



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2017; 3(4): 499-504
www.allresearchjournal.com
Received: 04-02-2017
Accepted: 06-03-2017

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Educational status among the particularly vulnerable tribal groups of Odisha

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Abstract

Education is learning, knowing and exploring. It pushes one out from darkness to light. Therefore, it is most essential and important for the development of any nation and society. It is also said that, education is a key of balanced in economy development. Hence, it is the most valuable tool for human beings to understand the society and the people in his positive point of view and live or manage himself accordingly. In the post independent scenario, several schemes were implemented for the upliftment of STs' education status. However, the tribals are occupying a unique position in Indian culture and civilization, the Particularly Vulnerable Tribal Groups (PVTGs) of India are living in the remote area. Still they are living with primitive agricultural practice, lowest literacy rates, widespread poverty with miserable picture of income and expenditure. Their educational status has been seen very poor and worst because of the isolation, inaccessible communication facility, poor health condition, hostile environment, poor economic condition, and superstitious beliefs, etc. The importance of education touches only the periphery of the tribal life. The objective of the present paper is to analyze the status of education among the Hill Kharia of Jashipur block in Mayurbhanj district and explores the possible reasons for low level of literacy and educational backwardness and possible educational suggestions for educational development of the studied area. The present paper uses both primary and secondary data. The secondary data collected from the Census of India, Economic Survey of Odisha, Annual Reports of Ministry of Tribal welfare, Selected Educational Statistic, Department of Education in India; while, primary data was collected through semi structured Interview scheduled and group discussion from Two Selected Hill Kharia villages of Jashipur Block area of Mayurbhanj district, Odisha. However, there are two Educational Complex has established by the Hill Kharia and Mankirdia Development Agency (HKMDA) to provide free education from primary to higher secondary, till the educational status of the Hill Kharia are very poor. Because, their habitation is far away from the educational institution, they are very lethargic to their education mind setup and their economic condition is also very poor. For children, their parents are not paying attention towards their education properly. Most of the children went to Forest for forest product collection and rearing goat to preserve their livelihood.

Keywords: Education, Hill Kharia, PVTGs, Similipal, Mayurbhanj

Introduction

Education is a cultural process, which includes schooling as well as training by agencies other than school. It varies from culture to culture in time and space. Education is a means and not an end in itself, and holds goods for all levels and kinds of learning. Thus, it is considered as both an indicators and an instrument of socio-economic growth among the tribal groups of India. In the post independent scenario, the government ran several schemes for upliftment of STs, but the tribals drop behind from the general population and the SC population in literacy and education. Their literacy level is far from reasonable than the nontribal. All it is because of the isolation, remoteness, poverty, poor health condition, hostile environment and blind belief system and so on. The isolation leads to inability to access many goods and services, which has resulted in their backwardness, pre-agricultural level of technology, declining population with low level of literacy in comparison to others.

In the year between 1974-79, during the 5th five year plan, government of India decided to put some special emphasis on the all round development of these vulnerable tribal groups and designated as primitive tribal groups (PTGs) on the basis of certain characteristic. In course of time 75 such groups were identified as primitive tribes in India. If we have seen in Odisha there are largest numbers of PTGs among all the states of India i.e. 13 types.

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Recently they were re-designated and known as Particularly Vulnerable Tribal Groups (PVTGs) by Government of India for the purpose of receiving special attention for their all-round development.

Who are PTG/ PVTG?

A PTGs or PVTGs may be a tribal community; a sub-tribe or a part of a tribe. In other hand, among then hundreds of tribal communities living across the length and breadth of the community, some are relatively more isolated, archaic, vulnerable, deprived and backward. These tribal are the most neglected among the tribal. While we have entered their territory, we have seen that they are live in small, scattered habitats in remote and inaccessible areas.

Definition: “the groups of an aboriginal who constitutes simple and small scale societies, are culturally homogenous, have lifestyle isolated and inaccessible tracts of hill and forests and continue to pursue an archaic way of life and absorb the change slowly are known as PVTGs”.

Objective of the study

- a) Find out the educational status among Hill Kharia in, Kumdabadi and Badjhilli Village in Jashipur block of Mayurbhanj district.
- b) To understand the people perception towards the actual reason behind the poor educational status in children.

Review of Earlier Studies

Earlier studies noticed that, various factors leads to educational problem among tribes. Koppikar (1956) has stated, it is not an easy assignment to establish a school in tribal areas. He also mentioned that teachers are absent in many tribal schools and this acts is falling negatively in the educational achievement of students. In this regards Srivastav opined that the educational achievement of Saora students is very miserable, the teachers never wished to attend schools regularly, the educational accessories or study materials do not reach school in due time. The parents have a negative mentality towards sending their children to school. Their roads are hilly and are dangerous because of wild animals along with their fair and festivals affect the attendance of pupils in schools etc. He also finds that since the Saora students do not properly understand what is taught in classroom, their academic performance remains very poor (1971). Similarly, Ekka (1973) [1] had conducted a study on the problem of high school tribal girl students of Sundergarh district of Odisha, and stated that the most of the students do not properly follow their teacher, because of the communication gap. Mishra revealed that the enrolments and rate of maintenance, the factors responsible for irregular

attendance and dropout of the children due to the following causes which relating to the local environment, economy of the local tribes, cultural constraint, school environments and so on while study on the dropout tribal students of Keonjhar district of Odisha (1994). Panda says that in order to make the tribal education programme successful, one has to overcome many impediments that stand on the way. The impediments are like; language problem, inadequate educational facilities, suspicious tribal people towards others, irrelevant course contents, high rate of dropout, lack of motivation, poor mentality of the parents and uncongenial home environment for study and severe poverty (1989). While Maharana studying the educational scenario among the Santhal tribe, the people of the studied village, realized there is no immediate gain through education. However, the villagers depend 6 to 8 months on agriculture and their children (boys) work with their parents in the field while the girl gives every help to their mothers at the housework. Also mentioned due to poor infrastructure of the school along with lack of interest of the teacher, the parents of the students not feel or wish to send their children to attend school (2015).

In earlier, the National Policy in 1986 on Education is very favorable to the scheduled Tribes and its importance laid on micro level educational planning according to the local situation or need. It has mentioned free education, scholarship to the students, residential facilities, ashram school, free book, stationary, and reservation of seats in educational institutions.

Status of Tribal Education in Odisha and Mayurbhanj

The central and state governments made separates plans, policies and launched the development and welfare packages for the identified Particularly Vulnerable Tribal Groups (PVTGs) since 1963, which are more backward in all respects than that of other tribals. It has proved that in every census report shows that the PTGs of eastern India have achieved low literacy level. If we look at the PTG females, we find they have acquired very negligible rate of education. In this context, it is better to say that the highest percentage of illnesses and dropouts are found among the PTGs/ PVTGs due to their socio-economic-cultural and environmental factors and lack of suitable culture based plans, policies, programmes and facilities.

Odisha is the tribal dominated States with the largest number of tribal communities. There are 62 tribes with 22.21% of the total population of the state. Out of the 30 administrative district of Odisha, 6 district like Koraput, Rayagada, Nabarangpur, Malkangiri, Mayurbhanj and Sundargarh are declared as fully Scheduled districts.

Table 1: Comparison of Literacy Rate Among Scheduled Tribe

Name of country / State / District/ Sample Villages	Total Literacy			% of Literacy		
	Male	Female	Total	Male	Female	Total
India	336533716	224154081	560687797	75.3	53.7	64.8
Odisha	11992333	7844722	19837055	75.35	50.51	63.08
Mayurbhanj	616003	348857	964860	65.76	37.84	51.91
Study Villages	36	31	37	23.07	21.23	25.34

Mayurbhanj is one of the tribal dominated districts of Odisha. The tribes constitute 56.6 per cent of total population of the district, though the population of Mayurbhanj is only 6 per cent of the State’s total

population. The district is the homeland of large numbers of tribes with their sub-tribes found in interior part of forest for that it has declared as the fully scheduled district of the State. Out of 26 Blocks, the tribes are mainly abode in Biso,

Bijatola, Baripada, Jamda, Joshipur, Khunta, Rairangpur, Sukruli, Suliapada and Udala, Blocks respectively. From the general educational development, the tribal education scenario has been seen very pitiable condition, due to various factors. Despite these entire infrastructures available for education, the literacy rate of scheduled tribe and scheduled caste population is only 39% and 53% respectively. The tribal literacy rate of Mayurbhanj district is 38.80% out of which male literacy is 54.11% and female literacy is 23.51%. There are 2941 primary schools, 795 middle schools, 442 secondary schools, and 98 general colleges are both Govt. and Aided, (Maharana, 2015) [3].

The Area and People under Study

There were two hamlets of two villages in have conducted fieldwork. The villages were in a very poor condition as regards the communication. These villages were surrounded by dense forest with hilly terrain. There were no regular public transport systems in these villages, so people had to walk long distance to reach the market, hospital or other public facilities. The villagers belonging to various communities including the Hill Kharia mainly depended on daily labour and forest produce collection. Most of the villagers especially in Hill Kharia had no agricultural land. However, Electric and drinking water facilities providing to these villages but due to lack of proper maintenance people were in trouble. Health centers were not available to the villagers within a radius of 5 to 10 kms.

Methods for Data Collection

The data for this article has been collected as part of the research carried out for my doctoral work through intensive anthropological fieldwork conducted during April 2016 among the Hill Kharia of Jashipur Block of Mayurbhanj district, Odisha. Both qualitative and quantitative data through household survey, unstructured interview scheduled and help of case studies, participant observation and group discussion have been collected. The primary data for this present research have collected randomly from 40-household in two different hamlets of 15 in Kumdabadi and 25 in Badjhili villages of Jashipur Block.

The Hill Kharia

Hill Kharia, a Particularly Vulnerable tribal group of Odisha. Out of the 13 primitive tribal groups, The Kharia is one of them (i.e. total population- 222844 with Male-109817; Female- 113027) according to the Census of Odisha in 2011. There are three section of the Kharia, like; Hill, Dhelki and Dudh. Of these three sections of the tribe, the Hill Kharia (identified as the PVTGs of Odisha) is a high land tribal group and mainly found in Mayurbhanj District, Odisha. The Dhelki Kharia are mostly found in the western part of the Odisha, while the rest one Dudh Kharia are not found in Odisha. Dudh Kharia are the native of Bihar (Sahu, 1998) [7].

The Hill Kharias are widely spread over Odisha, Bihar, West Bengal, Chattisgarh and Madhya Pradesh. They claim

themselves to be the autochthons of the Mayurbhanj Hills. The Similipal Hill ranges are the hearth and home of the Hill Kharia. They feel proud in identifying themselves as the descendents of the legendary Viswabasu Sabara, the first worshiper of lord Jagannath in the hill cave (Patnaik, 2005) [6]. They are semi nomadic and Mundari speaking stock. They belong to the Austro-Asiatic linguistic families. Now they have completely forgotten their own language and have adopted Odia as their mother language (Singh, 2012) [9]. They are living in small house. They are the medium statured people.

They are entirely depending upon the forest for their livelihood. They do major seasonal collections along with agricultural labourer in agricultural season. Honey, sal resin (*jhuna*), arrowroot (*Paluo*) collection is the major activities among the Hill Kharias. They keep kitchen garden adjacent to their house. Fishing and hunting are practiced as subsidiary occupation. Throughout the year, they also worked as agricultural labourers (Sahu, 1998) [7]. The, the sex ratio among the community is 1023 females per 1000 males and average literacy rate is 28.89 (2008 survey SCSTRIT).

Problem of Education in Hill Kharia

Most of the educational problems among the Hill Kharia are based on their poor economy and it is one of the vital factors for their backwardness in education. The Hill Kharia children are economic asset of each family. They contribute in all spheres of economic activities and assist the parents in all type of works. Therefore, the school-going child frequently absent in school. The parents are busy throughout the day for their livelihood. Therefore, they send their children in primary school for being looked after by the teacher. The reality is that at the age of 10 years, the student’s dropout school from education and engaged for work. The socio- cultural and psychological problems are also barrier for the development of education among the Hill Kharia which reflects through the nature of children i.e., shy and wandering, gender discrimination and early marriages is a cultural practices as their tradition of the society. Even the unemployment is also discouraging them in getting formal education. The geographical and the environmental problem is also cause the lack of interest to go school. lack of suitable study place, time, light facilities, the unfavorable situation not only create interest in the mind of the Hill Kharia children but develop a very negative attitude towards the modern education. While discussed with the parents of the children, they said the primary school teacher does not play special attention to the tribal students in general and Hill Kharia students in particular. Though, they clearly understand the Odia language, but they quite feel shy while talking with the teachers. They are very much accustomed to speak the local language (*Gaauli Odia*).

Results and Discussion

Table 2: show the Demography of the Hill Kharia in studied area

Village Name	Sampled House Hold No.	Male		Female		Total	
		No	%	No	%	No	%
Kumdabadi	15	34	23.29	35	23.98	69	47.26
Badjhilli	25	36	24.65	41	28.08	77	52.74
Total	40	70	47.94	76	52.06	146	100

The above table: 1 reflect that the distribution of the population under the studied area. Out total population 70 numbers and 47.94 percentage of the Male both Kumdabadi and Badjhill village i.e. 23.29% and 24.65 % were living respectively, whereas, the 76 numbers of female were living 52.06% with 23.98 % in both Kumdabadi and 28.08 in Badjhilli villages.

The following table: 2 reflecting that the demographical situation among the Hill Kharia. The maximum numbers of

the population 28.77%, of both male and female were found in the age group of 16-25 years. Followed by the 19.18% and 17.80% were under the age groups of 1-5 and 6-15 years of age respectively. Whereas, 2.06% were found in the age groups of above 66 years, with 0.69% of male and 1.37% of female. Followed by 5.48% of both male- 3.42%; female-2.06% were found bellow 1 year of age.

Table 3: Ages and Gender Wise Population Distribution among the Hill Kharia

Participant Age	Gender				Total No	%
	Male No.	Male %	Female No.	Female %		
Bellow 1 year	5	3.42	3	2.06	8	5.48
1-5	12	8.21	16	10.96	28	19.18
6-15	10	6.84	16	10.96	26	17.80
16-25	21	14.39	21	14.39	42	28.77
26-35	10	6.84	5	3.42	15	10.29
36-45	6	4.10	6	4.10	12	8.21
46-55	2	1.37	4	2.73	6	4.10
56-65	3	2.06	3	2.06	6	4.10
above 66	1	0.69	2	1.37	3	2.06
Total	70	47.94	76	52.06	146	99.99

Educational Development Initiatives in studied area

The state government have undertaken various measures like providing free education, scholarships, Hostel facilities, free distributions of text books, garments and imparting special coaching to prepare them for requirement to state and all India services as well as for seeking admission to engineering/medical courses. The human resource development Programmes has taken up by the Micro project, like Nursery education and primary education by

opening *Gyan Mandirs* and one Residential Educational Complex for girls have very good developmental impacts on the Hill Kharia Children. However, due to the geographical barriers like hill stream, hills and forest between certain villages absenteeism is very high particularly in rainy season. There are also no educational complex for boys which is highly needed to increase the literacy rate and to check the drop-outs.

Table 4: Gender wise Education Distribution among the Hill Kharia (N= 146)

Gender	Illiterate		Literate		Anganwadi (Pre-Primary)		Primary		Middle		Matriculate		Intermediate		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Male	26	17.81	3	2.05	12	8.22	20	13.70	9	6.16	0	-	0	-	70	47.95
Female	32	21.92	3	2.05	12	8.22	21	14.38	6	4.11	1	0.68	1	0.68	76	52.05
Total	58	39.73	6	4.11	24	16.44	41	28.08	15	10.27	1	0.68	1	0.68	146	100.00

The table No. 3 highlighted that the educational status among the Hill Kharia in both Kumdabadi and Badjhill village of Jashipur Block of Mayurbhanj district, Odisha. 39.73% of both male (17.81%) and female (21.92%) were found illiterate, 16.44% found Anganwadi going children, while 28.08 percentage of population were found in Primary educational groups where both Male and female having the

percentile i.e. 13.70% and 14.38% respectively, followed by the Matriculate rate in 10.95%, where male and female are 6.16% and 4.79% respectively. Around 9.80 percentage of both male and female were found in Middle standard (i.e. 5.48%, 3.42%) respectively. Only one female member has who studied intermediate course in Kumdabadi village.

Table 5: Age Group wise Educational Status among the Hill Kharia

Age	Illiterate		Literate		Anganwadi (Pre-Primary)		Primary		Middle		Matriculate		Intermediate		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%
<1 year	8	5.48	0	-	0	0.00	0	-	0	-	0	-	0	-	8	5.48
1-5	5	3.42	0	-	23	15.75	0	-	0	-	0	-	0	-	28	19.18
6-15	2	1.37	1	0.68	0	0.00	20	13.70	2	1.37	1	0.68	0	-	26	17.81
16-25	14	9.59	1	0.68	1	0.68	14	9.59	11	7.53	0	-	1	0.68	42	28.77
26-35	6	4.11	3	2.05	0	0.00	5	3.42	1	0.68	0	-	0	-	15	10.27
36-45	8	5.48	1	0.68	0	-	2	1.37	1	0.68	0	-	0	-	12	8.22
46-55	6	4.11	0	-	0	-	0	-	0	-	0	-	0	-	6	4.11
56-65	6	4.11	0	-	0	-	0	-	0	-	0	-	0	-	6	4.11
66 +	3	2.05	0	-	0	-	0	-	0	-	0	-	0	-	3	2.05
Total	58	39.73	6	4.11	24	16.44	41	28.08	15	10.27	1	0.68	1	0.68	146	100.00

The above table shows that distribution educational status according to the age group wise. There are 39.73 percentage of the population were found illiterate, maximum percentage of illiterate found in the age groups 16-25 years and 36-45

years of age. While, 4.11 percentage of the people were able to write their name. 16.44% of the children were under the age group of 1-5 year having preferred to go Anganwadi regularly. Similarly 28.08% of the people found in primary

level of education, where maximum 13.70 % found in the age groups of 6-15 years. Middle standard of education were found 10.27%. 0.68% in matriculate where found only one person in the age groups of 6-15 years, similarly only one candidate who have found in intermediate level of education in the age groups of 16-25.

Factors Contributing Low Literacy

- Socio-economic factors contribute significantly to disparities in literacy and educational attainment among the Hill Kharia. High poverty rates and dependence on forestry call for increasing rates of child labor force.
- Majority of the tribal parents are not showing much interest to send their children to the school due to economic reasons and they considered their children as economic asset to them. Because of their illiteracy they do not know the value of education. Large majority of the school going age children among the Hill Kharia are not psychologically comfortable to enroll in the school and their mental attitudes always bending towards the traditional cultural activities. Even the children contribute their family incomes. The informal education to the illiterate parents is much needed to solve this kind of problem in the tribal areas.
- The main reason of this is that the school timing and the working hour of the tribal normally clash and since the Kharia children help support their parents in earning, they do not enroll either in the school or in dropout if enrolled.
- Lack of suitable teachers is one of the major reasons for the slow growth of education in tribal areas. Most of the teachers employed for imparting education to the tribal children show little appreciation of tribal way of life and value system. They approach tribal people with a sense of superiority and treat them as 'backward or savage and uncivilized' and hence fail to establish appropriate rapport with their students. The Scheduled Areas and Scheduled Tribes Commission's report says that a teacher in the tribal areas must have a thorough knowledge of tribal life and culture. He must speak tribal language. Only so can he be in a position to act as a friend, philosopher and guide and a real guru to the tribal people.
- Actually the gap between teachers and student can be best reduced by appointing teachers from the tribal community itself or a separate cadre of teachers for tribal areas, with some inducements, should be created to serve the educational needs of the tribal society.
- Few of the parents complained that, "Books are not supplied to the schools at the session beginning. It creates problems for teachers and students".
- However, the school situated very close to their villages and its site approved by the local people the result shall not be encouraging. School building also plays an important role in the growth of education among the tribal folk. Due to mismanagement, clumsy and sometimes financial constraints, the building is seldom suitable to run an educational institution.
- Most of the *Gyan Mandir* (a mini Anwanwadi) runs in the Hill Kharia hamlets are Single teacher-managed and open 2 days in a week. Therefore, the presence of teacher or in-charge of it is most important. The enthusiasm of tribal people in the education of their children also depends considerably on the timing of

school hours in different seasons. It should not clash with their important socio-economic activities.

- Most of the fathers are addicts to alcoholic and other beverage items that creating some problem in mentally and economically end result students will fail exams.
- The most important problem of low literacy among the Female is that the children are considered by parents as economic assets to the family. Sending a child to school means dislocation of traditional pattern of earning livelihood and of division of labour in tribal societies. At a very early age tribal girls in general start assisting and supporting their mothers at home. They cooked food, fetch water, keep the house lean and in order rear the young once and also rearing the domesticated animals too. During the agricultural season, they work in the fields with their parents, during festival time; they bring red soil and cow dung for plastering their houses. While their parents went to forest for collection of minor forest produces and fire wood and leaves both for household consumption and for selling purposes, and then they rear the young ones. Thus, it is widely observed that the dropout rates increase when the children attain the age to undertake even the small odd jobs, whether in the fields or at home.
- The major opinion of the native people is about the poor education among the Hill Kharia is inadequate educational infrastructure facilities. Like; poor maintenance of schools and hostel, no availability of sufficient study materials, no facility for the physical education for both boys and girls, lack of scientific and geographical materials, blackboards and chalks also causes problem for the teachers and students in teaching and to understand the content. The poor maintenance of the school and classrooms, and the sanitary facilities are bringing the sadness to the tribal children. Poor economic is a great hindrance to successful education of the tribal children.
- Now- a- days, in these village the poor quality of mid-day-meal is one of the major constraint to lead the bad impression among the villagers towards the education.

People viewed that the lack of interest of the parents to send their children to school. Those are illiterate, they does not allow them to understand the long-term values of education. However, the education does not yield them any immediate economic return; therefore, they prefer to engage their children in remunerative employment, which supplements the family income and strengthens the family economy. Further, a few parents, who have become aware of the values of education, they send to their children. In addition, there are lack of encouragement by the community, low social interaction between students and teachers and between teachers and parents etc. Apart from the above, there are others causes may also responsible for the educational problem like; belief on religious conversion, creation love affair between the boys and girls, scared on physical harassment of their girl child. Since some of their educated boys felt alienated and cut off their bonds with their families and villages after getting education and good employment. Besides, some of their superstitions and myths also play their part. Some tribal groups believe that their gods shall be angry if they send their children to schools run by 'outsiders'.

Conclusion

Education is a tool of transmission of culture, accumulated knowledge and experience of a society. It is also the tool for economic betterment and societal change. Unless the increases of educational level amongst the tribal, development will bound to be slow. Thus, it is the most powerful and key to tribal development. Their educational status of can be judges by the analysis of their literacy rate. The Literacy rates of them are much lower than those recorded for other groups. The poor achievement of education among them indicates that the educational development efforts could not make any impact on them due to the number of vital problems and strong factors. The indigenous people are not attracted towards modern/ formal education, because they realized that existing education system is not practically useful to their life and culture. It does not have any direct economic gain immediately. The state government has implemented a number of plan and program and developed the awareness and created the interest towards the modern/ formal education among the Hill Kharia along with other groups of people. Therefore, in order to promote a socio-economically integrated healthy society in state, there is need to be proper implemented of the govt. educational plan, policy and educational facilities with existing physical infrastructure the school and hostels along with to build the bridge among the teacher, students and parents. Then only the large numbers of tribal population will participates in education and develop their society gradually.

Thus to achieve for educational development, the following observation and suggestions may be adopted-

The proceeding portrayal on the tribal education shows that the government has rendered a lot of services to list these folk from their ignorance and operation but still several positive steps are required to be taken to set right the things in the existing system besides adding new inputs. Some suggestions are advanced which can be acted upon on priority basis in collaboration with the educationist as well as government and quasi- government agencies.

- As far as possible, members of the same tribes and the area should be appointed to work as teachers in tribal schools at pre- primary and primary stages, which is hoped to contribute to the overall progress of the school.
- The teacher should take interest not only in the enrollment of the student to the school but also they can do visit the houses of absentee students to encourage them to attend school and to strengthen rapport between the teachers, taught and parents.
- These two tribal villages located in out of the way, placed should be provided with a school to solve the problems walking long distance by students.
- Change should be made in the curriculum to bring down the high wastage in lower classes.
- In the place of elementary science and social studies, the children can be taught about the tribal life and culture highlighting the history and achievement of the tribal people of particular area to create interest in the children.
- To minimize or eliminate wastage at various levels because of different factors, the tribal student should be encouraged by providing sufficient hostel accommodation, several stipends, books grants, healthy and hygienic mid-day-meals and others facilities.

- The parents of the children should not be worried about the higher education of the children, because the stipends and scholarship are fixed for them.
- The literacy and educational status is very low among the selected PVTGs. The chronic problem of teacher absenteeism needs priority attention. This aspect has to be addressed to with all sincerity of efforts so that the teaching – learning situation is improved among the Hill Kharia.
- Thus, emphasis should be given on priority basis for promotion of education. Necessary infrastructure and the appointment of teacher belonging to the community should be encouraged. If no such teacher is available, others with a positive attitude and understanding about tribal community should be employed in the area. Teachers must be provided free accommodation facilities in the school campus.
- Proper awareness campaign should be organized to create the awareness about the importance of education.
- Social security of students, especially of adolescent girls is of great concern in residential schools.



Fig 1: Researcher with Anganwadi going Children

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