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Education Accessibility and Impact on the Tribal Girls of Mayurbhanj District, Odisha

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Abstract

The Constitution of India with its Article 45 provides free and compulsory education and Article 46 has made education as state subject. It defines free and compulsory education until complete the age of 14 years. In 1947 to still now the government has been working on education via various schemes and programmes and made special provision for girls and particularly tribal girls. The 86th Constitutional Amendment Act made education a fundamental right for all children in 2002. The Right of Children to Free and Compulsory Education Act, a law to enable the implementation of the fundamental right, was passed by Parliament. Both the Constitutional amendment and the new law came into force from 1st April 2010. The education of tribal people and girls are not been achieved so far because of many reasons. There are many students enrolled in the primary and secondary schools but it is a doubt that half of the children of the secondary hardly complete their education because of many reasons. This paper discusses the problems of tribal girls' education of Mayurbhanj District. The data for this paper are collected from different sources like primary and secondary school from the district and data included census reports.

keywords: 1 Education, Accessibility, 2 Tribal Girl, Constitutional Provision, 3 Impact.

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Introduction

India is one of the mesmerizing nations of World from socio-anthropological point of view. The total tribal population of India is 8.6 percent (census of India 2011). As many as 427 tribal communities are residing in India, of whom 75 are declared as particularly vulnerable tribal groups (PVTGs) who are spread across the country. Central India is the home to about 75 percent of the tribal population. They have a large population in Andhra Pradesh, Chhattisgarh, Gujarat, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, West Bengal, North-Eastern states and the Andaman and Nicobar Islands of India. The tribes or *Adivasi* usually live in a segregated and secluded life in remote and isolated areas like, forest, hills, river banks etc. Each tribal community has its own culture, religion and language. Save the tribal and weaker girl child is most important social awareness all across the country. It is also a public policy. In the Indian society, illiteracy and gender inequality is the big reason for the save girls inside as well as outside the mother's womb has needed. Education is the best weapon to bring revolution of respecting the tribal girl child. The tribal girls have to find equal access and opportunities in every field. Education is the most essential element to reduce gender discrimination and poverty as well as develop the status of girl child and women in the Indian society. The statistic record refers that female literacy is decreasing continuously in India as well as in Odisha where the tribal girl child does not have equal access to the education and other activities. Education link to the employment and it leads to the poverty and gender inequality in the society. Education alone can be improving tribal girls' status as it makes them aware about social, political, economic and take effective decision in the family and also in the public place.

The government and non-government have taken step to ensure the equal rights to avail educational opportunities for tribal girls in India. It has been also focused attention of every one all over the India in order to improve the overall social and economic status of girls. The Prime Minister has requested every section of the society to give whole-hearted support to the "*Beti Bachao, Beti Padhao*" *abhiyan*. 'Beth Bachao' means 'save the girl child' and 'Beth Padhao' means 'educate the girl child.'

The context of tribals

Tribals are nature adoptive and live-in community. In community all people of village help each other and have good relation among them. The tribes observe all festival and worship together. All villagers resolved around agriculture which is main source of living for them. They are fond of water rice and green sag which is available in their courtyard (Badi) and local area. Seasonally their curry is change. They believe god and goddesses. They are observed number of festivals around the years. They gathered together and sing, dance and enjoy in all festivals in community. In every festival some tribal are offer to god rice, meat, and alcohol (Handia & Rosi). After finish the worship they start drink alcohol, eat meat, rice together and dance, sing for enjoy the festival. The parents allow their girls and boys to take part in it. In the tribal community locally made alcohol is one of the most essential foods, without it their festivals, worship and other social ceremonies are impossible. The alcohol affects the health of the tribes but also their progress, economic progress and consumption standards of other members of the family.

In Odisha there are 62 tribal communities of which 13 are PVTGs. It is regarded as the homeland of tribal. It is second largest tribal state of India. Its population is contributing about 9 percent of tribal population of country. The word 'tribe' derived from Latin word "tribus" word its means social group. The Oxford dictionary defines a tribe as a group of people a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor. (Fuchs, 1997) in India, tribals are variously referred to as *vanavasi*, *Adivasi*, *Adimiyati* and *Girijan*. These tribes are characterized by low level of literacy, pre-agricultural of technology and declining population. The tribals are most backward and geographically isolated in society. Their lifestyle is confined to the direct utilisation of natural resources, pre-agricultural level of technology and specific indigenous type of work.

Geographical Profile of Mayurbhanj

Mayurbhanj is tribal dominated district. There are 40 tribal groups like, Santal, Bathudi, Bhuyan, Bhumij, Dharua, Birhor, Mankidia, Lodha, Khadia, Ho, Kolha etc. It is a biggest district (Area wise) among thirty districts of Odisha. They are agriculturists, urbanite tribal and aboriginal living with food gathering economy in the state. Their day-to-day experiences were very limited. Their living style is very simple. Their main necessities of life were food, clothes and shelter. They first built society with these three things. The tribal girls born and minimum service bring up by her mother in society. They grow its own style with their education, career, role and responsible. Therefore, their knowledge, skill, ability and efficiency are not sufficient for a perfect man. So that tribal girls are struggle for self-respect, dignity and autonomy. They are unequal in the socioeconomic and political status in the society. The tribal parents not have given more emphasis in the girls' education because of patriarchal thinking existing in the society. Gender bias is a very disgracing phenomenon, which has been seen basically in tribal community. It is famous as the 'Land of maharajas'. The districts get its names from the continuous reign of two ancient kingdoms of over a thousand years, the "Maurya" and the "Bhanjas" until its merger with the state of Odisha on January 1, 1949. It is famous for Similipala forest, Chhau dance, Tassar work, stone, dhokra, beautiful temples and of course "mudhi". It has various language, culture, literacy and economic level. The district Mayurbhanj located line between 21 degree and 22-degree north latitude and 85-degree East longitudes. It is bounded on the East by Balasore District, on the West by Keonjhar District and the north by Jharkhand and west Bengal. Its total geographical area is 10,418 sq. kms. The district divide into four administrative sub division Baripada, Bhamanghati, Panchpir and Kaptipada. Baripada is the headquarter. There are 26 blocks, 26 Tahasildar, 382 Gram Panchayats, 3945 villages, 28 Police station, 3 NACs and one Municipality.

Literacy trend of tribal in Odisha and Mayurbhanj

The literacy rate in Mayurbhanj was very low in the post-independence era. In 1951, only 5.2 per cent people in the district were literate. Male literacy was 9.6 per cent and female literacy was 1.2 per cent. In 2001, increased to 51.91 per cent and male literacy rate was 65.76 per cent and female literacy was 37.84 per cent. In 1991, urban literacy rate was 71.69 per cent and rural literacy rate was 35.03 per cent, the difference between the two rates being 36.66 percentage points. In 2001 urban and rural literacy rates increased to 82.56 per cent and 49.46 per cent respectively. The tribal literacy rate of Mayurbhanj district is 63.17 out of which tribal literacy is 53.1 as per 2011 census.

Table-1, Students literacy rate of Mayurbhanj district in 2011 census.

Total	Male	Female	ST	SC	Rural	Urban
63.2	73.8	52.7	53.1	66.1	61.2	85.9

Sources: District profile of Odisha

Table-1, refers the literacy rate of Mayurbhanj district in 2011 census. However, the literacy rate of Mayurbhanj is still far behind. The overall literacy rate in Mayurbhanj is 63.2 percent. Among them 73.8 and 52.7 percent are male and female respectively. Scheduled caste and scheduled tribe literacy rate is 66.1 and 53.1 percent respectively. The rural literacy is very low than urban literacy rate. The rural literacy is 61.2 percent while urban literacy is 85.5 percent in Mayurbhanj district.

Table-2, Literacy rate in Odisha (census-2011)

Total	Male	Female	ST	SC	Rural	Urban
72.9	81.6	64.0	52.2	69.0	70.2	85.7

Source-District profile of Odisha.

Table-2, express the total literacy rate 72.9 percent of all categories in Odisha. The female and male literacy rate is 64.0 percent and 81.6 percent respectively. The female literacy rate is must less than male literacy rate. This literacy rate refers to gender disparity in the society. The scheduled tribes are placed low level literacy 52.2 percent than scheduled 69.0 percent castes and others. The rural and urban literacy rate is 70.2 percent and 85.7 percent respectively. The urban literacy rate is more than rural literacy in every society.

Table-3, Student's enrolment in Odisha (census-2013-14)

Category	All category	Girls	SC	ST
Primary	42,77,710	20,65,810	8,07,634	14,00,139
Upper primary	21,10,347	10,19,207	4,18,954	5,07,442
Secondary	12,05,999	5,99,312	2,32,628	2,47,304

Source-District profile of Odisha

Table-3, refers there are student's enrolment of all category including scheduled castes, scheduled tribe and all categories girls enrolment at primary, upper primary and secondary level in Odisha. The table -3 clearly refers that dropout rate is growing from primary education to higher education respectively. There 42,77,710 enrolment in primary level while upper primary and secondary enrolment are 21,10,347 and 12,05,999 respectively. In the other hand girls enrolment also decrease primary to secondary level. There are 20,65,810 girls enrolment at primary schools while only 5,99,312 girls enrolment in secondary schools in Odisha.

Table-4, Dropout rate at primary level (census 2011)

District/State	All communities			ST		
	Boys	Girls	Total	Boys	Girls	Total
Mayurbhanj	2.66	2.63	2.64	4.61	9.16	4.77
Odisha	2.35	2.86	2.60	4.12	5.35	4.85

Source- OPEPA, DISE 10-11

The table-4 explain dropout rate of all communities in Mayurbhanj district and Odisha. In 2011 census, there are 2.64 and 2.60 percent dropout rate of all communities in Mayurbhanj and Odisha respectively. Among them 2.63, 2.86, 2.66 and 2.35 percent dropout rate is girls and boys of Mayurbhanj and Odisha respectively. Similarly 4.77 and 4.85 percent dropout rate of only ST communities in Mayurbhanj and Odisha respectively. Among them 9.16, 5.35, 4.16 and 4.12 percent dropout rate is girls and boys of Mayurbhanj and Odisha respectively. The total dropout rate of tribal communities is 4.77 and 4.85 percent in Mayurbhanj and Odisha respectively.

Tribal girls' status in tribal communities and education

A girl today is mother of tomorrow and prepares herself for future leader, home maker, entrepreneurs, politician, able administrator with her knowledge, skill, experience, social attitude, growth and development for future and welfare of family. So that a person can be made to perfect man in the society. Therefore, as said 'if a man is educated, a person is educated, but if a girl is educated, a family and nation will be educated' (Behura and Mahanty, 2005, Mahanty and Biswal, 2007). Socio-cultural factors are works against range of the position in a society and more specifically women. Factors, like, male domination, elderly women domination, forces of traditional norms and values suppressed to girl child in the society. The tribal girls also encounter many problems because living in the remote forest and also under the male order society. She is bind with the tribal cultural and social norms that discriminate her to access education so often. The society exists with the traditions, beliefs, behaviour, customs, and these cultural factors which account for gender-based differences within a society. Socio-cultural factors like practices and beliefs are major obstacle against girls to access education. The tribal girls are largely influenced by socio-cultural factors both positive and negative impact on her well-being. The tribal girls and women in general are marginalized socially, politically, culturally, educationally and technologically in every aspect of life in the society. These all problems are happening due to weak protection system and absence of opportunities to access education and materialize for life skills in the tribal world.

The status of girls and women in society gauged with the help of indicators that include demography, educational, economic and socio-cultural aspects. After Independent of India, it has witnessed mixed and paradoxical scenario regarding status of girls and women, as highlighted by some indicators. Education is the catalyst factor which leads to Human Resource Development (HRD) comprising better health, nutrition, improved socio-economic opportunities and more congenial and beneficial nature environmental for all. Third illiterate in the world is an India, half of the primary school going children in the group of six to fourteen years in our country are out of schools.

Generally, the tribal girls are confined to a domestic life, as they learn to do tasks like tending to the livestock, labour, minding their siblings and, at times, even chipping in to make *Sal* leaf plates or *Beedi* to supplement their meagre family income. The tribal parents prefer to engage their children in remunerative employment which supplements the family income. Even mother or elder women at the home make the girl to master over the home chores because the girl have to be good home maker in future in-laws. Often, instead of sending their girl child to school for education, many tribal parents engage in various types of household work that badly effect to proper growth mind and health. Therefore, the girl child is deprived of the basic rights that every child is entitled to have in the free India. The routinisation works like, women and young girls are awake in the early morning and cook the food, finish all homework and support their parents or husband in agriculture, or many in the collection of minor forest products. The girl child are deprived of taking good food as the male person has to take food and whatever leftover that is meal for them. they take water rice with green sag or vegetable curry or seasonal available vegetables. The young girls help their mother in home work as the mother has to go to the forest or agriculture field.

Education is the essential tool for social transformation and mostly for women liberation. It was for the first time some special attention was given on the girls' education during 1880. It is the weapon that helps the tribal girls to be aware about the social happening and can make changes in their personal as well as social life. It is a process through which a tribal girl child acquires knowledge, skill, attitude and experience from society. In the ancient '*Ashram*' system of schooling, there was no scope for the girls for getting educated. The *chattasali* or *chahali* system, however, had taken movement to educated girls of a preferential section that is the upper caste girl can get a basic education. Article 45 of the Indian constitution has made provision for free and compulsory education for all children up to the age 14 years. Article 46 clearly declares that "The state shall promote with special care to the education and economic interest of the weaker section of the people with particular Scheduled Cast and Scheduled Tribe. State shall protect them from all ground like the social justice and all forms of exploitation. The government and non-government have planned various efforts to achieve and fulfil this commitment.

Objectives of the paper

The research paper on the education and accessibility by the tribal girls has the following objectives.

To examine the service delivery method and its impact in dealing with the problem of tribal girls education

To study the performance of Non-Governmental Organisations imparting education to the tribal girl child.

To analyse the nature and impact of government's programme in education and empowering girl child

Methodology and tools used for the paper is both qualitative and quantitative. An analytical method has applied to look into the survey data and took necessary support from the secondary sources. Random sampling technique has used as the respondents are parents of the girl children. Total 240 respondents were interviewed with semi-structure close-ended and open-ended interview schedule. The data for study collected from various sources including various reports, books, annual reports of rural development, field study and public documents from the ministry of tribal affairs and annual reports of state government. Data were fed into the SPSS and MS excel and analysed on the orderly basis of variables and its connection with the societal factors.

Data analysis and Interpretation

Table-5 Sex of the respondents

Sex of the Respondents				
Sex	Respondents	Percent	Valid Percent	Cumulative Percent
Male	202	84.2	84.2	84.2
Female	38	15.8	15.8	100.0
Total	240	100.0	100.0	

Sources: field survey

Table-5 depicts sex of the respondents, out of the 240 respondents an overwhelming 84.2 (202) percent were male members and remaining 15.8 (38) percent were female respondents. As per the study demands mostly female members are lower than male member's respondents. Male members are more responsive towards the interview and were taken to participate to the study. The female of the tribal communities are more responsible towards management of the family and others works, (like-field works, collect requirements from forest product, collect woods, participate occasional ceremony of the village and others). Due to the bus scheduled works the female can't participate children educational responsibility and NGOs programme toward education/awareness. This section deals with the social groups of the respondents under the study, this communities have been selected from the two blocks of Mayurbhanj district. The respondents belong from scheduled castes, scheduled tribes, other backward class and rear from general categories.

Table-6 Age of the Respondents

Age	Respondents	Percent	Valid Percent	Cumulative Percent
21-30	37	15.4	15.4	15.4
31-40	91	37.9	37.9	53.3
41-50	89	37.1	37.1	90.4
51-60	22	9.2	9.2	99.6
60 above	1	.4	.4	100.0
Total	240	100.0	100.0	

Sources: field survey

Age composition is one of the variables of data collection. during the field survey the respondents has provided their age based own guess because they respondents does not have any birth record or certificate as most of them are born into a illiterate family. Table number 06 shows that for age group between 31-40 , followed by 37.1 percent (89) for those in the 41-50 age group and 15.4 percent (37) age group of 21-30, 9.2 percent (22) age group are 51-60 and .4 percent (1) age group respondent is 60 above. It shows that age group between 31-40 respondents are more active and participate with actively in every section.

7.Caste categories of the respondents

Category	Respondents	Percent	Valid Percent	Cumulative Percent
ST	191	79.6	79.6	79.6
SC	9	3.8	3.8	83.3
OBC	39	16.3	16.3	99.6
General	1	.4	.4	100.0
Total	240	100.0	100.0	

Sources: field survey

Mayurbhanj is the district of different caste categories. Caste system is the most important and universal basis of social stratification of the Hindu society. Though its binding force is diminishing in social communication and outward behaviour, still it is a potent factor in influencing social values, customs, etc. The economic and cultural life of the people has roots in their caste and social background.

Table-7 out of the total 240 respondents Scheduled Tribe (ST) respondent are 79.6 (191) percent. Scheduled Caste (SC) respondents from 3.8 (09) percent. Other Backward Caste (OBC) respondents from 16.3 (39) percent and only .4 (01) percent respondents from general community. The data reveals that a vast majority are ST community; second majority community is OBC than SC and very small percent from

general community. The all categories respondents are rural family, backward, weaker section of the society.

Table-8 Marital status of the respondents

Marital status				
Marital status	Respondents	Percent	Valid Percent	Cumulative Percent
unmarried	2	.8	.8	.8
Married	215	89.6	89.6	90.4
Divorced	7	2.9	2.9	93.3
Widowed	16	6.7	6.7	100.0
Total	240	100.0	100.0	

Sources: field survey

Table-8 shows the marital status of respondents. As per the sample size of the study all the respondents 89.6 (215) present are married, .8 (2) present respondents unmarried and 6.7 (16) presents respondents are widow and 2.9 (7) present respondents are divorced. The highest present respondents are married lowest are unmarried.

Table-9 Numbers of children of the respondents

Numbers of children				
Numbers of children	Respondents	Percent	Valid Percent	Cumulative Percent
One	12	5.0	5.0	5.0
Two	41	17.1	17.1	22.1
Three	60	25.0	25.0	47.1
Four	55	22.9	22.9	70.0
Five	30	12.5	12.5	82.5
Six	18	7.5	7.5	90.0
Seven	11	4.6	4.6	94.6
Eight	8	3.3	3.3	97.9
Nine and more	2	.8	.8	98.8
No child	3	1.3	1.3	100.0
Total	240	100.0	100.0	

Sources: field survey

Table-9 depicts the number of children with the respondents. The tribals generally gets marriage early age so their family size becomes quite huge. Most of the tribal family have average of 4 children. There are 25 (60) percent respondents have three children and 22.9 (55) percent respondents have four children. There are also family whose children numbers are eight to nine children.

Table-10 Educational status of the respondents

Educational status	Respondents	Percent	Valid Percent	Cumulative Percent
Literate	167	69.6	69.6	69.6
Illiterate	73	30.4	30.4	100.0
Total	240	100.0	100.0	

Sources: field survey

Table-10 shows educational status of the respondents. 69.6 (167) per cent respondents are literate and 30.4 (73) are illiterate. Literacy rate is more than illiteracy rate. The illiterate respondents never attended a school but they have received informal education from the literacy mission programme of the

NGOs and schools. The illiterate respondents are from illiterate family and they haven't found any facility and opportunity from guardians, government and non-government during their period.

Table-11 Educational levels of the respondents

Educational qualification				
Qualification	Respondents	Percent	Valid Percent	Cumulative Percent
Primary & upper primary	112	46.7	46.7	46.7
Secondary	37	15.4	15.4	62.1
Higher secondary	18	7.5	7.5	69.6
Do not went to school	73	30.4	30.4	100.0
Total	240	100.0	100.0	

Sources: field survey

The educational statuses of sample parents are presented in table-11. The former table speaks that highest of the parents of each categories of sample is primary and upper primary. This table shows that lowest of the parents of each categories is higher secondary. The educational qualification of the respondents is far different from primary to higher secondary. Under the sample study, 46.7 (112) respondents are present literate have to attended primary & upper primary (1-7th) education. 15.4 (37) respondents are present secondary (8-10th) education. Remaining 7.5 percent (18) have completed higher secondary education, 30.4 percent (73) respondents are illiterate who have not went to school. The government provision of schools facility in that period, there are one or two schools in the panchayat in rural village. Present facility was not available in that period (within one kilometre distance a primary school and three kilometres distance a high school as government role). The education status of parents conclude the above majority of primary and upper primary levels respondents because of government serving the school in panchayat for weaker and poor with free of cost. The higher secondary school was not available in nearest village or available in distance village, for which the respondents had faced problems to attend class at school. The schools serving was poor such abysmal quality and that may be one of the reasons for high dropout rate and illiteracy (do not go to school). A very small number received secondary and higher secondary education in sample area.

Table-12 housing structure of the respondents

Housing structure				
Housing structure	Respondents	Percent	Valid Percent	Cumulative Percent
Pucca	6	2.5	2.5	2.5
Semipucca	38	15.8	15.8	18.3
Kucha	134	55.8	55.8	74.2
Thatched	62	25.8	25.8	100.0
Total	240	100.0	100.0	

Sources: field survey

The housing conditions of respondents of sample area or rural side are none- too-satisfactory. All respondents located in slum environments where almost all the civic amenities are denied. Kaptipada and Thakurmunda are rural town in the district of Mayurbhanj. As can be seen from table -12 majority of the respondents (55.8 (134)) live in kucha and thatched (25.8 (62)) house. Only 2.5 percent (06) live in the pucca house. 15.8 percentage (38) respondents live in the semi-pucca house.

These observations reveal that the condition of around of kucha and thatched houses of sample areas families live are deplorable. Although small respondents are living better house but all they lack basic amenities like proper drainage and drinking water. Most of the kucha and thatched house are not ill-ventilated. Lack of basic amenities such poor lighting, poor ventilation, lack of proper drainage system and save drinking water may be bad effect on respondents.

Table-13 Land Holding Status of the Respondents

land holding status of the respondents

Land	Respondents	Percent	Valid Percent	Cumulative Percent
One -three acre	88	36.7	36.7	36.7
Five- seven acre	82	34.2	34.2	70.8
Eight- ten acre	36	15.0	15.0	85.8
Ten-twelve acre	24	10.0	10.0	95.8
Thirteen -fifteen acre	7	2.9	2.9	98.8
Sixteen acre to more	3	1.3	1.3	100.0
Total	240	100.0	100.0	

Sources: field survey

Poverty and low income of the family is considered as one of the important factors influencing the phenomenon of labour. Having analysed the type of nature of agricultural land holdings of respondents is own which has examined. The data refers in table -13 that nearly 36 (88) percent respond possess agricultural land one – three acres. 34.2 (82) percent respondent possess five to seven acres. 15 (36) percent respondent possess eight-to-ten-acre land. 10 (24) respondents are possessing ten to twelve acre land. 2.9 (07) respondents possess thirteen-to-fifteen-acre land and 1.3 (03) respondents have sixteen acre to more land. This data refers that most of the respondents are low land, so income of family may be low or poor economic status. There are very small high land holders in the society. These respondents may be comparatively better than other respondents in aspect of economically and in family structure.

Table-14 Occupation of the Respondents

Occupation

Occupation	Respondents	Percent	Valid Percent	Cumulative Percent
Farming	173	72.1	72.1	72.1
Business	12	5.0	5.0	77.1
Wage labour	20	8.3	8.3	85.4
Service	10	4.2	4.2	89.6
Farming with labour	21	8.8	8.8	98.3
Farming with Business	4	1.7	1.7	100.0
Total	240	100.0	100.0	

Sources: field survey

This table-14 shows that the socio-economic structure of the respondents. The respondents for this study are both men and women. This section deals with the occupation of the respondents of the sample under study. Respondents engaged with the different occupation like farming, labour, business, service etc and enhance income, which leads to poverty alleviation. The 72.1 (173) per cent respondents are doing farming, 5.0 (12) per cent respondents are business and 8.3 (20) percent are wage labour. Few respondents 4.2 (10) per cent are doing service. Some people are engaged both farming with business and farming with labour. 8.8 (21) percent respondents are doing both farming with labour and 1.7 (4) percent are farming with business. This area is the completely tribal and rural dominated area where no option to doing others, so most of the people depend upon the farming and wage labour. In the rural village business respondents aren't satisfactory with their occupation due to the less profit, so very rear people like to do business.

Table-15 Total annual income of the respondents

Total annual income				
Income	Respondents	Percent	Valid Percent	Cumulative Percent
1k-5k	2	.8	.8	.8
6k-10k	70	29.2	29.2	30.0
11k-15k	81	33.8	33.8	63.8
16k-20k	46	19.2	19.2	82.9
21k-25k	27	11.3	11.3	94.2
26k-30k	11	4.6	4.6	98.8
31k-35k	3	1.3	1.3	100.0
Total	240	100.0	100.0	

Source: Field Survey (K stands for thousand)

The low income of family is one of the important factors of the society which pointed to the engage their children to work to supplement the family's income. Many respondents are small and irregular which income is insufficient of the family. The annual incomes of the respondents are generated from their engagement with varieties of occupations. The responses are shown in table 10. It deals with the annual income of the respondents. The 8 (2) percent respondents' annual income is Rs. 1000-5000, and 29.2 (70) percent annual income of respondents is Rs.6000-10,0000, 33.8 (81) percent'srespondents' income is between Rs.11000-15000, 19.2 (46) respondents' income is Rs. 16,000-20,000, 11.3 (27) percent respondents' income is Rs. 21,000-25,000 and 4.6 (11) percent respondents' income is Rs.26,000-30,000, and 1.3 (3) percent respondents' income is 31,000-35,000 and more. The income was calculated on the basis of their occupation and gross total income of the family. Majority of the respondents are small farmers who fall under the poverty line.

Impact of government schemed on education for tribal girls:

It is backbone of all-rounder development. Education eradicates poverty, ill conception about the mind of many parents from society. Government launched many scheme, policy and programmes time to time for backward classes and particularly girl child development. Education is the key to empowering girls and women which bring about social equality. Girls' education programmes works on improving lives and providing opportunities for girls and women through increased participation in formal and alternative education systems. Many vibrant action plans have been formulated and implemented. The education programmes are mainly implemented by two ministries such as (1) Minister of Human Resource Development of education and (2) Ministry of tribal affairs. The ministry of human resource development department works into two groups like- General schemes and programmes and gender specific schemes and programmes.

General scheme and programme

The Non-Formal Education (NFE) is oldest educational programmes of India which was started in 1986. It aimed to support full time schooling and was termed as the flagship programme for universalising elementary education India. According to the government statement NPE was a plan of action by which every child would regularly attend school or NPE centre. Operation Block Board (OBB)1987-88 as a follow up programme of NPE 1986 and aimed at substantial improvement of primary school run by government and local bodies. National Literacy Mission (NLM) 1988 mission to create positive environment for children education. Mahila Samakhya- This programme was started in 1989 in the five states. This prime object is "Education for women's equality". District Primary Education Programme (DPEP)1994 aim was to provide all children with access to primary education within the formal and information education programme.

Mid-Day-Meals (MDM) a National programme of nutritional support for primary education (NPNSPE) was initiated in 1995. Janashala (1998-2002) programme objective was to provide universal elementary education through community based educational programmes. Education Guarantee Scheme (EGS), Alternative innovative Education (AIE), Non-formal education was revised and renamed as the Educational Guarantee scheme and Alternative and innovative Education in 2000. The programme was introduced in Odisha in 2001. The primary objective was to provide school within one kilometre of

distance in every village. Sarva Siksha Abhiyan (SSA)(2003-04) was to achieve the goal of universalization of Elementary Education for All children 6-14 years children. Kasturba Gandhi Balika Vidyalaya (KGBV) 2004 was to access schooling facility at elementary level for dropout school girls belonging to the SC, ST, OBC and minority sections. National Programme of Education for Girls at Elementary Level (NPEGEL) 2003-04 objective was to provide education to the most vulnerable and girls in the age group of 6-14.

Conclusion

There are so many plan and effort of government of India for the development of tribal people but the result of the development is not satisfactory. The government should be given special emphasis on tribal girl children education. The tribals live with poverty, unawareness, backwardness, illiterate and oppression in society. The main causes of poverty are identified as low productivity in agriculture, illiteracy, unemployment, lack of awareness and under employment. So they have not been able to gain opportunities and facilities of government which will significantly enhance the welfare and wellbeing of them.

In this paper an attempt has made to understand to analyse the educational background of girl child in the society. This paper reveals that major respondent's response to education of their girls. These must be aware and educated. These peoples economically and socially also comparative better. In other hand whose children not enrolled in school or irregular, they are below poverty line category also unaware and illiterate. Due to unaware these peoples face many problems such as economics and socials. Morning to evening, these peoples look for job that is wage labour, agriculture and others. Sometime parents engage their children on family charge, family income and labour works. Due to income support some family have more children like 5 to 7. They also like to have children education but due to their financial problem they never complete their dreams into true. Accessibility is the main issues for the tribal girls. There are many factors like poverty, parents unwillingness, early marriage, nutrition, hinterland and most often government schemes hardly reach to them. The proposed public schemes relating education also insufficiently accessible to the tribal girl child.

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