

Role of Residential School in Tribal Education: A Study on Kalinga Institute of Social Sciences (KISS)

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Abstract

Education among tribal is given highest priority for the simple reason that it is key to socio-economic development of the tribal. Education enables them to perform their role to be useful citizen in democracy. Development of the state lies with the development of the backward people socio-economically disadvantaged and educationally backward in relation to total population. Education is the cornerstone of development. How much education is successful is evident from the literacy rate. The literacy rate as per the 2011 Census, the total population of the state is 41, 947, 358 of which about 21,201,678 are males and about 20,745,680 are females. The population is spread over an area of 155707sq.km. and is distributed in about 7.7 lakhs households. The sex ratio of the population is 978. The state has 16.53 per cent classified as Scheduled Caste and 22.13 per cent classified as Scheduled Tribes. The state has a literacy rate of 73.45 per cent. The male literacy rate is 82.40 per cent but female literacy is 64.36 per cent. The Scheduled Tribe literacy rate is 52.43 per cent, male literacy rate is 68.56 per cent and female literacy is 46.54 per cent. The purpose of this paper is to examine (a) to find out the enrolment pattern of primitive tribes and other students in Kalinga Institute of Social Sciences of last five year.(b)to study the facilities available in Kalinga Institute of Social Sciences for the all-round development of the tribal students.(c)to assess the achievement of tribal students of Kalinga Institute of Social Sciences at secondary level.

KEYWORDS:(Residential School, Tribal Education, KISS)

INTRODUCTION:

Education is the key to all round human development. A nation's economic, social and cultural progress is determined by the educational development of its citizens. India is one of the pluralist country with rich diversity reflected in the multitude of cultures, religions and languages of various groups. There is however large disparity in the socio-economic parameters of various groups/communities residing in the country. Some groups notably the Scheduled Tribes have been traditionally marginalized and economically backward in relation to the total population of the country. Educational development is the most effective instrument for their economic empowerment and has the potential to help the marginalized and the poor to come out of the poverty trap and facilitate them to be at par with the rest of the citizens. Recognizing the importance of education, the Government of India has been initiating efforts to achieve education for all, particularly to the groups which have lagged on the economic scale. A major step was taken in 2002 when by virtue of the 86th amendment to the Constitution Article 21A was inserted making free and compulsory education to the children of 6 to 14 years age group as fundamental right. In pursuance thereof, SarvaShikshaAbhiyan, a flagship programme was launched for achievement of universal elementary education in a time bound manner. It had a special focus on education of tribal children with different reference to the many

provisions made by central as well state government i.e. provision of expenditure up to Rupees 15 lakh per year each given in the norms can be used for taking up innovative interventions relating to girls education and education of SC/ST children under the SarvaShikshaAbhiyan, along with that also the following provisions have been made for girls education and education of SC/ST children. Interventions for Early Childhood Care and Education, EGS like alternative facility to be setup within one kilometre of all habitations, Up-gradation of EGS to regular school, Special mainstreaming MahilaSamakhya like interventions from the innovation fund, provision of process based community participation with a focus on the participation of SC/ST women and children. Recently the Right to Education (RTE) of children to free and compulsory education was enacted on Aug/04/2009 which describes the modalities of importance of free and compulsory education for children between 6 to 14 years. The RTE Act provides for children's right to free and compulsory admission, attendance and completion of elementary education. It would be critical, therefore, to consider aspects that prevent children from weaker sections and disadvantaged groups, also girls from completing elementary education. Secondly, the Act provides for the child's right to education that is free from fear, stress and anxiety. There are several provisions in the Act including, provisions prohibiting corporal punishment, detention and expulsion which need to be fore fronted in SSA interventions to ensure that we move towards a system that provides a warm, welcoming and encouraging approach for children to learn.

For the disadvantaged group the Ministry of HRD is mandated to promote education in the country and taken measures to promote them. Education deprivation of ST children through creating better provisions, relaxing norms for opening primary schools in tribal areas by, establishing residential facilities, opening Kasturba Gandhi BalikaVidyalaya (KGBVs), Ashram Schools, Eklavya Model Residential Schools and Vocational Training Centre for promoting higher learning by providing monetary incentives in the form of scholarships such as Pre Matric Scholarship, Post Matric Scholarship (PMS), Scholarship for Top Class Education, Rajiv Gandhi National Fellowship and National Overseas Scholarship for ST students.

India is a home to a large variety of indigenous people. The Scheduled Tribe population represents one of the most economically poor and marginalized groups in India. With a population of more than 10.2crores, India has the single largest tribal population in the world. This constitutes 8.6 per cent of the total Population of the country (Census of India, 2011). Education is one of the primary agents of transformation towards development, it is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. It is an activity or a series of activities or a process which may either improve the immediate living conditions or increase the potential for future living. It is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome barriers and expand opportunities for a sustained improvement in their well-being. Professor AmartyaSen one of the noble laureate who got (Nobel Memorial prize in Economic Sciences 1998, Bharat Ratna 1999, National Humanities Medal 2012) recently emphasized education as an important parameter for any inclusive growth in an economy. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. Literacy

and educational attainment are powerful indicators of social and economic development among the backward groups in India. Currently the tribes lag behind not only the general population but also the Scheduled Caste population in literacy and education. The male female gap in literacy and educational attainment among the scheduled tribes is significant. Education, especially in its elementary form is considered of utmost importance to the tribal because it's crucial for total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsiders on equal terms. Despite the sincere and concerted efforts by the government for the overall development of the scheduled tribes, they are still far behind in almost all the standard parameters of development. They are not able to participate in the process of development, as they are not aware of most of the programmes and policies made for their up-liftmen. This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people. Hence, the educational status of the scheduled tribes and the role of governance in this direction are highly essential. It is well known that the educational background of tribes is very discouraging as compared to the rest of the population. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes.

Odisha has the largest number of tribes amongst all the states of India. They constitute 23 per cent of the total population of the state. Despite several initiatives of the government the poor illiterate tribal people are yet to take the advantage of these initiatives. The tribal population continues to be alienated from the mainstream society. The dismal scenario of the highly underdeveloped tribal hinterland has been the breeding ground for insurgency, communal violence and becoming a heaven for old antisocial elements game plans. Realizing the problem behind the sluggish pace of transformation into mainstream society and drawing clue from the time tested wise words "poverty creates illiteracy and literacy eradicates poverty". Kalinga Institute of Social Sciences (KISS) was founded by Dr.AchyutaSamanta in the year 1993, with the philosophy that empowerment through education is the only way for concrete emancipation of the tribal population of the state. One of the broad objectives is that student joining the school not only gets higher education but also leaves the campus with a job in hand. Here in Kalinga Institute of Social Sciences (KISS) when started as a fledging institute with only 125 tribal students in 1993, now it has grown in all dimensions to become worlds only institution providing free education from kindergarten to post graduation and Ph.D with vocational and extracurricular training with free lodging and boarding, state of the art pedagogy and facilities for 27,308 students of tribal origin. The institute focus on true empowerment through extracurricular activities, vocational activities and training. The students have earned recognition in academics, vocational capabilities and global recognition in sports also.

The following table gives a comparison of literacy rate among ST"s and all Social groups during the period from 1961 to 2011 and the existing gap.

Literate among STs and all Social Groups

ST's Percentage

All Social Groups

Year	Male	Female	Total	Male	Female	Total	Gap %
1961	13.83	3.16	8.53	40.40	15.35	28.30	19.77
1971	17.63	4.85	11.30	45.96	21.97	34.45	23.15
1981	24.52	8.04	16.35	56.38	29.76	43.57	27.22
1991	40.65	18.19	29.60	64.13	39.29	52.21	22.61
2001	59.17	34.76	47.10	75.26	53.67	64.84	17.74
2011	68.53	49.35	58.96	80.89	64.64	72.99	14.03

The literacy rate for the total population in India has increased from 28.30% to 72.99% during the period from 1961 to 2011 whereas the literacy rate among the scheduled tribes has increased from 8.53% to 58.96% (census of India 2011).

Review of related literature

According to **W.R.Borg**, "The literature in any field forms the foundation of up or which all future work will be built. If we fail to build the foundation of knowledge provided by the review of literature our work is likely to be shallow and native and will often duplication work that has already been done better by someone else." Review of the related literature besides, allowing the researcher to acquaint himself with current knowledge in the field of researcher is in which he is going to conduct his research, services the following specific purposes. **Gakhar (2003)** studied creativity, problem solving and personality and found that in residential Schools seven personality factors viz. A, B, E, F, H, N and Q1 whereas in non-residential. School five personality factors as A, B, C, H and I showed positive and significant correlation with mathematics achievement. **Prasadh(2005)** studied adjustment and achievement of residential school students and found a Significant positive relationship between achievement of students with home, educational and Emotional adjustment; achievement of boys had a significant positive relationship with home, Educational and emotional adjustment; achievement of girls had a significant positive relationship With home and educational adjustment. **Digumarti BhaskaraRao & Digumarti Harshitha (2006)** life in general and for a student in Particular has become highly competitive. Today there is no place for a mediocre student as there is a limited room at the top. **Bhawana Sharma (2012)**, showed the relationship between Social Maturity, school Adjustment and level of Academic Achievement among residential school girls students. The study was conducted on a sample of 347 girls from class ix-xii at residential school of North India. Social Maturity Scale by Dr.NaliniRao, Adjustment inventory for School Students by Sinha & Sinha were used to measure school adjustment. Aggregate score of the students in the final examination was taken to assess level of their academic achievement.

There exists a substantial amount of literature on the condition of tribal education in India. A brief review is worthwhile in order to highlight what has already been done in the field. In a study on tribes of Andhra Pradesh, **K. Sujatha (1994)** contends that the perspective adopted for educational development of tribal communities fails to adequately address the specific disadvantages characterizing the tribal population. She found that one of the major constraints of tribal education at the planning level is the adoption of a dual system of administration. **Rani, M (2000)** observed in her study that due to the language barrier the tribal children are unable to establish

communication link with the teacher and thus leading to the termination of their education in some point or the other. **Vaidyanathan and Nair, (2001)** suggested that teacher motivation contributes more to teaching – learning process than teacher competence. **Sujatha, K. (2002)** revealed that though education was not a critical demand among Scheduled Tribes, government policy focused on education as the main avenue by which to integrate them into „mainstream“ society. **Jha&Jhingran, D. (2002)** have strongly advocated the use of the mother tongue or home language as medium of instruction in early stages of education. This assumes greater significance in the context of education of tribal children because their mother tongue is often quite distinct from the prominent languages in the state or regional languages and it is desirable to have a local teacher from the same tribal community. **The Praitichi Committee Report (2002)** identifies cost of schooling, lack of motivation of teachers, lack of inspection, and the increasing dependence on private tutoring to be the main hurdles in the path of education for tribal children. **Gautam, V (2004)** in his article found that high “dropout” rates among tribal children He analysed that due to wrong medium of instruction, the appointment of non-tribal teachers in tribal areas and communication gap between the teachers and tribal children are the causes of high dropout rates in tribal schools. **Maharatna, A. (2005)** the key challenge does not concern how tribes can be brought within the folds of mainstream society and culture, but how a more voluntary and mutual interaction between tribes and mainstream society can be developed. **Lal, M. (2005)** found that among all school dropouts, Adivasis and Dalits form the biggest group. Further, the largest group amongst them is girls. Education, thus for the weaker sections of the society needs to become the panacea and an inclusive growth strategy for their economic and social upliftment. Education has special significance for the SCs and STs who are facing a new situation in the development process. **Nair, P. (2007)** has given importance on non-formal education in tribal areas particularly to reach out to the hardest to reach group of children in remote areas. NFEs therefore target children who are drop-outs from the formal system of education. This non-formal method provides room for innovations and injects flexibility to a rigid system in terms of organization, teaching method, content, target group of learners and evaluation procedures. **Sedwal, M. and Kamat, S. (2008)** focused on issues related to Scheduled Castes and Scheduled Tribes – groups which are recognised for affirmative action within the Constitution of India. **Abdulraheem, A. (2011)** explained that education as an important parameter for any inclusive growth in an economy and the policies have to focus on inclusive rather than divisive growth strategies.

Brahmanandam, T. and Bosubabu, T. (2016) He undertakes the study as “Educational Status among the Scheduled Tribes Issues and Challenges”. The main objectives of the study were Scheduled Tribes have always been a geographically, socially isolated group and are economically marginal. Over centuries they maintained their own law and order system. With the advent of British, the tribal regions were thrown open for development. In the name of development they were pushed into margins. In the post- Independence period, sincere and concerted efforts were made for the development of tribal both economically as well as educationally. Despite these efforts the performance of the tribes in education is much lower than the Scheduled Castes. As the studies on tribal education suggests that most of the time the policy makers approach was only to develop national curriculum rather giving importance to their culturally linked education. This in turn encouraged them to be

dropouts at primary level. This off course directly impacted their overall educational status.

Kalinga Institute of Social Sciences (KISS)

Kalinga Institute of Social Sciences (KISS) is a residential institute for 27,000 neglected and deprived tribal children, founded by Dr. Achyuta Samanta, located in eastern part of the country at Bhubaneswer, Odisha. As a model institution in the country meant for the tribal population (covering 62 tribes including 13 primitive tribes), it provides education (from Kindergarten to post Graduation), accommodation, food health care, study material, clothing, vocational training (farm and non-farm sector), games and sports, computer education etc. to the students totally free of cost. It was established in the year of 1993 looking at the growing problems of illiteracy, poverty, malnutrition, child labour, growing radical armed movements etc. Among tribes in the poverty stricken districts of Odisha which constitute about 23 per cent of the total population. The Human Development Indices (HDI) of the tribal also shows that their condition continues to be much lower than the rest in terms of visible parameters like education, health, income, etc. The invisible parameters of cultural and geographical exclusion are not even considered. The Scheduled Tribe population registered poverty rates significantly higher than the rest of the population. The Kalinga Institute of Social Sciences tribal students are encouraged to bring in desirable changes in their village by actively participating in the transformation process- rather than looking for greener pastures elsewhere. They are molded as “change agents” of their community.

It is worth noting in a nutshell the cursory case history of the man, Dr. Achyuta Samanta, who founded Kalinga Institute of Social Sciences (KISS) and relentlessly working for indigenous empowerment. Truth is sometimes stranger than fiction. How prophetic is this can be known from the saga of a poor man’s journey to opulence. Opulence that is not for self-appropriation but for the upliftment of underprivileged tribal populace of Odisha and neighbouring states. Dr. Achyuta Samanta, who lost his father at a tender age of four, had not inherited any parental property. As a toddler he grew up to face the world in abject poverty. Though stuck in the quagmire of poverty he was able to complete his M.Sc in Chemistry and get a lecture job. But he had some innovative ideas in his mind both catering to knowledge economy and finding sustainable solutions for children and youth cutting across different strata of society. With a paltry sum of us \$ 100 in 1992, against all odds he went on to create an Industrial Training Centre (ITI) which proliferated into world class State of the art University named KIIT University in Bhubaneswar, Odisha, India. Almost parallel was the germination of a small school for the indigenous aborigines dwelling in slums of Bhubaneswer in 1993, which was manifestation of his compassionate and humanist self with a passion for an equitable society, later christened as Kalinga Institute of Social Sciences (KISS), world’s largest free residential tribal/indigenous institute he considers the tribals/indigenous populace to be the solution and not passive beneficiary as the students are moulded as ‘change agents’ of their respective societies. Achyuta Samanta is an educationist and social entrepreneur par excellence. He can be seen as the harbinger of ‘coalition of conscience’ for this model to emulate adapting to socio-cultural economic sphere hence contributing to nation building.

Tribal Education

Although the Census of 2011 enumerates the total population of Scheduled Tribes at 10, 42, 81 034 persons constituting 8.6 per cent of the population of the Country, the tribal communities in India are enormously diverse and heterogeneous. There are wide ranges diversities among them in respect of language spoken, size of population and mode of livelihood. The number of communities that find their place in the list of the scheduled of the Indian Constitution is reflective of this diversity. The Government of India, in its Draft National Tribal Policy, 2006 record 698 Scheduled Tribes in India. As per the Census of India 2011, the number of individual groups notified as Scheduled Tribes is 705, and there are more than 270 such languages in India. Education among tribes is given priority for the simple reason that it is the key to social and economic development of the tribal's. Education enables them to perform their role to be useful citizen in democracy. Development of the state associated with the development of the educationally and socially backward people who are economically disadvantaged.

Area of the study

Present study will be selected on Kalinga Institute of Social Sciences (KISS), Bhubaneswar Odisha. Kalinga Institute of Social Sciences (KISS) is a residential institute for 27,308 neglected and deprived tribal children located in the eastern part of the country at Bhubaneswar, Odhisa(India). As a model institution in the country meant for the tribal population (covering 62 tribes including 13 primitive tribes), it provides education (from standard 1 to post-graduation and Ph.D.) ,accommodation, food, health care , study material, clothing, vocational training, games and sports, computer education etc. to the students totally free of cost.

Objectives of the study

1. To find out the enrolment pattern of primitive tribe and others students in Kalinga Institute of Social Sciences of last five years.
2. To study the facilities available inKalinga Institute of Social Sciences for the all –round development of the tribal students.
3. To access the achievement of tribal students of Kalinga Institute of Social Sciences at secondary level.

Research Questions

1. Whether the facilities available in the residential schools is quite enough for the all round development of the tribal students?
2. Whether tribal students have proper attitude for education?
3. What exact the role of the residential educational institution for upliftment of the tribal?

Methodology and Methods of data collection

The present study will be an empirical study. Data will be collected from both primary source and secondary sources. Primary data will be collected by interview, questionnaire observation and case study method in the selected field i.e. Kalinga Institute of Social Sciences(KISS) questionnaire will be used to collect data from the sample and the secondary data will be collected from the books and journals periodicals in the library and internet. The sample will be the secondary students of the residential educational institutions of Kalinga Institute of Social Sciences(KISS).

Rationale of the study

Education especially in its elementary form is considered of utmost importance to the tribal because it's crucial for total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsiders on equal terms. Despite the sincere and concerted efforts by the government for the overall development of the scheduled tribes, they are still far behind in almost all the standard parameters of development. They are not able to participate in the process of development, as they are not aware of most of the programmes and policies made for their upliftment. This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people. Hence, the educational status of the scheduled tribes and the role of governance in this direction are highly essential. It is well known that the educational background of tribes is very discouraging as compared to the rest of the population. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes.

Public statements are made that education of the tribal must be viewed as enriching national education and that nation building is incomplete without their joining the mainstream. Consequently, the central and state Governments have been stressing considerably the spread of education among the scheduled castes and scheduled tribes. But the efforts have not been as foreseen. They have not got the benefits of education and the causes of this anomaly have to be identified. There are more than 573 tribal communities in India; they differ from each other in their dialect, social organization, political system etc. Enrolment among the scheduled tribe's students is significantly lower than that among the upper castes. It is much worse among tribal was 29.60 percent as against total literacy of 52.21 percent. Literacy among tribal women was extremely low at 10.19 percent. So education plays a vital role for the tribes. A statement said by the founder of Kalinga Institute of Social Sciences (KISS) Dr.Achyuta Samantathat education gives sight "Poverty breeds illiteracy, Literacy drives away poverty".

Residential schools provide value based education in a stress free environment, which enables the students to determine their inner talents and flourish them to the fullest potential. Residential schools really broaden the vision and enlighten the way to the future of a child by the totality of future of a child by the totality of discipline, which is called education. Although residential schools are their but there is a huge gap, with the view of the gap of knowledge. The study is an attempt to survey intensively on a residential tribal school i.e. Kalinga Institute of Social Sciences (KISS) with view to satisfy the objectives of the study. So that future planning may be met on a complete educational system of the tribal.

Theoretical frame work

Tribes:

The word tribe is derived from the Latin Word 'tribus'. Earlier Romans used this term to designate the divisions in society (That is mean poor people). The present popular meaning of 'tribe' in India refers to a category of people. In India the term 'tribe' conveys a meaning of a bewildering and enchanting group of people. It refers to the pre-Literate, localized social group the members of which speak a common dialect. The tribal people have been known by various names such as Adivasi, Vanavasi, Adimjati, Girijan and Pahadi etc.

Education:

Education is most important among all of us. Education plays a very important role in your life. For living a luxurious life or for living a better life, you should be educated. Education is that which transforms a person to live a better life and even in a social well being. Education is the one that doing something constructive in our near future. It helps a person to show their best by their mind and spirit. It gives you a lot of knowledge in whatever aspects. Education plays a vital role in your success in the personal growth. The more you have Knowledge the more you grow. Being educated and earning a professional degree prepares you to be a part in reputed organizations, companies or institutions. For determining what is good or what is bad for you, education will help you. A person who gets good education will become good citizen, more dependable worker. Without education a person is incomplete, so education makes man a right thinker and a correct decision – maker. In today's competitive world education is necessity for man after food, clothing, and shelter. Education is the solution of any problem; it is the only education which promotes good habits, values and awareness towards anything like terrorism, corruption and much more. Education is the strength to a person and education need to a person. Now a day's technology plays an important role in continuing the communication of education through known and unknown persons. It is the only fundamental way by which a desired change and upliftment in the society can be taken into effect. Residential schools provide value based education is a stress free environment, which enables the students to determine their inner talents and flourish them to the fullest potential. Residential schools really broaden the vision and enlighten the way to the future of children by the totality of discipline, which called education.

Residential school

The debate about whether Residential schools are a better option is an old one and there are different opinions and voice that one can hear. Parents are often left confused and the purpose of this article to provide some guidance and clarity for parents, to be able to decide for themselves as to which is the better choice for their children. However, there are some duties and responsibilities of parents while after sending their child to a residential school.

Conclusion

Tribal children have very low levels of participation. Though the development of the tribes is taking place in India, but the pace of development has been rather slow. If government will not take some drastic steps for the development of tribal education, the status of education among tribes will be a story of distress, despair and death. Hence time has come to think it seriously about tribal education and inclusive growth. So, there is an urgent need for various govt. interventions, planners and policy makers to address this problem and allocate more funds in the central and state budgets for tribal education. Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development.

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