



A Study on Effect of Different Factors in Education of Hill-Kharia and Mankirdia Children in Mayurbhanj District, Odisha

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ABSTRACT: PVTG stands for Particularly Vulnerable Tribal Groups. These are a classification of aboriginal peoples in India who are considered especially vulnerable due to their declining population and distinct cultural practices. The classification is based on criteria such as pre-agricultural level of technology, stagnant or declining population, low literacy rate, and economic backwardness. Education among Particularly Vulnerable Tribal Groups (PVTGs) in India faces significant challenges. These groups often have low literacy rate, limited access to schools, and face cultural and linguistic barriers in accessing education. The Indian government has implemented various schemes and initiatives to improve educational outcomes for PVTGs. Despite these efforts, challenges remain, including infrastructure issues, lack of qualified teachers, and difficulties in integrating traditional knowledge with formal education. Ongoing efforts are needed to address these challenges and improve educational outcomes for PVTGs. This study purposes at finding the social and cultural hurdles that have barred school going PVTG's students to take part in education and what is the impact of different government schemes on their educational status.

KEYWORDS: Educational status, PVTG, SDG, Tribes.

I. INTRODUCTION

Education has a profound impact on societies around the world and it is a keystone of progress and development. It empowers the individual, promotes critical thinking and promotes economic growth by equipping the individual with the necessary skills and knowledge. Education also plays a key role in promoting equality and reducing poverty by providing opportunities and enabling individuals to achieve their full potential. Additionally, education has a knock-on effect, leading to better health outcomes, greater political

participation and greater social cohesion. Ultimately, investing in education is not only an investment in individuals, but also in the future of communities and nations as a whole. Historically, education was often reserved for the elite classes as it served as a means of social reproduction and maintenance of power structures. However, as societies have evolved and the concepts of democracy and equality have emerged, there has been increasing recognition of the importance of providing education to all members of society. This change has led to the creation of universal education systems that aim to provide equal learning opportunities to all people, regardless of their background or social status. The educational goals have also evolved over time. While early forms of education focused primarily on teaching basic skills and knowledge, modern education systems emphasize a broader set of objectives, including critical thinking, creativity, and communication and problem-solving skills. Today, education is seen not only as a means of acquiring knowledge but also as a tool for personal growth and development. Education is now recognized as a fundamental human right and enshrined in international agreements such as the Universal Declaration of Human Rights. However, despite progress in improving the way to education, significant challenges remain, particularly in developing countries where getting quality education is limited. It is a dynamic and evolving field that plays a key role in shaping individuals and societies. Understanding the history and evolution of education is crucial to meeting today's challenges and shaping the future of education for the benefit of all. India, a major developing country, aims to provide good quality education to all citizens by 2030. According to data available in Insights in Education Statistics –2018, it is unclear to what extent Sustainable-Development-Goal (SDG)-4 measures can be achieved for secondary education



and for girls; the main-obstacle is the work they do in their house for smooth function of the family. Given these obstacle sand the high drop-out rate, the objective of “quality education” for all will become an unclear dream unless instant actions are taken to fight this phenomenon. There is no doubt that quality education should be fundamental elements for everyone, also should be the fundamental rights of civil society. The government systems of modern societies strive to provide all students with a quality education so that they can achieve their full potential. The education system is responsible for developing and supporting this learning, based on the principle that education is a fundamental right. However, the low literacy and standard of education require more in-depth research on this topic. The causes of their under development are multi-dimensional and include-poverty health, livelihood, education etc. In fact, even in the 21st century, their problems remain unsolved, regardless of frequent government-sponsored programs aimed at bringing positive changes in their lives and livelihood. The results were very rare. Absence of educational progress among PVTGs is a serious problem of the present times. It is not easier for state like Odisha, where highest-numbers-(13-out of 75) of PVTG are living. Census 2011 data indicates that, PVTGS has the lowest literacy rate in Odisha and is extremely low among in PVTG girls’ cases.

II. BRIEF OUTLINE ON PVTG

Manyresearchers have been tried to better understand the cultural and social life of PVTG. One of the earlier studies on PVTG was an ethnographic study entitled “The Kharia” by Roy and Roy (1937), which talks about the culture and society of the present day of PVTGs. They mainly found in Mayurbhanj, Sundargarh and Sambalpur districts of Odisha. The literacy rate of the PVTG is significantly low, even if educational infrastructure has been considerably improved in Mayurbhanj district of Odisha; the standard of primary education among tribal children is not satisfactory. As per 2011 census data, the literacy rate of ST students in the district is 39.5% only. Mankirdia tribe is known for their traditional occupation as gatherers of forest products, particularly the kendu leaf used for making bidis (local cigarettes) and other different forest produce. They are also skilled in hunting and fishing, relying on the forest for their livelihood. The history of the Mankirdia tribe is deeply intertwined with their traditional life and their close relationship with the forest. Like many other tribal

communities in India, the Mankirdia have faced challenges such as displacement, loss of traditional lands, lack of education and lack of healthcare. Government and various organizations make their efforts to improve the lives and livelihood of the Mankirdia tribe, including providing education, healthcare, and alternative livelihood options. Despite these challenges, the Mankirdia continue to maintain their cultural identity and traditional way of life, embodying resilience and a deep connection to their ancestral land. Mankirdia tribe mainly found in Mayurbhanj district of Odisha, they are one of the most marginalized and under developed tribes in PVTG with an “extremely small” population. They commonly use Mundari dialect for their communication. According to Census 2011, literacy rate of Mankirdia is only 21.14%.

III. OVERVIEW OF PRESENT STUDY

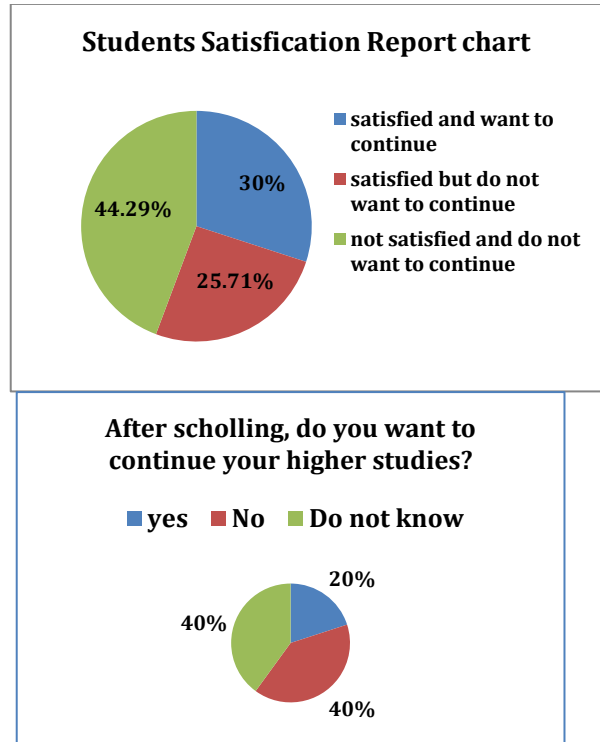
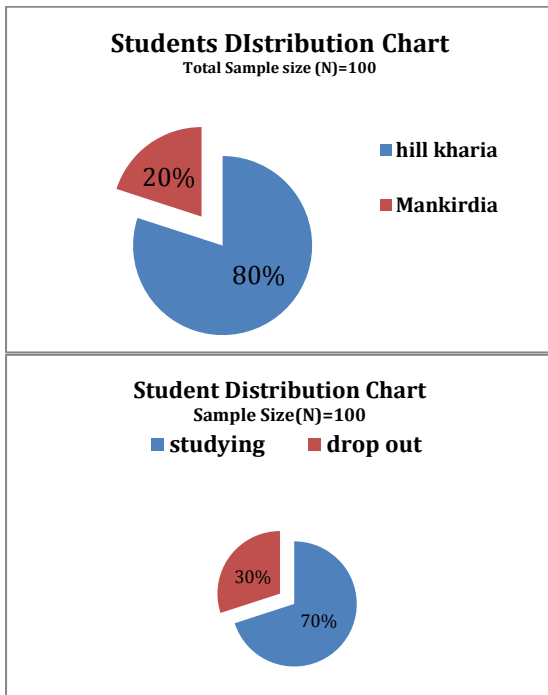
This article describes research conducted in the district of Mayurbhanj (Odisha, India). In this study, randomly from 8 hill kharia and 2 Mankirdia villages 80 hill kharia and 20 Mankirdia students are considered. Out of them 20 hill kharia and 10 Mankirdia dropout students are taken to the studies. According to the 2011 census data, around 22.8% populations belong to tribe community in Odisha. Out of 75 number of PVTG, 13 PVTG are found in Odisha. The study was conducted among two PVTG’s, namely, Hill-Kharia and Mankirdia in Mayurbhanj District of Odisha. As per Tribal Committee Report, May-June 2014, Mankirdia tribe with population less than 1,000 is one of the most threatened and remote tribal groups in the country. Examining educational mechanisms, social resistance and intensive care would provide an outline for understanding the obstacles that prevent PVTG students from taking part in education and would also support as a framework to understand the possibility of additional intrusions and identify reasons that can ensure students participation in education. The study conducted fewer than two important objectives:

- To find the social and cultural hurdles which impact the education
- To find the causes that expedite from educational participation.

To pick the villages, randomly 8 numbers of Hill-Kharia population dominated village and 2 numbers of Mankirdia population dominated Villages are considered for this study, which includes 6-14 age grouped students; both school going students and drop out students were randomly considered to meet the purposes of the study.



Through three different interview schedules, responses are collected from parents, students, and the school teachers where they study or drop out. The results obtained were subjected to a qualitative analysis using Microsoft excel pie-char and bar diagram. Through various communications with all stakeholders, the study then recognized not only obstacles but also some likely solutions to the problems.

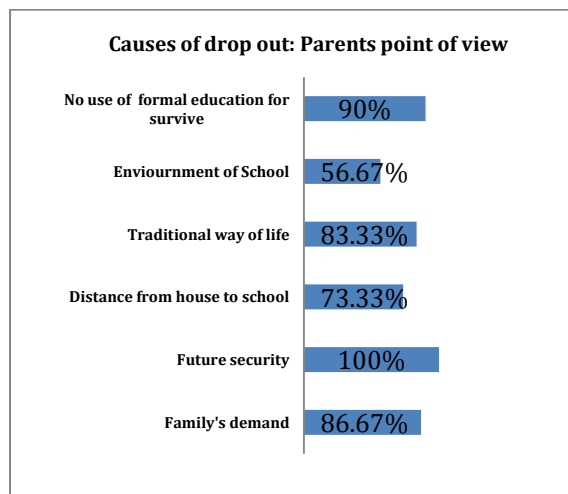
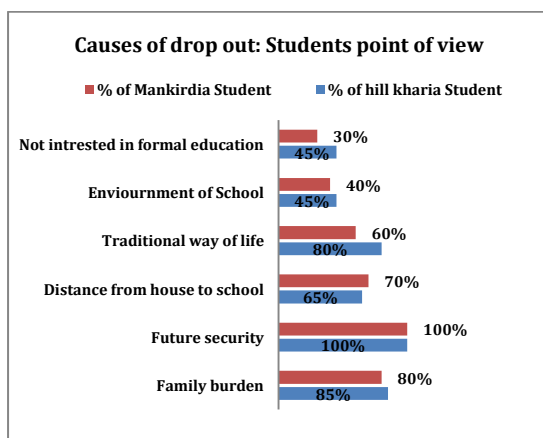


IV. KEY FINDINGS

Based on the data obtained through interaction with various stakeholders of the study, a higher proportion of drop outs were observed, students in age group 12-14 than among the lower age group. It is obvious that when a student reaches a certain age, e.g. between the ages of 12 and 14, tribal parents are unwilling to send their children to school. The biggest obstacle to education was participation in household chores and on agricultural land during the harvest season. Sometimes distance from house to school plays major role and role of governments in higher studies of PVTG students is not quite admirable, which impact parents thoughts, in the consequence, they usually unwilling to send students to school in higher age and they prefer to trained their children towards traditional livelihood pattern to survive in their later life. Unemployment issue also play a pivotal role, which forcing them to drop out of school after a certain age. Some of the tribal has faith that, formal education will distract their children from traditional ways of living style, culture, occupation, etc. They realize that job loss due to children going to school would end result as a burden of loss of income and failure to cover expenses needed for their family. They believe that formal education does not enable them to assume social responsibility. Some families believe formal education is not a good way of dealing with social



issues such as job loss and family expenses. They say formal education will not allow them to take responsibility for their children's welfare. Several other key themes were also emphasized at the time of data collection process. Single-teacher schools in inaccessible areas and single-class schools face different problems. Tribal ideas about the role of informal education also make it difficult for their children to access modern education. Therefore, the post-school options discussed in tribal groups' effect their views on schools and higher education (Chakraborty 2016).



V. OVERVIEW OF PROPOSED MODEL

Based on our interactions with various stakeholders, we propose the following model to address the gap that currently exists in giving quality education to PVTG students. Enhancing the educational status among Particularly Vulnerable Tribal Group (PVTG) children requires a comprehensive and culturally sensitive approach. Here is a model that could be used:

- Assessment and Needs Identification:** Conduct a thorough assessment of the educational needs and challenges faced by PVTG children, taking into account their cultural context, language, and access to resources.
- Community Engagement:** Engage with the PVTG community to understand their perspectives, gain their trust, and involve them in decision-making processes related to education.
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- Teacher Training and Capacity Building:** Provide training and support for teachers working with PVTG children, focusing on cultural sensitivity, inclusive teaching practices, and strategies to address the needs of these children.
- Infrastructure and Resources:** Ensure that schools in PVTG areas have adequate infrastructure, including classrooms, libraries, and learning materials, to create a conducive learning environment.
- Access to Education:** Improve access to education for PVTG children by providing transportation facilities, scholarships, and incentives to encourage attendance.
- Health and Nutrition Support:** Address health and nutrition issues that may affect the educational status of PVTG children, such as malnutrition and lack of access to healthcare.
- Monitoring and Evaluation:** Continuously monitor and evaluate the effectiveness of educational interventions for PVTG children, making adjustments as needed to ensure their success.
- Partnerships and Collaboration:** Collaborate with government agencies, NGOs, and other stakeholders to mobilize resources and support for educational initiatives targeting PVTG children.
- Empowerment and Inclusivity:** Promote empowerment and inclusivity among PVTG



children by encouraging their participation in decision making processes and fostering a sense of belonging in the school environment.

By implementing this model, it is possible to enhance the educational status among PVTG children and ensure that they have access to quality education that respects their cultural identity and meets their unique needs.

VI. CONCLUSION

The educational status of Particularly Vulnerable Tribal Group (PVTG) children remains a critical issue that requires immediate attention and targeted interventions. Despite efforts to improve in access to education, many PVTG children still face significant barriers, including poverty, lack of infrastructure, cultural marginalization, and inadequate support systems. Education is also a protection against any exploitation. Communities, especially girls, need to become aware of the importance of this idea in today's society. Communities need to put their hand together as a team of volunteers to encourage parents to send their children to school. A very strong connection between home and school is requiring making education popular, which can assist them to efficiently assume various roles in life. To improve the standard of education of PVTG children, it is important to implement a holistic tactic that addresses not only access to education but also quality of education, cultural relevance, and community involvement. Empowering PVTG communities to take ownership of their educational systems, providing tailored support for teachers and ensuring access to resources and infrastructure are crucial steps in this direction. Furthermore, partnerships between government agencies, NGOs, and other stakeholders are vital for mobilizing resources and support for educational initiatives targeting PVTG children. By working together and prioritizing the educational needs of PVTG children, we can ensure that every child has the opportunity to receive a quality education and realize their full potential.

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