Tribal Children, DeshVikas Journal, and Volume: 4 Issue: 3, Oct-Dec-2017
- Bhatia, K.K. (2008).** Philosophical and sociological Foundation of Education, Kalyani publishers, New Delhi, P.354
- Economic Survey of Odisha (2016-17).** Planning and Coordination Department Directorate of Economic and statistic, Government of Odisha
- Ghosh S.C.1997.** History of Education in 5th Survey of educational Research, 1986-1992, Trend reports vol-1 NCERT, New Delhi.
- Hansdha, S. (2014).** Impact of Residential Schools and Current Challenge Issues of Tribal Education in Odisha: An international Peer Review & Referred Scholarly Research Journal of Humanity Science and English Language. 3. (15) 3573-3581
- Majumdar, D. N. (1961)** Races and cultures of India, Asia Publishing House, Bombay, P.367
- Mishra, P. K. (2014).** Rudiments of Guidance and Management in Education, Kalyani Publishers, New Delhi
- Statistical Abstract of Odisha, 2012,** Directorate of Economics and Statistics, Odisha, Bhubaneswar, pp-441-444,
- Swain, S. K.(2002),** Trends and issues in Indian education, kalyani publishers, cuttack, odisa, pp 18-19.
- Beteille, A. (1986).The concept of Tribe with special reference to India- European journal sociology pp-297-318, vol-27, no-2
- Bindu, K.(2011). The Tribe in the early Census Report constructing the nation, hindu and outside hindu. Delhi: Shodganga
- India, M.O. (2016, September 29). Definitions: Scheduled Tribe. Retrived from Ministry of Tribal Affairs: Government of India <http://vikaspedia.in/social-welfare/scheduled-tribes-welfare/ministry-of-tribal-welfare>.
- <http://www.odisha.gov.in/school>education