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Academy of Tribal Languages & Culture

ST & SC Development Department
Bhubaneswar

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2011

Editor:

Prof.(Dr.) Akhila Bihari Ota, IAS



ACADEMY OF TRIBAL LANGUAGES & CULTURE

ST & SC Development Department

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ପ୍ରକାଶକ:

ସଦସ୍ୟ ସଚିବ

ଆଦିବାସୀ ଭାଷା ଓ ସଂସ୍କୃତି ଏକାଡେମୀ

ଆଦିବାସୀ ପ୍ରଦର୍ଶନୀ ପଡ଼ିଆ

ୟୁନିଟ୍-୧, ଭୁବନେଶ୍ୱର - ୭୫୧ ୦୦୯

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ମୁଦ୍ରଣ: ଭୋଳାନାଥ ପ୍ରେସ୍

୧୨୦୧/୧୬୦୧, ବମିଖାଲ

ଭୁବନେଶ୍ୱର

ସମାପକଙ୍କ କଲମରୁ.....

ଜନଜାତି ସମାଜରେ ବାଳିକା ଶିକ୍ଷାର ମୂଳ ଭିତ୍ତି ଆରମ୍ଭ ହୋଇଛି କନ୍ୟାଶ୍ରମରୁ । ସାମାଜିକ ଚେତନାରେ ପରିବର୍ତ୍ତନ ଆଣିବା ପାଇଁ ଦଶନ୍ଧି ଦଶନ୍ଧି ଧରି ପ୍ରୟାସ ପରେ ବାଳିକା ଶିକ୍ଷାରେ ଫିଟିଛି ପ୍ରଗତିର ସିଡ଼ି । କିନ୍ତୁ ଏହି ପରିବର୍ତ୍ତନ ପାଇଁ ଆମକୁ ଗଳଦ୍ୱାର୍ପଣ ହେବାକୁ ପଡ଼ିଛି । ଏକ ବ୍ୟବସ୍ଥାକୁ ଅସନ୍ତୁଳିତ ନକରି ପରିବର୍ତ୍ତନ କରିବା ଖୁବ୍ କାଠିକର । ତଥାପି, ସାମାଜିକ ବ୍ୟବସ୍ଥା ଭିତରେ ମାନସିକତାକୁ ପରିବର୍ତ୍ତନ କରିବାରେ ଆମେ ସଫଳକାମ ହୋଇଛେ । ବାଳିକା ଶିକ୍ଷା ପାଇଁ ଆମେ ବିଗତ ଦଶନ୍ଧିଠାରୁ ବହୁତ ଆଗକୁ ଆସିଛେ । ଅବଶ୍ୟକ ଆମ ପରିସଂଖ୍ୟାନ କହେ ବାଳିକା ଶିକ୍ଷାର ପ୍ରଗତି ସନ୍ତୋଷଜନକ ନୁହେଁ । ବିଶେଷତଃ ଜନଜାତି ସମାଜରେ ଏ ହାର ଆହୁରି ନୈରାଶ୍ୟଜନକ । ରାଜ୍ୟ ହାରଠାରୁ ଖୁବ୍ ପଛରେ । ଜାତୀୟତା ପରିବର୍ତ୍ତନ, ସଂରଚନାରେ ଅଭିବୃଦ୍ଧି ଫଳରେ ଏହି କିଛି ବର୍ଷ ହେଲା ଏଥିରେ ଆଶାନୁରୂପ ପରିବର୍ତ୍ତନ ଆସିଛି । ଆଜି ଜନଜାତି ଅଞ୍ଚଳରେ ଝିଅ ପିଲାମାନେ ଆନନ୍ଦ ମନରେ ସ୍କୁଲ ଯିବାରେ ଲାଗିଛନ୍ତି । ଛାତ୍ରୀ ନିବାସୀରେ ରହି ପାରଂପରିକ ଶିକ୍ଷାପ୍ରତି ଆକୃଷ୍ଟ ହେଉଛନ୍ତି । ଏହି କାରଣରୁ ଆମେ ଆଶାବାଦୀ ହେଉଛୁ ଆଗାମୀ ଦିନରେ ଏହି ଦିଗରେ ଆହୁରି ସଫଳ ହେବା । ଆଜି ଜନଜାତି ବାଳିକା ଶିକ୍ଷା ନିମନ୍ତେ ସରକାରୀ ପ୍ରୟାସ ବଢ଼ିଛି । ତେବେ ସରକାରୀ ପ୍ରୟାସ ସହ ସାମାଜିକ ସଚେତନତା ସମାନ୍ତରଳ ହେଲେ ଶିକ୍ଷା ବ୍ୟବସ୍ଥାରେ ନିଶ୍ଚିତ ପରିବର୍ତ୍ତନ ଆସିବ । ଆଦିବାସୀ ମେଲା ୨୦୧୧ ସ୍ଥିତିବାନ ଉନ୍ନୟନକୁ ଆଧାର କରି ଅନୁଷ୍ଠିତ ହେଉଛି । ଉନ୍ନୟନ ସରହଦରେ ଶିକ୍ଷା ଅନ୍ୟତମ ମୁଖ୍ୟ ଉପାଦାନ । ଏହି ଅବସରରେ ବନଜା ୨୦୧୧ ଜନଜାତି ବାଳିକା ଶିକ୍ଷା ଉପରେ ଆଧାରିତ ହୋଇଛି ଏବଂ ଏହାର ବିବିଧ ଦିଗକୁ ବିଭିନ୍ନ ଗବେଷଣାଧର୍ମୀ ପ୍ରବନ୍ଧ ମାଧ୍ୟମରେ ପ୍ରତିଫଳିତ କରାଯାଇଛି । ବାଳିକା ଶିକ୍ଷାର ବିକାଶ ପାଇଁ ଏହି ପ୍ରତିଫଳନ ଏକ କାଣ୍ଡାରୀର ଭୂମିକା ଗ୍ରହଣ କରିବ ବୋଲି ଆଶା ଓ ବିଶ୍ୱାସ ।



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Expanded Vision for the Promotion of Education among The Tribal Girl Child in Odisha

Prof (Dr.) P.C. Mahapatra ★

1. Background:

Odisha is a tribal dominated state. Out of 314 blocks 118 blocks belong to Tribal Sub plan Areas. Out of 30 districts 17 districts are under Tribal Sub plan and rest belongs to special component plan. Govt. of India have enlisted 461 Scheduled Tribes till 2001 and 62 are found in Odisha out of which 13 are primitives.

Despite significant educational progress in the state during the last 20 years, education of children belonging to scheduled tribes and specially the girl child warrants special attention. 2001 census revealed that although the over all literacy rate in Orissa is 63.60 per cent, the female literacy rate is only 50.97 per cent. But the disparity is more alarming in case of scheduled tribes being 37.37 per cent as a whole and the gender disparity is more alarming being 23.37 per cent. There are even eleven districts in the state where the female literacy rate is less than the state average, that is 23.37 per cent. It means basic education has yet to become a social reality for millions of girl children belonging to scheduled tribes. In spite of all our efforts enrolment of girls in primary schools trailed significantly behind that of boys.

Earlier the number of girls enrolment was abysmal, retaining them till 10th standard was a Herculean task. Gradually things are changing and taking a better form because of various interventions like Sarva Shiksha Abhiyan and other allied programmes.

2. Our Efforts :

Several schemes have been launched by central and state Government to meet the needs of the educationally disadvantaged, specially for the girl child belonging to ST category. For strengthening social infra structures, existing institutions are remodeled under Operation Black, Board scheme, opening of more residential schools for girls with free lodging, free uniform, free text book, mid-day meals, free education, by-cycle for girls, reservation of seats at all levels, remedial coaching programme, Kasturiba Gandhi Balika Vidyalaya(KGBV) National Programme for Education of girls at Elementary Levels (NPEGEL), special programmes for the dropout girls, residential and non-residential bridge courses (RBCS and NRBCS) to make up the grade under Sarva Shikash Abhiyan Programme and Eklavya Model Residential schools etc. Besides steps are also being taken for preparation of text books and teaching learning materials in tribal language and imparting them in mother tongue (MLE) and computer aided learning. Therefore enrolment have come up,

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dropout rates have significantly come down, the age of marriage have gone up. As a result the quantum of early marriage have come down. Different poverty alleviation programmes have significantly enhanced their per capita income still we have a long way to go. We do have many promises to keep in view of the "Right to Free and Compulsory Education Act 2009".

However their development must be planned in the context of tribal society and their future. For this purpose we must develop an expanded vision that will involve five key priorities.

- i) Universalization of access and promoting quantity, quality and equity.
- ii) Focusing on learning
- iii) Broadening the means and scope of basic education blended with skill education.
- iv) Enhancing the environment for learning
- v) Strengthening partnership.

3. Importance of Girls Education:

Studies reveal that Girls' education correlates positively with several national and international goals including the universal primary education, economic productivity, social development intergenerational education, social equity and sustainability of development efforts.

- i) Universal Primary Education-Higher percentage of children participating in and completing Basic Education.
- ii) Economic Productivity - Higher GNP Per capita, Increased Labor force participation (Formal and informal), Increased self employment, Improved home production.
- iii) Social Development-Reduction of Infant and Maternity mortality, Lower fertility rate, Improved sanitation, Increase life expectancy, Decrease of rampant population growth.
- iv) Intergenerational Education-Higher percentage of girls enrolled and graduating, greater awareness of appreciation for Girls' education.
- v) Social Equality :- Improved status of women in the family and community, Higher self esteem among women, Increased Knowledge of individual Rights.
- vi) Sustainable of Development Efforts -Increased "Awareness of Development, Initiatives, Increased participation in social Development Initiative.

4. Causes of Non-enrolment and Dropouts :

To-day we perceive a significant percentage of Scheduled. Tribe school going girls not going to school, out of which a significant number belong to child labour

group. Besides many children are dropping out before completing elementary education due to various factors. Even their numbers are more than the boys. In practice girls are not going to school because of :-

- i) Domestic chores, Economic activities to supplement family income.
- ii) School is perceived as low priority due to non-supportive attitudes of the parents as well as the community
- iii) Cost of Education
- iv) Frequent migration of parents.
- v) Long distance between home and school non-conducive school environment, fear of safety and security due to forest area.
- vi) Lack of suitable hostel facilities
- vii) Lack of female role model/teachers
- viii) Gender bias in home, school and community
- ix) Education not related to their culture, need and sustenance of livelihood.
- x) Medium of teaching being regional language even at the initial stage rather than mother tongue.

The reasons for significant number of girls dropping out before completing five years of schooling are as follows:

- i) Lack of interest
- ii) Participation in house hold /economical activities
- iii) Financial and Economic reason
- iv) Non conducive environment both in schools/hostels
- v) Harassment by the teaching / non teaching staff.
- vi) Lack of female role model
- vii) In appropriate medium of instruction at the lower classes
- viii) Imperfect teacher pupil communication (communication barrier) in lower classes due to lack of knowledge of tribal language by most of the teachers
- ix) Unsuitable curricula and text book
- x) Incompatible formal school and hostel environment and i.e. a significant of them are sick units except a few.
- xi) Lack of facilities for co-curricular activities and skill training.
- xii) Failure to make up the grade.

5. Strategies and Interventions:

Indisputably the situation needs urgent and serious attention. No make shift or low cost arrangement will hold good for the holistic development of the girl child.

Following need based strategies may be adopted to bring about a sea change, about the gender equity specially of the tribal girls. Participation of girls in the educational system is the result of two important variables.

i) Parental demand for girls schooling and ii) public and private sectors supply services that responds to the nature of that demand and to community aspirations. Therefore, ultimately, strategies aimed at increasing girls education in the educational system must respond to the following two challenges.*

Increasing the availability of education by expanding the number of schools for girls.

Improving the accessibility of education by increasing the benefits and reducing the cost of schooling for girls and their families, there by increasing demand. At micro level, supply and demand are influenced by broad social conditions. There fore the following measures may be taken up for enhancement of girls access and enrolment, reduction of drop out rates and enhancement of achievement.

- i. Locate schools closer to habitations
- ii. For sparsely populated habitations and remote areas, establishment of well equipped hostels facilities.
- iii. Mass mobilization for education of the girl child to remove negative attitude and allergy among the tribal parents and community must be organized by all sectors.
- iv. The school buildings and the infrastructures must be need based and attractive, so also the hostels with necessary facilities and security.
- v. Day care centers near the school may be opened where ever possible to enable girls engaged in taking care of siblings to attend school.
- vi. Holidays for the tribal children may be prepared keeping in view their festivals, ceremonies and even market days where ever feasible.
- vii. Angan Wadis, Early Child hood care and Education (ECCE) must receive higher priority both as a feeder and strengthening factor for primary education specially for the first generation of learners.
- viii. Promote engagement of female teachers, female wardens in every hostel and lady female supervising staff and administrators.
- ix. Ensure safety and security of the girl child with the facility of Help line grievance redressal monitoring and check exploitation by proper supervision.

- x. Reducing the cost of schooling (Make the school attendance more affordable)
- xi. Develop relevant curricula, linking it to economy, rural life, their value system, health, nutrition, the local environment and in local language with emphasis on life enrichment education (L.E.E), life skill education (L.S.E) and life value education (L.V.E) , Primer and pedagogy should be rooted firmly in the culture, heritage and ethics of a specific tribal group.
- xii. Adoption of a uniform pattern of curriculum for all the first generation of learners and preparation of text books will not meet the varying needs of the specific learning needs.
- xiii. Learning needs of different tribal groups would therefore need micro planning. The text books and primers should be designed to provide the bridge from a spoken tribal language dialect to Oriya.
- xiv. Intensive and extensive teachers training programme shall be organized for teachers for their empowerment.
- xv. Educated and promising scheduledtribe youth may be encouraged and trained (Preferably ladies) to take up teaching in tribal schools.
- xvi. Increase community participation and there by promote localization and decentralization.
- xvii. Promote advocacy and social mobilisation along with adult education programmes for the mothers and among the SHG group and women activist to take up the lead.
- xviii. Design systems to accommodate the needs of female students.
- xix. Exclusive approach for tribal education may be replaced to inclusive and integrated approach and some seats may be made available for other children to create a healthy atmosphere for competitive learning within the peegroup and there by provide opportunities for mainstreaming the tribal children.
- xx. Support multiple delivery systems that involve formal, non-formal (distance) mode and third channel programme. with a focus on the formal mode through communication / information system.
- xxi. Steps to be taken to make the teaching learning programmes more joyful and activities centered by blending technology (EDUSAT) in the existing process.
- xxii. It is suggested that special attention be given to encourage experimental schools, establish regional resource centers and develop stronger links

between different institutions and provide incentives both for the students and teachers to promote education of the tribal girls.

- xxiii. Each institution shall develop the roadmap of its own and proper emphasis shall be laid on monitoring and follow up action. School mapping and micro planning shall be given due weightage.
- xxiv. Last but not the least is that all the schools must be empowered to bring information technology (IT) to class rooms, use audio video instrumental aids in teaching learning programmes and thus the learning environment in school is strengthened and recharged with life.
- xxv. Development of text books and supplimentaries in tribal languages may be accelerated by all agencies.
- xxvi. The quantum of scholarships and stipends to the students must be reviewed, enhanced and be released in time.
- xxvii. Regular Health Check up facilities for the students must be ensured a lady doctor may be incharge of each girls hostel.
- xxviii. Thus the ultimate thrust will be "all teachers should teach and all students study "gearing towards universal enrolment, universal retention and universal achievement of girl child up to 14years of age and a substantial improvement in the quality of education to enable all tribal girls to achieve essential levels of learning.



Tribal education: Views & vision: In the past century

Shri Sarat Ch. Mohanty ★

“Education is an indispensable need of mankind. It aims at educating the masses to become better citizens and more useful members of the society. Therefore all over the world education is viewed as an important instrument for an all round development of individuals. Education is associated with the quality of life, related to production and inter-linked with the promotion of social and. natural Integration”. (T.W. Deptt, Govt. of Orissa, 1994; 1).

Education is a prelude to planned change and modernization. The concern for education is all pervasive. It is not contained by spatial boundaries or geographical barriers. It's appeal is universal and resolve, emphatic. Some of the basic assumptions about education in a modern and competitive society are that (i) “Theoretically, education should, *inter alia*, enable persons to acquire knowledge and skill,” (ii) which “should enable them to complete for and acquire better occupational and social status in life and (iii) Thus, “should lead to social mobility and economic productivity....” (NCW, 1994; 46).

It is an universally accepted fact that education is the basic input for sustainable development of peoples and nations. It is also well understood that no state or nation can prosper with the bulk of its population living in a condition of poverty, illiteracy and ignorance. Realizing the importance of education for a large, democratic and welfare State like India, the Indian Constitution enshrines certain provisions promising equality of opportunity for education for all. Specifically, Article-45 of the Constitution envisages universalisation of free and compulsory elementary education for all children in the age-group of 6-14 years within 10 years of commencement of the Constitution.

In pursuance of the provisions and objectives of Constitution, Central and State Governments have given attention for promotion of education but the achievements made so far i.e., after more than four decades, fall short of expectations. Though there has been some growth in the rate of literacy among the total population

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of the country i.e., from 24% in 1961 to 52.21% in 1991 (Ref,- *Annexure-I &II*) the rate of growth has been uneven among various communities and regions corresponding to their respective inequalities in their levels of socio-economic development.

This kind of inadequate and unequal growth of educational level defeats the Constitutional objectives to secure for all its citizens growth with social justice, liberty, equality and fraternity.

The Education Commission-1964-66, popularly known as Kothari Commission, observed the following:

1. One of the important social objectives of education is to equalise opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent must ensure progressive equity of opportunity for all sections for an egalitarian and human society in which the exploitation of the weak will be minimized.
2. Two other forms of educational inequalities (apart from dispersal of educational institutions, poverty, educational standards and home environments) which are peculiar to Indian situation need attention. The first is the wide disparity between the education of boys and girls....The second is the equally wide or sometimes wider disparity of educational development between the advanced classes and the backward ones- the Scheduled Castes (SCs) and the Scheduled Tribes (STs). On grounds of social justice as well as for the furtherance of democracy it is essential to make special efforts to equalize educational opportunities between these groups.

Further, the Commission have identified two kinds handicaps among certain sections of population which account for their backwardness; (i) mental handicap or low intelligence arising from hereditary or congenital factors, disease or injury, and (ii) under-achievement or inability to perform upto the level of one's intelligence, especially in intellectually well-endowed persons, frequently due to emotional conflict, lack of motivation, poor study habits, cultural deprivation and economic handicaps. "To these", the National Commission for Women (NCW) adds "a third category" comprising "social groups, who have remained isolated and insulated from exposure to the conventional type of formal education, and further who by tradition have evolved

their own methodology of training their own children for avocations and occupations suited to their own milieu. Their circumstances have not induced to a tradition of education as we under-stand the term. The Scheduled Tribe communities belong to this social group". (1994:47).

THE NATIONAL SCENERIO

Coming to the Scheduled Tribes (ST), it is seen that, they are found in large numbers in this country. In this respect India comes next to Africa in the global scenario. Numbering 67.76 million as per 1991 census and accounting for 8.08 percent of the country's total population, they come from about 400 different communities, speaking different languages, pursuing different kinds of life-styles and living in different eco-cultural zones, mostly in the remote mountainous pockets, in varying degrees of concentration and in different levels of socio-economic development,

It is a well-known fact that, these tribal brethren of ours have been the victims of centuries of neglect, isolation, exploitation and maladministration and therefore, remained impoverished and backward socially, economically, politically and educationally. Ever since the country got independence, the great national leaders have realized the truth that this great nation where one among every twelfth person is a tribal, cannot march forward with the rest of the fast developing world leaving behind its large population of backward tribals to languish in abysmal poverty and illiteracy. Since then, welfare and development of aboriginal tribes have become the abiding concern of our democratic and Welfare State with the avowed objectives: (i) to ameliorate their problems, (ii) to bridge the gap of development between them and the non-tribal population, (iii) to bring them at par with the general population and finally, (iv) integrate them into the national mainstream in a footing of equality.

The first step in this direction was taken by laying down the foundation in the Indian Constitution. Taking due cognizance of their backward status, the Constitution has accorded them the special status of Scheduled Tribes (ST) and entitled them to certain special safeguards, protections, privileges and concessions including reservations in legislatures, educational institutions and public services, protection and promotion of their age old language and culture as well as their social, economic and educational interests by incorporating in itself several specific provisions in forms of Articles and Schedules. For example Article-46 envisaged that:

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

The second step was the announcement of "National Policy" for welfare and development of Scheduled Tribes by India's first Prime Minister, Pt. Jawaharlal Nehru. This policy popularly known as "Tribal Panchasheel" advocated for allowing the tribals to "develop along the lines of their own genius", encouraging their traditional art and culture and not imposing anything on them from outside in the name of development.

In pursuance of the Constitutional objectives and National Policy, the third step involved granting them various safeguards and protections through a host of legislations and the fourth step was taken in the direction of planned developmental intervention by formulation and implementation of several development schemes and programmes to bring about their all round development. In this agenda, their educational development remained in the priority sector.

Since then there have been continuing national efforts at the promotion of education among the STs and substantial investments have been made in this exercise. Apart from providing statutory reservations for ST students in the educational institutions and providing special residential and non-residential educational institutions, educational complexes, buildings and other essential infrastructures, hostels, free studentship, boarding and lodging free books reading and writing materials, dress and bedding, scholarship and stipends, supplementary nutrition, mid-day meals, relaxation of standards for admission to institutions of higher learning, free coaching for appearing at competitive examinations and many more other facilities have been provided. Besides promotion of formal education, emphasis has also been laid on non-formal and adult education, functional literacy, pre-school education, social and vocational education.

The exercise is continuing, as a part and parcel of the national programme of tribal development. Crores of rupees have been spent. Huge infrastructures have been created. Successive Five Year Plans have come and gone. The eighth Plan have ended and the ninth Plan is on the anvil. Half a century have passed since the country got independence and it is preparing to celebrate its Fiftieth Year of Independence, nationwide with pomp and ceremony. The time to reckon has come. This is the time to look at the situation of educational development of the STs and

see how the objectives of Constitution, National Policy and Planning in this regard have been realised and assess if the achievements commensurate with the quantum of investments made so far.

The picture is evident in the Census data presented in Annexure-I and II which leads to the following conclusions.

1. Growth of literacy among the ST population has apparently been faster than among the total population as well as the non-SC&ST segment of the population. While for the ST population it has jumped from 8.53 percent in 1961 to 29.60 percent in 1991 - a three and half times increase, the corresponding figures for the non-SC & ST population are 27.86 percent to 62-65 percent and for the total population are 24.00 percent to 52.21 percent.
2. It shows that the number of ST literates have also grown in absolute terms.
3. Notwithstanding the fact that there has been perceptible increase in the literacy rate of STs, the gap in the level of literacy between the STs and non-SC & ST as well as the general population continues to widen over period of time and it is a cause for concern.
4. It is quite interesting to note that in the four successive census years the literacy rate of ST males has remained near equal to that of females in Total Population at the all India level.

Female Literacy:

5. Literacy scene among ST Females is indeed serious. Over fifty years of independence it is still less than 20 percent. Between 1961 to 1991 it has improved from 3.13 percent to only 18.19 percent trailing far behind the corresponding all India figures i.e. 12.90 percent to 39.29 percent for the Females.
6. The gender gap in literacy between ST males and females is quite substantial and alarming and it is quite appalling that this gap is widening ever period of time i.e. from between 13.80% and 3.13% in 1961 to 40.65% and 18.19% in 1991. It is also quite prominent at the State level.
7. The State-wise ST Female literacy data as presented in Annexure-II shows a wide inter-state variation from 4.42% of Rajasthan to 78.70 percent of Mizoram.

Thus the situation of Tribal Literacy and Education and more specifically the miserable position of Tribal Female literacy in our country where every twelfth person is a ST and every twelfth female is also a ST, warrants urgent attention. Taking a

serious note of this appalling situation, National Commission For Women in their recent "Report on Development of Female Education among Tribal Communities" stated that:

"It is unfortunate that the early dwellers of this land popularly known as 'Adivasis', 'Adimjatis' or the tribal people have missed their 'tryst with destiny'. Even after half a century of Independence...." the ST literacy rate according to 1991 census, is only 29.60 percent and among them the female literacy is a dismal 18.19 percent. Added to this low literacy rate is the alarming drop-out rates. As per 1988-89 data-the latest available-, the drop-out rates of ST girls in different stages of school education were 68.73 percent in primary, 81.45 percent in middle and 89.91 percent in secondary stages. State-wise data reveal that Andhra Pradesh, Bihar, Meghalaya, Tripura, Gujrat, Madhya Pradesh, Maharashtra, Orissa and Rajasthan had more than 90 percent drop-out at secondary stage. (NCW, 1994: 47).

In this situation unless strenuous efforts are made to remove this gross inequality, a large section of the country's population will remain outside the realm of development and "Education for All." will only remain a "Catch Word".

ORISSAN SITUATION

Coming to the State of Orissa, a fascinating ethnographic State of India, the situation regarding the spread of education among the STs is not so different from the national situation. This State, accommodating the largest varieties of S.T. in India i.e. 62 in number/including 13 Primitive Tribal Groups (PTG), and the third largest, that is, 7.03 million strong S.T. population (1st- Madhya Pradesh and 2nd-Maharashtra), accounting for more than 10 percent of the country's S.T. population and 22.21 per cent of the State's total population, occupies a prominent position in the tribal map of India. This motley crowd of tribal communities live in different parts of the State, speak different languages and dialects, more or less, represent simple, pre-literate, pre-industrial and relatively encysted folk societies with distinct cultural identities, subsistence economy, ethos, eidos, ideology, value system and world view.

Keeping pace with the more than four decades old and still continuing national exercise for tribal development, various development programmes have been planned and implemented in this State. It is important to note that in this State, great importance is attached to Human Resource Development and more than 60% of the total Tribal Development Plan expenditure have been earmarked for promotion of education among SC and ST of the State. In spite of all the endeavours, the achievements in

this field are not very encouraging. The census data presented in the following table and *Annexure-I, II, III & IV* make the position clear.

The data presented in the following table and *Annexures* are self-explanatory. However the following important trends are noticeable regarding the position of S.T. literacy in the State.

1. The number of S.T. literates in absolute terms and the level of S.T. literacy in the State have risen progressively over successive decades following the similar trend among the total population of the State and All India. ST population.
2. The pace of growth of S.T. literacy in the State is little faster than that of the State's total population. (Ref: *Annexure-I*).
3. In spite of these positive development, the S.T. literacy rate have always lagged behind that of the total population of the State and All India S.T. population and the gaps widen progressively ever successive census periods. (Ref:-*Annexure-I*).
4. As evident from Table-1 and Annexure-II, the State's position among all the States in regard of level of literacy of the total population and the S.T. population is almost the same. In regard of total population's literacy rate, the State occupies the 24th position among 31 States and Union Territories, the first position being held by Kerala (89.81%) and the last position by Bihar (38, 48%). Moreover the State's total population's literacy rate (49.09%) lies little below the All India rates i.e. 52.21%. As regards ST literacy rate, the State with its 22.31% figure, languishes at the bottom i.e. to be specific the last but three and holds the 23rd position among 26 States and Union 'Terri-tories having ST population- the 1st position being held by Mizoram (82.73%) and the last, by Andhra Pradesh(17,16%).

TABLE-1

RANKING OF STATES AND UNION TERRITORIES ACCORDING TO THE ST LITERACY RATE AS PER 1991 CENSUS

Sl. No.	Range of ST Literacy level	Name(s) of States and UTS in the Range in descending order
1.	Above 80%	1. Mizoram (82.73%)
2.	Between 70%-80%	2. Lakshadweep (80, 58%)
3.	Between 60%-70%	3. Nagaland (60.59%)
4.	Between 50%-60%	4. Sikkim (59.01 %.)
		5. Kerala(57. 22%)

- | | |
|--------------------|---------------------------------------|
| | 6. Andaman & Nicobar Islands (56.62%) |
| | 7. Manipur (53.63%) |
| | 8. Daman & Diu (52.91%) |
| 5. Between 40%-50% | 9. Assam (49.16%) |
| | 10. Himachal Pradesh (47.09%) |
| | 11. Meghalaya (46.79%) |
| | 12. Goa (42.91%) |
| | 13. Tripura (40.37%) |
| 6. Between 30%-40% | 14. Maharashtra (36.79%) |
| | 15. Gujarat (36.45%) |
| | 16. Karnataka (36.01%) |
| | 17. Uttar Pradesh (35.70%) |
| | 18. Arunachal Pradesh (34.45%) |
| 7. Between 20%-30% | 19. Dadra & Nagar Haveli (28.21%) |
| | 20. Tamil Nadu (27.78%) |
| | 21. West Bengal (27.78%) |
| | 22. Bihar (26.78%) |
| | 23. Orissa (22.31%) |
| | 24. Madhya Pradesh (21.54%) |
| 8. Between 10%-20% | 25. Rajasthan (19.44%) |
| | 26. Andhra Pradesh (17.16%) |

5. Though in respect of total population's literacy rate the State (49.09%) has come nearer to All India level (52.21%), regarding the ST literacy level (22.31%) it has yet to scale some height to reach the corresponding All India standards (29.60%), and a substantial height to fill the large gap existing between it and the corresponding literacy levels of the total population of the State and the country as well. (Ref: *Annexure-1 & II*).
6. The District wise ST literacy data of 1991 census given in *Annexure-III* shows a large variation between the lowest in undivided Koraput district (8.99%) and the highest in Sundargarh district (37.34%). Both are Tribal Sub-Plan Districts.
7. S.T.literacy level in five undivided districts namely, Balasore (18.35%), Cuttack (18.29%), Kalahandi (18.53%), Koraput (8.99%) and Ganjam (17.00) falls below the corresponding State figure(23.21%) (Ref:-*Annexure-III*),
8. So far as the numerical strength of the S.T. literates are concerned, undargarh district again ranks first and Cuttack district last.(Ref:-*Annexure--III*).

9. As evident from the data presented in Annexure.-IV on Tribe wise Percentage of Literacy during 1981 census, the level of literacy among 62 S.T. communities varies very widely starting from, Birhor's 1.09% to Kuli's 36.38%.
10. More than two thirds of the total number of the S.T. communities i.e. 42 ST communities, have literacy level below the State's ST literacy level (13.96%) and all the 13 identified Primitive Tribal Groups come under this segment. Only the remaining 20 ST communities have crossed the level. (Ref: *Annexure-IV*).

Female Literacy:

11. The State's position among all the States and Union Territories in respect of ST Female literacy level is last but two, the highest position being taken by Mizoram (78.70%) and the lowest by Rajasthan (4.42%) (Ref: *Annexure-II*).
12. The position regarding the inter-tribal level of literacy of females in Orissa during 1981 census is miserable. It ranges from 0% of the Chenchus to 16.25% of the Kulis. The bulk of the ST communities i.e., 52 out of total 62, record female literacy rates lower than the corresponding State figure of 4.76 per cent of ST female literacy which again remains far below the corresponding All India figures i.e., 8.04 per cent for the same period. (Ref: *Annexure-IV*).
13. Further, the ST female literacy level lags far behind the level of female literacy of the total population of the State during successive censuses accentuating the inequality between both the groups, which is increasing from time to time (Ref: *Annexure-I*).
14. The high Gender Differential expressed in the large gap between the State's ST male and female literacy levels i.e. 23.28% and 4.76% respectively as per 1981 census and 34.44% and 10.21% respectively as per 1991 census calls for urgent attention. (Ref: *Annexure-I*)

This state of affairs leads to the conclusion that, in spite of continuous and persistent efforts at the national as well as the State level for the promotion of education among the STs for more than four decades, though the condition has improved, the achievements fall short of expectations and the inequalities in the level of education between the ST and General population and also between ST males and females and general females and ST females persist or, rather to say, increasing ever period of time. Such a state of affairs if allowed to continue may have serious implications. Hence, this problem attracts the attention of all concerned to join hands, pool the resources and strengthen the efforts for achieving the goal of "Education for All by 2000 A.D."

TABLE-2**DISTRIBUTION OF STATES/UTS ACCORDING TO RANGE OF ST FEMALE LITERACY (1991 CENSUS)**

Range of Literacy Level	States/UTs
(1) Above 70%	Lakshadweep, Mizoram
(2) Between 60 to 70%	Nil
(3) Between 50 to 60%	Kerala, Nagaland, Sikkim
(4) Between 40 to 50%	A&N Islands, Daman & Diu, Manipur, Meghalaya
(5) Between 30 to 40%	Assam, Himachal Pradesh.
(6) Between 20 to 30%	Arunachal Pradesh, Goa, Gujarat, Karnataka, Maharashtra, Tamil Nadu, Tripura
(7) Below 20%	Andhra Pradesh, Bihar, D&N Haveli, Madhya Pradesh, Orissa, Rajasthan, U. P., West Bengal

VIEW POINTS

The Education Commission (1964-66) constituted under the Chairmanship of S. Kothari, popularly called "The Kothari Commission" declared in their report, "Destiny of India is now being shaped in her class rooms". They further stated:-

1. "It is necessary to pay special attention to the education of Scheduled tribes... which deserve special emphasis".
2. "... special attention shall have to be paid to the needs of the tribals to ensure that they receive a fair share of benefits of educational development".
3. In this respect "three tasks stand out above all others", (i) development of communication", (ii) development of agriculture and (iii) "development of a system of education related to the scheme of economic and social development and responsive to the cultural and economic needs of the people".
4. Taking into account the social, cultural, economic and technological variations of the tribal areas and people, suitable educational development programmes should be designed in conformity with the area and community specific development programmes." "A uniform approach as between different tribal areas, applied in mechanical manner will not secure the purpose in view".

5. "The education of the backward classes in general and of the tribal people in particular is a major programme of equalisation and of social and national integration. No expenditure is too great for the purpose. "

The study Team on Social Welfare and Welfare of Backward Classes (1958-59) also called "Renuka Ray Committee", recommended: - (the important ones are given)

1. General pattern of education prevalent in the country should be extended to tribals so as to evolve one common pattern of education in the country".
2. "The accepted principle of imparting instructions at the primary level in the mother-tongue of the child should be extended to tribal children as well".
3. Text books and reading materials at the primary level should reflect the tribal culture. Common text books and integrated pattern of education should be given to tribal students from the secondary stage.
4. "The school hours... also holidays and vacations in the tribal areas should be so adjusted, as to synchronise with their occupational seasons and social festivities".

Elwin Committee on Special Multi-purpose Tribal Blocks (1959-60) has given emphasis on:-

1. "Construction of school buildings in local style;
 2. Simplicity in equipments,
 3. Avoiding unnecessary weightage on enrolment of schools, that is giving emphasis on qualitative aspect rather than quantitative aspect,
 4. Appointment of sufficient experienced and qualified teachers completely familiar with local language,
 5. Preparation of text books in the tribal language and with tribal backgrounds in lower classes:
 6. Declaration of school holidays according to local festivals,
 7. Use of local tribal institutions as schools...and
 8. Introduction of basic education and agriculture and forestry based education at primary stage and vocational education at secondary stage".
- (T.W.Department, Govt. of Orissa, 1994: 25).

The Scheduled Areas and Scheduled Tribes Commission (Dhebar Commission-1960-61) recognised the need for:-

- 1 establishment of educational institutions to cater to the needs of the tribals:
2. imparting basic education to tribal children after the secondary stage .

The Study Team on Tribal Development Programmes (Shilu Ao Committee, 1966-69)

Among many of their important recommendations for tribal development including educational development, stressed the need for (i)imparting primary education in the medium of tribal languages using the regional language scripts, (ii) replacement of single teacher schools by Ashram schools, (iii) establishment of primary schools nearer to the home of tribal children, (iv) provision of "attendance allowance" to teachers and (v)special attention to "the problem of education of tribal girls".

The Task Force on Development of Tribal Areas (L.P. Vidyarthi Committee, 1972) observed regarding tribal education that:

"The problem of education in tribal areas is mainly a problem of wastage due to lack of motivation on the part of tribals to send their children to school, lack of facilities to make transition from primary to middle and from middle to secondary stages, lack of competent teachers for primary education and, not the least, difficulty of producing text-books in tribal dialects".

The Working Group on Tribal Development during Sixth Five Year Plan (1980)

stated that "education is the key to tribal development" and "It has to be tackled on both the formal and non-formal levels". They suggested for (i) imparting non-formal education designing such course contents as to deal with problems connected with land, credit, currency, weights and measures, hygiene, local geography, liquor vending etc. (ii) use of mother-tongue as the medium of instruction for primary education and adult education, (iii)periodical. evaluation of the educational programme "to enable a plateau of continued optimality, (iv) identification of low literacy tribal pockets for mounting special educational development drives along with intensive economic programmes, (v) steps in respect of formal education should be taken to work out syllabi for education taking into account their culture, technology, ethos and assimilative power. (vi) The Working Group also gave emphasis on vocational training, on agriculture, industrial trades, sports etc. to provide job opportunity (vii) Besides

special coaching in science and other subjects outside the school hours should be arranged. (viii) For better enrolment of tribal students besides scholarship assistance, attendance incentives, uniforms, midday meal, compensation need to be paid to tribal parents. (ix) The scholarship amount should be disbursed in advance in order to meet the contingencies. (x) The teachers should be imparted orientation training. (xi) There should be a special drive for identification of educated tribal men and women and train them in teacher's training institution". (T. W. Department, Govt. of Orissa, 1994: 26).

The Working Group on Tribal Development during Seventh Plan (1985-90) recommended that:

1. "Education should be given highest priority in the tribal areas during Seventh Plan;
2. By identifying low literacy area and low literacy group among the Sch. Tribes suitable matching programme should be started,
3. Besides, the Working Group was of opinion that administration of education in tribal area should be rationalized by bringing all such institutions under the control of Education Department.
4. There should be promotion of adult education with emphasis on women's education.
5. Improvement of inspection quality,
6. Expansion of hostel facilities at primary, middle and high school stages,
7. Improvement of infrastructure
8. Policy decision for adoption of tribal language as medium of instruction at the primary stage and
9. Documentation of tribal culture in shape of music, painting etc. "(Ibid;-1994:26)

The Working Group on Development of Scheduled Tribes during Eighth Plan in their report (November, 1989) stated:

"Education as reflected in levels of literacy is an area in which STs are undoubtedly much behind the rest of the population".

Analysing the data on coverage of predominantly ST habitations by primary and middle schools during 1978 and 1986, the Working Group found:

1. "That the coverage of predominantly ST habitations is less than the coverage of all habitations.
2. That the percentage of coverage of predominantly ST habitations have generally increased from 1978 to 1986.

3. However, the Percentage of coverage at primary level has apparently remained static or apparently gone down in the states of Assam, Bihar, Himachal Pradesh, Kerla, Manipur and Orissa over the period 1978-86".

The Working Group summerised the important findings of the research projects in the field of tribal education, sponsored by the Ministry of Welfare as follows:

1. The impact of education has not been felt, as it has not led to employment or scope for self employment.
2. Grossly inadequate school infrastructure in TSP areas.
3. Coverage of population and area by schools is inadequate.
4. Economic factors are primarily responsible for preventing ST children from going to schools.
5. Even within STs, dropouts are higher among the pupils of lower socio-economic strata.
6. Teachers are not sufficiently trained and motivated.
7. Proportionately, Ashram/ Residential schools attract a large number of children compared to normal schools.
8. S. T. parents are often unaware of the potential benefits of education.
9. Agriculture and other vocations should form a part of the curriculum.

Some of the important recommendations of the working Group for bringing the STs educationally at par with others are:

1. Priority to open schools and construct school buildings in the tribal areas,
2. Opening of more residential and Ashram Schools.
3. Preparation of primers/text books in tribal languages,
4. Design of curriculum to create an awareness of the rich cultural identity and the enormous creative talent of the tribal people.
5. Appointment of educated ST youths as teachers in tribal areas;
6. Provision of at least two teachers including one woman teacher for each primary school.
7. Opening of Anganwadis, Non-formal and Adult Education Centres in tribal areas on priority basis.
8. Integration of general education with the tribal art and culture in order to make education socially more acceptable and meaningful.
9. Provision of residential quarters for teachers working in tribal areas.
10. Introduction of vocational education.
11. Documentation of different aspects of tribal culture.

The National Committee on the Development of Backward Areas (Planning Commission) Report on Development of Tribal Areas

-1981-has dealt with the problem of tribal education at length. They have observed: *"Education has always been accepted as an important element in tribal development. However, the pace of educational development has not been satisfactory and in practice education has not always been accorded high priority even though, in principle, it is always conceded readily... We consider that education should be accepted as the first charge on available resources for tribal development... since it holds the key to protection and development of tribal communities during a critical period of their history"*.

The Committee's perception and prescriptions regarding tribal education is both diagnostic and remedial. Salient points of their report are given below.

1. The Committees examined the reasons for the slow progress of tribal education and suggested measures for improvement under five broad categories: (i) Content of Education, (ii) Structural imbalance, (iii) Supporting services, (iv) quality of personnel and (v) administration.
2. Regarding the "Content of Education" they observed, "The educational system in the tribal areas is just an extension of the general education system.... increasingly oriented to urban areas". Then there is the problem of language and irrelevance of learning materials to the child's environment. Hence the need for planning the content and presentation of education and location specific approach in tribal areas.
3. Stressed the need for a comprehensive educational programme for Adult Education,
4. Special educational programmes for the girls from the communities having very low level of female literacy,
5. Appointment of local teachers and imparting education in the medium of mother-tongue at the elementary level.

On the issue of Tribal Women's Education, the Committee made some significant points. They expressed concern over the low level of literacy of tribal women and observed that:

1. *"The social conditions amongst the tribal communities vary considerably which influence the literacy level amongst women...greater family responsibility on girls at an early age results in heavy drop-outs in the middle schools"*

..... The "variations in different regions and amongst different communities clearly indicate that the approach to girls education in each case will have to be specially worked out keeping in view their specific situation".

2. "One of the important reasons for low enrolment of" tribal girls "is the lack of relevance of education for their role and responsibility... a girl must ordinarily becomes a housewife. She also shoulders a substantial responsibility in agriculture and animal husbandry. The use of educa-tion in these spheres is not clear. The basic question in the immediate context is whether education for girls can be presented in a form which may appear useful to the tribal.... if education could be made more relevant to the felt-needs of the community and aspirations of the people, the girls attendance may improve and improve substantially".

Prof. B.K. Roy Burman, an internationally renowned Anthropologist and Social Scientist, actively associated with tribal development in India for over half a century has reported about the status of tribal education in one of his recent reports titled "Tribal Situation and Approach to Tribal Problems in India" (1996). His views are briefed below:

1. "The most significant development in recent years in the realm of education and culture is the campaign for complete eradication of literacy in many tribal areas. While in some areas the strategy of generation and sustenance of the campaign has been imaginatively developed taking into consideration ecology, culture, history, political economy and social aspiration of the concerned tribal community, this has not been done everywhere. But certainly useful experience has been gained in several areas, advantage of which must be taken for educational planning of the tribal people".
2. "There is particularly the problem of balancing formal literacy with conscientisation about relevant issues and linking up the same with social mobilization".
3. "In the matter of generation of reading materials for learners and neoliterates, tribal cultures and cultural histories, as sources to be drawn upon, have not received the attention that they deserve in most areas".
4. An analysis of census data shows that the rate of progress of primary education is higher among STs than among the general population. Even then it is much lower than that in case of higher education among many tribal peoples. Apparently, this is an indicator of growing stratification within the tribal communities. But there may be other insti-tutional and social structural constraints as well".

5. "...though Article 350A of the Constitution requires primary education to be imparted in mother tongue, in general, it has not been implemented except in areas where tribal people have some place in the political power structure".
6. "As early as 1948, a formula was adopted that in schools having minimum 40 speakers and in classes having minimum 10 speakers in a language, the particular language will be taught as a language subject. Actual modality of operationalising this formula has not, however, been reported from anywhere".
7. The curricula for secondary education "even in residential schools meant for tribal peoples are insensitive to tribal culture and history".
8. Regarding the provision of special tutorial supports to laggards and supports to meritorious students made in some states, he stated that, these schemes should be evaluated and the findings "to be widely circulated among the educational planners and others concerned with tribal affairs".

"In case of post-secondary education also efficiency and impact of existing supportive and incentive schemes and of special tuition arrangements for tribal students to get through competitive examinations in service require to be assessed and widely circulated. Frequently during interviews for high ranking services the tribal students do not impress, because they tend to suffer from cultural diaspora. Orientation camps about indigenous philosophy, epistemology, cultural dynamics of tribal and analogous people in world system perspective, ontological basis of community rights and similar matters may be helpful to overcome inhibitions to some extent".

"While great emphasis is given on vocational training of tribal youths, the choice of the vocations is not always linked up with realistic manpower planning for the region. Besides, it is recognised of late, by perceptive educational planners that vocational training is not just imparting exogenous skills, it should also take note of indigenous skills and also it should be lined up with social value, responsibilities and information input about supportive system for production and disposal of products. With growing privatisation of the economy these aspects have assumed a great importance". (1996: 45-47).

This report on the status of tribal education will not be complete without the important observations made by the National Commission for Women in their recent "Report on Development of Female Education among Tribal Communities" (November, 1994),

"Notwithstanding the fact that there has been perceptible increase in the literacy rate of STs, the gap...between the STs and non-STs "continues to widen"... and they "still have to go a long way to go to come up to the level of other communities in respect of educational development".,

Unfortunately, the educational requirements in terms of resources, orientation etc. of disadvantaged groups like tribal communities have not been given the priority they deserve".

"Education of tribal women is linked to their social and economic wellbeing, notwithstanding the fact that in majority of tribal communities women-folk enjoy a status higher than that obtaining in many non-tribal communities. Down the ages, the STs and especially the female population, have by and large, remained marginalised, unaware of and indifferent to developmental benefits, and more particularly deprived of education".

"An increase in female literacy and educational level will have wide, positive effects on combating exploitative practices manifest in spheres like marketing, labour as also enhancing professional capabilities in day to day economic chores...The gender disparity that vitiates our developmental process has its origin at the most vulnerable point in woman's life, as a girl child growing up in a family".

"A female weighted education policy is an imperative and spread of education from grassroots level is the need of the hour. It has been observed :

"If you educate a man, you educate an individual; If you educate a woman, you educate a family".

CONCLUSION

Tribal Development and more particularly the educational development of STs is a widely studied and discussed issue. Various committees, commissions, study teams and research projects have reviewed the situation and made enough well thought out recommendations to make things better in this regard. What is needed now is that instead of making further repetitive suggestions by duplicating theirs, these are to be taken in to serious consideration and translated in to action as far as possible and practicable.

A tribal female whether she is a child, an adult or an aged lady is a valuable living asset to her family. She always plays indispensable social and economic roles for the sustenance and upkeep of her family- be it her family of orientation or procreation. Her guardians can not afford to loose her helping hand by engaging her in educational pursuits unless and otherwise they are suitably compensated for the loss. To handle this problem, the question of paying some kind of compensation in form of financial incentives to the tribal girl student's guardians for the period during which she pursues her studies may be considered.

In the non-formal education sector, functional literacy should be combined with vocational education for skill acquisition and up-gradation. There should be stipendiary provisions so that the participants will earn money while learning. The amount of earning should be so much that besides covering their own expenses, there will be some surplus to be sent to their homes. This experiment has been carried out with some success among the Primitive Tribal Groups like the Bonda and Didayi of Malkangiri district.

(This paper was prepared during past nineteen nineties to highlight on the state of tribal education when Govt announced the policy, "Education for all by 2000 AD")

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Annexure-I

**GROWTH IN THE LITERACY LEVELS (SEX WISE) OF THE TOTAL
POPULATION, NON-SC & ST POPULATION AND ST POPULATION ALL
INDIA AND ORISSA STATE LEVELS OVER SUCCESSIVE CENSUS PERIOD-
FROM 1961-1991.**

Literacy Rates (%)													
Census year	Total Population			ALL INDIA Non-SC&ST population(T)	ST population			ORISSA Total population			S.T. population		
	Male (M)	Female (F)	Total (T)	(T)	(M)	(F)	(T)	(M)	(F)	(T)	(M)	(F)	(T)
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1961	34.40	12.90	24.00	27.86	13.80	3.13	8.50	34.70	8.60	21.66	13.04	1.70	7.36
1971	39.45	18.69	29.45	33.80	17.63	4.85	11.30	38.29	13.92	16.18	16.39	2.58	9.46
1981	46.89	24.82	36.23	41.22	24.52	8.04	16.35	46.90	21.11	34.72	23.27	4.76	13.96
1991	64.13	39.29	52.21	62.65	40.65	18.19	29.60	63.09	34.68	49.09	34.44	10.21	22.31

LITERACY RATES FOR TOTAL POPULATION, SCHEDULED CASTE POPULATION AND SCHEDULED TRIBE POPULATION BY SEX-1991

Sl.No.	State/ Union Territory	Persons			Males			Females		
		Total	SchCaste	SchTribe	Total	SchCaste	SchTribe	Total	SchCaste	SchTribe
1	2	3	4	5	6	7	8	9	10	11
	INDIA*	52.21	37.41	29.60	64.13	49.91	40.65	39.29	23.76	18.19
1.	Andhra Pradesh	44.09	31.59	17.16	55.13	41.88	25.25	32.72	20.92	8.68
2.	Arunachal Pradesh	41.59	57.27	34.45	51.45	66.25	44.00	29.69	41.42	24.94
3.	Assam	52.89	53.94	49.16	61.87	63.88	58.93	43.03	42.99	38.98
4.	Bihar	38.48	19.49	26.78	52.49	30.64	38.40	22.89	7.07	14.75
5.	Goa	75.51	58.73	42.91	83.64	69.55	54.43	67.09	47.51	29.01
6.	Gujarat	61.29	61.07	36.45	73.13	75.47	48.25	48.64	45.54	24.20
7.	Haryana	55.85	39.22	00.00	69.10	52.06	0.00	40.07	24.15	0.00
8.	Himachal Pradesh	63.86	53.20	47.09	75.36	64.98	62.74	52.13	41.02	31.18
9.	Karnataka Karnataka	56.04	38.06	36.01	67.26	49.69	47.95	44.34	25.95	23.57
10.	Kerala	89.81	79.66	57.22	93.62	85.22	63.38	86.13	74.31	51.07
11.	Madhya Pradesh	44.20	35.08	21.54	58.42	50.51	32.16	28.85	18.11	10.73
12.	Maharashtra	64.87	56.46	36.79	76.56	70.45	49.09	52.32	41.59	24.03
13.	Manipur	59.89	56.44	53.63	71.63	65.28	62.39	47.60	47.41	44.48
14.	Meghalaya	49.10	44.27	46.71	53.12	54.56	49.78	44.85	31.19	43.63
15.	Mizoram	82.77	77.92	82.73	85.61	77.54	86.67	78.60	81.25	78.70
16.	Nagaland	61.65	00.00	60.59	67.62	0.00	66.27	54.75	0.00	54.51
17.	Orissa	49.09	36.78	22.31	63.09	52.42	34.44	34.68	20.74	10.21
18.	Punjab	58.51	41.09	0.00	65.66	49.82	00.00	50.41	31.03	0.00
19.	Rajasthan	38.55	26.29	19.44	54.99	42.38	33.29	20.44	8.31	4.42
20.	Sikkim	56.94	51.03	59.01	65.74	58.69	66.80	46.69	42.77	50.37
21.	Tamilnadu	62.66	46.74	27.89	73.75	58.36	35.25	51.33	34.89	20.23
22.	Tripura	60.44	56.66	40.37	70.58	67.25	52.88	49.65	45.45	27.34
23.	Uttaranchal Pradesh	41.60	26.85	35.70	55.73	40.80	49.95	25.31	10.69	19.86
24.	West Bengal	57.70	42.21	27.78	67.81	54.55	40.07	46.56	28.87	14.98
UNION TERRITORIES										
1.	Andaman&Nicobar Islands	73.02	0.00	56.62	78.99	0.00	64.16	65.46	00.00	48.74
2.	Chandigarh	77.81	55.44	0.00	82.04	64.74	0.00	72.34	43.54	0.00
3.	Dadra & Nagar Haveli	40.71	77.64	28.21	53.56	88.03	40.75	26.98	66.61	15.94
4.	Daman and Diu	71.20	79.18	52.91	82.66	91.85	63.58	59.40	67.62	41.49
5.	Delhi	75.29	57.60	0.00	82.01	68.77	0.00	66.99	43.82	0.00
6.	Lakshadweep	81.78	0.00	80.58	90.18	0.00	89.50	72.89	0.00	71.72
7.	Pondicherry	74.74	56.26	0.00	83.68	66.10	0.00	65.63	46.28	000

Excludes figures of Jammu & Kashmir where 1991 census was not taken.

Annexure-III

LITERACY AMONG THE SCH. TRIBES OF ORISSA 1991

Sl.No.	State /District	Sch. Tribe Population			Literates			Percentage of Literates		
		Total	Male	Female	Total	Male	Female	Total	Male	Female
1.	Sambalpur	7,40,323	3,71,885	3,68,438	1,94,529	1,45,415	49,114	26.28	39.10	13.33
2.	Sundargarh	7,98,481	4,00,127	3,98,354	2,43,310	1,63,475	79,835	30.47	40.86	20.04
3.	Keonjhar	5,95,184	2,97,951	2,97,233	1,18,216	90,362	27,854	19.86	30.33	9.37
4.	Mayurbhanj	10,90,626	5,46,349	5,44,277	2,08,444	1,62,973	45,471	19.11	29.83	8.35
5.	Balasore	1,97,922	1,00,609	97,383	28,616	23,150	5,466	14.46	23.01	5.61
6.	Cuttack	1,82,188	93,219	88,969	26,741	21,864	4,877	14.68	23.45	5.48
7.	Dhenkanal	2,32,519	1,18,163	1,14,354	45,359	35,917	9,442	19.51	30.40	8.26
8.	Phulbani	3,22,408	1,59,310	1,63,098	72,878	57,855	15,023	22.60	36.32	9.21
9.	Bolangir	3,16,797	1,57,971	1,58,826	66,971	54,959	12,012	21.14	34.79	7.56
10.	Kalahandi	4,95,425	2,44,461	2,50,964	76,480	65,235	11,245	15.44	26.69	4.48
11.	Koraput	16,36,079	8,11,892	8,24,187	1,18,901	1,02,986	15,915	7.27	12.68	1.93
12.	Ganjam	2,96,845	1,45,761	1,51,084	40,704	32,348	8,356	13.71	22.19	5.53
13.	Puri	1,27,347	65,193	62,154	31,714	24,579	7,135	24.90	37.70	11.48
14.	Orissa	70,32,214	35,12,891	35,19,323	12,72,863	9,81,118	2,91,745	18.10	27.93	8.29

Source - Census of India , 1991

LITERACY AMONG THE PERSONS ABOVE 6 YEARS OF AGE AMONG THE
SCHEDULED TRIBES OF ORISSA, 1991

Sl.No	State /Districts	Total no of persons			Persons above 6 years of age			Percentage of Literates among persons above 6 years of age		
		Total	Male	Female	Total	Male	Female	Total	Male	Female
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
1.	Sambalpur	7,40,323	3,71,885	3,68,438	6,13,018	3,07,831	3,05,187	31.73	47.24	16.09
2.	Sundargarh	7,98,481	4,00,127	3,98,354	6,51,678	3,26,092	3,25,586	37.34	50.13	24.52
3.	Keonjhar	5,95,184	2,97,951	2,97,233	4,75,012	2,37,733	2,37,279	24.89	38.01	11.74
4.	Mayurbhanj	10,90,626	5,46,349	5,44,277	8,65,012	4,31,876	4,33,137	24.10	37.74	10.50
5.	Balasore	1,97,922	1,00,609	97,383	1,55,949	79,450	76,569	18.35	29.14	7.14
6.	Cuttack	1,82,188	93,219	88,969	1,46,178	75,345	70,833	18.29	29.02	6.89
7.	Dhenkanal	2,32,519	1,18,163	1,14,354	1,88,821	96,016	92,803	24.02	37.41	10.17
8.	Phulbani	3,22,408	1,59,310	1,63,098	2,63,316	1,29,896	1,33,420	27.68	44.54	11.26
9.	Bolangir	3,16,797	1,57,971	1,58,826	2,65,457	1,32,472	1,32,985	25.23	41.49	9.03
10.	Kalahandi	4,95,425	2,44,461	2,50,964	4,62,823	2,03,845	2,08,978	18.53	32.00	5.38
11.	Koraput	16,36,079	8,11,892	8,24,187	13,22,978	6,56,887	6,66,091	8.99	15.68	2.39
12.	Ganjam	2,96,845	1,45,761	1,51,084	2,39,494	1,17,016	1,22,478	17.00	27.64	6.82
13.	Puri	1,27,347	65,193	62,154	1,06,119	54,543	51,576	29.89	45.06	13.83
	ORISSA	70,32,214	35,12,891	35,19,323	57,05,926	28,49,002	28,56,924	22.31	34.94	10.21

Source - Census of India, 1991

**TRIBE-WISE PERCENTAGE OF LITERACY AMONG TOTAL,
MALE AND FEMALE POPULATION, 1981**

SlNo	Name of the Tribal Community	Percentage of literacy			SlNo	Name of the Tribal Community	Percentage of literacy		
		Total	Male	Female			Total	Male	Female
1.	BAGATA	15.60	24.71	6.44	33	KOL	10.51	17.62	3.21
2	BAIGA	11.17	17.00	4.55	34	KOLAH LOHARAS, KOL-LOHARAS	11.03	18.82	2.98
3	BANJARA	16.94	30.37	4.27	35	KOLHA	8.79	15.35	2.29
4	BATHUDI	20.73	35.50	6.35	36	KOLI, MALHAR	28.72	41.79	15.28
5	BHOTTADA, DHOTADA	7.53	13.58	1.46	37	KONDADORA	10.00	16.15	3.78
6	BHUYA, BHUYAN	22.50	36.72	8.52	38	KORA	13.33	23.57	3.06
7	BHUMIA	6.34	11.30	1.48	39	KORUA	8.42	13.75	2.73
8	BHUMIJ	12.14	20.70	3.50	40	KOTIA	8.02	14.26	1.75
9	BHUNJIA	8.55	15.84	1.30	41	KOYA	4.96	7.68	2.24
10	BINJHAL	13.86	23.84	3.83	42	KULIS	36.38	56.95	16.25
11	BINJHIA, BINJHOA	16.63	27.72	5.08	43	LODHA	8.43	14.25	2.40
12	BIRHOR	12.68	21.05	3.03	44	MADIA	13.04	23.50	2.62
13	BONDOPORAJA	3.61	6.81	0.74	45	MAHALI	10.72	18.04	3.39
14	CHENCHU	7.69	13.04	0.00	46	MANKIDI	2.93	4.67	1.02
15	DAL	11.68	22.29	1.55	47	MANKIRDIA	1.09	1.95	0.20
16	DESUA BHUMIJ	13.36	23.24	3.25	48	MATYA	13.04	22.77	2.90
17	DHARUA	6.09	10.05	2.13	49	MIDHAS	16.49	28.51	4.23
18	DIDAYI	3.19	5.99	0.50	50	MUNDA, MUNDA, LOHRA, MUNDA, MAHALIS	16.21	24.15	8.13
19	GADABA	6.54	11.34	1.78	51	MUNDARI	18.12	29.55	6.74
20	GANDIA	3.80	6.14	1.42	52	OMANATYA	8.23	15.47	1.09
21	GHARA	12.61	21.70	3.00	53	ORON	23.65	33.20	14.06
22	GOND, GONDO	18.73	31.39	6.34	54	PARENGA	11.50	21.02	2.13
23	HO	12.75	21.93	3.60	55	PAROJA	4.76	8.60	1.04
24	HOLVA	14.09	25.32	3.14	56	PENTIA	24.77	47.18	2.33
25	JATAPU	10.47	17.54	3.67	57	RAJUAR	11.28	22.95	3.03
26	JUANG	7.99	14.48	1.71	58	SANTAL	14.34	24.18	4.45
27	KANDHA GAUDA	14.44	24.22	4.53	59	SAORA, SAVAR, SAURA, SAHARA	14.48	24.96	4.29
28	KAWAR	13.74	23.27	4.31	60	SHABAR, LODHA	12.96	22.47	3.61
29	KHARIA, KHARIAN	17.90	25.47	10.44	61	SOUNTI	7.92	12.07	3.89
30	KHARWAR	24.48	36.45	12.89	62	THARUA	27.95	44.20	9.98
31	KHOND, KOND, KANDHA, NANGULI KANDHA SITHA KANDHA	12.38	21.70	3.32		Unspecified	1.29	1.38	0.85
32	KISAN	17.26	28.38	3.32		All Scheduled Tribes, Orissa	13.96	23.28	4.76

Source : Census of India : 1981

Annexure-V**Findings & Recommendations of National Commission on Women (1994)**

1. We would like to reiterate the recommendations of committees, commissions, task forces, working groups etc. which preceded us, especially with regard to school vacations, school timings, incentives, medium of instruction, dispersal of educational institutions, syllabi, curricula, teachers, emphasis on girls education etc. The observation of Shilu Ao Study Team that non-implementation of considered recommendations made by earlier high-level bodies in the past has resulted in the failure of ambitious schemes and consequent waste of valuable resources is note-worthy.
2. The gender disparity that vitiates the development process has its origin at the most vulnerable point in a women's life, girl-child growing up in a family. Education of the girl-child is the best remedy to correct the imbalance and no cost is too high to achieve it.
3. The unique socio-economic-politico-cultural matrix of each tribal community should be recognised. The educational contents for tribal communities should be related uniquely thereto.
4. Education of tribal females has not received the impetus it was expected to receive consequent to Tribal sub-Plan, National Policy on Education and subsequent Programme of Action. It is hoped that in the light of the February 1994 decisions of the Conference of Chief Ministers presided over by the Prime Minister, tribal female education will receive more attention.
5. The number of tribal female educational institutions should receive priority attention and massive weightage. A phased programme for their establishment with reference to norms should be followed.
6. *Conspicuously low tribal female literacy pockets should be delineated and appropriate strategy for raising literacy levels adopted.*
7. *There is a view against Ashrams and Kanyashrams. Owing to their remote location, they enable little interaction with the outside world. But a majority view favours them particularly as they check drop-outs. Kanyashrams i.e. residential schools for tribal girls should be increased to the maximum extent possible. In any event more girls' hostels should be established.*

8. *An innovative experiment has been conducted at Chindwara in Madhya Pradesh. A complex called Kanya Parisar enables tribal females of different age-groups to receive education and trades and crafts training characterised by a certain degree of flexibility in respect of curricula etc. It could be replicated with such variations as may be dictated by local conditions.*
9. *The paradigms of education cannot be isolated from its objectives. graded qualitative and quantitative mix of traditional and modern educational contents might suit the needs of different tribal communities.*
10. *Adaptation and adoption of native and indigenous tribal institutions a likely to instil confidence. Such a step will bring modern education closer to their ethos and accelerate spread of education.*
11. *A review of effectiveness of incentives like scholarships, uniform books etc. should be undertaken to ensure need-based incentives. In the case of tribal girls, particular attention may be paid to uniforms, clothe toilet and bathroom facilities etc.*
12. *A tribal language as medium of instruction is crucial for education progress of tribal people. It assumes greater importance in the realm female education since tribal women and girls have little interaction with the outside world. If the status quo continues, in years to come one may witness scant progress on tribal female education front.*
13. *No discussion on education among tribal communities is complete without reference to the chronic malady of teacher-absenteeism. Couple tribal teachers should be appointed particularly in single-teacher schools, so that most of the times at least one teacher is available for the school.*
14. *In common with non-tribal areas, qualified tribal women should be appointed as education officers, police officers, post-masters etc. In keeping with the spirit of democratic decentralisation, village level committees should be constituted and vested with such powers as may be necessary for supervision and regulation of educational institutions and control over teachers and programmes. Adequate number of women should be included in these committees. Alternatively, separate womens' committees should be constituted responsible for female education.*
15. *Local tribal females with reasonable qualifications should be appointed as teachers relaxing eligibility standards, if need be.*
16. *No specific assessment of availability of institutions for tribal female education, has become possible on the basis of data; we have come across at present.*

The first requirement, therefore, is to map out institutions providing educational facilities to tribal women and girls.

17. A fresh look at the contents of non-formal education combined with a major offensive in the field should claim high priority.
18. One problem that is marked in tribal areas is the lack of communication between concerned groups. There is need for close coordination, co-operation and confidence building between governmental machinery and the people as well as between these two and non-governmental organisations.
19. Continuous research studies, both of concurrent and post-evaluation nature, must be undertaken to inject corrective measures to achieve the goal of Education For All Tribal Girls. The objectives and goals of education should be spelt out with clarity. One of the objectives should be to enable tribal women to protect themselves from all types of exploitation.



Promotion of Girl Child Education: (A case study of the Dongria Kondh Development Agency, (Kurli), Chatikona)

Dr. A.C. Sahoo ★

Education leads to acquisition of skills that helps generating opportunity to earn more, create awareness, prevent exploitation and wipe out customary superstitions. Development of education among tribes is a constitutional provision. The State is morally bound to take all efforts to make its tribal people educated. Accordingly, concerted efforts have been made providing all possible facilities and provision to make the tribal children educated. Lack of awareness of teachers about the socio-cultural milieu of different tribes, ignorance about the importance of tribal languages during teaching at early stage, enormous cultural distance between the teachers and the taught, communication gap between the teachers and the parents, absenteeism of the teachers, hazardous geographical situation of tribal habitats, meagre income of the tribals and innumerable customary practices hinder achievement of desired goal in the promotion of tribal education.

In this paper an attempt has been made to highlight personal experience of the author, for promotion of education among the Dongria Kondh girls, as a development practitioner and the present state of affairs in the area after about two and half a decade. In-order to develop education among the girls various measures have been adopted to resolve the critical situations. Incentives are given to tribal girl students in different forms such as provision of school within the village habitat, supply of free-textbooks, reading & writing materials, free-uniforms, mid-day meals and several others. Required facilities are being extended to Dongria Kondh girl students to make them educated. The teachers are being appropriately trained to render best possible services particularly help in learning process of the Dongria Kondh girls in particular and students in general. In spite of special endeavours desired goal in the field of girl child education among the Dongria Kondhs could not be achieved. However, concerted efforts have been carried on to address the dismal low literacy level among the Dongria Kondh girls of the DKDA, (Kurli) Chatikona Micro Project. During recent past an educational complex at Kurli and the other at Sakata have been established. The teaching and nonteaching staffs are mostly from the Dongria Kondh community and the students have been given residential facility.

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free boarding and lodging and other amenities that can retain them in school and help their learning process.

The tribal community here refers to "Dongria Kondhs" who are a section of the numerically preponderant of Kondh tribe in Odisha state. The Dongria Kondhs are high land dwellers of the Niyamgiri hill ranges. They live in a contiguous area of more than hundred CD Blocks of Gunpur ITDA and Kalyan Singhpur of Rayagada ITDA in Rayagada district as well as in Lanjigarh CD Block of Kalahandi district. They call themselves as "Dongaran Kuan" and claim to be identified as the descendants of the legendary king "Niyam Raja". Their habitat is secluded by the rugged terrain, rolling hill ranges, green forests and twittering streams. They are little affected by the modern and sophisticated society. They have retained their age old practices of economy, social organization, rituals, belief patterns and values.

The land of the Dongria Kondhs is situated over a high plateau ranging between 1500 ft. and 4500 ft. above the sea level. Climate of this area is comparatively cooler than that of the plain areas. May is the hottest month and December the coldest. The maximum and minimum temperatures here vary from 38°C to 11.2°C. July and August are the months with heavy rainfall. There is heavy dew during winter. Humidity is high especially in the monsoon. Each Dongria Kondhs village is surrounded by rolling hills and picturesque green patches of groves. The murmuring streams and roaring waterfalls add to the glamour of their settlements. Over the hill tops the small houses of Dongrias appear as brown mattresses, strewn around the green background. Leopard, panthers and wild bears inhabit the jungles that veil the hills. Elephants are also seen in this jungle. Peacocks, forest fowls and other birds are visible in the forest close to the villages. Plenty of jack fruit, orange and mango trees are found on the hills. Pineapple and banana are extensively cultivated on the hill slopes. Sago-palm trees grow here and there around the villages.

The Dongria Kondhs are used to move from one village to another within their territory. Drought, outbreak of cholera, small-pox, or fire- which is considered as inauspicious or the wrath of the earth Goddess are reasons for their shifting. Individual households migrate to the village of their kinsmen. It is a practice that the Dongria boy has to serve for two to three years in his father-in-law's house before his marriage. Very often the son-in-laws move to the father-in-laws' village to settle. Migrating to the mother's brother's village or sister's husband's village is common. One Dongria Kondh from any fraternal or a finally linked village can come and take shelter in the Dongria Kondh villages with the permission of the village headman. In many cases, an individual after his marriage leaves his parents' house and starts his new

establishment somewhere away from his village. Depletion of forest and unsuitability of cultivation and other socio-political causes sometimes induce them to shift from one place to the other.

The Dongria Kondh Development Agency (Kurli) Chatikona, which started functioning from July 1978, found only 2.8 per cent of the Dongria Kondhs literate within the boundary of the Micro Project. There were two primary schools in the village of Khambesi and Khajuri, but practically these were defunct because of teachers' absenteeism. A lady social worker Malati Biswal, well known as Mala Apa, as a social worker of Kasturba Gandhi Trust encouraged the Dongria Kondhs of village Khambesi, who subsequently non-formally educated few of their children. This helped to raise awareness among a number of youths. There were two primary schools of the education department in the village Kurli and Mundubali which did not even have any school buildings and the students' strength in Kurli School was negligible. In Muniguda block there were two primary schools belonging to the Education Department. The school at Sakata meant for the students of the Dongria Kondhs was functioning at Bhaliapadar, about 3 kms from Sakata where not a single Dongria Kondh student was enrolled.

In order to bring about any change in any socio-cultural development of a society one has to be prepared to accept the change by the people. Since Dongria Kondhs hardly understand the benefit of education in whatever form it may be, it is thought education has to be taken to their door steps. It was also marked that there are social barriers, taboos and prejudices against formal education because, they believe that the boys and girls will go astray getting formal education. The parents fear that the formal education may make their boys and girls away from society and they may lose their moorings and social values. It may also lead to weakening the traditional institutions. Taking in to accounts social barriers and psychological complexes, it is thought to give importance on social education. It was also thought that the children are to be taught being provided with non-formal education. However, awareness campaign among the parents is found equally important. Accordingly, steps were taken in different central and important villages to motivate the parents for making their children educated in non-formal education centres (NFEC).

The Non-formal Education Centres started after inception of the Dongria Kondh Development Agency (DKDA) in the year 1978. It may be stated that starting from the operation of the DKDA various developmental works mainly relating to development of horticulture, agriculture, health, cooperation, communication and education of the Dongria Kondhs were brought into action. The DKDA Agency with due approval of its

Governing Body decided to develop education among the Dongria Kondhs. As a result of which, the NFEC came into being in different Dongria Kondh villages. To start with, three such centres were set up in three villages during 1979-80, with the help of the villagers. The number of schools remained the same in 1980-81. The number of chatashalis increased during 1982-1987 up to 33 taking into account the demand of the villagers, strength of students and central location of different settlements.

As the Governing Body take decision on functioning of DKDA, Agency, matters relating to establishment of non-formal educational centre, selection & appointment of multipurpose worker, repairing of a NFEC house, supply of garments, furniture, mid-day meals, supply of reading and writing materials, stipends to Dongria Kondh students, pay and emoluments of multipurpose etc. were decided in Governing Body Meeting. The Special Officer, DKDA plays a key role in matters of fixing the agenda for the meeting and getting the same approved by the meeting. The Governing Body consists of the Collector, who acts as the chairman and the project administrator of ITDA, Gunupur who acts as the Vice-chairman and the Sub-Divisional Officer, Gunupur, District Agricultural Officer, Rayagada, SDO, Project division, Bissamcuttack, Additional District Veterinary Officer, Rayagada. Block Development Officer, Bissamcuttack, ASCO, Gunupur, W.E.O., Muniguda, Special-Officer, DKDA, Kurli and a Dongria Kondh representative as members. Taking into consideration nature of activities the workers were designated as multipurpose worker (MPW).

As it is suggested by the name MPW, she/he is supposed to perform and undertake multiple duties, roles and responsibilities willingly at the community as well as village level. The M.P.W is supposed to look after and work upon the issues relating to formal education to children and adults, agriculture and other allied activities, horticulture and selling of fruits, etc, health, dispute settlement at the village, community and inter-personal level, welfare works and other plans and schemes implemented by the agency. The M.P.W is expected to deliver qualitative and quantitative performance; MPW should be a person with strong personality with a good leadership quality and a strong commitment towards community development and should be willing to work in all sorts of activities.

The MPW, most preferably should be a person from the locality with a good command over Kuvi language and the local dialect. Any person from other locality and community can be considered eligible if she/he conforms to other necessary eligibility criteria. Matriculation is necessary minimum educational qualification but taking into account one's other good qualities and manoeuvring personality an under

matriculate may be appointed. The MPW is trained with the responsibility of imparting formal education to the children as well as the adults. Formal education may include moral education stories and knowledge of Kuvi language and Odia alphabets and using them in a systematic order to create meaningful sentences. He/she is expected to handle issues like health problem in which it is expected from him/her to have minimum know-how of first-aid treatment in case of emergency such as delivery case or an accident.

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

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

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

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

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

As the MPW is trained in first aid, she takes care of giving Non-formal medical treatment and sends the patient to the nearest hospital. In case the patient is very serious, MPW takes help of the agency vehicle or the villagers with their own efforts send the patient to the nearest hospital. Every day evening she collects information about the happenings in the village and gets ready organizing the classes of children as well as the village adults. In the evening the classes continue for two to three hours and the courses of studies are different for the girl child and adults. The children are taught how to learn writing, reading and pursue their higher education where as the adults are taught about struggle for existence, selling their produces in better price, how not to be exploited and lead a happy life in the society. The adults are also imparted knowledge about provisions and facilities meant for them in the DKD agency,

district administration, state and central government. Some of the delicate issues like: - drinking habits, soil erosion due to shifting cultivation, fatal results of clan feuds, blind beliefs, superstitions, taboos and social provisions are also discussed with a view to ensure quality life by taking due advantage of their knowledge.

In case of the Non-Formal Education Centre run by the DKD Agency, the Welfare Extension Officer, the Special Officer uses activities of MPWs in their respective centres. One education supervisor remained in-charge of all the NFEC & ALC to supervise the educational activities in each centres. The frequency of supervision was twice in a month on an average. After that period the frequency of supervision declined to once in every two months. It was not possible on the part of the W.E.O. to visit all the schools by foot covering a vast area in the difficult terrain. As the Non-Formal Education Centres are monitored and managed by the DKD Agency it was made obligatory in the part of every MPW of NFEC to attend the Agency office on every Wednesday which is the market day and the weekly holiday for the school. As a rule, every MPW had to come down the hill on every Wednesday to buy his/her essential commodities and other articles. She/he is expected to carry with him the registers and required information sheets for perusal of authority. The teacher was supposed to appraise the W.E.O. about the day to day developments in the field or problems confronted by him/her. There was arrangement for a surprise visit to different NFEC by the field staff of DKDA to see how it functions in normal days. Sometimes he would stay at night to see even the functioning of the ALCs run by the respective MPW looking after NFEC. He would carry his food grains and the grocery material with him to manage his diet during the tour. Supervision was done meticulously stringent action and appropriate steps were taken against the MPWs for their deliberate absence and dereliction of duty. The days of unauthorized absence from the NFEC were treated without salary.

The contents and methods, process and provisions mode of operation and tactful management were very much instrumental for success of non-formal education among the girl child and adult literacy programme among the adults. During the festive occasions, social function and special happenings the centre was remain closed. However, during this period the MPWs undertake other developmental works assigned to them by the agency. As the philosophers and guides of the villages and villagers, they have to play different role for establishment of health and happiness and retention of peaceful atmosphere among the people. Neatness and cleanliness of the villages and the house of the villagers as well as adjoining area of the village are the responsibility of the MPWs. As the market day falls on Wednesday, they are

expected to make the village clean on Tuesday morning, motivate the women folk for washing clothes of their respective family and ensure the procurement of agricultural, horticultural, and forest products by evening of Tuesday. In the early morning of Wednesday all the people proceed to the weekly market for disposal of their produces and purchase of their daily consumer goods.

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

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

The non-formal and indigenous educational programmes operative in the Dongria Kondh region seems to have made an impact on the living condition of the tribal people. Though the pace of slow transition and change of the community cannot be attributed to education only, yet its role in this direction cannot be underestimated.

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

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

Govt Educational System is partly responsible for slow progress in Educational development. The existing social customs and social moorings are equally responsible. In order to bring the girls at par with boys and education as right for all children policy should be framed considering social reality and interest of the Dongria Kondhs. The social system and spooling practice must go side by side together. A girl's social and economic responsibilities should not be

considered stumbling block in promotion of education among them. It is also essential to ponder and accrue inside on the previous strategies which are helpful to accelerate education process among the girls. The Scheduled Tribes Development Department should be very much vigilant and proactive to utilize the services of appropriate agencies, organizations & institutions, with a view to impart proper education among the Dongria Kondh girls. In this context, instead of pressure rather more persuasion is required. There is a need of integrated approaches; the state Govt. should frame special policy for the Dongria Kondhs tribal people as a special category of tribal groups keeping in view the statutory provisions and responsibilities of the state. It should be planned in such a manner so that education should not be for white collar job for them, rather after completion of education an educated Dongria Kondh girl must contribute for the welfare of the family, village and society.

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“Educational Advancement of Girls of STs and PTGs in Low Female Literacy Pockets of Orissa State through Educational Complexes”

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[Abstract: To address the dismal low literacy level among the ST females in general and Particularly Vulnerable Groups (PTGs) in particular, the Govt. of India has implemented a Central Sector Scheme “Educational Complexes for advancement of Scheduled Tribe Girls’ Education through the NGOs in low female literacy pockets in the Country in the year 1993-94 and establishment of Educational Complexes in the year 2007-08 in the areas of PTGs as per the CCD plan under the aegis of MOTA, GOI through the direction of Planning Commission of India. The scheme, “Educational Complex” is an initiative to advance the conditions of ST/PTG girls. It is an education programme, first for all ST girls in low female literacy pockets across the country in 7th plan period and latter, for PTG girls under Conservation-cum-Development Plan during the 11th plan period that help girls enroll and stay in school. In long run it will help the ST/PTG girls gain access to or create new educational, financial, and social resources in their communities. This education programme is expected to help girls, the future women, improve their own lives, the lives of their families and the conditions in the communities. Thus by improving educational opportunities for girls through Educational Complexes, the Micro Projects help girls develop skills that allow them in future to make decisions and influence community change in key areas.

This paper is organized in two parts. The Part-I, an enlarged and tailored version of previously published article by the first author, discusses on the Central Sector Scheme for spread and promotion of Scheduled Tribe Girls’ Education through the NGOs and Part- II presents the functioning of Educational Complexes established by 17 Micro Projects, Special Projects set up by ST&SC Development Department, Govt. of Orissa, through a Case Study. The analysis of the paper is based on the data furnished, (i) in the guidelines of the central sector scheme of Educational Complexes set up for educational advancement of ST girls through interventions of the NGOs, (ii) in the findings of an evaluation study sponsored by the then Ministry of Welfare (TD Division), now Ministry of Tribal Affairs, Government of India and conducted by SCSTRTI in the year 2005-06, (iii) in the subsequent modifications of the Central Sector Scheme for smooth functioning of the educational complexes and (iv) in the Mid-Term Review Report of Implementation of CCD Plan from 2007-08 to 2009-10. Besides, suggesting corrective measures for promoting ST girls

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education in interior tribal Orissa, the paper also highlights different components of the scheme along with its modifications, findings of the concurrent evaluation of the scheme implemented by the NGOs as well as the Micro Project as per the CCD plan.]

Part-I

Central Sector Scheme:

Educational Complex for Spread of ST Girls' Education through NGOs

Introduction:

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

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

Imperatives of Girls'/Women's Education:

Mostly, tribal girls and women are affected by illiteracy. Statistics shows that ST female literacy is leveled at 8.05 per cent as against the general female of 24.82 per cent. They carry double burdens of bearing and caring children and earning for family. Women excluded from receiving education. The Working Group on Tribal Development (7th Plan) identified low female literacy rate (less than 2%) among STs in 48 tribal concentrated districts, and PTGs of India including undivided Koraput district and 3 PTGs, namely Bonda, Didayi and Mankirdia of Orissa. Study in

development countries reveals that giving women farmers the same level of agricultural inputs and education as that of the men farmers could increase the yields of farms by more than 20 per cent. Spread of the ST female literacy will improve their knowledge and skill, earning potential and address their survival needs and development. Women are target group in the new mission as they are first teachers of children. Thus a favorable deal for ST female education in the country and Orissa was justified.

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

ECLP Scheme & Its Coverage:

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

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

Scheme Components:

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

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

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

Staffing Pattern:

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

Funding Pattern:

Govt. of India in MOTA provides 100 per cent fund for running the ELPCs. The approximate cost of one ECLP for 50 girl students was Rs. 13.06 lakh including Rs.3.88 lakh as recurring and Rs. 9.18 lakh as Non-recurring expenditures. The Recurring grant @ Rs. 9000/- per student per year includes expenses on food,

clothing, accommodation, payment of salary to teachers and the Non-recurring grants of Rs. 1000/- per student for 5 years for costs of cots, mattresses, utensils and furniture.

Findings of Evaluation Study:

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

In undivided Koraput district of Orissa as many as 18 Education Complexes run by equal number of Non-Governmental Organizations (NGOs) have been operating since 1993-94. The evaluation study covers the following 10 educational complexes run by even number of the NGOs.

1. Educational Complexes at Kumbharsila run by NGO, Agramee, Kashipur,
2. Educational Complexes at Boipariguda run by NGO, Boipariguda Khetra Samiti,
3. Educational Complexes at Minarbala run by NGO, Bright Career Academy, Jeypore,
4. Educational Complexes at Banjhikusum, run by NGO, Council of Cultural Growth & Cultural, Relation, Cuttack,
5. Educational Complexes at Gopalbadi, run by NGO, Kasturba Gram Seva Centre, Cuttack,
6. Educational Complexes at Sundiguda run by NGO, LEAD, Jeypore,
7. Educational Complexes at Kuliapudar run by NGO, Nyaya Sahayak Samiti, Koraput,
8. Educational Complexes at Gandhi Nagar run by NGO, Survodaya Samiti, Koraput,
9. Educational Complexes at Halau run by NGO, Servant of India Society, Rayagada and
10. Educational Complexes at Jabarguda by NGO, Seva Samaj, Gunupur.

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

of three complexes (1, 5, 8) did not start (till March 1997) even though they were provided with funds for the purpose .

Teaching started in all the complexes by the end of 1996-97 , but only two complexes (5,9) started teaching from Class I to Class V. They had enrolled more students than that of the prescribed strength. The students and parents belonging to six scheduled tribe communities such as Paraja, Bhumia, Saora, Kondh, Pertia and Gond of 454 village were getting benefit by the scheme.

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

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

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

Fund allotted to all the 10 complexes during the period from 1993-94 to 1996-97 amount to Rs. 1.17 crore. The expenditure incurred during the period was 116 per cent. The breakup of expenditures comes to 157 per cent under recurring items and 90 per cent under non-recurring items. The account of all the complexes were audited by qualified Chartered Accountants. No major irregularities were reported. There was delay and uneven release of grant-in-aid by Government of India. The funds allotted for construction of building was inadequate. The other problem was lack of timely inspection and evaluation of complexes.

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

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

The study suggested that more tribal pockets with less than 10 per cent female literacy should be covered under the scheme and more number of educational complexes should be upgraded up to XII standard and be continued, and reputed local NGOs with credibility record be allowed to run these complexes. NGOs having their headquarters outside the district should not be considered for the purpose. The allotment of grant-in-aid due should be released by the Ministry of Tribal Affairs (Tribal Division-I) early for the smooth management of the complexes. In spite of a few grey areas and lacuna in functioning of the Educational Complexes from both sides, these Educational Institutions seem to be useful to the areas and their people, especially to the tribal girl children and their parents. Therefore, the study suggested timely release of fund, setting up of more number of ECLPs in low ST female literacy pockets by the local NGOs in other districts during the 10th V year plan.

Post Evaluation Status of ECLPs:

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

Allocation of Funds under Educational Complex Scheme

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

Source: Annual Activities Report, MOTA (Govt. of India), 2008-09

ECLP Revamping:

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

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

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

Selection of Organizations:

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

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

Scheme and its Components:

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

- a) Providing hostel facilities for tribal girls at the Block level to enable them to attend regular middle/secondary school, and at the panchayat level to attend regular primary school.
- b) Hostel facilities only, and not schools, can be set up in a phased manner if needed, for up to 100 primary school girls, and 150 middle and high school girls at the panchayat and block levels respectively. In compelling circumstances, the number to be accommodated can go up. The hostels may be at one or more location(s) but may not be spaced at a distance of more than 0.5 kms in hill areas and 2 kms in the plains, from the regular school which they will attend.
- c) In exceptional cases, where the regular schools run under Sarva Shiksha Abhiyan or other schemes of Education Department are not available within 5 Km radius, schooling facility along with hostels may also be considered.
- d) Wherever Kasturba Gandhi Balika Vidyalayas are operating, no hostels under the scheme would be opened within a distance of 5 Km.
- e) The educational complexes already established under the pre-revised scheme falling in the newly identified 54 low literacy districts of the revised scheme or in tribal blocks fulfilling the criteria as mentioned under the head 'Coverage', and in the Primitive Tribal Group areas, will be continued unaffected.
- f) The accommodation can be in hired premises or in the implementing agency's own building. No funds will be provided for construction of buildings. In case of own buildings, only maintenance grant for the building will be considered @ 30% of the notional annual rent, as per Public Works Department assessment.
- g) Cash stipend will be provided at the rate of Rs.100/- per month for primary level girl students and Rs.200/- per month for middle/secondary level girl students for coaching/special tuitions.
- h) Cash incentives will be given at the rate of Rs. 100/- per month at primary level (up to class V) and Rs.200/- per month at middle and secondary levels (classes VI to XII) to meet their day to day requirement.

- i) Scheduled tribe girl students will be additionally motivated, by giving them periodical awards like bicycles, watches, etc. as would be decided by the Ministry, on passing Class VIII, X and XII.
- j) Primers will be prepared in at least 5 major tribal languages selected in coordination with the Ministry of Human Resource Development, for use of children up to Class III.
- k) A Mothers' Committee will be constituted by every fundee organization by involving representative (s) of each village (s), to which the inmates belong, that will meet once a month to supervise the running of the scheme and to suggest improvements. A register of the decisions in each meeting will be kept by the fundee institution.
- l) A District Education Support Agency (DESA), which would be a reputed Non-Governmental Organization or a federation of Non-Governmental Organizations, will be established by every State Government/Union Territory Administration in each of the 54 identified low literacy districts that will (i) promote 100% enrollment of scheduled tribe girls in the identified districts, blocks or pockets (for Primitive Tribal Groups), vis-à-vis present level of enrollment, class-wise, for all schools taken together, (ii) reduce dropouts at the primary and middle school levels, (iii) monitor the running of the hostels/complexes, (iv) make payments, grant of awards, etc., as may be prescribed by the Ministry, (v) arrange regular interaction between girls and ANMs to promote preventive health education and establish curative linkages of these hostels/complexes with health institutions, (vi) promote awareness among parents towards the importance of girls' education, and (vii) tie up with potential recruiters so that immediately after passing, the student can get a job or can go in for self-employment.
- m) The Ministry may support any reputed and experienced organization for training of District Education Support Agency/Non-Governmental Organizations/autonomous societies for running the project successfully.
- n) Ministry would support any innovative intervention by any organization including District Education Support Agency in these low literacy areas to promote scheduled tribe female literacy. Maximum 1% of the annual budget can be spent for this purpose.

Funding:

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

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

Sl.No.	Item of Expenditure	(Rs. in Lakhs)
		<u>Amount</u>
A. Non-Recurring		
1.	Furniture/equipments including kitchen equipment @ Rs.2500/- per student (once in five years)	02.50
2.	Bedding @ Rs.750/- per student (once in five years)	0.75
3.	Recreation expenditure (T.V./V.C.D./indoor game (once in 5 years)	0.50
B. Recurring		
1.	Rent @ Rs.2.00 per sq. ft. constructed area per month (for 12months) (upper ceiling)	01.20
2.	Maintenance allowance including mess charges @ Rs.750/- per girl student per month*	09.00
3.	3 sets of uniforms per annum @ Rs.900/- per girl student	00.90
4.	Cash stipend for availing tuition/coaching:	
a)	for primary level student- @ Rs.100/- per girl per month (for 12 months)	01.20
b)	for middle/secondary level student- @ Rs.200/- per girl per month (for 12 months)	02.40
5.	Course books/stationery and other educational material @ Rs.50/- per girl student per month	00.60
6.	Examination fee	00.01
7.	Honorarium to staff:	02.05
	a) Warden-cum-teacher @ Rs.5000/- p.m.	
	b) Accountant (Rs.3500/- p.m.)	
	c) Support staff/residential and multi-functional [peon (Rs.1500/- p.m.), watchman (Rs.1500/- p.m.), 2 cooks (Rs.1500/- p.m. each), helper (Rs.1300/- p.m.), sweeper (Rs.1300/- p.m.)]	
8.	Vocational/skill development training	00.40
9.	Electricity and water charges	00.60

10.	Medical care/contingency @ Rs.750/- per girl per annum	00.75
11.	Health care (hospitalization, visit of doctors, annual health check up etc.)	00.50
12.	Miscellaneous including toiletries etc.:	
	a) For primary level @ Rs.400/- per annum per student .	00.40
	b) For middle-secondary level @ Rs.700/- per annum per student	00.70
13.	PTAs/Sports function/cultural functions	00.15
14.	Tour/camps	02.00
15.	Incentives to each girl student @ Rs.100/- per month to meet their day to day requirements	01.20
	*If the girl students remain in the hostel during vacations, may be granted up to 12 months instead of 10 months.	

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

(Rs. in Lakhs)

S.No. Item of Expenditure

Amount

A. Non-Recurring

1.	Furniture/equipments including kitchen equipment @ Rs.2500/- per student (once in five years)	02.50
2.	Bedding @ Rs.750/- per student (once in five years)	0.75
3.	Recreation expenditure (T.V./V.C.D./indoor game (once in five years)	0.50

B. Recurring

1.	Rent @ Rs.2.00 per sq. ft. constructed area per month (for 12 months) (upper ceiling)	01.20
2.	Maintenance allowance including mess charges @ Rs.750/- per girl student per month*	09.00
3.	3 sets of uniforms per annum @ Rs.900/- per girl student	00.90
4.	Cash stipend for availing tuition/coaching @ Rs.100/- per girl per month (for 12 months)	01.20
5.	Course books/stationery and other educational material @ Rs.50/- per girl student per month	00.60

6.	Examination fee	00.01
7.	Honorarium	05.65
	(i) 06-full time teachers @ Rs.5000/- p.m.	
	(ii) Other staff:	
	a) Warden-cum-teacher @ Rs.5000/- p.m.	
	b) Accountant (Rs.3500/- p.m.)	
	c) Support staff/residential and multi-functional [peon (Rs.1500/- p.m.), watchman (Rs.1500/- p.m.), 2 cooks (Rs.1500/- p.m. each), helper (Rs.1300/- p.m.), sweeper (Rs.1300/- p.m.)]	
8.	Vocational/skill development training	00.40
9.	Electricity and water charges	00.60
10.	Medical care/contingency @ Rs.750/- per girl per annum	00.75
11.	Health care (hospitalization, visit of doctors, annual health check up etc.)	00.50
12.	Miscellaneous including toiletries etc. @ Rs.400 per annum per girl	00.40
13.	PTAs/Sports function/cultural functions	00.15
14.	Tour/camps	02.00
15.	Incentives to each girl student @ Rs.100/- per month to meet their day to day requirements	01.20

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

III. Cost Estimates for Middle/Secondary Level Educational Complexes (Schooling and Boarding/Lodging both): (Calculations for 100 ST girls)

(Rs. in Lakhs)

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

B. Recurring

1.	Rent @ Rs.2.00 per sq. ft. constructed area per month (for 12 months) (upper ceiling)	01.20
2.	Maintenance allowance including mess charges @ Rs.750/- per girl student per month*	09.00
3.	3 sets of uniforms per annum @ Rs.900/- per girl student	00.90
4.	Cash stipend for availing tuition/coaching @ Rs.200/- per girl per month (for 12 months)	02.40
5.	Course books/stationery and other educational material @ Rs.50/- per girl student per month	00.60
6.	Examination fee	00.01
7.	Honorarium: (i) 06-full time teachers @ Rs.6000/- p.m. (ii) Other staff: a) Warden-cum-teacher @ Rs.6000/- p.m. b) Accountant (Rs.3500/- p.m.) c) Support staff/residential and multi-functional [peon (Rs.1500/- p.m.), watchman (Rs.1500/- p.m.), 2 cooks (Rs.1500/- p.m. each), helper (Rs.1300/- p.m.), sweeper (Rs.1300/- p.m.)]	06.49
8.	Vocational/skill development training	00.60
9.	Electricity and water charges	00.60
10.	Medical care/contingency @ Rs.750/- per girl per annum	00.75
11.	Health care (hospitalization, visit of doctors, annual health check up etc.)	00.50
12.	Miscellaneous including toiletries etc. @ Rs.700 per annum per girl	00.70
13.	PTAs/Sports function/cultural functions	00.15
14.	Tour/camps	02.00
15.	Incentives to each girl student @ Rs.100/- per month to meet their day-to-day requirements	01.20

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

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

IV. Financial Norms for Other Specific Items:

S.No.	<u>Item of Expenditure</u>	(Rs. in Lakhs) <u>Amount</u>
1.	Preparation of primers in 5 major tribal languages (Lump sum @ Rs.5.00 lakh per language)	25.00
2.	Annual assistance to support each District Educational Support Agencies (DESA)	05.00
3.	Total financial support during 11th Plan for sensitization and training of NGOs/autonomous societies running the project, and teachers, and mobilization of community.	862.00
4.	For any other innovative project which aims to improve literacy among ST females in low literacy area not more than 1% of the budget of that particular year.	

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

Part-II

Conservation-cum-Development Scheme: Educational Complexes for Girls Run by Micro Projects under ST&SC Development Department, Govt. of Orissa

Introduction:

After independence, the Government of India has taken number of steps to strengthen the educational base of the persons belonging to the Scheduled Tribes. Pursuant to the National Policy on Education-1986 and the Programme of Action (POA)-1992, special provisions for STs have been incorporated in the existing schemes of the Departments of Elementary Education and Literacy and Secondary and Higher Education. Sarva Shiksha Abhiyan (SSA) is a historic stride towards achieving the long cherished goal of Universalisation of Elementary Education (UEE) through a time bound integrated approach, in partnership with States. SSA, which promises to change the face of elementary education sector of the country, aims to provide useful and quality elementary education to all children in the 6-14 age group by 2010. The main features of the programme relating to girls education are:

- ♦ Focus on girls, especially belonging to SC, ST communities and minority groups.
- ♦ Back to school campus for out of school girls.
- ♦ Free textbooks for girls.
- ♦ Special coaching remedial classes for girls and a congenial learning environment.
- ♦ Teachers' sensitization programmes to promote equitable learning opportunities.
- ♦ Special focus for innovative projects related to girls education.
- ♦ Recruitment of 50 per cent female teachers.

Taking all the above features in to consideration still another scheme of Educational Complex that supplement the effort of SSA, which takes care of educational promotion of the PTG (most backward section of the STs) girls in most interior pockets where access to education by females was a distance dream, has been made operational under the guidance of the Planning Commission through Ministry of Tribal Affairs. State Govt. of Orissa in ST&SC Development Department has come forward to implement this special scheme of Educational Complex under Conservation-cum-Development Plan during 11th Plan period (2007-08 to 2011-12).

During the year 2007-08, with the financial support of MOTA, the Govt. of Orissa for the first time has established as many as 19 Educational Complexes for

girl children including 18 such complexes in the areas of 17 Micro Projects. These Micro Projects, which are functioning for total development of 12 PTGs (Bonda, Chuktia Bhunjia, Didayi, Dongria Kondh, Hill Kharia, Juang, Kutia Kandha, Lanjia Saora, Lodha, Mankirdia, Paudi Bhuyan and Saora) of Orissa, have given the responsibility of running the Educational Complexes. They have been provided funds for construction of schools and hostel buildings, provided educational infrastructure and running of the Institutions under Article 275 (1) and CCD plan. Besides, funds from other sources, like OMTES, ITDA, DRDA, etc. are also being utilized for creating educational infrastructure and running of these Educational Complexes. All the 17 Micro Projects have over 17 Educational Complexes, workforce of about 133 teaching faculty and 189 non-teaching workers and an intake capacity of more than 4238 girl students.

In each educational complex, about 250 girls of the Particularly Vulnerable Tribal Groups (PTGs) and some neighbouring STs are reading and enjoying the benefits of free education. The staffs are mainly recruited from among the PTG people, especially the women folk. In the 17 Educational Complexes, as many as 4238 girl students have been enrolled and studying. In the current year, on an average, in each school 249 students are reading. Regarding class-wise students' strength, there are 714 students in class-I, 926 students in Class-II, 1480 students in class-III, 574 students in class IV, 350 students in class V, 98 students in class VI, 93 students in class VII and only 3 students in class VIII.

In all the 17 Educational Complexes, the staff strength is 322 including the teachers and non-teaching workers, like cooks and attendants and watchmen. Among the staff, there are 133 teachers and 189 non-teaching workers. Among the total staff strength, 276 are selected from the PTG Kutia Kandha community and the rest 46 personnel are selected from among the other neighbouring STs. Among the teachers, 109 (81.95%) and among the non-teachers, 167 (88.36%) are from PTGs. The number of female teachers and non-teaching staff in the 17 Educational Complexes are 62 (46.27%) and 117 (62.57%), respectively. On an average there are about 8 teachers in each Educational Complex. The teachers-pupil ratio in the Educational Complex is 1:32.

During the period from 2007-08 to 2009-10, funds to the tune of Rs. 706.00 lakh have been invested to set up 17 Educational Complexes under Conservation-cum-Development Plan and equal amount has been reported to be spent in creation of educational infrastructure including schools and hostel buildings as well as for running them. Out of the total funds spent, Rs. 315.00 lakh has been booked for non-recurring/construction works and Rs. 391.00 lakh, for recurring expenses. On an average a sum of Rs.41.53 lakh was made available for establishment and operation of one Educational Complex in every Micro Project. Besides, funds from other sources, like ITDAs, RLTA, OMTES, etc. have been made available for creation of

infrastructure and running of the Educational Complexes with a view to extend free education facilities to the PTG girls in their habitat.

Educational Complexes of Micro Projects



HKMDA, Jashipur, Mayurbhanj District



EDUCATIONAL COMPLEX SALEPADA, CHIDA-SUNABEDA, NUAPADA

CBDA, Sunabeda in Nuapada District



JDA, Gonasika, Keonjhar District



ITDA, Tumba, Ganjam District

The Kutia Kandha Development Agency (KKDA), Lanjigarh, Kalahandi District is one of the 17 Micro Projects in Orissa, which has established one Educational Complex for 250 Kutia Kandha Girls under CCD Plan during 2007-08 to 2009-10. In the course of the conducting mid-term review of the implementation of CCD plan in KKDA, Lanjiagrah area we have had the opportunity to collect information on the functioning of the Educational Complex established by this Micro Project at Banipanga, a Kutia Kandha village of Biswanathpur Block, Lanjigarh, Kalahadni, Orissa. Our findings are presented in a case study given below.

Case Study- Functioning of Educational Complex at Banipanga village, Kutia Kandha Development Agency (Micro Project), Lanjigarh, Kalahandi District.

To address the dismal low literacy level among the females of the Kutia Kandha, the KKDA, Lanjigarh Micro Project under the aegis of MOTA, GOI and ST&SC Development Department, GOO has taken a novel initiative by setting up of an Educational Complex for educational promotion of tribal girl students, who were dropped out and out of school. Since 2007-08, as many as 250 Tribal Girls are given education with residential facilities and free boarding and lodging and 21 unemployed Kutia Kandha PTG youths have been engaged as Teachers and non Teaching Staff to run the Educational Complex. This is a blessing for the Kutia Kandha girls as well as the Kutia Kandha youths as the Educational Complex is extending free educational facilities to girl students and providing employment and earning to the tribal youths .

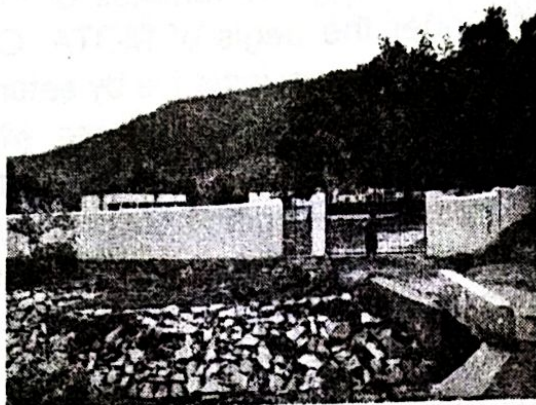


Educational Complex for Kutia Kandha Girls at Banipanga Village in KKDA, Micro Project

As a core education programme under CCD Plan, the Educational Complex has been established on 10th October, 2008 at Banipanga village situated at a distance of 8 km. from Project headquarters of the KKDA, Lanjigarh. It aims at taking up special educational care (both formal and vocational) for promotion of girls' education of Kutia Kandha PTG and raising their literacy and awareness level and skill and empowers them educationally, economically and socially. The teachers of the Complex, in addition to their teaching task, need to play the role of animators and take care of the promotion of education in the age group of 6-14 years and help them to be admitted in the residential schools of SSD Department for continuation of their study after completion of class-V standard at Educational Complex.

Infrastructure Facilities:

The KKDA, Lanjiniagarh, Kalahandi district has taken keen interest in creating educational infrastructure, like School and Hostel buildings in the Complex premises. The total area of the Educational Complex is 1.79 Acres. It is well bounded by a Compound wall. Educational Complex building has been constructed under the CCD plan and funds to the tune of Rs. 23 lakhs has been spent for the purpose. One storied school building (plinth area of 1250 sq. ft) comprising of 4 rooms with RCC roof has been completed and the two storied hostel building (plinth area of 1800 sq. ft.) with RCC roof is under construction.



First Floor of the Hostel of Educational Complex is under Construction

The ground floor of the hostel building has been completed which is being used both as hostel and class room. Out of 4 rooms of the School building, one is used for Office and the rest 3 rooms are used as class rooms. In the ground floor of the hostel there are 4 rooms out of which one is a big hall of 15ft'-32ft' and the rest 3 rooms are 15ft'-27ft'. Besides there is one store room of 15ft-15ft and one kitchen of 15ft-20ft. The hall constructed for dinning purpose is also used as class room due to lack of adequate class rooms for different sections of one class.

The 1st floor building is under construction and is targeted to be completed by 2010-11 out of the additional funds of Rs.7, 00,000/- provided by ITDA, Th-Rampur.

Admission of Students:

All the seats in the Educational Complex have been filled up with admission of 250 Kutia Kandha girls in the age group of 6-14 years. Among the 250 students admitted, 214 girls are from 14 villages in the Micro Project area and 36 girls from 3 Kutia Kandha villages, which are located outside the Micro project area. No girls have taken admission from two Kutia Kandha villages, namely Kapaguda and Bandhuguda of KKDA, Lanjiagarh despite the persuasions of the teachers and the Micro Project authority and thus they are deprived of the educational facilities provided through the Educational Complexes.

Existing Classes:

From the educational year 2008-09, the Educational Complex started operating with 4 classes (I to IV) instead of the prescribed CCD Plan norms of class-1 in the opening year to extend educational facilities to Kutia Kandha children, who were out of/never attended school before. The Educational Complex has 4 classes from 1 to IV with multiple sections.

The limit of students in each class is 50. In class III there are 3 sections and in class IV there are 2 sections. Currently, the total strength of students at the Educational Complex is 250, among which 26 students are in class-I, 46 students in

class -II, 118 students in class III and 60 students in class IV. On the day of the visit of the research team as many as 149 students were present in different class (Class I- 12, Class II-21, Class III-73 and Class IV- 43 students). Besides, 20 students reading in standard V at nearby schools are staying in the Educational Complex hostel, who will be admitted in standard VI in the Govt. High School located at village Batilima, will also enjoy the hostel facilities at the Educational Complex. No bench and desks are provided to students. Students of each class are sitting on the floor for reading.

Teaching and Non-teaching Staff:

All the teaching and non-teaching staff belongs to Kutia Kandha PTG of Micro Project area. There are sanctioned posts of 7 teachers and 14 non teaching staff. The educational qualifications of all the teaching staff including Headmaster of the school is +2 from which 6 are from Arts stream and one from commerce stream. Among seven teaching staff including two females, one is Headmaster, four are Assistant Teachers and two are Warden-cum-Teachers. All the teaching staff is untrained. The teachers and non-teaching staff were selected by the Village Education Committee consisting of 7 Kutia Kandha members of Micro Project villages. All the teaching and non-teaching staffs were appointed on the same day, i.e. 10.10.2008. The age of both teaching and non teaching staff vary between 25 years and 36 years. Teachers are getting salary @ Rs.5000/- P.M. for 9 months. Teachers are taking classes from 10 A.M. to 4 P.M. Besides they take extra coaching classes from 7 A.M.-8.30 A.M. at morning and 6 P.M.-8 P.M. at night. Also they work as animators for bringing children from different villages of Micro Project to get them admitted in the Educational Complex. Besides teaching staff, 14 non-teaching staff including 10 females (one Accountant @ Rs.3500/- P.M., 2 Peons @ Rs.1500/- each, 5 Cooks @ Rs.1500/- each, 2 Helpers and 2 Sweepers @ Rs.1300/- each and 2 Watchmen @ Rs.1500/- each) have been engaged to provide different services at Education Complex. The educational qualification of non-teaching staff varies between class III and class X. Staff quarters are not made available at the Educational Complex and staff are accommodated in the Education Complex Hostel.

Accommodation facilities:

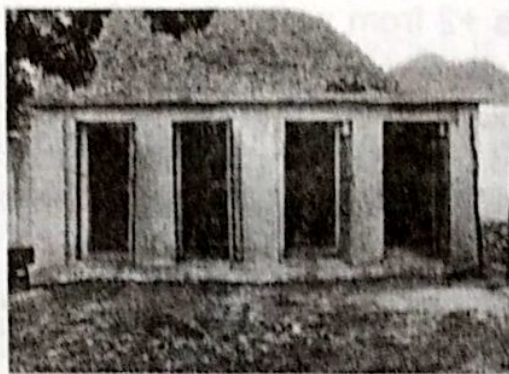
The existing three class rooms are inadequate to accommodate all students. Thus hostel rooms are used as class rooms. There is no common room and dormitory for the students. Two to three students were put in one cot for sleeping as 50 cots were provided to 250 students. Rest students used to sleep on the floor. Each student is provided with a blanket, bed sheet, a mosquito net and utensils for taking food. It was reported by the students that there was leakage of water from roof of the hostel building and the floor and the walls of the hostel building were damaged at places due to seepage of rain water. At times, students face difficulties during rains. However, the teachers reported that soon after the completion of the 1st floor of the hostel building, there would be no difficulty.

Electrification:

Power supply is yet to be made at the Educational Complex. It has been programmed to supply electricity to the class rooms and hostel rooms during 2010-2011 with an investment of Rs.2, 00,000/-. However, currently solar lights (3nos. of street light and two nos. of indoor light points) have been installed for lighting of the school area as well as the hostel rooms.

Drinking Water and Toilet Facilities:

There are only 2 tube wells, one near hostel building, and the other near kitchen to cater to the needs of 250 students which seem inadequate for drinking, bathing and other purposes.



Tube Well & Toilet Facilities inside the Hostel Campus

Toilet facilities including 4 latrines extended for 250 students seem to be quite inadequate. Students used to take their bath near the tube well in its open air platform, which seems insufficient and looks indecent. Preferably, some of the girl students in accompaniment of the lady helpers went outside of the Educational Complex for attending natural calls and bathing. The future plan for construction of 20 toilets and two bath rooms need to be started early to address the difficulties of attending natural calls.

School playground:

School playground has been developed. Indoor game materials, like carom board, ring-balls, skipping ropes, etc. have been supplied to students but outdoor game and playing equipments/articles have not been provided.

Food Provisions & Health facilities:

The complex has a separate kitchen room in the size of 300 Sq. ft. Food is being provided to each students four times a day (Two Tiffin at morning and afternoon and one lunch and one dinner). In Tiffin the students are being provided Suji, vermicelli, flattened rice (Chuda) etc. and in meals they are provided with rice, dal and curry with non-veg. item once in a week (egg/chicken). The students found satisfied with the quantity and quality of food supplied to them. Ration (rice) for the students are proposed to be provided at Rs.2/- per kg under PDS from the month of July 2010.

Though steps have been taken for provision of Mid-day meals, the same is yet to be provided to the students.

Health facilities are provided to each student twice in a month through mobile health unit of the Health Department of the block and Vendanta Aluminum Company Ltd. Serious students are being taken to Lanjigarh/Biswanathpur hospital by two wheelers by the teachers of the Educational Complex. During the time of visit of the research team, it was found that the eye of a student of Class III was infected and teacher had purchased eye drop for that student. If a medicine is prescribed by the Doctor is not available in the hospital, the teacher purchases the medicine from outside. The teachers also seek suggestions of the doctors of Biswanathpur and Lanjigarh Block Hospital in case of treatment of serious students.

Library facility and supply of teaching and learning materials:

Library and computer facilities in the Educational Complex have not yet been extended. The DPEP has not provided text books to students. However, each student has been provided with a set of text books, 8 note books, 5 rims of plain paper, one pen, one pencil and one eraser. Also, the students have been provided with extra copies as per their requirements.

Incentives:

There is provision of supply of 3 sets of school uniforms @ Rs.300/ per set to all the students. All the students in class I and II have been provided with 3 sets of uniforms but students of class-III reported that they have been provided with 1 set of uniform in the current year. The Headmaster of the Educational Complex reported that the students would be provided with another set of uniforms very shortly. There is provision of payment of incentive in shape of cash deposit of Rs.100/- per month in the name of each student by opening of Account in their name in nearest bank which is yet to be done. It is reported by teachers, all students have been provided with coconut oil, soap (both bathing and washing), sanitary napkins cosmetics and oil (during winter season).

Teaching method, mother tongue used and subjects taught:

Generally teachers use Oriya language for teaching the students. When the students do not understand the topic or any subject, they are made understand by Kui language, which is the mother tongue of both students and teachers. The teacher pupil ratio is 1:36 where as the Govt. norm is 1:30. In Class I & II only story books in Oriya is taught whereas in Class III & IV, the students are taught Oriya, English, Mathematics and Environment Science. No vocational education has been imparted to the students as yet.

Constitution of Village Education Committee:

A Village Education Committee (VEC) consisting of 7 members from Kutia Kandha community has been formed. The VEC meets once in a month. VEC attends the meetings; check the food provided to the students and oversees the teaching imparted by teachers.

Parents –Teachers meeting:

Parents-Teachers meeting have been held twice since its inception. In the 1st meeting, which was held on 24.12.2009, Sri Bhakta Charan Das, the Member of Parliament and Sri Shibaji Majhi, MLA of the area had come and had distributed the Patta of forest land to the parents/villagers of Micro Project area. The 2nd meeting was held on 6.2.2010 for 2-3 hours. After meeting, the parents visited the hostel rooms and class rooms and observed the conditions of their children and facilities provided to them.

Inspection of School:

Visitors Book had not been opened in the School. The school has been visited once by the Collector of the district, without any programme. On the advice of the Research Team of SCSTRTI, the Head Master of the Educational Complex had opened a Visitor book. The Research Team recorded its observations on the functioning of the Educational Complex.

Result of the School:

All the students of class-II had appeared the Annual examination except one who was ill during the examination. But all the students of Class II were promoted to Class-III. After testing their knowledge it was found that though they are slow in learning process, they do understand what they are taught. All were promoted to next higher class except 18 students who were readmitted in class-I again due to their low performance.

Absenteeism and Dropout:

As reported by the teachers of the Education Complex, students generally do not remain absent beyond the school vacation when they go to attend festivals, like Dasahara (for 10 days), Nuakhai (for 3 days), winter vacation (7 days), Meria festival (3 days) and summer vacation (30 days). The students come to school willingly after vacation. Sometimes children do agree to come to school where as parents do not agree to send them to school. Sometimes the parents come and quarrel with the teachers for detention of their wards in the school.

Out of 16 villages of the Micro-Project area, the children of 2 villages, namely Kapaguda and Bandhuguda were not admitted in the school. During 2008, 250 students were admitted in the school (178 students in class-I and 72 students in Class-II). In class-II, 30 (41.67%) students were dropped out, whereas 18 students were re-admitted in Class I in 2009 due to their low standard. During 2010, 26 (36.11%) students were dropped out. But the total numbers of students of the Educational Complex remain constant during each year by making admission and readmission of the students in the school. Majority of the students (20 children from the village Kapaguda and one each from Bhatiguda and Rangapeta villages) were dropped out. Parents of 4 grown up girls of Maskapader village did not agree to send back their girls to school. The teachers brought 48 students from different villages and admitted them in the 2nd year in the Education Complex. To bring back the left out students to the Educational Complex and helped them continue their schooling, frequent

motivation and persuasion of parents and children by the teachers and Micro Project staff are reported.

Extra Curricular activities/Cultural programmes:

Sports have been introduced in the school. Besides, the students have been selected to participate in the GP/Block level cultural programme. In the last year as many as 21 students of the Educational Complex had participated in the District Cultural Feasival, Kalahandi Utsab, and had performed Dheppa Dance and had won the first prize. At School level, sports are being held twice a year, i.e, on 26th January and on 15th August and the students were awarded prizes. Students are usually participating in the game like Puchi, Carom, Cricket, Volleyball, Football, Dance and Songs. The students had also participated in dance programme at Lanjigarh and Biswanathpur Block.

Utilization of Fund on Educational Complex:

Funds to the tune of Rs. 106.41 lakh was made available and Rs. 86.41 lakh (81.20%) was spent for the creation of educational infrastructure as well as running of the school and hostel for the imparting education to the Kutia Kandha children. The statement given below explains in details.

Year	Source of Allotment of Fund	Total Fund Allotted (Rs. in Lakh)	Works Done/ Completed	Total fund Utilized (Rs. in Lakh)	Remarks
2007-08	CCD Plan	23.00	Construction of Educational Complex	23.00	Total Fund to the tune of Rs.40.50 lakh allotted under CCD Plan during 3 years (2007-08 to 2009-10) was spent for establishment and running of the Educational Complex. Besides, ITDA and RLTA have provided Rs. 7.00 lakh and Rs. 17.80 lakh, respectively for creation of educational infrastructure. OMTES has provided Rs.65.91 lakh towards non recurring expenditure of the Educational Complex
2008-09	-do-	8.50	Construction of Compound wall of Educational Complex	05.00	
			Improvement of Play Ground	01.00	
			Construction of Tube Well (2 nos.)	00.90	
			Construction of Latrine	01.60	
	OMTES	45.91	Both Recurring & Non Recurring	45.91	
2009-10	CCD Plan	9.00	Functioning of the Educational Complex	09.00	
	OMTES	20.00	Recurring	-	
Total		106.41	-	86.41 (81.20%)	

Besides allotment of fund under CCD Plan, the Educational Complex has got allotment of Rs.7 lakh from ITDA, Thuamul Rampur, Kalahandi and Rs.17.50 lakh from RLTA during 2008-09 and 2009-10 which are being utilized partly for construction of first floor of the hostel building. It is proposed to utilize the rest amount for construction of additional class room and staff quarters of the Educational Complex. OMTES has also provided Rs.65.91 lakh towards non recurring expenditure of the Educational Complex during the year 2008-09 and 2009-10.

Success and Problem Analysis and Suggestions for Improvement:

Educational Complex at Baniponga village as posed in CCD plan has been established and it has been successfully running under the management of the District Education Society and direct supervision by the Special Officer, KKDA, Lanjigarh, Kalahandi. The Special Officer has made a commendable effort in timely completion of school building, admitting 250 Kutia girl students and running the schools with educational facilities from class I to Class V and hostel facilities to students from class I to VII. Appointment of as many as 22 Kutia Kandha youths, both males and females, as teaching faculty as well as Non-Teaching staff ensured not only employment and earning opportunity to them but also inspired them to serve their own little sisters. The Kutia Kandha youths taking the educational care of their own kids in the Educational Complex is a novel idea of PTG development interventions. Efforts are being continuously made for extending infrastructure facilities in the Educational Complex. Space in the girls' hostel was inadequate to accommodate 250 girl students and the construction work of the double storied building over the existing single storied hostel building is going on to accommodate all students. Though a play ground was prepared inside the compound of the school, no equipment had been provided to the students yet. The existing amenities, like drinking water, solar light, toilet, though seem inadequate at the initial stage, are found functional and quite useful. Food arrangement was satisfactory as reported by the girl boarders in the Educational Complex.

Drop out is mostly seen among the adolescent girls as their parents/guardians preferred their wards to be out of school after they attain puberty. Still Kutia Kandha people of some villages could not be convinced and sensitised to send their girls to Educational Complex and other Schools despite extending so many development initiatives. The teachers from the Kutia Kandha community are taking all out effort in creating awareness among the parents as well as their wards to bring out of school students to school. Their persistent awareness campaigning has reduced dropouts in primary and upper primary level. Imparting proper training to the teachers of the Educational Complex during summer vacation will upgrade their teaching skills and help them to deliver quality teaching. It is hoped that, this institution would bring the Kutia Kandha girls at par with non-tribals and other advanced tribals educationally, if the effort continues.

The objective of raising literacy level through bringing out of school girl students in to schools and setting of Educational Complex for spread of girls' education has been fulfilled. The literacy level has been slightly increased from 32.56 per cent in 2007 to 35.92 per cent in 2010. The literacy level would have been increased more had the running of Chatasali/Gyanmandir for extending nursery education to kids in the age group of 3-6 and extending services as the feeding center for the primary education at schools and Educational Complex been ensured.

It is suggested that the on-going construction works of the Complex should be completed at the earliest so that the class rooms should be separated from the hostel rooms. Vocational Education and Sports should be included in school syllabi and taught as a subject for holistic development of children. Besides, the following new proposals should be considered for creation of additional educational infrastructure.

- i. Purchase of two acres of private land adjacent to school area for extension of the school campus area to meet the additional requirements of the students in the complex.
- ii. Construction of link road from the village approach road to school gate including a culvert.
- iii. Construction of one dining hall with a capacity of dinning for 250 children.
- iv. Construction of additional 5 class rooms, Library building, staff quarters and students' common room.
- v. Construction of parents/visitors hall near school gate with toilet facility.
- vi. Provision of pipe water to school and hostel through a deep bore well and overhead water tank.
- vii. Supply of Electricity to School and its hostel.

Conclusion:

Stating that persistent efforts of the Government had made elementary education accessible to all children, increased enrolment and reduced dropouts - thereby checking further accretion to the population of illiterates - the Hon'ble Prime Minister of India stressed the need to renew the efforts of the 1980s and 1990s to address illiteracy. Noting that low female literacy was impeding growth, the Prime Minister has already launched a major initiative in the education sector saying all steps to empower women socially, economically and politically would be taken by the government. As per the set objectives in the Conservation-cum-Development

Plan for the PTGs during the 11th V-Year Plan period (2007-08 to 2011-12), educational advancement of PTGs and especially their females is a priority area. Establishment of 19 educational complexes, at least one in every Micro Project area, is an accomplished task as prescribed in the CCD plan. Therefore, it is hoped that the spread of education through efforts of functioning of the Educational Complexes in low ST female literacy pockets, especially in PTG area, would be an additional to achieve the objectives of the Saakshar Bharat Mission, a National Mission for the empowerment of women in general and the weaker section of the people in particular.

The 86th Constitutional amendment to the Article 45 directing the State to provide free and compulsory education for all children until 14 years of age has been revised to include early childhood care and education (ECCE) to all children below six years of age. The Planning Commission has also suggested for a minimum of two years pre-primary education before entry of the child into the primary level. The Government of Orissa, through 17 Micro Projects set up for total development of the PTGs, have taken appropriate and suitable steps not only by providing free and compulsory education for the PTGs girls until 14 years of age but also by ensuring a minimum of two years pre-primary education before entry of the children of the PTGs into the primary level. The field investigation on functioning of Educational Complexes in the areas of the Micro Projects and the Nursery Schools as their feeding Centers confirm commendable performances of spread of PTG girls' education as suggested by the Planning Commission in this direction. However, there is an urgent need to train the Teachers of the Educational Complexes and enhance their teaching skills so that they would be capable of imparting quality education to the PTG girls. Besides, more flow of funds for creation of additional educational infrastructure to extend vocational education and training in the Educational Complexes and proper monitoring of the schemes should be ensured with a view to their smooth and better functioning.

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Tribal Girls' Education : A Study at Tarlakota Panchayat in Malkangiri

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This paper is based upon a study on tribal girls education in a single panchayat under Korkonda block of Malkangiri District. Malkangiri is one of the most backward district in Orissa. Tarlakota Panchayat is a tribal dominated panchayat under Korkonda block. It is about 25 Km. from the district head quarter and consists of 30 villages, out of which 19 are revenue villages. Out of these 19 revenue villages only 9 villages have a Primary school each, along with one M.E. School and one High School at the Panchayat head quarter of Tarlakota. One revenue village, i.e. Patnaguda has a labour school run by the Ministry of Labour of the Central Govt. Apart from this, three hamlet villages have their respective U.P. Schools. Thus the whole of Tarlakota Panchayat has twelve U.P. Schools and one labour school, and 17 other villages are deprived of any facility for primary education. Of Course there is one new private primary school which has an enrollment strength of 176.

Recently about one year back a Kanyashram or Girls' Hostel has been opened in the Panchayat headquarter school. The girl students have come from different parts of the district and joined in different classes in the year 2010-11. This has added to the total strength of girls students in this school which has seven classes. Now its strength is 259, out of which 141 are girl students. Tribal girls enrollment strength is 121. This is the highest, compared to the tribal girls' strength in other schools, and actually very uncommon. The factor, responsible for this is obviously the opening up of the Govt. Girl's Hostel. Other schools of course has a general trend of showing more tribal girls' enrollment compared to the boys. Tarlakota 'C' U. P. School has 13 tribal boys compared to 16 tribal girls, Kenduguda 11 tribal boys compared to 20 tribal girls. Nuagada 28 tribal boys compared to 38 ST girls, Kantamadi 17 ST boys compared to 24 ST girls, Banur 22 T boys compared to 25 ST girls, Simakonda 16 ST boys compared to 18 ST girls, Mahulput 10 ST boys compared to 22 ST girls, Patnaguda Labour School 17 ST boys compared to 27 ST girls. The rest of the schools (Four in total) have little less tribal girls than the tribal boys. I have tried to analyse the reason of this trend in my present paper. (The data collected for this from all these schools directly are given in tables mentioning classwise enrollment and their split up).

According to 2001 census the literacy rate among the tribals in Malkangiri is only 14.69. In the rural areas it is still less, that is 14.35. When split up into male and female, we find 21.66 male literate against a mere 7.23 female literate. But in the

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present study we find 50% girls in primary schools against 35% boys in the said panchayat. What are the changes during last ten years that have attracted more girls to the primary schools compared to boys? Is there any qualitative progress among the tribal girls or it is fake enrollment just to receive different aids, subsidies and facilities ?

At present there are various facilities for the girl students under women empowerment programme of the Central Government and especially for the tribal girl students under state as well as Central Govt. schemes. I have tried here to give facts from the grassroot as reported by the students and teachers.

First of all, A Girls Hostel was built at Tarlakota in 2009 and tribal girls started to board there in the session 2009 and 10. In principle 90% tribal girls along with 10% SC girls are staying there along with a single SC student. 80% of them are from outside the said panchayat, whereas only 20% students of Tarlakota panchayat board there. Each of the boarders get Rs.530/- for her overall expenses including two pairs of dresses and medicines. Apart from that all tribal girls enjoy Mid Day Meals, one pair of cheap school dress, free text books and pens, pencils and note books etc. Few bicycles have been provided in some of the schools. On the other hand the lone labour school in the panchayat known as N.C.L.P.(SRCL) special school has 27 tribal girls, all of whom get Rs.100/- per month in place of their lost wages.

No doubt all these schemes have enough attractive power that enhance the enrollment of tribal girls. Not only that, even qualitatively they have proved themselves. In an interview with some of the best teachers in the panchayat this opinion was expressed. Especially they are very good at story telling and classroom activities. In the only private school, that is Binapani Bidyamandir which has size classes from Kg 1 to class 4, have less ST girls, since the parents have to pay some fees there, (there about 32% of the enrolled tribal boys), but their classroom activities are superb. In the labour school they do all the activities like sweeping the floor, serving meals to all etc.

For whatever reason it is found that once any backward section of the society comes forward to join the main stream of education, they slowly pick up, find more and more interest, and sometimes prove themselves not only to be equal to their male counterpart, but even to surpass them in excellence. When we observe this, we must not forget to explain another perturbing element that we have found in the only high school at the panchayat headquarter village. In the Govt. High School of Tarlakota we find only 12 ST girls in three classes out of a total strength of 178.

Here certain other factors might have played a negative role. Among the tribals, girls are thought to be matured enough to get married, once they attain puberty. Thus, post puberty girls can be rarely pursued to go for higher studies in the high school and colleges. The girls in tribal society are not just appendages. They extend their working hand to their parents and partners as agricultural labourers. Once puberty is attained, a girl's family gets number of marriage proposals from their

community. We must remember the anti-dowry system prevalent among tribals in the form of Jhola. Due to a rich tradition of dance, music and community houses where both boys and girls meet, dance and get appropriate environment for choosing their partners, very often girls after class seven, go for making their number in the class also drastical comes down at the high school level. Thus, the trend we find in the primary school is not to be found in the higher schools.

Another apparent reason may be the traditional stiguma against those who attend schools after puberty. Tribal people in general do not take it in good spirit. On the other hand some teachers' male chauvinistic behaviour such as molestation, rape and mental torture with post puberty girls in undivided Koraput district has been responsible for sharpening the taboo against higher education. No example need be given in regard as weekly or monthly reports of such news present a very dark and dismal picture of education for the tribal people. Even such instances take place in primary schools with minor girls. Police or governmental action against the so-called criminal teachers do not satisfy the tribal community.

Another factor may be the govt's apathy and non-provision of financial or other aids after class eight. But I personally do not see it as an important factor. Its role might have affected the state of affairs but in a minimal way.

To keep alive this trend, that we find generally in the primary schools, that is of more enrollment of tribal girls, even upto the higher classes. We have to plan community awareness programmes about the benefit of higher education and cleanse teaching community with exemplary punishments to the erring teachers, regular orientation to other teachers etc. Both physical and mental punishment must be abolished from the schools in tribal areas in words and deeds. We must not be satisfied just with the slogans. Moreover, we must remember that tribals do not have any sexual taboo like the non-tribals. They are very much prestige conscioius. Though poverty proples them to accept government help for education, teachers should not treat them as easy targets. Another important factor is that think anyway do not matter in the curriculum, which is against the accepted norms and principle of imparting primary education, in the tribal students' mother tongue language. A lot of work including text books in their languages such as Desia, Koya, Kuvi have been prepared. But they are just dumped in very many primary schools without being put to use. The teachers, in this way, can do a lot of things to create keen interest among the tribal girl students to go for higher education.

Conclusion :

In conclusion, I shall say this much that targets in tribal education cannot be attained without deep sense of committment and more involvement on part of the teachers here. In that, tribal girls education need still more commitment and certain amount of self discipline by all concerned educational activities. The teachers have a bigger role in this. At the govt. level education must not be meant in the sense of

simple literacy. Therefore Adds & financial support upto class Ten, i.e. matriculation standard must be extended. Then only the trend we find at present at primary level can be maintain in higher classes.

See tables in following pages:

N.C.L.P. (SRCL) Special School Patnaguda
Classwise Enrollement
(Year - 2010-2011)

G.P. - Tarlakota

Block - Korkonda

Sl. No	Name of the Classes	SC		ST		OBC		Grand Total		All Total
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys&Girls
1.	Class-III	-	02	04	01	-	-	04	03	07 -
2.	Class-IV	-	03	07	20	-	-	07	23	30
3.	Class-V	01	-	06	06	-	-	07	06	13
All Total		01	05	17	27	-	-	18	32	50

Roll Strength of Bina Rani Vidyamandir, M.V. 37
Tarlakota

Class	Boys			Girls			Total
	SC	ST	OC	SC	ST	OC	
K.G. - I	11	12	04	13	06	04	50
K.G. - II	16	16	02	08	03	02	47
STD - I	09	07	01	09	05	-	31
STD - II	08	03	02	03	-	01	16
STD - III	06	02	-	05	-	-	13
STD - IV	08	-	06	05	-	-	19
TOTAL	58	33	15	43	14	07	176

ROLL STRENGTH OF STUDENTS OF GOVT. HIGH SCHOOL, TARLAKOTA

Class	SC			ST			OTHERS			GRAND TOTAL		
	Boy	Girls	Total	Boy	Girls	Total	Boy	Girls	Total	Boy	Girls	Total
VIII	21	06	27	29	07	36	06	05	11	56	18	74
IX	20	10	30	16	04	20	05	06	11	41	20	61
X	14	09	23	09	01	10	07	03	10	30	13	43
TOTAL	55	25	80	54	12	66	18	14	32	127	51	178

Distribution of Tribal Students in the Primary Schools of Taralakota G.P.
(Source : BRC, Korkonda)

Name of the School	T. Boys	T. Girls	Total Students
Taralakota C	13	16	32
Kenduguda	11	20	32
Taralakota	89	121	259
Taralakota B	40	38	103
Nuaguda	28	38	64
Kantamadi	17	24	41
Banur	22	25	47
Simakonda	16	19	36
Kalia Munda	41	38	83
Labour School Patraguda	17	27	50
Total		294	366 747

Enrollment status of Taralakota C Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	-	-	06	03	09
II	-	01	0	04	05
III	-	-	03	03	06
IV	-	-	03	02	05
V	01	01	01	04	07
TOTAL	01	02	13	16	32

Enrollment status of Tarlakota U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	OBC Boys	OBC Girls	TOTAL
I	-	07	14	09	-	-	30
II	02	02	16	21	-	-	41
III	01	01	15	27	-	-	45
IV	02	-	09	48	03	-	62
V	01	02	18	07	02	02	32
VI	09	01	11	07	-	01	29
VII	04	03	06	02	04	01	20
TOTAL	19	16	89	121	10	04	259

Girls Hostel Students

ST	-	100
SC	-	01
Total	-	101

Enrollment status of Kendupada U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	-	-	01	02	03
II	-	-	04	06	02
III	-	-	05	07	10
IV	-	-	0	05	12
TOTAL	-	-	11	21	32

Enrollment status of Nuapada U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	-	-	10	10	20
II	-	-	04	02	06
III	-	-	04	06	10
IV	-	-	04	08	12
V	-	-	07	09	16
TOTAL	-	-	29	35	64

Enrollment status of Tarlakota U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	OBC Boys	OBC Girls	TOTAL
I	01	00	05	03	-	-	09
II	01	02	02	03	-	-	08
III	03	02	08	04	-	-	17
IV	04	01	08	08	-	-	21
V	05	01	03	08	-	-	17
VI	02	01	04	06	-	-	13
VII	02	-	10	06	-	-	18
TOTAL	18	07	40	38	-	-	103

Enrollment status of Kantamadi U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	-	-	02	03	05
II	-	-	04	06	02
III	-	-	05	07	12
IV	-	-	02	04	06
V	-	-	06	04	10
TOTAL	-	-	17	24	41

Enrollment status of Kaliamunda U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	-	-	06	06	12
II	-	-	06	06	12
III	-	-	10	15	25
IV	-	-	10	05	15
V	-	-	06	03	09
VI	-	-	01	03	04
VII	-	-	02	00	02
TOTAL	-	-	41	38	79 + 4 without Admission

Enrollment status of Mahulput U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	-	4	-	1	05
II	02	01	03	09	15
III	02	02	04	04	12
IV	-	01	03	08	12
V	02	-	-	-	02
TOTAL	06	08	10	22	46

Enrollment status of Banum U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	-	-	03	02	05
II	-	-	05	07	12
III	-	-	05	07	12
IV	-	-	06	05	11
V	-	-	03	07	07
TOTAL	-	-	22	25	47

Enrollment status of Simakonda U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	-	-	03	04	07
II	-	-	04	05	09
III	-	-	02	04	06
IV	-	-	04	03	07
V	-	-	04	03	07
TOTAL	-	-	16	19	36

Enrollment status of Puspali U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	08	02	02	04	16
II	-	-	08	05	13
III	-	-	11	07	18
IV	-	-	09	02	11
V	-	-	15	04	19
VI	-	-	10	03	13
VII	01	-	15	04	20
TOTAL	09	02	70	29	110

Enrollment status of Siddheswar U. P. School Year 2010-11

Class	SC Boys	SC Girls	ST Boys	ST Girls	TOTAL
I	-	-	14	11	25
TOTAL	-	-	14	11	25



Reasons of non-enrolment of tribal girl children in schools: Opinion of tribal girl children and their parents

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Abstract:

In the present paper an attempt has been made to focus the reasons of non-enrolment of tribal girl children in schools of two tribal districts of the state of Orissa. The opinion of 160 non-enrolled tribal girls and their parents (160 in number) have been sorted out at the micro level from the feeder and adjoining villages of schools run by two different departments of the government. Moreover the macro level reasons of non-enrollment among the female children (irrespective of social category and communities) in India as well as in Orissa have also been highlighted in the introductory section for having a broader understanding on the topic.

Introduction

Modern school education is widely considered as the most important instrument for socio-economic development. But the tribals had no access to it as late as up to twentieth century. It was partly because for their high ethnocentric attitude cropped up out of their socio-cultural values based on their traditional mode of acquiring knowledge for survival and partly for the fact that it was not possible on the part of the contemporary governments to have effective entry into their habitats.

Tribal ethnocentrism is viewed from their own perspective of simplicity as they belong to simple societies rather than complex ones and follow those traits that are relevant and essential within the scope of their societal needs and demands. As a result school education of complex societies had remained as a foreign trait for them that had no scope for feeding them any immediate output for their survival. On the contrary 'effective entry' of government into tribal habitats can be viewed from a wide range of aspects like, difficulty of constructing school buildings and related infrastructure in tribal areas which are ordinarily hilly; forest based and malaria prone, disinterest of teachers to serve in tribals areas, difficulty in supervision, lack of funds to shorten the distance of school in tribal areas etc. However with the march of civilization the worldview of many tribals is steadily improving and by now the nation has been able to overcome the inherent hurdles and establish many schools in tribal areas. And nowadays it provides a wide range of educational facilities to the concerned children.

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Still then many tribal children have not been enrolled in schools and the reasons for this must be found out from the ground level. In the present context, here, the opinion of the parents and the non-enrolled children have been sorted out and their opinions would certainly help to refine the current plans of action and it would also show the direction to the planners for improving the future planning process.

Materials and Methods

The study has made use of both the secondary as well as primary data and for obtaining the primary information, the universe of the study constitutes the feeder and the adjoining villages (having tribal population) of 8 schools run by SSD and 8 schools run by School and Mass Education Department of the government of Odisha in two tribal districts, namely Mayurbhanj and Keonjhar. So far as the sample size is concerned, the study includes a total number of 160 non-enrolled tribal girl children and 160 parents who are necessarily the parents or the guardians who are directly looking after the concerned children. As mentioned above, these samples are drawn from different feeder and adjoining villages of the concerned schools at the rate of 10 per school. The samples belong to tribal communities, namely Bathudi, Bhumij, Bhuiyan, Kolha, Munda and Santal. Two specific schedules; one for the non-enrolled tribal girl children and the other one for their parents, containing both open and close ended questions were canvassed and the data were processed mechanically.

Discussion

The Indian Scenario

The important reasons of dropout and non-enrolment directly or indirectly go at par. But when the reasons of dropout are highlighted by various authorities at different forums, the reasons of non-enrolment have remained as an area that is highlighted with less intensity and focus. However, so far as the reasons of non-enrollment of the girl children in general i.e. irrespective of social categories, in India are concerned, the NFHS-II survey conducted in 1998-99 with 14052 samples, finds a total number of 10 specific reasons. In order of chronological significance these include: high cost of schooling (24.50%), disinterest of children in school education or study (15.8%), requirement of girls for household works (14.9%), education not considered as necessary (13.1%), long distance of school (4.3%), requirement for work in firm activities or family business (3.2%), requirement for caring or siblings (2.9%), requirement for outside works for payment in cash or kind (2.6%), lack of proper school facility for girls (2.5%), lack of transport (0.7%) and other reasons account for 13.4 per cent. The rest 2.2 per cent of respondents did not answer the reasons for their non-enrolment in schools (Table: 1).

As we have already mentioned earlier, primary or elementary education has almost been free for children. But Even though the government has made this education almost free, practically it costs to some extent and many parents are not in a position to afford at. In this context Tilak, however, says that "even the so-called elementary education is not actually free". Families pay tuition fee, even in government and aided schools and various other kinds of fees and also incur huge expenditure on their necessary items, like textbooks, transport etc. As the household costs of schooling are indeed high, it is natural for families to feel that 'Schooling cost is too much" (2006:38). This, otherwise, directly linked with the poor economic status of the parents. However, disinterest in studies, which has been pointed out as the second most important reason of non-enrolment of girls, is a fact, that is related to a number of interrelated factors. It could sprout out for situations, like illiteracy and poor economic condition of parents, lack of right perception of school or modern education, negative attitude of family and community members towards education, feeling lonely to attend school due to lack of friends while covering distance to reach school and so on.

Requirement of the girl children for the household works, which has come out to the fore as the third important factor for the non-enrolment of girl children in illdia, is partly because of the traditional set practices and partly it is due the poor economic condition of parents. However, the next or the fourth factor of non-enrolment of these girls in schools is based on the factor of societal and parental consideration of 'no necessity of education for girls' and this consideration could partly be for the said facts but practically the core one is for the fact of patrilocal nature of their society in which a girl has to leave her parental home and all her consanguine relatives and reside permanently with her husband and affinal kins after her marriage. This system of permanent changing of home on the part of a girl, often develops the notion among the parents that spending the hard earned money on the education of a girl and non-sparing of her labour for the welfare of parental p'omeby the way of sending her to school before her marriage would be nothing but an unwise act of spoiling money. In this context, there are many sayings riddles in different languages .ill Oriya language there are also some sayings, like (i) Jhio Janama Paragharaku, (ii) Jhio Janama Handisalaku etc. While the first saying means that the daughters are born to leave their parental home after their marriage, the second one specifies confinement of duties of the girls only to cook food for the family members. This otherwise throws the message that studying and earning for family is the duty of sons but certainly not that of the daughters. This fact is also true for all the patrilocal tribal communities of Orissa as well as other states of the country. The reasons of non-enrolment of girls in illdia are because of many other factors too.

The Odissan Scenario

So far as the reasons of non-enrolment of girls in Odissa is concerned, in this case 10 reasons have been attributed but with little variations. In order of their relative statistical importance these, as pointed out in Human Development Report-Orissa, 2004, include: necessity of working as earning members for family (26.8%), engagement in household works (15.8%), financially weak condition of parents (13.2%), problems with teachers (8.5%), difficulties in reaching school (8.1%), disinterest of parents in studies (4.9%), disinterest of the child in studies (3.6%), community/social taboo (2.4%), waiting for admission (1.2%), and care of siblings (0.5%). The other reasons together constitute 15 per cent (Table 2). However, we have discussed the reasons of non-enrolment of girls in India and Odissa in a nutshell irrespective of any social category of girls. But we have three broad social categories of human populations in India as well as in Odissa and the education of girl children of these three social categories are highly influenced by their socio-economic and cultural backgrounds. These three social categories, however, are: (i) Scheduled Tribes, (ii) Scheduled Castes and (iii) General or Others. Of these, the Scheduled Tribes are considered as the most backward section. These people reside in hilly and forest dominated areas and primarily depend on forest and local indigenous economies and their whole life style revolves round their forests, hills, villages, local markets, and above all their social values and cultural moorings. Their worldview is limited that is confined mainly to their own locality and nexus and many of them do not like to explore foreign avenues that do not provide any immediate outcome for their survival. In this context, the reasons of non-enrolment of tribal girl children in modern

schools is very essential to be found out with a view to bring them into the mainstream.

For knowing the micro level facts, as pointed earlier, here, in this paper the opinion of two different categories of informants, such as (i) parents of non-enrolled tribal girl children, and (ii) non-enrolled tribal girl children have been sorted out. These are mentioned below.

(2) Opinion of parents of Non-enrolled Girls on Non-enrolment of Their Daughters

The opinions of the parents of non-enrolled girl children on non-enrolment of their daughters are presented in Table 3 and it is found that the concerned parents have delivered a total number of 9 reasons for this. In chronological order of their relative importance, these include: helping mothers in domestic chores (59.38%), engagement in looking after younger siblings as babysitters (41.8%), watching home

during peak agricultural seasons (24.38%), not admitted to any schools since some other children are admitted to it (18.13%), location of school at a distance place (15.00%), schooling not necessary for girl children (11.88%), child not interested in schooling (7.5%), non-availability of seats in boarding schools (4.38%), too young to attend to school (1.25%) etc. The parents, who have pointed out that their daughters are too young to attend school, have, however, practically crossed the minimum school going age. The other reasons account for 11.88 per cent.

The tribal women are to attend to a wide range of daily chores. The important ones include: cleaning of home and home sites, cleaning of cowsheds, fetching of cooking and drinking water from the local springs and other water bodies, cooking of daily food, collection of fuel wood from the local forests, attending to agricultural pursuits, attending to the duty of labour exchange etc and for all these reasons highest percentage of parents (59.38) have opined that the girl children are required to help their mothers in all these activities. Moreover, the tribal people ordinarily consider that the progenies born to a couple are the gift of the god. So one must not restrict its family size by artificial methods as it would go against the will of the almighty. As a result the tribals ordinarily go on procuring children without restricting their family size. Apart from this view, they also produce more and more number of children as they are considered as economic assets for their family. But when a young mother procures a number of children she finds herself in a difficult situation to undertake all her household chores and look after her young children at the same time. Therefore the mother engages older girls to look after the younger ones as baby sitters when she is engaged otherwise. This is of course a very demanding task for them. And for this, even though this activity is related to helping mothers, it is separately highlighted by 41.88 per cent of parents as the second most important reason for the non-enrolment of the girl children.

Watching home by young girls during the peak agricultural and harvesting time is another very vital aspect of tribal economy as the tribal couples remain very tight in their agricultural fields for various purposes during this. Period, like watching the ripe crops, daily collection of ripe crops for daily food before the main harvesting, cooking at the field sites for not misutilising time by the way of coming home to have food during lunch hour and again going back to the field etc. Therefore, watching home during the peak agricultural and harvesting time by the girl children has been very essential for them and therefore it has been focused as the third important reason of their non-enrollment in schools. The next important reason which has come to the fore as the fourth reason is that the tribal parents can not spare all their children for one purpose that is sending them to school.

since the girl children are required to attend to other daily traditional callings. However as pointed above, about 12 per cent of parents opine that schooling for the girl children is not necessary since they are to leave their parental home after their marriage and are to manage their own house. Therefore they must learn all the required skills from their mother before their marriage which school education can not provide. However, 15 per cent of parents are found to be interested to educate their girl children in schools but they opine that they have not admitted their girl children in any school since the schools located in their area are far away from their villages. There are 7.5 per cent of parents who say that they have not enrolled their girl children in schools since these children are not interested in study or school education. Interestingly 4.38 per cent of parents have not admitted their girl children to any school since they have failed to admit them in boarding schools. This, otherwise indicates that where boarding school is available the tribal parents are not interested to send their girl children to non-boarding schools (Table 3).

(ii) Opinion of the Non-Enrolled Tribal Girl Children on Their Non-enrolment in Schools

The non – enrolled girl children have delivered a total number of 10 reasons for their non-enrolment in any school and all these reasons are interrelated. Most of them (67.50%) opine that they are not enrolled in any school since they are attending to some minor domestic chores as their daily routine. They are followed by 36.88 per cent of those who claim that their enrolment has not been possible for the fact that there is nobody else except themselves at home for watching home during the absence of their parents. On the contrary, there are 35.00 per cent of non-enrolled girls who are working as babysitters and for this, they have not seen the door of any school. Those who are not admitted in any school but attending to the domestic farm activities account for 30.00 per cent of the total respondents. Quite a good percentage of them (20.00), however, reply that their parents have not got them admitted into any educational institution since they are not interested in their studies. The next reason is concerned with the collection of forest produces and it is highlighted by 13.75 per cent of them. Little more than 11 per cent of such children point out a very significant fact, i.e. their parents are not sending them to any school. This statement otherwise speaks the fact that they are, of course, interested for study but it has not been possible only for their parents. These children are followed by 8.75 per cent of their contemporaries who point out that they are not admitted to any school since there is no school nearby their villages and this, in other words, reveals the fact that had there been any school close to their villages, they would have got themselves admitted into it. Surprisingly 6.88 per cent of children

have focused a very typical statement, that is, they are not admitted in any school since some other members, especially their brothers or sisters are admitted to some schools and therefore they are to attend to the domestic demands. This is, of course, very true, since the tribal parents do not like to spare all their available children for schooling at the cost of uncertain benefits. There are 4.38 per cent of children who are exclusively engaged for herding of domestic animals and therefore it has not been possible on their part to attend any school. Nearly 13.00 per cent of children have either not answered or they do not know the reason as to why they are not admitted to any school while their friends are attending into it (Table 4).

Table : 1

Main Reasons for Never Attending School (For Girl children who have never attended schools in India) According to National Family Healthy Survey (NFHS)-II, 1998-99

Sl.No. (1)	Reasons (2)	Percentage (3)
1.	School too far away	4.3
2.	Transport not available	0.7
3.	Education not considered necessary	13.1
4.	Required for household work	14.9
5.	Required for work on farm / family business	3.2
6.	Required for outside work for payment in cash or kind	2.6
7.	Cost too much	24.50
8.	No proper school facility	2.50
9.	Required for the care of siblings	2.9
10.	Not interested in studies	15.8
11.	Others	13.4
12.	Do not labour	2.2
Total Percent		100.00

Source : Women and men in India, 2000.

Note : Sample drawn irrespective of residence.

Table : 2
Reasons of Non-Enrolment of Children in Schools in Orissa, 2003-04

Sl.No. (1)	Reasons (2)	Percentage (3)
1	Problems with teachers	8.5
2	Difficulties in reaching schools	8.1
3	Sibling care	0.5
4	Household work	15.8
5	Earning member of families	26.8
6	Financially weak parents	13.2
7	Community /Social taboo	2.4
8	Child not interested in studies	3.6
9	Parents not interested in studies	4.9
10	Awaiting admission	1.2
11	Other	15.0
Total		100.00

Source : Human Development Report – Orissa, 2004
 [As provided by DISE and OPEPA, Bhubaneswar]

Table : 3
Causes of Non-Enrolment of Tribal Girls Children in Schools : Opinion of Parents

Sl. No.	Causes	Parents from Feeder Villages of SSD Deptt. Schools (N=80)	Parents from Feeder Villages of SMS Dept. Schools (N=80)	Total (N=160)
(1)	(2)	(3)	(4)	(5)
1	Helping their mothers in domestic chores	50(62.5)	45(56.25)	95(59.38)
2	Care of younger babies	30(37.50)	37(46.25)	67(41.88)
3	Watching home during the peak agricultural and harvesting seasons	18(22.5)	21(26.25)	39(24.38)
4	School is far away	12(15.00)	12(15.00)	24(15.00)
5	Tried but failed to get them admitted into boarding schools	4(5.00)	3(3.75)	7(4.38)
6	Too young to attend school	2(2.5)	-	2(1.25)
7	Not admitted since other siblings are admitted	12(15.00)	17(21.25)	29(18.13)
8	Not interested in study	7(8.75)	5(6.25)	12(7.5)
9	Their schooling is not necessary	12(15.00)	7(8.75)	19(11.88)
10	Other reasons	6(7.5)	5(6.25)	11(6.88)

Source : Figures in parentheses represent percentage.

Table : 4

Cause of Non-Enrolment among Tribal Girl Children : Opinion of Never Enrolled Gira Children

Sl. No.	Cause	Girls from the Feeder Villages of SSD Dept. Schools (N=8)	Girls from the Feeder Villages of SME Dept. Schools (N=80)	Total (N=160)
(1)	(2)	(3)	(4)	(5)
1.	Attending to minor domestic chores	59 (73.75)	49 (61.25)	67.50
2.	Attending to babies as baby sisters	23 (28.75)	33 (41.25)	56 (35.00)
3.	Working home during the absence of parents	29 (36.25)	30 (37.5)	59 (36.88)
4.	Attending to farm activities	24 (30.00)	24 (30.00)	48 (30.00)
5.	Going to collect MEFPs with mothers	13 (16.28)	9 (11.25)	22(13.75)
6.	Father not sending to school	7 (8.75)	11(13.75)	18 (11.25)
7.	School is far away	6(7.5)	8(10.00)	14(8.75)
8.	Not admitted since others are not admitted to it	4 (5.00)	7 (8.75)	11(6.88)
9.	Not interested for study	17(21.25)	15(18.75)	32(20.00)
10.	Cow/Goat herding	3(3.75)	4(5.00)	7(4.38)
11.	Do not know / No answer	7(8.75)	13(16.25)	20(12.5)

Note : Figures in parentheses represent percentage.

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ଶିକ୍ଷା ସରହଦରେ ଆଦିବାସୀ କନ୍ୟା

ଡ. ଗୁପ୍ତାଶୀ ମହାନ୍ତି ★

ଶିକ୍ଷା ମଣିଷର ସକଳ ଉନ୍ନତିର ମୂଳଧାରା । ଭାରତୀୟ ସମ୍ବିଧାନର ଧାରା ୪୫ରେ ଛଅରୁ ୧୪ ବର୍ଷ ବୟସ ମଧ୍ୟରେ ଥିବା ଦେଶର ସମସ୍ତ ଶିଶୁଙ୍କ ଶିକ୍ଷା ଗ୍ରହଣ ବାଧ୍ୟତାମୂଳକ ଓ ମାଗଣା ହେବାର ନିର୍ଦ୍ଦେଶନାମା ରହିଛି । ସମ୍ବିଧାନର ନୂତନଧାରା ୨୧(କ) ରେ ପ୍ରଥମରୁ ଅଷ୍ଟମ ଶ୍ରେଣୀ ପର୍ଯ୍ୟନ୍ତ ଶିକ୍ଷାଗ୍ରହଣ ପ୍ରତି ଶିଶୁର ମୌଳିକ ଅଧିକାରର ମାନ୍ୟତା ଦିଆଯାଇଛି । ଶ୍ରେଣୀ କକ୍ଷକୁ ଆକର୍ଷିତ କରି ଆଣିବା ପାଇଁ ମାଗଣା ପାଠ୍ୟ ପୁସ୍ତକ, ପୋଷାକ, ଷ୍ଟାଇପେଣ୍ଡ, ମଧ୍ୟାହ୍ନ ଭୋଜନ ଏପରିକି ଖେଳକୁଦ ଓ ନାଟଗୀତ ଆଧାରରେ ଶିକ୍ଷାଗ୍ରହଣର ବ୍ୟବସ୍ଥା ରହିଛି । ତଥାପି ରାଷ୍ଟ୍ର ବିକାଶର ଅପରିହାର୍ଯ୍ୟ ଅଙ୍ଗ ଆଦିବାସୀ, ଶିକ୍ଷା ସରହଦରେ ଅନ୍ୟାବଧି ପଛରେ ରହିଛନ୍ତି ।

ପ୍ରାଥମିକ ଶିକ୍ଷାଠାରୁ ଉଚ୍ଚଶିକ୍ଷା ପର୍ଯ୍ୟନ୍ତ ପରିସଂଖ୍ୟାନ କହେ ଦେଶରେ ଶତକଡ଼ା ୬୦ ଭାଗ ଲୋକ ଶିକ୍ଷିତ ହୋଇସାରିଛନ୍ତି । ମାତ୍ର ହାରାହାରି ହିସାବ ଓ ନିଜ୍ଜଳ ବାସ୍ତବତା ମଧ୍ୟରେ ପାର୍ଥକ୍ୟ ଅନେକ । ଆଦିବାସୀ ବହୁଳ ଅଞ୍ଚଳରେ ନିରକ୍ଷରତାର ବ୍ୟାଧି ପ୍ରବଳ, ବିଶେଷତଃ ମହିଳାମାନଙ୍କ ମଧ୍ୟରେ ଶିକ୍ଷାର ହାର ନିରାଶାଜନକ । ଆଦିବାସୀ କନ୍ୟା ଶିକ୍ଷାପ୍ରତି ଆଗ୍ରହ ପ୍ରକାଶ କରେ ନାହିଁ । ଯଦିଓ ଖାଦ୍ୟ ଓ ପୋଷାକ ଆଗ୍ରହରେ ସେ ବିଦ୍ୟାଳୟକୁ ଆସେ, ପରେ ଶିକ୍ଷା ସଂପୂର୍ଣ୍ଣ ନକରି ଅଧାରୁ ପାଠଛାଡ଼ି ଦେଇଥାଏ । ବର୍ଷାଦି ସଂସ୍କୃତି, ପରମ୍ପରା, କଳା, ସଙ୍ଗୀତ, ନୃତ୍ୟ ମଧ୍ୟରେ ସଦା ଆମୋଦିତ ଆଦିବାସୀର ଶିକ୍ଷା ଗ୍ରହଣ ପ୍ରତି ବୀତସ୍ମୃତତାର କାରଣ ଅନେକ ।

ମୁକ୍ତ ଆକାଶତଳେ ଘଞ୍ଚ ଅରଣ୍ୟାନ୍ତା ମଧ୍ୟରେ ଜୀବନ ଓ ଜୀବିକା ଅନେକ୍ଷଣ ବ୍ୟାପୃତ ସରଳ ନିରାହ ଆଦିବାସୀ ତା'ର ସ୍ୱତନ୍ତ୍ର ଜୀବନ ଶୈଳୀ, କଳା, ସଂସ୍କୃତି ଓ ମୌଖିକ ସାହିତ୍ୟର ପରିପୂର୍ଣ୍ଣ - ଇଲାକା ମଧ୍ୟରେ ଆଜି ବି ସ୍ମରଣ କରାଇଦିଏ ଏକଲବ୍ୟକୁ, ଗୁରୁଦ୍ରୋଣକୁ । ଉଚ୍ଚବଂଶଜ ତଥା ଉଚ୍ଚପଦାଧିକାରୀଙ୍କ କାର୍ଯ୍ୟକଳାପ ବି ତା' ରକ୍ତ ଭିଜା କଟା ଆଜୁଠି ନିକଟରେ ଫିକା ଦିଶେ । ମାତ୍ର ଆଜିର ଏ ବୈଦ୍ୟୁତିକ ଗଣମାଧ୍ୟମ ଯୁଗରେ ଶିକ୍ଷାପ୍ରତି ଆଦିବାସୀର ଆଗ୍ରହ ଓ ଆନ୍ତରିକତାକୁ ଲକ୍ଷ୍ୟ କଲେ ତଥାପି ଆଶଙ୍କା ହୁଏ ପ୍ରଗତିର ସକଳଦ୍ୱାର ତା'ଲାଗି ଉନ୍ମୁକ୍ତ ଥିଲେ ବି ସିଏ ଜୀବନ ତମାମ୍ ସେଇ ଗିରିଗୁହା ମଧ୍ୟରେ ଅଟକି ରହିଯିବ ନାହିଁ ତ ! ଅଜ୍ଞାନ ଅନ୍ଧାରରେ ରହି ଅଭାବ ଅନଟନ, ଦୁଃଖ ଦାରିଦ୍ର୍ୟ ମଧ୍ୟରେ ଜୀବନର ସକଳ ସରସତାକୁ ଜାଲିପୋଡ଼ି ନଷ୍ଟ କରିଦେବନାହିଁ ତ । ଏତେ ଉନ୍ନୟନ, ଯୋଜନା ଅସାର ହେବ ।

ଚିନ୍ତାଶୀଳ ବ୍ୟକ୍ତିମାନେ ମତ ଦିଅନ୍ତି “ଶିକ୍ଷା ବିନା ମଣିଷ ପଶୁ” । ଆଦିବାସୀଟିଏ ବି ନିଜକୁ ଏକ ସ୍ୱୟଂସଂପୂର୍ଣ୍ଣ ମଣିଷରୂପେ ଏଯାବତ୍ ଚିହ୍ନିତ କରିପାରିନାହିଁ । ଆଦିବାସୀ ଅଞ୍ଚଳର ଶିକ୍ଷକ ବି ମତ ଦିଅନ୍ତି “ଅଧା ମଣିଷ ଅଧା ପଶୁଙ୍କ ନିକଟରେ ପାଠର ଗୁରୁତ୍ୱ କାହିଁ ? ଦଶ/ବାର ବର୍ଷ ବେଳକୁ ସ୍କୁଲ ଆସିବେ, ଚଉଦ/ ପନ୍ଦର ବର୍ଷ ତଳକୁ ସଲପ ମୂଳକୁ ଯିବେ । ତା'ପରେ ପରେ ଧାଉଁଡ଼ିଶାଳ କି ‘ଗାତ କୁଡ଼ିଆ’ । ମନଦେଇ ପାଠକ ଶୁନ୍” ।

★ ପ୍ରଧାନିକା, ଓଡ଼ିଆ ବିଭାଗ, କେନ୍ଦ୍ରୀୟ ବିଶ୍ୱବିଦ୍ୟାଳୟ, ଓଡ଼ିଶା, କୋରାପୁଟ ।

ଜାତୀୟ ଓ ରାଜ୍ୟସ୍ତରୀୟ ସାକ୍ଷରତା ହାର ସହିତ ଆଦିବାସୀ ପୁରୁଷ ଓ ମହିଳାଙ୍କ ଜାତୀୟ ଓ ରାଜ୍ୟସ୍ତରୀୟ ସାକ୍ଷରତା ହାର ତୁଳନାକଲେ ଯଥେଷ୍ଟ ଅସମତା ପରିଲକ୍ଷିତ ହୁଏ । ରାଜ୍ୟର ଉତ୍ତରାଞ୍ଚଳ ଓ ଦକ୍ଷିଣାଞ୍ଚଳରେ ବାସ କରୁଥିବା ଆଦିବାସୀ ସାକ୍ଷରତା ହାର ବହୁତ କମ୍, ବିଶେଷତଃ ଆଦିବାସୀ କନ୍ୟା/ ମହିଳାମାନଙ୍କ କ୍ଷେତ୍ରରେ । ଶିକ୍ଷାର ବିକାଶ ଲାଗି ଆଦିବାସୀ ଅଞ୍ଚଳରେ ବିଦ୍ୟାଳୟ, ଆବାସିକ ବିଦ୍ୟାଳୟ, କନ୍ୟାଶ୍ରମମାନ ପ୍ରତିଷ୍ଠା ହୋଇଛି । ସରକାରୀ ସ୍ତରରେ ନାନା ଯୋଜନା, ପ୍ରକଳ୍ପ କାର୍ଯ୍ୟକାରୀ ହେଉଛି, ତଥାପି ଆଦିବାସୀ କନ୍ୟାଟି ମନରେ ପାଠପ୍ରତି ଅନାଗ୍ରହ ରହୁଛି, ଏହା ବାସ୍ତବ ସତ୍ୟ ।

ଆଦିବାସୀ ସମାଜରେ ପୁରୁଷମାନଙ୍କ ବିଭେଦତା ଯଦିଓ ନଥାଏ, ତେବେ ‘ରେବତୀ’ ‘ଜେଜୀମା’ ପରି ପୁରାତନ ଧାରଣାଟିଏ ଏଯାବତ୍ ରହିଆସିଛି ଯେ ଘର କାମରେ ସର୍ବାଦୌ ପରାଜୀମ ହେବା ଆବଶ୍ୟକ । ଏତଦ୍‌ବ୍ୟତୀତ ଗ୍ରାମାଞ୍ଚଳ ତଥା ବସ୍ତି ଓ ଅରଣ୍ୟ ପରିବେଶରେ ବାସ କରୁଥିବା ଅଧିକାଂଶ ପିତାମାତା, ଅଭିଭାବକ ପ୍ରାୟତଃ ଶିକ୍ଷିତ ନଥାନ୍ତି ଏବଂ ଶିକ୍ଷାର ଗୁରୁତ୍ୱ ମଧ୍ୟ ବୁଝି ନଥାନ୍ତି । ତେଣୁ ପିଲାମାନଙ୍କୁ ବିଶେଷତଃ କନ୍ୟାସନ୍ତାନମାନଙ୍କୁ ସେମାନେ ପ୍ରଥମେ ଗୃହକର୍ମରେ ନିଯୁକ୍ତ କରାନ୍ତି, ପରେ ବିଦ୍ୟାଳୟକୁ ପଠାନ୍ତି । ପିତାମାତାଙ୍କ ଶିକ୍ଷାପ୍ରତି ଅନାଗ୍ରହ ଭାବ ପିଲାଙ୍କଠାରେ ଅତିରେ ପ୍ରତିଫଳିତ ହୋଇଥାଏ ।

ଅର୍ଥନୈତିକ ଅବସ୍ଥା ମଧ୍ୟ ଆଦିବାସୀ ସମାଜର ବାଲିକା ଶିକ୍ଷାକୁ ପ୍ରତ୍ୟକ୍ଷ ରୂପେ ପ୍ରଭାବିତ କରିଥାଏ । ବିଭିନ୍ନ କାରଣରୁ ଆଦିବାସୀଟିଏ ଦାରିଦ୍ର୍ୟର ଉତ୍‌ପାଦନରେ ସଦା ପାଡ଼ିତ । ପ୍ରତ୍ୟହ ଗୁରୁରାଶ ମେଣ୍ଟାଇବା ଲାଗି ସେ ନାନା କାର୍ଯ୍ୟରେ ଶାକାର ହୁଏ । ଶ୍ରେଣୀଗୃହ ଶିକ୍ଷାରୁ ସିଧାସଳଖ ବୈଷୟିକ ଫଳ ମିଳୁ ନଥିବାରୁ ଏବଂ ତାତ୍‌କ୍ଷଣିକ ଆବଶ୍ୟକତା ପୂରଣ ହେଉନଥିବାରୁ ଆଦିବାସୀ ପରିବାରରେ କନ୍ୟାର ଶିକ୍ଷା ପ୍ରତି ଅଭିଭାବକ ଓ କନ୍ୟା ଉଭୟଙ୍କର ବାତସ୍ତୃହତା ପରିଲକ୍ଷିତ ହୋଇଥାଏ । ନିମ୍ନ ଧରଣର ଆର୍ଥିକ ମାନବଶ୍ଚ କାରଣରୁ ପିତାମାତା ପିଲାମାନଙ୍କୁ ଅଳ୍ପ ବୟସରୁ ଜୀବିକାର୍ଜନ କାର୍ଯ୍ୟରେ ନିଯୁକ୍ତ କରିଥାନ୍ତି । ଜଙ୍ଗଲଦ୍ରବ୍ୟ ସଂଗ୍ରହ କିମ୍ବା ମଜୁରି ଲାଗି ବାହାରକୁ ଗଲେ ଝିଅମାନଙ୍କୁ ଘରେ ରଖାଇ ସାନ ସାନ ଶିଶୁଙ୍କୁ ଜଗିବା, ଘରକାମ କରିବା, ଗୃହପାଳିତ ପଶୁପକ୍ଷୀଙ୍କୁ ଅଡ଼େଇବା, ଧାନ, ମାଣ୍ଡିଆ, ପତର ଆଦି ଶୁଖେଇବା କାର୍ଯ୍ୟରେ ନିଯୋଜିତ କରିଥାନ୍ତି । ଘରେ ଛୋଟ ଶିଶୁ ନଥିଲେ ପିତାମାତାଙ୍କ ସହିତ କନ୍ୟା ସନ୍ତାନ ବି ଜଙ୍ଗଲକୁ ବାହାରିଯାଏ କେବେ କାଠ ପାଇଁ ତ, କେବେ ପତର ପାଇଁ, କେବେ ମହୁଳ, ତେନ୍ତୁଳି, ଆମ୍ବ, କୋଳି ଗୋଟାଇବା ପାଇଁ ତ କେବେ କନ୍ୟା ଖୋଲିବା ପାଇଁ । ମୁକ୍ତ ଆକାଶର ବିହଙ୍ଗ ତୁଲ୍ୟ ଜୀବନ ଜିଇଁବା ଧାରାରେ ଏତେ ଅଭ୍ୟସ୍ତ ହୋଇଯାଇଥାଏ ଯେ, ବିଦ୍ୟାଳୟ ପରିସରର ଆବଦ୍ଧ ଶ୍ରେଣୀ ଗୃହ ମଧ୍ୟରେ ଦୀର୍ଘ ସମୟ ବସି ରହି ପାଠ ପଢ଼ିବାକୁ ତାକୁ ଅସୁଖ ଲାଗେ । ଏହାବ୍ୟତୀତ୍ ପିତାମାତା ଓ ଅଭିଭାବକମାନଙ୍କ ଭାବନାରେ ମଧ୍ୟ ରହିଥାଏ ଝିଅମାନେ ବିଦ୍ୟାଳୟକୁ ଦୀର୍ଘ ସମୟ ପାଇଁ ଗଲେ ପରିବାରର ଆର୍ଥିକ ଦିଗ ବ୍ୟାହତ ହେବ । ତେଣୁ ଆଦିବାସୀ କନ୍ୟାର ଶିକ୍ଷାପ୍ରତି ଗୁରୁତ୍ୱ ପ୍ରଦାନ କରାଯାଇନଥାଏ ।

ଆଦିବାସୀଙ୍କ ବିଳାସ ଭୂମି ପାହାଡ଼ ପର୍ବତଘେରା ଅରଣ୍ୟ । ସେମାନେ ପୁଣି ବର୍ତ୍ତମାନ ସର୍ବସ୍ୱ । ପ୍ରକୃତିକୋଳରେ ପ୍ରତିପାଳିତ ଏବଂ ପ୍ରକୃତିର ନାନା ପ୍ରକ୍ରିୟା ସହିତ ସାମିଲ ହୋଇ ଜୀବନକୁ ଖୁବ୍‌ ହାଲକା ଭାବେ ଗ୍ରହଣ କରିଥାନ୍ତି । ତେଣୁ ବିଦ୍ୟାଳୟ ପରିସରରେ ବର୍ଷ ବର୍ଷ ଧରି ବସି ରହି ପାଠପଢ଼ାରେ ମନ ଦେବା କଥାଟା

ସେମାନଙ୍କୁ ଅସୁଖ ଲାଗେ । ନିଜର ଅଜ୍ଞତା ହେତୁ ଏପରି ଶିକ୍ଷା ଅଳସୁଆଙ୍କର ବା ବଡ଼ବଡ଼ିଆଙ୍କର କାର୍ଯ୍ୟ ବୋଲି ଭାବିଥାନ୍ତି । ଶିକ୍ଷାର ସୁଦୂର ପରିଣତି ଓ ସୁଫଳ ସଂପର୍କରେ ଧାରଣା ନ ନେଇ କେବଳ ଶାରୀରିକ ଶ୍ରମକୁ ପ୍ରକୃତ ଶିକ୍ଷା ରୂପେ ଗୁରୁତ୍ବ ଦେଇଥାନ୍ତି କାରଣ ଏଥିରୁ ଅବିଳମ୍ବେ ଫଳପ୍ରାପ୍ତ ହୋଇଥାଏ । ଆଦିବାସୀ ସମାଜରେ ଉଭୟ ନାରୀ ଓ ପୁରୁଷ ଶାରୀରିକ ଶ୍ରମରେ ଦକ୍ଷତା ପ୍ରଦର୍ଶନ କରିଥାନ୍ତି, ତେଣୁ ଆଦିବାସୀ କନ୍ୟାର ଶୈକ୍ଷିକ ଭବିଷ୍ୟତ ଅବହେଳିତ ହୋଇଥାଏ ।

ଅନ୍ୟ ଏକ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ବିଷୟ ଆଦିବାସୀର ଭାଷା, ସଂସ୍କୃତି ଓ ଚଳଣୀ । କେତୋଟି ନିର୍ଦ୍ଦିଷ୍ଟ ଆଦିବାସୀ ଲିପି ବ୍ୟତିରେକ ଅନ୍ୟ ସମସ୍ତ ଆଦିବାସୀଙ୍କର ମୌଖିକ ଭାଷା ହିଁ ସେମାନଙ୍କ ଚଳଣୀ ପାଇଁ ସମ୍ବଳ । ତେଣୁ ପ୍ରାଥମିକ ସ୍ତରରେ ବିଦ୍ୟାଳୟକୁ ଆସୁଥିବା ପିଲା, ନିଜ ଭାଷା ସଂସ୍କୃତି ଓ ପାରିପାର୍ଶ୍ବିକ ସାମାଜିକ ପରିବେଶର ଅନୁଭବକୁ ପାଠ୍ୟପୁସ୍ତକର ଭାଷା ଓ ବିଷୟ ସହ ସଂଯୁକ୍ତ କରିପାରେନାହିଁ । ଭାଷା ମୁଖ୍ୟ ପ୍ରତିବନ୍ଧକ ସାଜେ । ଅନେକ ଆଦିବାସୀ ନିଜ ଭାଷା ବ୍ୟତୀତ ଓଡ଼ିଆ ଭାଷା ଆଦୌ ବୁଝନ୍ତିନାହିଁ । ମାଲକାନାଗିରି, କୋରାପୁଟ, ଗଜପତି ଆଦି ଜିଲ୍ଲାମାନଙ୍କରେ ବଣ୍ଟା, କନ୍ଧ, ସଉରାମାନେ ଏହି ଶ୍ରେଣୀର । ସ୍ଥାନୀୟ ସଂଯୋଜକ ଭାଷା (ଯଥା ଦେଶିଆ) ହିଁ ଏକ ମାତ୍ର ମାଧ୍ୟମ ହୋଇଥାଏ ଶିକ୍ଷକ ଓ ଛାତ୍ର ମଧ୍ୟରେ । ସୁତରାଂ ଆଦିବାସୀ ପିଲାଟିର ଭାଷା ପ୍ରତି ଅବୁଝାପଣ ତାକୁ ବିଦ୍ୟାଳୟରେ ଉପସ୍ଥିତ ରହିବାକୁ ବାରଣ କରିଥାଏ ।

ବିଦ୍ୟାଳୟରେ ପାଠ୍ୟ ବିଷୟ ଗଣିତ ଓ ଇଂରାଜୀ ପ୍ରତି ଆଦିବାସୀ ପିଲାଟି ମନରେ ଅହେତୁକ ଭୟ ସୃଷ୍ଟି ହୋଇଯାଏ । ଠିକ୍ ଠିକ୍ ବୁଝିନପାରିବାର ନିରାହତା ଓ ଶିକ୍ଷକଙ୍କ ପ୍ରତ୍ୟେକ ମଧ୍ୟରେ ଏକ ଅନାମ୍ନାୟଭାବ ସ୍ବୟଂ ପ୍ରକାଶିତ ହୋଇଯାଏ । ତେଣୁ ଆଦିବାସୀ କନ୍ୟା ଶ୍ରେଣୀଗୁହର ଶିକ୍ଷା ପରିବର୍ତ୍ତେ ଗୃହକର୍ମକୁ ଶ୍ରେୟ ମଣେ ।

ବାଳିକା ଶିକ୍ଷା ବ୍ୟାହତର ଅନ୍ୟ ଏକ କାରଣ ହେଉଛି ଯାତାୟତ ଓ ଯୋଗାଯୋଗର ଅଭାବ । ଅନେକ ଆଦିବାସୀ ଗ୍ରାମରେ ପ୍ରାଥମିକ ବିଦ୍ୟାଳୟ ପରେ ଉଚ୍ଚବିଦ୍ୟାଳୟ ନଥାଏ । ଫଳତଃ ଅଭିଭାବକମାନେ ଦୂର ଗାଁ ବିଦ୍ୟାଳୟକୁ ଯାଇ ଝିଅମାନଙ୍କୁ ପାଠ ପଢ଼ିବା ଲାଗି ସହଜରେ ଅନୁମତି ଦିଅନ୍ତି ନାହିଁ । ଯଦ୍ବାରା ପିଲାଙ୍କର ଆଗ୍ରହ କମିଯାଏ ପାଠ ପଢ଼ା ପ୍ରତି ।

ଏହିପରି ଅଗଣିତ ଅତରାୟ ଥିବା ସତ୍ତ୍ବେ ବାଳିକା ଶିକ୍ଷା ପ୍ରତି ସରକାରୀ, ବେସରକାରୀ ସ୍ତରରେ ବିଭିନ୍ନ ବିକାଶମୂଳକ ପଦକ୍ଷେପ ନିଆଯାଇଛି । ସକଳ ଉନ୍ନୟନ କାର୍ଯ୍ୟର ସଫଳତା ନିର୍ଭର କରେ ଆଦିବାସୀ ଅଞ୍ଚଳ ଅର୍ଥରୁକ ସମସ୍ତ ଅଧିବାସୀ, ପଦାଧିକାରୀ, ଅଣ ଆଦିବାସୀ ଶିକ୍ଷକ ଏବଂ ସ୍ବୟଂ ଆଦିବାସୀ, ପ୍ରତ୍ୟେକଙ୍କର ଆନ୍ତରିକ କାର୍ଯ୍ୟନିଷ୍ଠା ଓ ସଚେତନ ପ୍ରୟାସ ଉପରେ । ସ୍ବୟଂ ଆଦିବାସୀ ନାରୀ ସମାଜ ରକ୍ଷଣଶୀଳତାର ଅର୍ଗଳି ଢେଇଁ ଶିକ୍ଷା ସରହବରେ ବାଳିକା ଶିକ୍ଷାର ଜୟଗାନ ସୁନିଶ୍ଚିତ ଉଦ୍ଘୋଷିତ ହେବ, ନଚେତ୍ ଆଜିର ଏ ବୈଦ୍ୟୁତିକ ରଣମାଧ୍ୟମ ଯୁଗରେ ସମସ୍ତ ଅନୁକୂଳ ପରିବେଶ, ପରିସ୍ଥିତି, ଉପାଦାନ ରହିଥିବା ସତ୍ତ୍ବେ ଆଜିମା କାହାଣୀ ପେଡ଼ିର 'କଲୁରେଇ' ପରି ଆଦିବାସୀ କନ୍ୟାଟି କେବଳ ଆଶ୍ଚ୍ୟ କି ବେଳେ ପାଣିରେ ଥାଇ ଜୀବନ ସାରିବା ସାର ହେବ ।



ଜନଜାତି ବାଳିକା ଶିକ୍ଷା

ଡ. ପରମାନନ୍ଦ ପଟେଲ ★

ଡ. ପ୍ରଦୀପ କୁମାର ସାମଲ ★

ସୃଷ୍ଟିରେ ମଣିଷ ଶ୍ରେଷ୍ଠ ଓ ସର୍ବୋତ୍ତମ ସୃଷ୍ଟି ଭାବରେ ବିବେଚିତ । ଜୈବିକ ଓ ସାମାଜିକ ଭେଦରେ ମଣିଷକୁ ସାଧାରଣତଃ ଦୁଇ ଭାଗରେ ବିଭକ୍ତ କରାଯାଏ । ଖାଦ୍ୟ, ବସ୍ତ୍ର, ବାସଗୃହ ଓ ଆହାର, ନିଦ୍ରା, ଭୟ, ମୈଥୁନ ଯୁକ୍ତ ସାଧାରଣ କ୍ରିୟା-କଳାପ ମଣିଷର ଜୈବିକ ଜୀବନର ପରିସରଭୁକ୍ତ ହୋଇଥିବା ବେଳେ ପ୍ରଗତିଶୀଳ ଚିନ୍ତା, ଚେତନା ଓ ବିଜ୍ଞାନସମ୍ମତ ଅଭିରୁଚି ସାମାଜିକ ଜୀବନର କଥାକୁହେ । ଏ ସଂସାରରେ ପଶୁପକ୍ଷୀ ଖାଇ ପିଇ ସୁଖ ଦୁଃଖରେ ଆତ୍ମନିର୍ଭରଶୀଳ ହୋଇ ଜୀବନ ବିତାଇଥାନ୍ତି । ମାତ୍ର ମଣିଷ ଜୀବନ ସ୍ୱତନ୍ତ୍ର । ଶିକ୍ଷା ମଣିଷକୁ ସର୍ବଶ୍ରେଷ୍ଠ ପ୍ରାଣୀର ମାନ୍ୟତା ଦିଏ । ମଣିଷ, ପଶୁପକ୍ଷୀ ବା ଅନ୍ୟାନ୍ୟ ଇନ୍ଦ୍ରିୟ ଜୀବ ପରି ସାଧାରଣ ଜୀବନ ବିତାଏ ନାହିଁ । ସେ ଋହେଁ ତା'ର ଚେତନାର ବିକାଶ ।

ମଣିଷ ଏକ ଚିନ୍ତାଶୀଳ ପ୍ରାଣୀ । ବୈଜ୍ଞାନିକ ଆଇନସାଇନ୍କ ମତରେ ଯେଉଁ ଶିକ୍ଷା ମଣିଷକୁ ଚିନ୍ତାଶୀଳ କରାଏ ନାହିଁ ତାହା ପ୍ରକୃତ ଶିକ୍ଷା ନୁହେଁ । ଚିନ୍ତା ହିଁ ମଣିଷର ଅନ୍ତର୍ନିହିତ ଚେତନାକୁ ଉଦ୍ଧାବିତ କରେ । ପ୍ରତି ମୁହୂର୍ତ୍ତରେ ନୂଆ ନୂଆ ଚିନ୍ତା ମଣିଷର ହୃଦୟରେ ଚହଟି ଉଠେ । ଚେତନାର ବିକାଶ ପାଇଁ ସେ ଅହରହ ସଂଗ୍ରାମ କରେ । ଶିକ୍ଷାଦ୍ୱାରା ମଣିଷର ଚେତନା ଶାଣିତ, ବୁଦ୍ଧିଦୀପ୍ତ ଓ ମାର୍ଜିତ ହୁଏ, ଜୈବିକ ମଣିଷ କ୍ରମଶଃ ସାମାଜିକ ମଣିଷକୁ ରୂପାନ୍ତରିତ ହୁଏ । ମଣିଷର ନବଜନ୍ମ ହୁଏ ।

ଏହି ନବଜନ୍ମ କ'ଣ ? କିଏ ମଣିଷକୁ ନବଜନ୍ମ ଦିଏ ? ନବଜନ୍ମ ପରେ ମଣିଷର ଗତି, ପ୍ରକୃତି ଓ ଅବସ୍ଥାରେ ପରିବର୍ତ୍ତନ ଆସେ । ଅଣ୍ଡାର ଖୋଳପା ଭିତରେ ଚଢ଼େଇର ସଭା ଥାଏ । ଅଣ୍ଡାରୁ ଛୁଆ ଫୁଟିବା ପରେ ଚଢ଼େଇ ଛୁଆ ଉଠି ଶିଖେ । ଚଢ଼େଇ ଜନ୍ମ ହେବା ପୂର୍ବରୁ ଅଣ୍ଡା ଭିତରେ ଥିବାପରି ଶିକ୍ଷା ଗ୍ରହଣ କରିବା ପୂର୍ବରୁ ଅଜ୍ଞାନର ଖୋଳପା ଭିତରେ ରହିଥାଏ । ଜ୍ଞାନର ଆଲୋକ ପାଇଲେ ମଣିଷର ଅନ୍ତର୍ନିହିତ ପ୍ରତିଭାର ବିକାଶ ଘଟେ । ପ୍ରତି ମୁହୂର୍ତ୍ତରେ ମଣିଷର ମନ ସଂସ୍କାରିତ ହେବାରେ ଲାଗିଥାଏ । ଶିକ୍ଷା ମଣିଷ ମନରେ ସଂସ୍କାର ଆଣେ । ଅନ୍ଧକାର ମଧ୍ୟରେ ଆଲୋକର ବାଟ ବତାଏ । ଅସତ୍ ମଧ୍ୟରେ ସତ୍ ସଂଧାନ ଦିଏ । ମୃତ୍ୟୁ ମଧ୍ୟରେ ଅମୃତତ୍ୱକୁ ଚିହ୍ନିଇ ଦିଏ । ଅସହାୟତା ମଧ୍ୟରେ ସହାୟତାର ହାତ ବଢାଏ । ନୂଆ ଚେତନାର ରାହା ଫିଟାଏ ।

ଏହି ପ୍ରସଙ୍ଗରେ ଜନଜାତି ବାଳିକା ଶିକ୍ଷା କଥା ମନକୁ ଆସେ । ଓଡ଼ିଶାରେ ସମ୍ବିଧାନ ସ୍ୱୀକୃତ ୬୨ ପ୍ରକାର ଜନଜାତି ବାସ କରନ୍ତି । ସେଥିମଧ୍ୟରୁ ୧୩ ପ୍ରକାର ଗୋଷ୍ଠୀକୁ ଆଦିମ ଜନଜାତିର ମାନ୍ୟତା ଦିଆଯାଇଛି । ଜନଜାତି ମାନଙ୍କ ତୁଳନାରେ ଆଦିମ ଜନଜାତିମାନେ ଆହୁରି ଅନଗ୍ରସର ଅବସ୍ଥାରେ ରହିଛନ୍ତି । ଓଡ଼ିଶାରେ ସର୍ବାଧିକ ଆଦିମ ଜନଜାତି ଗୋଷ୍ଠୀ ବସବାସ କରୁଛନ୍ତି ।

★ ଗବେଷଣା ଅଧିକାରୀ, ଆଦିବାସୀ ଭାଷା ଓ ଓଂସ୍କୃତି ଏକାଡେମୀ, ଭୁବନେଶ୍ୱର

★ ଗବେଷଣା ସହାୟକ, ଅନୁସୂଚିତ ଜାତି ଓ ଅନୁସୂଚିତ ଜନଜାତି ଗବେଷଣା ଓ ପ୍ରଶିକ୍ଷଣ ପ୍ରତିଷ୍ଠାନ, ଭୁବନେଶ୍ୱର

ଜନଜାତିମାନଙ୍କ ଶିକ୍ଷା, ସ୍ୱାସ୍ଥ୍ୟ, ସାମାଜିକ ଓ ଆର୍ଥିକ ବିକାଶ ନିମନ୍ତେ ସରକାର ବିଭିନ୍ନ ଉନ୍ନୟନମୂଳକ ଯୋଜନା ପ୍ରଣୟନ କରିଛନ୍ତି । ଜନଜାତି ଶିକ୍ଷାର ବିକାଶ ପାଇଁ ଠକ୍କର ବାପାଙ୍କ ସ୍ୱପ୍ନ ଥିଲା ଆଶ୍ରମ ବିଦ୍ୟାଳୟ । ସେ ଆବାସିକ ଆଶ୍ରମ ବିଦ୍ୟାଳୟର ମୂଳଭିତ୍ତି ପକେଇ ଥିଲେ । ବର୍ତ୍ତମାନ ରାଜ୍ୟରେ ଅନୁସୂଚିତ ଜନଜାତି ଓ ଅନୁସୂଚିତ ଜାତି ଉନ୍ନୟନ ବିଭାଗର ପରିଚାଳନାରେ ସ୍ୱତନ୍ତ୍ର ବିଦ୍ୟାଳୟମାନ ଚାଲୁଅଛି । ଅନ୍ତେବାସୀ ଛାତ୍ରମାନଙ୍କୁ ମାସିକ ୫୦୦ ଟଙ୍କା ଓ ଛାତ୍ରୀମାନଙ୍କୁ ୫୩୦ ଟଙ୍କା ଛାତ୍ରବୃତ୍ତି ଦିଆଯାଇଅଛି ।

ଜନଜାତି ବାଳିକା ଶିକ୍ଷା ଉପରେ ସରକାର ଅଧିକ ଗୁରୁତ୍ୱ ଦେଉଛନ୍ତି । ସଂବିଧାନର ୪୬ ଧାରାରେ ଅନୁସୂଚିତ ଜାତି ଓ ଅନୁସୂଚିତ ଜନଜାତିମାନଙ୍କ ଶୈକ୍ଷିକ ଓ ଅର୍ଥନୈତିକ ପ୍ରଗତି ନିମନ୍ତେ ବହୁ ବିହିତ ବ୍ୟବସ୍ଥା କରାଯାଇଅଛି । ଜନଜାତି ଶିକ୍ଷାର ବିକାଶ ନିମନ୍ତେ ବହୁ କମିଟି ଓ କମିସନ ଦେଇଥିବା ମତାମତଗୁଡ଼ିକ ନିମ୍ନରେ ପ୍ରଦତ୍ତ ହେଲା ।

- ୧- ଜନଜାତି ଅଧିଷ୍ଠିତ ଅଂଚଳରେ ବିଦ୍ୟାଳୟ ପ୍ରତିଷ୍ଠା କରି ଜନଜାତି ଛାତ୍ରଛାତ୍ରୀମାନଙ୍କର ସାମାଜିକ ଜୀବନ ଶୈଳୀରେ ବିଦ୍ୟାଳୟ ଗୃହ ନିର୍ମାଣ କରିବା ।
- ୨- ଆଂଚଳିକ ଶୈଳୀରେ ବିଦ୍ୟାଳୟ ଗୃହ ନିର୍ମାଣ କରିବା ।
- ୩- ଆଂଚଳିକ ଜନଜାତି ଅନୁଷ୍ଠାନ ସମୂହକୁ ବିଦ୍ୟାଳୟ ଭାବରେ ବ୍ୟବହାର ଉପଯୋଗୀ କରିବା ।
- ୪- ଗ୍ରାମାଞ୍ଚଳରେ ବାସ କରୁଥିବା ଜନସାଧାରଣଙ୍କ ନିମନ୍ତେ ବିଦ୍ୟାଳୟ ଓ ମହାବିଦ୍ୟାଳୟ ଶିକ୍ଷାର ବ୍ୟବସ୍ଥା କରିବା ।
- ୫- ବିଦ୍ୟାଳୟଗୁଡ଼ିକୁ ଆଶ୍ରମ ଶୈଳୀରେ ତିଆରି କରିବା ।
- ୬- ପ୍ରତି ଜନଜାତି ବିଦ୍ୟାଳୟରେ ଅନ୍ତତଃ ଜଣେ ମହିଳା ଶିକ୍ଷିକା ନିଯୁକ୍ତି ଦେବା ।
- ୭- ଆଂଚଳିକ ଭାଷାରେ ଦକ୍ଷତା ହାସଲ କରିଥିବା ଅଭିଜ୍ଞ ଶିକ୍ଷକଙ୍କୁ ନିଯୁକ୍ତି ଦେବା ।
- ୮- ଶିକ୍ଷିତ ଜନଜାତି ପୁରୁଷ ଓ ମହିଳାମାନଙ୍କୁ ଚିହ୍ନଟ କରି ଶିକ୍ଷକ ଶିକ୍ଷା ପ୍ରଶିକ୍ଷଣ କେନ୍ଦ୍ରରେ ସେମାନଙ୍କୁ ଉପଯୁକ୍ତ ତାଲିମ ଦେଇ ନିଯୁକ୍ତି ପ୍ରଦାନ କରିବା ।
- ୯- ପରିମାଣାତ୍ମକ ଦୃଷ୍ଟିରୁ ବିଚାର ନ କରି ଗୁଣାତ୍ମକ ଦୃଷ୍ଟିକୋଣରୁ ଜନଜାତି ଶିକ୍ଷା ଉପରେ ଗୁରୁତ୍ୱ ଆରୋପ କରିବା ।
- ୧୦- ସ୍ୱତନ୍ତ୍ର ସଂଗଠିତ ବିଷୟବସ୍ତୁ ନିର୍ଦ୍ଧାରଣ କରି ଜନଜାତି ଯୁବକଯୁବତୀମାନଙ୍କୁ ପ୍ରଶିକ୍ଷଣର ବ୍ୟବସ୍ଥା କରିବା ।
- ୧୧- ପ୍ରାଥମିକ ପର୍ଯ୍ୟାୟରେ କୃଷି, ଜଙ୍ଗଲ ଓ ମୌଳିକ ଶିକ୍ଷାପ୍ରତି ଧ୍ୟାନ ଦେବା ଓ ମାଧ୍ୟମିକ ସ୍ତରରେ ଧନ୍ଦାମୂଳକ ଶିକ୍ଷା ବ୍ୟବସ୍ଥାର ପ୍ରଚଳନ କରିବା ।
- ୧୨- ପ୍ରତି ଜନଜାତି ଛାତ୍ରଛାତ୍ରୀଙ୍କ ନିମନ୍ତେ ଶିକ୍ଷାର ବ୍ୟବସ୍ଥା କରିବା ।

- ୧୩- କ୍ରୀଡ଼ା, ଶିଳ୍ପ ଓ ଧର୍ମାତ୍ମକ ପ୍ରଶିକ୍ଷଣ ପ୍ରତି ଧ୍ୟାନ ଦେବା ।
- ୧୪- ଅଣ-ଆନୁଷ୍ଠାନିକ ଶିକ୍ଷାକୁ ପ୍ରାଧାନ୍ୟ ଦେବା ।
- ୧୫- ଜନଶିକ୍ଷା ମୂଲ୍ୟ ଭିତ୍ତିକ ଶୈକ୍ଷିକ ନିରୀକ୍ଷଣ ଉପରେ ଗୁରୁତ୍ବ ଦେବା ।
- ୧୬- ପ୍ରାଥମିକ, ଉଚ୍ଚ ପ୍ରାଥମିକ ଓ ମାଧ୍ୟମିକ ସ୍ତରରେ ଛାତ୍ରାବାସର ସଂପ୍ରସାରଣ କରିବା ।
- ୧୭- ଶିକ୍ଷାକୁ ଅଧିକ ସମାଜ ଅଭିମୁଖୀ ଓ ଫଳପ୍ରସ୍ତ କରିବା ନିମନ୍ତେ ଜନଜାତି କଳା ଓ ସଂସ୍କୃତି ସହିତ ସାଧାରଣ ଶିକ୍ଷା ବ୍ୟବସ୍ଥାର ସମନ୍ବୟ ଓ ସଂହତି ସ୍ଥାପନ କରିବା ।
୧୮. ପ୍ରାଥମିକ ସ୍ତରରୁ ମାତୃଭାଷା ମାଧ୍ୟମରେ ଶିକ୍ଷାଦାନର ବ୍ୟବସ୍ଥା କରିବା ।
୧୯. ପ୍ରାଥମିକ ଶ୍ରେଣୀରେ ଜନଜାତିକ ଭାଷାରେ ପୁସ୍ତକ ପ୍ରଣୟନ କରିବା ।
୨୦. ଜନଜାତିକ ସାମାଜିକ ପୃଷ୍ଠଭୂମି ପ୍ରତି ଧ୍ୟାନ ଦେଇ ଶୈକ୍ଷିକ ପୁସ୍ତକ ପ୍ରସ୍ତୁତ କରିବା ।
୨୧. ପ୍ରଚଳିତ ସଂସ୍କୃତି, ପରମ୍ପରା ଓ ବୈଷୟିକ ଜ୍ଞାନପ୍ରତି ଧ୍ୟାନ ଦେଇ ଆନୁଷ୍ଠାନିକ ଶିକ୍ଷାର ପ୍ରସାର ଘଟାଇବା ।
୨୨. ଆଂଶିକ ପର୍ବପର୍ବାଣି ପ୍ରତି ଧ୍ୟାନ ଦେଇ ବିଦ୍ୟାଳୟର ଛୁଟି ତାଲିକା ପ୍ରସ୍ତୁତ କରିବା ।
୨୩. ବିଦ୍ୟାର୍ଥୀମାନଙ୍କୁ ମେଧାବୃଦ୍ଧି ସହାୟତା ପ୍ରଦାନ କରିବା ଓ ବିଦ୍ୟାଳୟରେ ମଧ୍ୟାହ୍ନ ଭୋଜନ ଦେବା ।
୨୪. ବିଜ୍ଞାନ ଓ ଅନ୍ୟାନ୍ୟ ଆବଶ୍ୟକ ହେଉଥିବା ବିଷୟରେ ସାଧାରଣ ପାଠ୍ୟ ନିର୍ଦ୍ଦେଶ ବାହାରେ ସ୍ବତନ୍ତ୍ର ଶିକ୍ଷାଦାନର ବ୍ୟବସ୍ଥା କରିବା ।
୨୫. ଜନଜାତି ସଂସ୍କୃତିର ବିଭିନ୍ନ ବିଭାଗଗୁଡ଼ିକୁ ଦସ୍ତାବିଜ୍ କରି ସାଜତି ରଖିବା ।

ଗୋଟିଏ ଜନଜାତି ଗୋଷ୍ଠୀର ଶିକ୍ଷା ବିକାଶ ଉପରେ ଧ୍ୟାନ ଦେବା ସମୟରେ ତା'ର ସାମାଜିକ ସଂରଚନା ଉପରେ ଦୃଷ୍ଟି ଦେବାକୁ ହେବ । ସାଧାରଣତଃ ଜନଜାତି ପରିବାରରେ ଝିଅଟିଏ ଜନ୍ମ ହେଲେ ତା'ର ବାପା, ମାଆ ଖୁସି ହୁଅନ୍ତି । ବାପା ମାଆକୁ କାମଧନ୍ଦାରେ ସାହାଯ୍ୟ କରିବା, ଘରସଫା କରିବା, ରନ୍ଧାବଜା କରିବା, କାଠ ସଂଗ୍ରହ କରିବା, ପିଲାମାନଙ୍କର ଯତ୍ନ ନେବା, ପାଣି ଆଣିବା ଆଦି ଘରର ଯାବତୀୟ କାମ କରିବାରେ ଜନଜାତି ଝିଅମାନେ ବେଶ୍ ଆଗୁଆ । ତେଣୁ ଝିଅମାନେ ସାମାଜିକ ସମ୍ପଦ ।

ଜନଜାତି ସମାଜର ଝିଅଟିଏ ପରିବାର ପାଇଁ ଏକ ଅର୍ଥନୈତିକ ବୋଝ ନୁହେଁ । ୧୨-୧୩ ବର୍ଷ ବୟସରେ ଝିଅଟିଏ ପୂର୍ଣ୍ଣତଃ ଘରଯୋଗ୍ୟ ହେଲେ ବାପା ମାଆମାନେ ତାକୁ ବିବାହ କରିଦେବାକୁ ଚାହାଁନ୍ତି । ବିଭିନ୍ନ ସାମାଜିକ କାରଣରୁ ଝିଅଟିଏ ପାଠ ପଢ଼ିବାର ସୌଭାଗ୍ୟରୁ ବଞ୍ଚିତ ହୁଏ ।

ମୋଟାମୋଟ ଭାବରେ ଜନଜାତି ଗୋଷ୍ଠୀର ଝିଅଟିଏ ପାଠପଢ଼ି ଭବିଷ୍ୟତରେ ନିଜର, ନିଜ ପରିବାରର ତଥା ଗୋଟିଏ ଜାତିର ସର୍ବାଙ୍ଗୀନ ବିକାଶରେ କିପରି ସାମିଲ ହୋଇ ପାରିବ ଏ ସଂପର୍କରେ ପିତାମାତାମାନଙ୍କର ଧାରଣା, ଭରସା ଓ ବିଶ୍ବାସ ନ ଥିବାରୁ ଜନଜାତି ଶିକ୍ଷା ଯେତିକି ପଛରେ ପଡ଼ିଛି, ତା'ଠାରୁ ଅଧିକ ପଛରେ ପଡ଼ିଛି ଜନଜାତି ବାଳିକା ଶିକ୍ଷା ।

ଭାରତର ଜନଜାତି ଶିକ୍ଷା ଉପରେ ୧୯୫୬ ମସିହାରେ କୋପିକାର ଏକ ରିପୋର୍ଟ ଦେଇଥିଲେ । ସେ ବିଭିନ୍ନ ଆଦିବାସୀ ସଂପ୍ରଦାୟ ମଧ୍ୟରେ ଥିବା ସମସ୍ୟାବଳୀକୁ ଅନୁଧ୍ୟାନ କରିଥିଲେ । ୧୯୯୬ ମସିହାରେ ବିଭିନ୍ନ କମିଟି ଶିକ୍ଷା ସମସ୍ୟା ଉପରେ ନିଜର ମତାମତ ରଖିଥିଲେ । ବାଲିକା ଶିକ୍ଷାର ସଂପ୍ରସାରଣକୁ ଆଧାର କରି ଦିଆ ଯାଇଥିବା ମତାମତଗୁଡ଼ିକ ବେଶ୍ ତାତ୍ପର୍ଯ୍ୟପୂର୍ଣ୍ଣ ମନେ ହୁଏ । ଅଧିକ ସଂଖ୍ୟାରେ ଜନଜାତି ବାଲିକା ବିଦ୍ୟାଳୟକୁ ନ ଯିବାର ଯେଉଁସବୁ କାରଣମାନ ନିର୍ଦ୍ଧାରିତ ହୋଇଛି, ସେଗୁଡ଼ିକ ହେଲା- ବାଲିକାମାନଙ୍କୁ ଗୃହକର୍ମରେ ନିଯୁକ୍ତି ଦେବା ୬୭.୫୦%, ପିତାମାତାଙ୍କର ଅନୁପସ୍ଥିତିରେ ବାଲିକାମାନଙ୍କୁ ଘର ଜଗାଇବା ୩୬.୮୮%, ଘରେ ଛୋଟ ପିଲାମାନଙ୍କର ଯତ୍ନନେବା ୩୫%, କୃଷି କ୍ଷେତ୍ରରେ କାମ କରିବା ୩୦%, ପାଠପଢ଼ା ପ୍ରତି ମନ ନଦେବା ୨୦%, ଜଙ୍ଗଲଜାତ ଦ୍ରବ୍ୟ ସଂଗ୍ରହରେ ପିତାମାତାମାନଙ୍କୁ ସାହାଯ୍ୟ କରିବା ୧୩.୭୫%, ବାପାଙ୍କର ଅନିଚ୍ଛା ୧୧.୨୫% ବିଦ୍ୟାଳୟର ଦୂରତ୍ୱ ୮.୭୫%, ଅନ୍ୟ ଭାଇ ଓ ଭଉଣୀମାନେ ବିଦ୍ୟାଳୟକୁ ନଯିବାର କାରଣ ୬.୮୮%, ଗାଈ ବା ଛେଳି ଜଗିବା କାମରେ ନିଯୋଜିତ ହେବା ୪.୩୮% ।

ଏହା ବ୍ୟତୀତ ଜନଜାତି ସମାଜରେ ପ୍ରଚଳିତ କେତେକ ସାମାଜିକ ପ୍ରଥା ଓ ପୁରୁଣା ପରମ୍ପରା ଜନଜାତି ବାଲିକା ଶିକ୍ଷାର ବିକାଶ ପଥରେ ଅନ୍ତରାୟ ସୃଷ୍ଟି କରୁଛି । ସେଗୁଡ଼ିକ ନିମ୍ନରେ ପ୍ରଦତ୍ତ ହେଲା ।

୧. ପ୍ରଥାନୁଯାୟୀ ସାମାଜିକ ଓ ପାରମ୍ପରିକ ଧାରଣା ଓ ସାଂସ୍କୃତିକ ପ୍ରତିବନ୍ଧକ ।
୨. ପିତାମାତାମାନଙ୍କର ସାମାଜିକ ଅଜ୍ଞତା ଓ ଅର୍ଥନୈତିକ ଦୁର୍ବଳ ଅବସ୍ଥା ।
୩. ଆଧୁନିକ ବିଜ୍ଞାନ ଓ ବୈଷୟିକ ଜ୍ଞାନ ସଂପନ୍ନ ପ୍ରଯୁକ୍ତି କୌଶଳଠାରୁ ଦୂରରେ ରହିବା ।
୪. ସରକାରୀ ସହାୟତା ପ୍ରତି ସଚେତନ ନ ହେବା ।
୫. ଅନୁସୂଚିତ ଜନଜାତି ବାଲିକାମାନଙ୍କ ପାଇଁ ଝକିରି କ୍ଷେତ୍ରରେ ରହିଥିବା ସୁବିଧା ସୁଯୋଗ ସଂପର୍କରେ ଅଜ୍ଞତା ।
୬. ବାଲିକା ଶିକ୍ଷା ଉପରେ ଗୁରୁତ୍ୱ ଆରୋପ ନ କରି ଏଥିପ୍ରତି ଅବହେଳା କରିବା । ପାଠପଢ଼ି ଜନଜାତି ଝିଅଟିଏ ଭବିଷ୍ୟତରେ ଭଲ ମଣିଷଟିଏ ହୋଇ ପାରିବ ଏପରି ଲକ୍ଷ୍ୟଠାରୁ ଦୂରରେ ରହିବା ।
୭. ଜନଜାତି ବାଲିକା ଶିକ୍ଷାକୁ ଅଧିକ ଲୋକପ୍ରିୟ କରିବା ନିମନ୍ତେ ଆନ୍ତରିକ ପ୍ରଚେଷ୍ଟାର ଅଭାବ ।
୮. ଜନଜାତି ବହୁଳ ଅଞ୍ଚଳରେ ରହିଥିବା ବିଦ୍ୟାଳୟ ସମୂହର ପରିଚ୍ଛଳନାଗତ ତ୍ରୁଟି ।

ସ୍ୱାଧୀନତାର ୬୦ ବର୍ଷ ମଧ୍ୟରେ ଆମ ସମାଜରେ ବୈପ୍ଳବିକ ପରିବର୍ତ୍ତନ ହୋଇଛି । ପରିବର୍ତ୍ତନର ଏହି ଧାରା ସାମାଜିକ-ରାଜନୈତିକ, ଆର୍ଥିକ ଓ ବିଜ୍ଞାନ କ୍ଷେତ୍ରରେ ମଧ୍ୟ ପ୍ରତିଫଳିତ ହୋଇଛି । ଭାରତର ସ୍ୱାଧୀନତା ସଂଗ୍ରାମର ପ୍ରଭାବ ଏସିଆ ଓ ଆଫ୍ରିକା ମହାଦେଶର କେତେକ ଛୋଟ ଛୋଟ ଦେଶକୁ ମଧ୍ୟ ଖୋରାକ ଯୋଗାଇଛି । ସ୍ୱାଧୀନୋତ୍ତର ଭାରତ ବର୍ଷର ଅନେକ ଉଚ୍ଚ ଶିକ୍ଷିତ ବିକଶିତ ରାଷ୍ଟ୍ରଗୁଡ଼ିକରେ ଶିକ୍ଷା, ସ୍ୱାସ୍ଥ୍ୟ, ବିଜ୍ଞାନ, କାରିଗରୀ କଳାକୌଶଳ ଓ ପରିଚ୍ଛଳନା ବିଜ୍ଞାନ ଆଦି କ୍ଷେତ୍ରରେ ନିଜର ପାରଦର୍ଶୀତା ପ୍ରଦର୍ଶନ କରି ଦେଶ ଓ ଜାତିର ଗୌରବ ବଢ଼ାଇଛନ୍ତି ।

ଏଠାରେ ଉଲ୍ଲେଖନୀୟ ଯେ - “ଆ ଜହ୍ନ ମାମୁଁ ସରଗ ଶଶୀ, ମୋ କାହ୍ନୁ ହାତରେ ପଡ଼ିରେ ଖସି” - ଚକା ଚକା ଭଉଁରୀ ମାମୁଁ ଘର ଚଉଁରୀ - ଆଦି ଗୀତ ଗାଇ ଓଡ଼ିଆ ମା’ ତା’ର ଅଝଟ ଶିଶୁକୁ ଖୁଆଇ ଦେଉଥିଲା । ମାତ୍ର ୬୦ ବର୍ଷ ତଳେ ଅଝଟ ଶିଶୁକୁ ଖୁଆଇବାକୁ ଯାଇ ଆମେରିକୀୟ ମା’ କହୁଥିଲା - ଶୀଘ୍ର ଶୀଘ୍ର ଖାଇଦେ । ତେରି କଲେ ଭାରତର ଅନେକ ଭୋକିଲା ଶିଶୁ ତୋ ଖାଦ୍ୟ ଖାଇଦେବେ । ଆଜି ଆମେରିକୀୟ ମା’ ତା ପିଲାକୁ ବୋଧ ଦେଉଛି - ଆଉ ଏକ ଭିନ୍ନ ଜଙ୍ଗରେ । ସେ କହୁଛି - ମୋ ଧନରେ ! ଶୀଘ୍ର ଶୀଘ୍ର ପାଠ ପଢ଼ । ଠିକ୍ରେ ପଢ଼ । ନଚେତ୍ ଜାଗ୍ରତ ଭାରତର ନୂତନ ପିଢ଼ୀ ତୋ ଝକିରି ଛଡେଇ ନେବେ । ଆମ ଓଡ଼ିଶାର ଅନେକ ପ୍ରତିଭା ଆଜି ଦେଶ ବିଦେଶରେ ନିଜର ପାରଦର୍ଶୀତା ପ୍ରଦର୍ଶନ କରି ପାରିଛନ୍ତି । ଏମାନଙ୍କ ମଧ୍ୟରେ ଅନୁସୂଚିତ ଜନଜାତି ଗୋଷ୍ଠୀର ସଂଖ୍ୟା ବିଶେଷ କରି ଜନଜାତି ମହିଳାମାନଙ୍କର ସଂଖ୍ୟା କେତେ ?

ଏପରି ପ୍ରଶ୍ନର ଉତ୍ତର ଖୋଜିବାକୁ ହେଲେ ଆମକୁ ନିଶ୍ଚୟ ନିରାଶ ହେବାକୁ ପଡ଼ିବ । ଋଷିଆଡ଼େ ପ୍ରଗତିର ଧାରା ଭିତରେ ଦୀପତଳ ଅନ୍ଧାର ପରି ଜନଜାତିମାନଙ୍କର ଯେମିତି ଉନ୍ନତି ହେବା କଥା ତାହା ହୋଇ ପାରିନାହିଁ ।

ସବୁଥିରେ ସରକାରଙ୍କ ଉପରେ ଦୋଷ ଲଦି ଦେଇ ତୁମ୍ଭ ବସିଗଲେ ଜାତିର ଉନ୍ନତି ସମ୍ଭବ ନୁହେଁ । ବ୍ୟକ୍ତିର ସମର୍ଥ ହିଁ ଜାତି । ବ୍ୟକ୍ତିର ସମର୍ଥ ହିଁ ସରକାର । ସରକାରୀ କଳକୁ ଭାଙ୍ଗି ଖଣ୍ଡ ଖଣ୍ଡ କରି ଦେଲେ କେବଳ ତା’ର ପ୍ରତିଟି ଯନ୍ତ୍ରାଂଶ ମାତ୍ର ଜଣେ ଜଣେ ବ୍ୟକ୍ତି । ଐତିହାସିକ ଚୟନବା କୁହନ୍ତି ନିଜର ଉନ୍ନତି ପାଇଁ ନିଜ ଭିତରେ ମାନସିକତା ତିଆରି ନ କଲେ କୌଣସି ବ୍ୟକ୍ତିର ବା ଜାତିର ଉନ୍ନତି ହୋଇପାରିବ ନାହିଁ ।

ଶିକ୍ଷା ଏକ ତ୍ରିକୋଣୀୟ ବ୍ୟବସ୍ଥା । ଶିକ୍ଷା ତ୍ରିଭୁଜର ଗୋଟିଏ ବାହୁ ଛାଡ଼ିଛାଡ଼ି । ଆଉ ଗୋଟିଏ ବାହୁ ଶିକ୍ଷକ / ଶିକ୍ଷୟତ୍ରୀ । ଅପର ବାହୁଟି ପରିବାରର ପିତା, ମାତା, ଅଭିଭାବକ ଓ ସରକାର । ସମସ୍ତଙ୍କ ମିଳିତ ଚେଷ୍ଟାର ପରିଣତି ହିଁ ପ୍ରକୃତ ଶିକ୍ଷା ।

ଏ ଦୃଷ୍ଟିରୁ ଜନଜାତି ବାଲିକା ଶିକ୍ଷାର ପ୍ରଗତି କଥା ବିଚାର କଲାବେଳେ ପ୍ରଥମେ ଜନଜାତି ବାଲିକା ଓ ସେମାନଙ୍କ ପିତାମାତାମାନଙ୍କ ନିମନ୍ତେ ସ୍ୱତନ୍ତ୍ର ପ୍ରଶିକ୍ଷଣମୂଳକ ବ୍ୟବସ୍ଥାର ଆବଶ୍ୟକତା କଥା ମନକୁ ଆସେ । ଶିକ୍ଷାର ଲକ୍ଷ୍ୟ ଓ ଉଦ୍ଦେଶ୍ୟକୁ ପ୍ରକୃତରେ ହୃଦୟଙ୍ଗମ କରିସାରିବା ପରେ ଜଣେ ନିଶ୍ଚୟ ନିଜକୁ ଉତ୍ସାହିତ କରିବ, ପ୍ରୋତ୍ସାହିତ କରିବ । ପାହାଡ଼ ଯେତେ ଉଚ୍ଚ ହେଲେ ବି ଚଢ଼ାଳୀ ପାଦେ ପାଦେ ଅଗ୍ରଗତି କରି ଶୀର୍ଷ ଦେଶରେ ପହଞ୍ଚେ । କୌଣସି କଥା ଏକା ଥରକେ ହୋଇଯାଏ ନାହିଁ । ସବୁର ଏକ କ୍ରମପରିଣତି ରହିଛି । ସେହିପରି ଜନଜାତି ବାଲିକା ଶିକ୍ଷା ବର୍ତ୍ତମାନ କ୍ରମୋନ୍ନତି ପଥରେ ଗତି କରୁଛି ।

ଜନଜାତି ବାଲିକାମାନେ ହୃଦୟଙ୍ଗମ କରିବା ଉଚିତ ଯେ ପ୍ରତିଭାର ବିକାଶ ପାଇଁ କୌଣସି କୁହୁକ ପେଡ଼ି ଖୋଲା ଯାଇ ନାହିଁ । ପ୍ରତିଭା କେଉଁ ଜାତିର ବା ଗୋଷ୍ଠୀର ସଂପତ୍ତି ନୁହେଁ । ଏହା ସଂପୂର୍ଣ୍ଣ ବ୍ୟକ୍ତିଗତ ।

ଶିକ୍ଷାବିତ୍ ଡାଲଟନ୍ କହିଥିଲେ - “ମୋତେ ଯେପରି ପିଲା ଦିଅ, ଯାହା କହିବ ମୁଁ ତାକୁ ତାହା କରିଦେବି” ସେ ମଧ୍ୟ ପ୍ରମାଣ କରି ଦେଇଥିଲେ ସବୁ ପିଲାଙ୍କ ପାଖରେ ପ୍ରତିଭା ରହିଛି । ପରିବେଶ ପାଇଲେ ପ୍ରତିଭା ନିଶ୍ଚୟ ବିକଶିତ ହେବ ।

ବର୍ତ୍ତମାନ ଆମର ଶିକ୍ଷା ସାଧାରଣତଃ ତିନୋଟି ପରିବେଶ ଉପରେ ନିର୍ଭରଶୀଳ । ବିଦ୍ୟାଳୟ ପରିବେଶ, ଘରୋଇ ପରିବେଶ ଓ ସରକାରୀ ପରିବେଶ । ସରକାରୀ ନିୟନ୍ତ୍ରଣରେ ବିଦ୍ୟାଳୟ ପରିବେଶ ରହିପାରେ । ମାତ୍ର ଘରୋଇ ପରିବେଶ ସରକାରୀ ନିୟନ୍ତ୍ରଣର ବାହାରେ । ଜଳ ପାତ୍ର ଜଳକୁ ଧାରଣ ନ କରି ଯଦି ଅନ୍ୟପଟେ ଅପସାରିତ କରିଦିଏ, ତା’ହେଲେ ପାତ୍ରରେ ପାଣି ରହିବ ନାହିଁ, ଶିକ୍ଷା ବ୍ୟବସ୍ଥା ମଧ୍ୟ ସେହିପରି । ସରକାରୀ ସାହାଯ୍ୟ, ସହଯୋଗ, ଲକ୍ଷ୍ୟ ଓ ଉଦ୍ଦେଶ୍ୟର ଉଚିତ ବିନିଯୋଗ ନ ହୋଇ ତାହା ଅନ୍ୟପଟେ ଦିଗହଜା ହୋଇଗଲେ ଆମେ ଲକ୍ଷ୍ୟ ସ୍ଥଳରେ ପହଞ୍ଚି ପାରିବା ନାହିଁ ।

ସମସ୍ତେ ପଢ଼ିବେ; ସମସ୍ତେ ବଢ଼ିବେ ବୋଲି ସରକାର ସର୍ବଶିକ୍ଷା ଯୋଜନାର ବ୍ୟବସ୍ଥା କରିଛନ୍ତି । ଶିକ୍ଷା ଅଧିକାର ଆଇନରେ ଶିକ୍ଷା ବିକାଶ ନିମନ୍ତେ ପର୍ଯ୍ୟାପ୍ତ ବ୍ୟବସ୍ଥା କରାଯାଇଛି ।

ଗୋଟିଏ ପଟେ ରାଷ୍ଟ୍ରର ମାନସିକତା । ଅନ୍ୟପଟେ କୋମଳ ମତି ବାଳକ ବାଳିକା । ମଝିରେ ସମନ୍ୱୟକାରୀ ଶିକ୍ଷକ । ଠିକ୍ ଭାବରେ ସମନ୍ୱୟ ରକ୍ଷା ହେଉଛି କି ନାହିଁ ତା’ର ପ୍ରମାଣ କୋମଳମତି ବାଳକ ବାଳିକାମାନଙ୍କର ବୌଦ୍ଧିକ ବିକାଶ । ବୌଦ୍ଧିକ ବିକାଶ ନାଁରେ ଯଦି ବୌଦ୍ଧିକ ଅନ୍ଧାର ଘୋଟିଯାଏ ତେବେ ଏଥିପାଇଁ କିଏ ଉତ୍ତରଦାୟୀ ହେବ ?

ଶ୍ରେଣୀ ଗୃହର କେତୋଟି ଉଦାହରଣ ଦେଲେ ଅବଶ୍ୟ ସାଂପ୍ରତିକ ଶିକ୍ଷାର ମାନଚିତ୍ର ସମ୍ବନ୍ଧରେ ସମ୍ୟକ ଧାରଣା କରିହେବ । ପଶ୍ଚିମ ଓଡ଼ିଶାର ଜନୈକ ଟମ ଶ୍ରେଣୀ ଛାତ୍ରକୁ ଶିକ୍ଷକ ପଚାରିଲେ - ଏତେ ପରିଶ୍ରମ ସତ୍ତ୍ୱେ ପିଲାମାନେ କାହିଁକି ଭଲ ପଢୁ ନାହାଁନ୍ତି । ପିଲାଟିର ସଂକ୍ଷିପ୍ତ ଅଥଚ ସାର ଗର୍ଭକ ଉତ୍ତର ଥିଲା ବେଶ୍ ତାତ୍ପର୍ଯ୍ୟପୂର୍ଣ୍ଣ ଓ ଶିକ୍ଷଣୀୟ ମଧ୍ୟ । ସେ କହିଲା - ସାର, ପ୍ରଥମରୁ ପଞ୍ଚମ ଯାଏ “ଡେରଦେସନ୍”, ଷଷ୍ଠ ଓ ସପ୍ତମରେ “ବଡେଦେସନ୍” ଆଉ ଅଷ୍ଟମରୁ “ଚିରସନ୍” ।

ଏଠାରେ ଉଲ୍ଲେଖଯୋଗ୍ୟ ଯେ ଡେରଦେସନ୍ କହିଲେ ପଞ୍ଚମ ପର୍ଯ୍ୟନ୍ତ ପିଲାମାନଙ୍କୁ ଶ୍ରେଣୀ ତିଆଁଇ ଦେବା । ଯେଉଁ ପିଲାର ଶୈକ୍ଷିକମାନ ଯାହା ଆଉ ପଛକେ । ଷଷ୍ଠ, ସପ୍ତମରେ ବଡେଦେସନ୍ର ତାତ୍ପର୍ଯ୍ୟ ହେଲା ସପ୍ତମ ପରୀକ୍ଷା ଶିକ୍ଷକମାନେ ପିଲାମାନଙ୍କୁ ଉତ୍ତର କହିଦେବା (ଅବଶ୍ୟ ସବୁ ବିଦ୍ୟାଳୟରେ ନୁହେଁ) ଅଷ୍ଟମରୁ ଚିରସନ୍ର ଅର୍ଥ ହେଲା - ପରୀକ୍ଷାରେ କପି କରିବା । ଅତ୍ୟନ୍ତ ଅପ୍ରିୟ ହେଲେ ବି ଏକଥା ସତ । ସତ ନ ହୋଇ ଥିଲେ ମାଧ୍ୟମିକ ଶିକ୍ଷାବୋର୍ଡ କର୍ତ୍ତୃପକ୍ଷ ପ୍ଲାଜ୍ ଷ୍ଟାର୍ଟର ବ୍ୟବସ୍ଥା କରନ୍ତେ ନାହିଁ । ଏପରି କ୍ଷେତ୍ରରେ କିପରି ମୂଲ୍ୟବୋଧଭିତ୍ତିକ ଓ ଗୁଣାତ୍ମକ ଶିକ୍ଷାର ସ୍ୱପ୍ନ ଆମେ ଦେଖିବା । ଏହା କେବଳ ଆକାଶ କଇଁଆ, ଚିଲିକା ମାଛ ।

ଆଉ ଗୋଟିଏ ଉଦାହରଣ - ଜଣେ ଶିକ୍ଷୟତ୍ରୀ ଆରେଞ୍ଜମେଣ୍ଟ କ୍ଲବ୍ ନେବାକୁ ଦୃତୀୟ ଶ୍ରେଣୀକୁ ଗଲେ । ପିଲାମାନଙ୍କୁ କେତୋଟି ଶବ୍ଦର ବନାନ୍ ତାକିଲେ । ସେଥିରେ ‘ମୂଷା’ ଶବ୍ଦଟି ମଧ୍ୟ ଥିଲା । ବହୁତ ପିଲା ବନାନ୍ ଭୁଲ ଲେଖିଲେ । ମାତ୍ର କେହି ଉଚ୍ଚାରଣ କରି ପାରିଲେ ନାହିଁ । ଶିକ୍ଷୟତ୍ରୀ ଉଚ୍ଚାରଣ କରିବା ପରେ ପିଲାମାନେ ହସିଲେ । ପିଲାମାନଙ୍କର ଧାରଣା ଯେ ଶିକ୍ଷୟତ୍ରୀ ସଠିକ୍ ଉଚ୍ଚାରଣ ଜାଣି ନାହାଁନ୍ତି । ଶିକ୍ଷୟତ୍ରୀ -

‘ମୂଷା’କୁ ମ’ରେ ଦୀର୍ଘ ‘ଉ’ କାର ଓ ମୂର୍ଦ୍ଧନ୍ୟ ‘ଷ’ରେ ଆ’କାର ବୋଲି କହିଲେ । ମାତ୍ର ପିଲାମାନଙ୍କୁ ପଢ଼ାଇଥିବା ଶିକ୍ଷକ ଦୀର୍ଘ ‘ଉ’ କାର କୁ ‘ତୁଆ’ ମାତ୍ରା । (ତୁଆ କହିଲେ ଡକି) / ଡକିର ଅଗ୍ରଭାଗ ଦୀର୍ଘ ‘ଉ’ କାର ପରି) ମୂର୍ଦ୍ଧନ୍ୟ ‘ଷ’ କହିଲେ ପେଟକିଲା ‘ଷ’ ପଢ଼ାଇଛନ୍ତି । ଏମିତି ଅନେକ ଉଦାହରଣ ରହିଛି । ଏହା ଶିକ୍ଷକ ଓ ଛାତ୍ରଛାତ୍ରୀଙ୍କ ମଧ୍ୟରେ ଉପଯୁକ୍ତ ଯୋଗାଯୋଗର ଅଭାବ (Communication Gap) ସୃଷ୍ଟି କରୁଛି । ଏହାଦ୍ୱାରା ଶିକ୍ଷା ବହୁମାତ୍ରାରେ ପ୍ରଭାବିତ ହେଉଛି ।

କୁମ୍ଭାର ଓଦା ମାଟିରେ ହାଣ୍ଡି, ମାଠିଆ ଆଦି ତିଆରି କରେ । ଯେପରି ଋହେଁ କଂଝ ମାଟିକୁ ସେପରି ରୂପ ଦିଏ । ହାଣ୍ଡି, ମାଠିଆ ଆଦି ଶୁଖି ପୋଡ଼ାହେଲା ପରେ ତାକୁ ଆଉ ବଦଳାଇ ହୁଏ ନାହିଁ । ସେହିପରି ଶିକ୍ଷା । କୋମଳମତି ବାଳକ ବାଳିକାମାନଙ୍କୁ ଶିକ୍ଷକ ଯାହା ଶିଖାଇବେ ସେପରି ଗଢ଼ିବାକୁ ଋହେଁବେ ସେମାନେ ସେପରି ଗଢ଼ି ହୋଇଯିବେ । ଏଠାରେ ଉଲ୍ଲେଖଯୋଗ୍ୟ ଯେ ଦୁର୍ବଳ ମୂଳଦୁଆ ଉପରେ କେବେହେଲେ ବିରାଟ ସୌଧ ନିର୍ମାଣ କରାଯାଇ ପାରିବ ନାହିଁ । କଲେ ତାହା ଭୁଷୁଡ଼ି ପଡ଼ିବ । ପ୍ରାଥମିକ ସ୍ତରର ଶିକ୍ଷା ଦୁର୍ବଳ ହେଲେ ଉଚ୍ଚ ପ୍ରାଥମିକ ଅଥବା ମାଧ୍ୟମିକ ସ୍ତରରେ ଆଉ ଉପଯୁକ୍ତ ଶିକ୍ଷା ଦିଆଯାଇ ପାରିବ ନାହିଁ ।

ଶିକ୍ଷକ ଥରେ ଜଣେ ନବମ ଶ୍ରେଣୀର ଝିଅକୁ ଇଂରାଜୀ ଅନୁଛେଦଟିଏ ପଢ଼ିବାକୁ କହିଲେ । ଝିଅଟି ନୀରବରେ ଠିଆ ହେଲା । ଶିକ୍ଷକ କହିଲେ - ଭୟ କରନା । ଯାହା ଆସୁଛି ତାହା ପଢ଼ । ଯେଉଁ ଶବ୍ଦ ପଢ଼ି ନ ପାରୁଛୁ ତାକୁ ଛାଡ଼ିଦେ । କେବଳ ଦୁଇ ଅକ୍ଷରିଆ ସହଜିଆ ଶବ୍ଦଗୁଡ଼ିକ ପଢ଼ । ତଥାପି ଛାତ୍ରୀ ଜଣକ ନିଜର ଅକ୍ଷମତା ପ୍ରକାଶ କଲା । ଶିକ୍ଷକ ଝିଅଟିକୁ ସାବ୍ଦନା ଦେଲେ । ପଢ଼ି ନ ପାରିବାର ପ୍ରକୃତ କାରଣ ଜାଣିବାକୁ ଋହେଁଲେ । ଝିଅଟି ନିର୍ଭୟରେ ତା ମନ କଥା କହିଲା । ସେ କହିଲା - ସାର, ମୁଁ କିଛି ଜାଣେ ନାହିଁ । ଖାଲି ଏପଟରେ ଲେଖାଥିବା ଜିନିଷକୁ ସେପଟେ ସେମିତି ଲେଖିଜାଣେ । ଏମିତି ଲେଖି ମୁଁ ପାଶ୍ କରେ । କ’ଣ ଲେଖେ ମୁଁ ଜାଣେ ନାହିଁ । ଆଦିବାସୀ ଝିଅମାନେ ଯଦି ଏମିତି ପାଠ ପଢ଼ିବେ ତେବେ ଆଦିବାସୀ ସମାଜର ବିକାଶ ମଧ୍ୟ ସେମିତି ଅଧାପଡ଼ିଆ ହୋଇ ରହିଯିବ । କହିବା ନିଷ୍ପ୍ରୟୋଜନ ବହୁ ମେଧାବୀ ଜନଜାତି ଝିଅ ବହୁ ଗୁଣରେ ନିଜର ପାରଦର୍ଶୀତା ଦେଖାଇ ରାଜ୍ୟର ଗୌରବ ପାଳଟିଛନ୍ତି । ମାତ୍ର ଜନଜାତି ବାଳିକା ଶିକ୍ଷାରେ ଯେତିକି ଅର୍ଥ ବ୍ୟୟ ହେଉଛି ସେହି ପରିମାଣରେ ଗୁଣାତ୍ମକ ଶିକ୍ଷା ଅପହଞ୍ଚ ହୋଇ ରହିଯାଉଛି ।

ଆଜି ଜନଜାତି ବାଳିକା ଓ ଜନଜାତି ମହିଳାବର୍ଗଙ୍କ ଆଖି ଖୋଲି ଯାଇଛି । ଜନଜାତି ମହିଳାମାନେ ସେମାନଙ୍କ ଝିଅମାନଙ୍କୁ ପାଠ ପଢ଼ାଇ ଭଲ ମଣିଷ କରିବାକୁ ଋହୁଛନ୍ତି । ସମାଜରେ ତାଙ୍କ ଝିଅ ଅନ୍ୟମାନଙ୍କ ସହିତ ଜଣେ ହେଉ । ଏହା ସେମାନଙ୍କର ଇଚ୍ଛା ।

ଥରେ ନୂଆପଡ଼ା ଜିଲ୍ଲାର ସୁନାବେଡ଼ା ଅଞ୍ଚଳକୁ କେତେଜଣ ଗବେଷକ ଯାଇଥାନ୍ତି । ଆଦିମ ଜନଜାତି ଚୁକ୍ଟିଆ ଭୂଞ୍ଜିଆମାନଙ୍କ ସାମାଜିକ ଓ ଅର୍ଥନୈତିକ ବିକାଶର ତଥ୍ୟ ଆକଳନ କରୁଥାନ୍ତି । ସେହି ଗାଁରୁ ଫେରିଲା ବେଳେ ଜଣେ ଚୁକ୍ଟିଆ ମହିଳା ଗାତ ମାଧ୍ୟମରେ ନିଜର ମନ କଥାକୁ ପ୍ରକାଶ କରିବାର ଦେଖାଗଲା । ମହିଳାଟିର କଥାର ତାତ୍ପର୍ଯ୍ୟ ଓ ଭାଷା ଥିଲା - “ଥରେ ଋହାଣୀ ପକେଇ ଝଲିଗଲେ ଆମର ଉନ୍ନତି ହେବ ନାହିଁ । ସତରେ ଯଦି ଆମର ମଙ୍ଗଳ ଚାହୁଁଛ ବାରମ୍ବାର ଋହାଣୀ ପକେଇବ ।

ତୁଳସୀ ଭୂଜିଆ ମହିଳା କଣ୍ଠରେ “ଝହାଣୀ” ଶବ୍ଦ ଓ ତା’ର ହୃଦୟର ଭାବାବେଗ ନିଶ୍ଚୟ ଏକ ନୂଆ ଚମକର ବାର୍ତ୍ତା ବହନ କରୁଛି । ଏହି ନୂଆ ଚମକ ସହିତ ତାଳ ଦେଇ ଜନଜାତି ବାଳିକା ଶିକ୍ଷା ଆଗେଇ ଚାଲିଛି । ଏହା ନିଶ୍ଚୟ ଏକ ଶୁଭ ସଙ୍କେତ ।

ଓଡ଼ିଶା କଲ୍ୟାଣ ସେବାରେ ନୂଆ କରି ଚାଲିଯିବା ପାଇଁ ୧୭ ଜଣ ଅଧିକାରୀ ନିକଟ ଅତୀତରେ ଏକ ସ୍ୱତନ୍ତ୍ର କ୍ଷେତ୍ର - ପ୍ରଶିକ୍ଷଣ କାର୍ଯ୍ୟକ୍ରମରେ କେଉଁଝର ଜିଲ୍ଲାକୁ ଯାଇଥିଲେ । ରାଜସ୍ୱାଁ ଗାଁରେ ସ୍ୱୟଂ ସହାୟକ ଗୋଷ୍ଠୀ ସହିତ ଆଲୋଚନା ଚାଲିଥାଏ । ସମନ୍ୱିତ ଆଦିବାସୀ ଉନ୍ନୟନ ସଂସ୍ଥା କେଉଁଝରର ସହାୟତାରେ ସେମାନେ ବ୍ୟାଙ୍କରୁ ରଣ ଆଣି ଛେଳି ପାଳନ କରୁଛନ୍ତି । ଜଣେ ଅଧିକାରୀ କହିଲେ - ବ୍ୟାଙ୍କରୁ ଦ୍ୱିତୀୟ କିଛି ଟଙ୍କା ଆଣିଲେ ତୁମେ କ’ଣ କରିବ । ମୁଣ୍ଡ ଉପରକୁ ଟେକି ଆକାଶକୁ ଚାହିଁ ସ୍ୱୟଂ ସହାୟକ ଗୋଷ୍ଠୀର ଜଣେ ସଦସ୍ୟା ଉତ୍ତର ଦେଲେ “ଆମେ ଆଉ ଉପରକୁ ଚାହିଁବୁ” - ଏଇ ଉପରକୁ ଚାହିଁବାର ଉତ୍ତର ଭିତରେ ଗୋଟିଏ ଜାତିର ଉତ୍ଥାନର ଚିତ୍ର ସ୍ପଷ୍ଟ ଭାବରେ ଲୁଚି ରହିଛି । ସେମାନେ ନିଜର ଦୁଃଖ ଜଣେଇବାକୁ ଯାଇ କହିଲେ - ବିଦ୍ୟାଳୟରେ ଠିକ୍ରେ ପାଠ ପଢ଼ା ହେଉ ନାହିଁ । ଶିକ୍ଷକ ନିୟମିତ ଭାବରେ ପଢ଼ାଇବାକୁ ନାହାଁନ୍ତି । ଆସିଲେ ମଧ୍ୟ ଠିକ୍ ଭାବରେ ପଢ଼ାଉ ନାହାଁନ୍ତି । ତତ୍ସତ୍ତ୍ୱାତ୍ ଜଣେ ଆଦିବାସୀ ପୁରୁଷ ଶିକ୍ଷକଙ୍କ ପାଠ ପଢ଼ାଇବାର ଦକ୍ଷତା ଉପରେ ପ୍ରଶ୍ନବାଚୀ ଲାଗେଇ ଦେଲେ । ଗୁଣାତ୍ମକ ଶିକ୍ଷା ପାଇଁ ଗୁଣାତ୍ମକ ଶିକ୍ଷକ ଓ ଶିକ୍ଷାୟତନ ତଥା ପ୍ରଶାସନିକ ବିଧି ବ୍ୟବସ୍ଥାରେ ଆବଶ୍ୟକ ସଂସ୍କାର ଆଜି ଅପରିହାର୍ଯ୍ୟ ହୋଇ ପଡ଼ିଛି ।

ଯାହା ହେଲେ ବି ଆଜି ଜନଜାତି ବାଳିକା ଶିକ୍ଷା ପ୍ରଗତି ପଥରେ ଗତି କରୁଛି । ୧୯୫୬-୫୭ରୁ ୨୦୧୦-୧୧ର ପଞ୍ଚବାର୍ଷିକ ଯୋଜନା କାଳରେ ଓଡ଼ିଶାରେ ମୋଟ ୩୩୧ ଜଣ ବାଳକ ମାଟ୍ରିକ୍ ପରୀକ୍ଷାରେ ଉର୍ଦ୍ଧାର୍ଣ୍ଣ ହୋଇଥିବା ବେଳେ ମାତ୍ର ୧୪ ଜଣ ବାଳିକା ମାଟ୍ରିକ୍ ପାଶ୍ କରିଥିଲେ । ଏହି ହାର ଥିଲା ଅତି ନୈରାଶ୍ୟ ଜନକ । ଜନଜାତି ଶିକ୍ଷାରେ ବିପୁଳ ପରିବର୍ତ୍ତନ ହୋଇଛି । ଓଡ଼ିଶାର ଜନଜାତି ଶିକ୍ଷାକୁ ବିକାଶ ପଥରେ ଆଗେଇ ନେବାପାଇଁ ବର୍ତ୍ତମାନର ସରକାର ଦୃଢ଼ସଂକଳ୍ପ ଓ ପ୍ରତିଶ୍ରୁତିବଦ୍ଧ । ତେବେ ନିଶାସେବନଠାରୁ ଦୂରେଇ ରହିଲେ ଜନଜାତି ସମାଜର ବିକାଶ ସମ୍ଭବ ହେବ । ଆନୁପାତିକ ମଦ୍ୟପାନ ଓ ଅତ୍ୟଧିକ ମଦ୍ୟପାନର ଅନ୍ତିମ ଭୟଙ୍କର ପରିଣତି ସଂପର୍କରେ ପ୍ରଥମେ ଜନଜାତି ମହିଳାମାନଙ୍କୁ ସଚେତନ କରିବା ପାଇଁ ସ୍ୱତନ୍ତ୍ର ଶିକ୍ଷା ଓ କର୍ମଶାଳାରେ ଆବଶ୍ୟକତା ରହିଛି ।

ଆଉ ଗୋଟିଏ କଥା । ଆଗରୁ ପ୍ରାଚୀନ ମନ୍ଦିର ଗୁଡ଼ିକରେ ଅସ୍ପୃଶ୍ୟମାନଙ୍କର ପ୍ରବେଶ ଅଧିକାର ନ ଥିଲା । ବର୍ତ୍ତମାନ ଦେଶରେ ଗଢ଼ି ଉଠୁଥିବା ଯାନ୍ତ୍ରିକ, ବୈଷୟିକ ମନ୍ଦିର (କଳ, କାରଖାନା) ଗୁଡ଼ିକରେ ଗରିବମାନଙ୍କର ପ୍ରବେଶ ଅଧିକାର ରହୁନାହିଁ । ଶୋଷିତ ଗରିବ ଅତି ବେଶୀ ହେଲେ ବିପ୍ଳାପିତ ହୋଇ ପାଦ ରଖିବାକୁ ଖଣ୍ଡେ ଜାଗା ଅଥବା ସାଧାରଣ ଶ୍ରମିକ ଛଡ଼ା ଆଉ ବେଶୀ ଆଗେଇବାର ସୁଯୋଗ ପାଉନାହିଁ । ବିଗତ ଦଶ ବର୍ଷ ଭିତରେ ରାଜ୍ୟରେ କେତେଜଣ ଅଣକୃଷି ଜନଜାତି ମହିଳା ଶ୍ରମଜିବୀ କାମ ପାଇଛନ୍ତି, ତା’ର ହିସାବ ଖୋଜିଲେ ଆମକୁ ନିରାଶ ହେବାକୁ ପଡ଼ିବ ।

ଅଧାରୁ ପାଠ ଛାଡି ଘରେ ବସିଥିବା ଜନଜାତି ବାଲିକାମାନଙ୍କ ଭିତରେ ଖୁବ୍ ସୁନ୍ଦର ବୈଷୟିକ ପ୍ରତିଭା ରହିଛି । ଅଗ୍ରାଧିକାର ଭିତ୍ତିରେ ପ୍ରତିଭାଦୀପ୍ତ ବାଲିକାମାନଙ୍କୁ ଚିହ୍ନଟ କରି ସ୍ୱତନ୍ତ୍ର ଧନ୍ୟାତ୍ମକ ଶିକ୍ଷା ଓ ପ୍ରଶିକ୍ଷଣ କାର୍ଯ୍ୟକ୍ରମ ମାଧ୍ୟମରେ ଅଭିଜ୍ଞ କରିପାରିଲେ ଜନଜାତି ସମାଜର ଶୈଷିକ, ସାମାଜିକ ଓ ଅର୍ଥନୈତିକ ବିକାଶଧାରା ନିଶ୍ଚୟ ଦୂରାନ୍ୱିତ ହେବ ।

ସମାଜ ସେବା କ୍ଷେତ୍ରରେ ପଦ୍ମଶ୍ରୀ ତୁଳସୀ ମୁଣ୍ଡା ସର୍ବଭାରତୀୟ ସ୍ତରରେ ସୁନାମ ଅର୍ଜି ପାରିଛନ୍ତି । ଏ ଦେଶ, ଏ ଜାତି ତାଙ୍କୁ “ପଦ୍ମଶ୍ରୀ” ଉପାଧିରେ ଭୂଷିତ କରିଛି । ସେ ସ୍ୱାୟତ୍ତ ଜଙ୍ଗଲରେ, ସ୍ୱାୟତ୍ତ ପ୍ରତିଭାରେ, ସ୍ୱାୟତ୍ତ ଇଚ୍ଛାରେ ନିଜକୁ ଉତ୍ସର୍ଗ କରିଛନ୍ତି । ଜଣେ ଜନଜାତି ବାଲିକା ପାଠ ପଢ଼ି ବହିରୁ ପାଠ ଯେତିକି ଉତ୍ସାହିତ ନ ହେବ ତା’ର ନିଜ ସମାଜର ଉତ୍ତଳ ତଥା ଜୀବନ୍ତ ଉଦାହରଣ ତାଙ୍କୁ ନିଶ୍ଚୟ ଅଧିକ ପ୍ରଭାବିତ କରିବ । ଜନଜାତିର ଜୀବନ କଳା ଓ ପ୍ରତିଭା ବିଷୟରେ ଜନଜାତି ସମାଜର ସବୁ ବାଳକ ବାଲିକାମାନେ ସଚେତନ ହେବା ଆବଶ୍ୟକ ।

ପ୍ରକୃତରେ ଦେଖିବାକୁ ଗଲେ ସ୍ୱାଧୀନତାର ୬୪ ବର୍ଷ ପରେ ଆମେ ଆଶାନୁରୂପ ଗୁଣାତ୍ମକ ଅଗ୍ରଗତିରେ ବିଫଳ ହୋଇଛେ । ଝଲିବାକୁ ଆହୁରି ଅନେକ ରାସ୍ତା । ଏବେ ନିଜକୁ ସଜାଡ଼ି ଦେବା । ପ୍ରଥମେ ନିଜେ ସଜାଡ଼ି ହେଲେ ଆମର ଦେଶ ଓ ଜାତି ଆପେ ଆପେ ସଜାଡ଼ି ହୋଇଯିବ ।

ଜନଜାତି ବାଲିକାମାନଙ୍କ ନିମନ୍ତେ କେତେକ କ୍ଷେତ୍ର ଏବେ ବି ଅପହଞ୍ଚିତ ହୋଇ ରହିଛି । ଉଦାହରଣ ସ୍ୱରୂପ ଓଡ଼ିଶୀ ନୃତ୍ୟ ।

ବଙ୍ଗୀୟ ନୃତ୍ୟଶୈଳୀକୁ ପଛରେ ପକେଇ ଭାରତୀୟ ଲଳନା, ପଶ୍ଚିମ ବଙ୍ଗର ଅଭିଜାତ ସଂପନ୍ନ ଖାନଦାନୀ ପରିବାରର ପୁତ୍ରବଧୂ ତଥା ଭାରତୀୟ କ୍ରିକେଟ ତାରକା ସୌରଭ ଗାଙ୍ଗୁଲିଙ୍କ ଧର୍ମପତ୍ନୀ ତୋନା ଗାଙ୍ଗୁଲି ଯେତେବେଳେ ଓଡ଼ିଶୀ ନୃତ୍ୟରେ ନିଜର ପାରଦର୍ଶୀତା ପ୍ରଦର୍ଶନ କରିପାରିଛନ୍ତି; ଯେତେବେଳେ ବିଦେଶୀ ଇଟାଲୀୟ ଲଳନା ଜଲିଏନା ସୀତାରିଷ୍ଟ ଆଧୁନିକ ଓଡ଼ିଶୀ ନୃତ୍ୟର ଏକ ମାଜଲଖୁଷ୍ଟ ହୋଇ ପାରିଛନ୍ତି, ସଂଯୁକ୍ତ ପାଣିଗ୍ରାହୀଙ୍କ ସମେତ ଅନେକ ଓଡ଼ିଆ ଲଳନା ଓଡ଼ିଶୀନୃତ୍ୟରେ ନିଜ ରାଜ୍ୟର ଗୌରବ ସାଜିଛନ୍ତି, ସେତେବେଳେ କେତେଜଣ ଆଦିବାସୀ ବାଲିକା ଏ କ୍ଷେତ୍ରକୁ ଗୋଡ଼ ବଢ଼େଇଛନ୍ତି । ଜନଜାତି ଲଳନା ଜନଜାତି ନୃତ୍ୟକୁ ଯେପରି ନିଖୁଣ ଓ ଜୀବନ୍ତ ଭାବରେ ପ୍ରଦର୍ଶିତ କରିପାରୁଛି ତାହା ତା’ର ଅନ୍ତର୍ନିହିତ ନୃତ୍ୟ ପ୍ରତିଭା ଛଡା ଆଉ କିଛି ନୁହେଁ । ସେମାନଙ୍କ ନୃତ୍ୟର ଜଙ୍ଗ କହି ଦିଏ । ସେମାନଙ୍କ ପାଇଁ କିଛି ଅପହଞ୍ଚିତ ନୁହେଁ । ଖାଲି ସୁଯୋଗ ଦରକାର । ଆଦିବାସୀ ଝିଅମାନଙ୍କୁ ଅନ୍ୟ ଭାରତୀୟ ନୃତ୍ୟ ଯଥା - ମଣିପୁରୀ, କଥକ, କୁଚିପୁଡ଼ି ଆଦି ଶିକ୍ଷା ଦେଲେ ସେମାନଙ୍କ ନୃତ୍ୟ ପ୍ରତିଭା ବିକଶିତ ହେବ । ଜନଜାତି ଝିଅଙ୍କ ପାଦ ଘୁଙ୍ଗୁର ଭିନ୍ନ ଏକ ମାଦକତାରେ ଗୁମୁରି ଉଠିବ । ସେମାନଙ୍କ ପାଇଁ ସ୍ୱତନ୍ତ୍ର ନୃତ୍ୟ ଶିକ୍ଷାର ବ୍ୟବସ୍ଥା କରାଗଲେ ନୃତ୍ୟ ପ୍ରତିଭାର ବିକାଶରେ ସହାୟକ ହେବ ।

ଜୈବ ବିବିଧତା ପରି ଜନଜାତି ସଂପ୍ରଦାୟ ମଧ୍ୟରେ ଅନେକ ବିବିଧତା ପରିଲକ୍ଷିତ ହୁଏ । ମୟୂରଭଞ୍ଜ ଜିଲ୍ଲାରେ ବସବାସ କରୁଥିବା ସାନ୍ତାଳ ଓ ବାରହଲ ଏବଂ ପାହାଡ଼ି ଖଡ଼ିଆମାନଙ୍କ ଜୀବନ ଶୈଳୀ ଏହାର ଦୃଷ୍ଟାନ୍ତ । ଗଜପତି ଜିଲ୍ଲାର ସଉରା ଓ ମାଲକାନଗିରିର ବଣ୍ଡା, କୋୟାମାନଙ୍କ ଭିତରେ କାହିଁ କେତେ ପରକ । ସାନ୍ତାଳ ସଂପ୍ରଦାୟର ବାଲିକାମାନେ ଶିକ୍ଷା କ୍ଷେତ୍ରରେ ଭେର ଆଗୁଆ ହୋଇଥିବା ସ୍ଥଳେ ବାରହଲ, ପାହାଡ଼ି ଖଡ଼ିଆ, କୋୟା ଓ ବଣ୍ଡା ବାଲିକାମାନେ ବହୁତ ପଛରେ ପଡ଼ିଛନ୍ତି । ଶିକ୍ଷା କ୍ଷେତ୍ରରେ ପଛରେ ପଡ଼ିଥିବା ବାଲିକାମାନେ ମନରେ ଶିକ୍ଷାପ୍ରବଣତା ସୃଷ୍ଟି ପାଇଁ ସ୍ୱତନ୍ତ୍ର ମାନସ ମନ୍ଦୁନର ଆବଶ୍ୟକ ରହିଛି ।

ସାଂସ୍କୃତିକ ବିବିଧତା ଉପରେ ଦୃଷ୍ଟି ନିକ୍ଷେପ କଲେ ଜଣାଯାଏ ଶିକ୍ଷା କ୍ଷେତ୍ରରେ ଜନଜାତି ସମାଜ ଯେତିକି ଅଗ୍ରସର ହେଉଛି ସାଂସ୍କୃତିକ ପରମ୍ପରା ସେତିକି ସେତିକି ପରିବର୍ତ୍ତିତ ହେବାରେ ଲାଗିଛି । ଆମ ରାଜ୍ୟରେ ଶତାଧିକ ସ୍ନାତକ ଓ ସ୍ନାତକୋତ୍ତର ଡିଗ୍ରୀଧାରୀ ଜନଜାତି ଝିଅ ଅଛନ୍ତି । ଶିକ୍ଷିତ ସମାଜ ପାରମ୍ପରିକ ନୃତ୍ୟ ସଂପଦାକୁ କ୍ରମଶଃ ଅବହେଳା କରିବାରେ ଲାଗୁଛନ୍ତି । ପ୍ରଦର୍ଶନ ପରମ୍ପରା ପ୍ରତି ସେମାନଙ୍କ ବିମୁଖତା ଜାତିର ସାଂସ୍କୃତିକ ବିଭବ ପ୍ରତି ବିପଦ ସୃଷ୍ଟି କରୁଛି । ଏମାନଙ୍କ ନୃତ୍ୟ ପରମ୍ପରା ପ୍ରତି ଆଭିମୁଖ୍ୟ ସକାରାତ୍ମକ ହେଲେ ନୃତ୍ୟର ଗୌରବ ବଢ଼ିବ । ଜାତିର ମର୍ଯ୍ୟାଦା ବଢ଼ିବ । ବୃତ୍ତି ଓ ପ୍ରବୃତ୍ତି ଦୁଇଟି ଅଲଗା ଜିନିଷ । ସଂସ୍କୃତି କେବେହେଲେ ପ୍ରଗତିର ପରିପନ୍ଥା ନୁହେଁ । ଶିକ୍ଷା ସହିତ ନିଜ ସଂସ୍କୃତିକୁ ସୁରକ୍ଷିତ ରଖିବା ସର୍ବାଦୌ ବାଞ୍ଛନୀୟ ।

ଆମ ସାମାଜିକ ସଂରଚନା ଭିତରେ ଜାଗାଏ ଜାଗାଏ ଶୂନ୍ୟତା ରହିଛି । ଏହି ଶୂନ୍ୟ ଜାଗାଗୁଡ଼ିକରେ ବିଶେଷତଃ ଜନଜାତିମାନେ ଅବସ୍ଥାନ କରୁଛନ୍ତି । ଏହି ସାମାଜିକ ଶୂନ୍ୟତାକୁ ପରିପୂରଣ କଲେ ସେମାନେ ମୁଖ୍ୟ ସାମାଜିକ ସ୍ରୋତ ସହିତ ମିଶିବେ । ଆମ ପ୍ରଗତି ପୂର୍ଣ୍ଣତା ଲାଭ କରିବ ।



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