

CHAPTER III

THE SETTING

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CHAPTER III

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3.0 INTRODUCTION

In a developing country like ours, the level of development especially educational is determined by the socio-ecological setting, which consists of a number of factors like the economic condition, the geographical condition, the political and ideological ambience, education and socio-cultural patterns. These factors effect directly or indirectly in the immediate and distant educational development of that society. Thus, it is pertinent to be familiar with the setting of the area under investigation. That's why any picture of educational development emerging from the study will necessarily have a direct bearing on the above stated factors affecting educational development.

The study was conducted by taking Rourkela city as a part of the Sundargarh district of Orissa. Incidentally this city is one of the growing urban agglomerations not only in the state but also in the country. This is due to the "Steel Plant" and other sister plants as well as industries located in the city. This chapter clearly describes the setting against the background of the city and the state. The details about the city and the state is presented below.

3.1 THE STATE OF ORISSA

3.1.1 LOCATION AND POPULATION

With an area of 155707 Square Kilometer, Orissa is the 10th biggest and 11th populated state of the country having a population of 3,67,06,920. The number of males and females are 186,12,340 and 80,94,580 respectively. According to the 2001 census, the state has a population density of 236 per Sq. km. and a population growth rate of 15.9 per cent.

3.1.2 PAST GLORY

Orissa, one of the most interesting states of India, was known by many names in the past like Udra, Kalinga, Utkal etc., probably, signifying different parts and is known as political Orissa today.

The State of Orissa has had a glorious past and its people “the Oriyas” seem to be determined to revive its ancient traditions. As seen, Ashok, the emperor of Maurya dynasty waged a bloody war with the people of Kalinga at Dhauli near Bhubaneswar in the 261 B.C. causing great devastation and untold miseries to the people. The devastation of the war compelled Ashok to repent and embrace Buddhism. Afterwards Kharavela emerged as a ruler of great eminence and the ‘Oriyas’ even today are proud of the name as his rule led the state to prominence, peace and prosperity. Then the imperial Guptas held sway over Orissa for many years and even Harshavardhana had extended his Kingdom to the state.

A number of Oriya dynasties came up one after the other and ultimately, the British took over the state from the Marathas although as many as 26 indigenous princely states continued to function in some parts of Orissa. On 1st April, 1936 the British rulers of India created Orissa as a separate province giving it a geo-political entity and the name as “Swatanta Orissa Pradesh” which partially comprised six British ruled districts.

3.1.3 CONSTITUTION OF MODERN ORISSA

After two years of independence, on 19th August 1949, all the 26 Princely states were merged with Orissa. The merger of the Princely states not only brought all Oriyas, into one administrative unit but also made Orissa a big state decentralized with thirteen revenue districts. This made it possible for Orissa to put its shoulder to the wheel and work for its own development.

3.1.4 DISTRICTS, TAHASILS AND TOWNS OF ORISSA

At present the thirteen districts have been extended to thirty revenue districts. The name of the districts with their Headquarters and population are given below.

TABLE 1: Name of the Districts With Headquarter and Population

Sr. No.	Name of Districts	Headquarters	Population
1	Angul	Angul	11,39,341
2	Balangir	Balangir	1,335,760
3	Balesore	Balesore	2,023,056
4	Bargarh	Bargarh	1,345,601
5	Bhadrak	Bhadrak	1,332,249
6	Boudh	Boudh	3,73,038
7	Cuttack	Cuttack	2,340,686
8	Deogarh	Deogarh	279,095
9	Dhenkanal	Dhenkanal	1,065,983
10	Gajapati	Paralakhemondi	518,448
11	Ganjam	Chatrapur	3,136,937
12	Jagatsinghpur	Jagatsinghpur	1,056,556
13	Jaipur	Panikoli	1,622,868
14	Jharsuguda	Jharsuguda	509,056
15	Kalahandi	Bhawanipatna	1,334,372
16	Kendrapara	Kendrapara	1,301,856
17	Keonjhar	Keonjhar	1,561,521
18	Khurda	Bhubaneswar	1,879,405
19	Koraput	Koraput	1,177,959
20	Malkangiri	Malkangiri	480,232
21	Mayurbhanj	Baripada	2,221,782
22	Nawapara	Nawapara	530,524
23	Nawarangpur	Nawarangpur	1,018,171
24	Nayagarh	Nayagarh	863,934
25	Phulbani (Kandhamal)	Phulbani	647,912
26	Puri	Puri	1,498,604
27	Rayagada	Rayadaga	823,019
28	Sambalpur	Sambalpur	928,889
29	Sonepur	Sonepur	540,659
30	Sundargarh	Sundargarh	1,829,412

Source: Census 2001

These thirty districts consist of 58 sub-divisions, 143 Tahasils, 315 Community Development Blocks, 2482 Gram Panchayats, 123 Towns and Urban Agglomerations (UAs) (114 towns + 9 UAs) with 46989 inhabited and 5941 uninhabited villages. Out of these 123 towns and UAs, 7 are of class I category (No of UAs: 4; towns: 3) 10 are of class II category (No. of UAs: 2; Towns: 8), 26 are of class III category (No. of UAs: 3; Towns: 23) and rest of the 90 towns have a population of less than 20,000 (Bhatt, 1997).

3.1.5 ORISSA AND ITS NATURAL DIVISION

The tropical state of Orissa lies along the eastern sea coast of India, South of Bengal. The state is bounded by the sea the bay of Bengal on the east, Madhya Pradesh on the West, Andhra Pradesh on its South, West Bengal on the north-east, and Bihar on the north. The state is generally divided into four natural parts the table lands of the Eastern Ghats in the west, part of the central plateau and in their midst are the green valleys of live big rivers..

3.1.6 NATURAL RESOURCES

Though Orissa is one of the poorest states in the country still it is rich in natural resources like, water and electricity, forests and minerals etc.

3.1.6.1 Rivers and Electricity

The state is full of big rivers like Mahanadi, Brahmani, Kathajodi, SubarnaRekha, and Budhabalanga which flow into the Bay of Bengal through coastal plains. The rivers are advantageous to the farmer because they add to the fertility of the soil and is a source of hydroelectricity.

3.1.6.2 Forests

In the upland region and on the upper slopes, which is about 30.3 per cent of its total area, are lush green forests abounding in wild elephants, Bengal tigers and rare species and are enriched with forest products like Sal, Teak Asan, Kangada, Sandal wood rose wood, lac, tussar, silk, kendu leave and medicinal plants like, nux vomica, raw wolfia serpentina etc.

3.1.6.3 Mineral Resources

The state is rich in minerals and there are as many as twenty different types of minerals in the state and twelve of them are commercially exploited. The state

of Orissa exports iron ore in large quantities to Japan and other countries through the Paradeep Port. It has a large steel plant in Rourkela.

3.1.7 CLIMATE

Situated between 17.49⁰ north to 22.34⁰ North Parallel, Orissa is well within the tropical belt and hence has tropical climate. The monsoons, both south-west and north-east effectively control the climate conditions with a specific period of summer rains (from June to September with about 72 rainy days in a year) and a prolonged dry season from the autumn through winter to the spring. Its location in the eastern coast of India restricts it from receiving sufficient rain fall from the south east monsoon unlike the Bengal region. There is more rain in the hilly region of Eastern Ghats than in the coastal and river plains. The variation is about 181 cms in some area to a moderate 101 cms in some parts. The inadequate rainfall due to its location, coupled with the lack of better irrigation facilities has seriously affected the agricultural sector.

3.2 PEOPLE OF ORISSA

3.2.1 ECONOMIC CONDITION

Despite the bounties of Nature, Orissa is one of the India's poorest states and as many as 52 per cent of people live below the poverty line (NCEAR, 1999). The per capital income of the state was also much below the national average, i.e. Rs.1851.7 against the all India per capita income Rs.3146.8 in the year 1997 (World Bank, 2000).

Although there is a burst of energy among the middle classes that manifests in diverse fields from high attainments in the all India services to literature and other creative activities, the average Oriya is considerably behind his counterpart in several states. The fact that the growth rate of population of the state was quite high i.e. 15.9 per cent during the year 1991-2000 (Census, 2001) is one of the major obstacle for the economic development of the state. The state has also

occupied a fairly high position among the Indian states for her indigenous tribal concentration of as many as 62 distinctive tribal groups, 22.2 per cent against the all India average of 7.76 per cent and a fairly large population of scheduled caste population of 93 types, 16.2 per cent against the national figure of 15.75 (Census report, 1991). These adds to the burden of the state, because the economic, the educational and the social level of the disadvantaged has to be raised. Besides the problems stated above, Orissa's economy is often destabilised by natural calamities like flood, drought, cyclone or tornado. Cyclone has in recent years become a regular feature. The Super Cyclone of 1999 had broken down the total structure of Orissa and Oriyas. However, flooding in Mahanadi Delta, which used to occur regularly, has been reduced greatly by the Hirakud Dam constructed in 1958.

3.2.2 AGRICULTURE

Orissa is, predominantly, a rural state. So the level of urbanization in the state is low in comparison to some other states of the country i.e. 14.97 per cent against the all India figure of 27.78 per cent of the population (Census report, 2001). The bulk of the population i.e. about 85 per cent of the state live in rural Orissa and their dependence on agriculture is greater.

The grass cropped area of the state is about 92.70 lakh hectares, slightly more than one fifth. Rice is the principal crop and the staple diet of the Oriyas. Due to inadequate irrigation facilities, its cultivation or output per hectare is below the national average. Thereby, the Central Rice Research Institute is established in Cuttack for better output and development. Sugarcane is the main cash crop and the production is of a substantial level. Besides rice and sugarcane, the other food crops are pulses and oilseeds of which as many as nine varieties are sown, including groundnuts, mustard, sesamum, rapeseeds and limeseeds.

3.2.3 LANGUAGE

The state of Orissa gives shelter to a number of communities. They can broadly be divided into several linguistic groups. Out of the 58 languages spoken

in the state, Oriya tops the list as mother tongue or state language and as many as 26,199,346 persons (82.75 percent) speak in Oriya (1991, Census report). Among the other recognised languages are Hindi (2.40 percent), Telugu (2.10 percent), Urdu (1.59 percent), Bengali (1.40 percent) and other languages like Assamese, Gujarati, Kannada, Kashmiri, Malayalam, Marathi, Punjabi, Sindhi, Tamil etc. (9.79 percent).

3.2.4 RELIGION

Orissa is basically a Hindu state and its position is the 11th in the Country. Some other religions, such as Christianity and Islam are also found to be in a considerable proportion. The minor religious groups include the "Sikhs", the "Buddhist", and the "Jain". Religion wise, the percentage of Orissa's population is Hindus: 94.7 per cent (29,971,257 persons), Christians: 2.1 percent, Muslims: 1.8 percent, Sikhs: 0.05 percent, Buddhists: 0.03 percent, Jains: 0.02 per cent and other religions: 1.3 per cent (Census, 1991).

3.2.5 FESTIVALS

Orissa is a land of fairs and festivals. Some of the more famous of the Orissan festivals and fairs are the Makaramela, Rajaparba, Dolapurnima, Dasahara, Nabanna Parba (Nuakhai), Baliyatra, the Car Festival of lord Lingaraj of Bhubaneswar and the most important and popular of all, the Ratha Yatra of Lord Jagannath in Puri.

The Ratha Yatra of Puri has a special significance. During this period many pilgrims from India and overseas throng Orissa. There are not many things comparable to Ratha yatra as the chariot in which the idols of Lord Jagannath, his brother Balaram and sister Subhadra are placed is drawn, not by horses or other animals, but by the devotees themselves.

3.2.6 TOURISM

Orissa is a tourist's dream. There are so many places to see here like the Sun Temple at Konark, the seabeach and Jagannath temple of Puri, the beautiful Chilika lake, the Gopalpur and Chandbali sea beaches, the Siva temple of Kapilash, the Nandan Kanna Zoo and the Lingaraj temple of Bhubaneswar, the immense Buddhist monastic complexes of Ratnagiri, Lalitgiri, Khandagiri and Udaigiri near Bhubaneswar, the Khandadhar water fall of Sundargarh District, the Ushakothi wild life centuary and the Hirakud dam of Sambalpur.

3.2.7 HANDLOOM, ART AND HANDICRAFT

Orissa has a wide distinctive range of handloom fabrics and handicrafts. The best known handloom fabrics are Sambalpuri Silk, Tusser and Cotton hand woven tie and dye sarees and ikat fabrics, Berhampuri handloom silk saree, Nuapatna Silk Saree, Barpali Tusser Shawl etc. The famous among handicrafts are Applique work of Pipili, Silver filigree jewellery of Cuttack, Pattachitra of Rashurajpur, wooden and stone carving work of Puri district and coir work of Sakhigopal etc.

3.2.8 NATURE & BEHAVIOUR OF THE ORIYAS

The Oriyas, nearly 40 per cent of whom are indigenious tribals and scheduled castes are simple, friendly, hospitable and co-operative, which made it possible for the launching of the test purposes of missiles for the use of the Indian Defence Forces. The test of the long distance missiles are conducted near the site at Balasore and has hit the world head lines for the successful test of missiles like Prithvi, Akash and Agni for the past several years.

3.2.9 PERFORMING ART

The mention of Orissa and its people would be incomplete without mentioning the classical Odissi dance and other vigorous forms like Paik (Warrior)

dance, Chhau dance, Karma and so on. Orissa has its supreme offering in the form of Odissi dance to the world of performing art and culture.

3.2.10 LITERACY

In Orissa, while higher education has made strides in all directions, the general level of literacy among the mass is still below the national average. The challenges before the state are enormous. Still in the last few decades, there has been a significant increase of literacy rate (from 15.8 per cent in the year 1951 to 63.61 per cent in the year 2001). But, despite a 47.81 per cent increase in the level of literacy of the state between 1951 and 2001, the literacy rate of 63.61 per cent of Orissa is still below the national average of 65.38 percent.

This average picture of the state, however, hides the wide variance prevailing in different areas. Out of thirty districts, thirteen districts had the literacy rate above the national average of 65.38 per cent in 2001. Khurda district tops the list with 80.19 per cent followed by Jagatsinghpur (79.61 percent), Puri (78.40 percent), Kendrapara (73.33 percent), Cuttack (73.13 percent), Bhadrak (79.64 percent), Jaipur (72.19 percent), Jharsuguda (71.47 percent), Nayagarh (71.02 percent), Balasore (70.94 percent), Dhenkanal (70.11 percent), Angul (69.40 percent) and Sambalpur (67.01 percent). Seven districts were in the range of 55 to more than 65 percent, namely, Sundargarh (65.22 percent), Bargarh (64.13 percent), Sonepur (64.07 percent) Ganjam (62.94 percent) Deograh (60.78 percent), Keonjhar (59.75 percent) and Boudh (58.43 percent). Four districts were in the range of 45-55 percent, namely Kalahandi (46.20 percent), Mayurbhanj (52.43 percent), Kandhamal (52.95 percent) and Balangir (54.93 percent). Four more districts were in the range of 35-45 percent, namely, Rayagada (35.61 percent), Koraput (36.20 percent), Gajapati (41.73 percent) and Nuapara (42.29 percent). Two districts were recorded below 35 per cent of literacy rate namely Nawarangpur (34.26 percent) and Malkangiri (31.26 percent). The lowest literacy rate was recorded in Malkangiri (31.26 percent) (Census, 2001).

3.3 EDUCATION OF WOMEN IN ORISSA

Orissa, recognised as one of the economically and educationally backward states of India ever since Independence, has a female population of 80, 94,580 according to the census of 2001. Although, there are instances such as the involvement of Christian missionaries in promoting education among women and disadvantaged people (like, STs. and SCs.) and the significant recommendations of Kothari Commission of 1964, National Policy on Education, 1968, National Policy on Educational, 1986, and its Review Committee Report - 1990, and almost all the Five Year Plans report (like 1st, 2nd, 3rd, 4th, 5th, 8th and 9th five year plans) level of literacy still low. No serious efforts were made by the Government to promote education among the women for their development. After Independence some concerted efforts has been under way for the development of women on the basis of the provision made in the constitution of India under Article 15(1), 15(3), 39(a), 39(d), 45 and article 46. Programmes related to women's welfare and development have been taken up and priority has been given to educational programmes as a pre-requisite to an over all development of women who are also the responsible citizens of the country.

After Independence, the first census was conducted in the year 1951. During that period Orissa had a literacy rate of 15.8 per cent (male 27.30 and female 4.50 per cent). It rose to 21.70 per cent (male 34.70 and female 8.60 per cent in 1961); 26.18 per cent (male 38.29 and female 26.18 percent) in 1971; 34.12 per cent (male 46.90 and female 21.11) in 1981; 49.09 per cent (male 63.09 and female 34.68) in 1991; 51.00 per cent (male 64.50 and female 38.00) in the year 1997 (NSSO, 98) and 63.61 per cent (Male 75.95 and Female 50.97) in 2001. Although the figures of female literacy rate show an increasing trend like male literacy rate, it may not be out of place to mention here that female literacy rate of Orissa has been below in all the census years against not only their male counter part in the state, but also against the female literacy rate of national average. This is evident from the table given below:

TABLE 2: Growth Rate of Literacy in India and Orissa.

YEAR	INDIA			ORISSA		
	Total	Male	Female	Total	Male	Female
1951	16.67%	24.95%	7.93%	15.8%	27.30%	4.50%
1961	24.02%	34.44%	12.95%	21.70%	34.70%	8.60%
1971	29.45%	39.45%	18.89%	26.18%	38.29%	19.92%
1981	43.57%	56.50%	29.85%	34.12%	46.90%	21.11%
1991	52.21%	64.13%	39.29%	49.09%	63.09%	34.68%
1997	62.00%	73.00%	50.00%	51.00%	64.00%	38.00%
2001	65.38%	75.85%	54.16%	63.61%	75.95%	50.97%

Source: Report of SRC, Orissa (1995), NSSO(1997), Census 1971, 1991, and 2001.

According to the Census Report of 2001, the female literacy rate of Orissa was the highest in Khurda district i.e. 71.06% which was much higher than the national female literacy rate and followed by six districts who were in the range of 60-70 percent, namely, Jagatsinghpur (69.92%), Puri (67.80%), Kendrapara (67.29%), Cuttack (66.19%), Bhadrak (63.62%) and Jaipur (61.45%). Eight districts were in the range of 50-60 percent, namely, Balasore (59.57%), Jharasuguda (59.23%), Dhenkanal (58.55%), Nayagarh (58.10%), Angul (56.01%), Sambalpur (54.79%), Sundargarh (54.25%) and Bargarh (50.03%). Four districts were in the range of 40-50 percent, namely, Ganjam (45.70%), Deogarh (47.56%), Sonapur (47.28%) and Keonjhar (46.71%). Five districts were in the range of 30-40 per cent namely, Bondh (39.78%), Bolangir (39.27%), Mayurbhanj (38.28%), Kandhamal (36.19%), Nuapada (36.01%) and six districts were in the range of 20-30 per cent namely, Kalahandi (29.56%), Gajapati (28.91%), Koraput (24.81%), Rayagada (29.3%), Malkangiri (21.28%) and Nabarangpur (21.02%) recorded the lowest female literacy rate in the state (Census, 2001).

Two major concerns at hand are to fulfill the constitutional commitment of Universalisation of Elementary Education by achieving cent per cent of enrolment(100%) and educational development and empowerment of women and socially disadvantaged groups. For this, the Government has been persistently trying with various alternative strategies, but still a large chunk of school going

girls are out of school, and female adults remain illiterates. This is evident from the table given below.

TABLE 3: Enrolment Figure by Stages of Sex

Year	Primary School (Class I to V)			Middle School (Class VI to VIII)			High School (Class IX to X)		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1980-81	1667186	1083171	2750357	395295	190123	585418	231679	877994	319473
1990-91	2376276	1643968	4020244	700191	420426	1120617	387593	177643	565236
1997-98	1632000	2313000	3945000	830000	466000	1296000	561000	305000	866000

Source: Directorate of Elementary Education, Orrisa, Bhubaneswar (1998-99) and DOE, MHRD, GOI, Planning, Monitoring and Statistical Division, New Delhi, 1998.

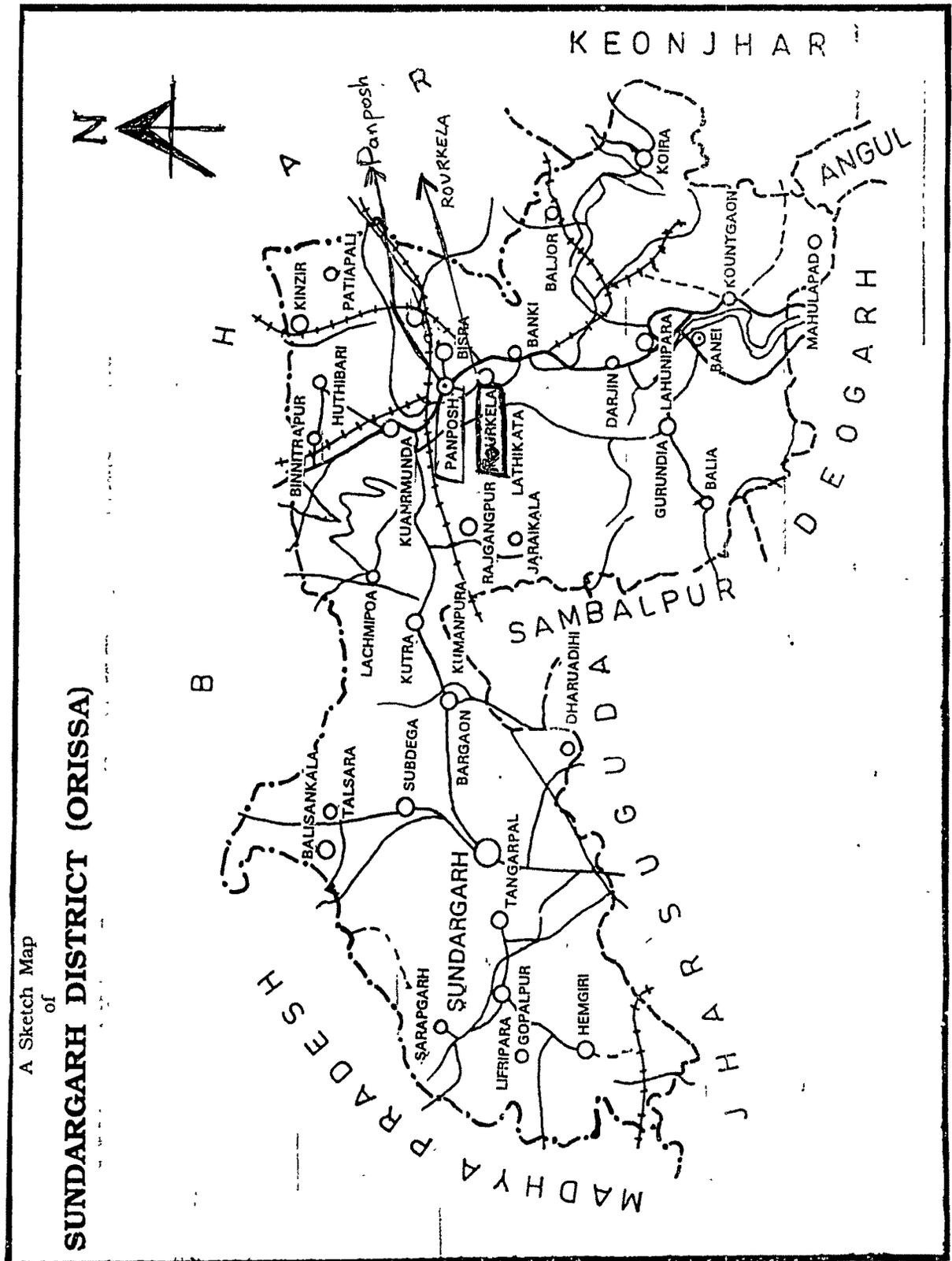
TABLE 4: Gross Enrolment Ratio at Different Levels.

Year	Primary School (Class I to V) (6-11 years)			Middle School (Class VI to VIII) (11-14 years)			High School (Class IX to X) (15-17 years)		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
1980-81	93.0	60.3	76.6	41.1	20.0	30.6	31.6	12.3	22.2
1990-91	131.48	95.36	113.85	67.72	41.21	54.55	27.77	12.70	20.23

Source: DOE, MHRD, GOI, Planning, Monitoring and Statistical Division, New Delhi, 1996.

It can be seen from the tables that the enrolments of boys are increasing almost satisfactorily both at the primary and high school levels but the girls' enrolments are still poor. It means much effort is needed in this direction. Further, it has been observed that there is around 46% of dropout rate among girls' students in primary, 68% in middle and 81% in high school level demanding an urgent attention to motivate these girls to come to school.

MAP 3. Sundergarh District.



3.4 ROURKELA CITY

Steel City Rourkela is an urban agglomeration, situated in the tribal district of Sundargarh, Orissa state, India. (for location see Map 3). This industrial cosmopolitan complex gives shelter to the people of the different corners of the country including the original tribal inhabitants of the area. In historical perspective, the Primary State of Gangpur and Bonai constituted the Sundargarh district. The present Sundargarh district came into existence on the 1st January, 1948 and merged into the state of Orissa as one of its districts covering an area of 9812.49 Sq. Km. It has a total population of 18,29412 comprising about 934902 males and 894510 females, and occupies the 6th place among the districts of Orissa. The district has a population density of 188 per Sq. Km. and the decadal growth (1991-2001) was 16.26 percent.

Sundargarh is one of the northern most districts of the state of Orissa. Placed in the midst of the most stunningly beautiful hills and forests, this district is not a compact one. Rather, it consists of indently dissimilar tracts of extensive and fairly open country, dotted with tree clad isolated peaks, vast impregnated forests, winding rivers like the Ib and the Brahmani and extensive river valleys, sparsely populated villages and mountainous terrains. About 38.6 per cent of the geographical area of the district is covered with virgin forests (NLM, 1993). The east and west of Brahmani valley is filled with high range of mountains, of which are Mankarnacha (3664 Ft.), Chheliatoka (3331 ft) and Bichakani (2964 ft) in the east. The last hill has acquired importance as it contains million of tons of iron-ore, manganese ore, limestone, dolomite, bauxite etc. (Bhatt, 1997).

The economy of the district is essentially agricultural, with nearly 56.05% of the population depending on it. There are pockets of industrial growth around Rajgangpur, Rourkela and Biramitrapur emanating from a more developed industrial infrastructure.

The district at present comprises of 3 sub-divisions, 7 tahasils and 17 community Development Blocks. It has 9 towns and 1744 villages (1688 inhabited villages and 56 uninhabited villages).



The present city of Rourkela is the outcome of a tribal "Rourkela" which means "your home" in Sadri language. People from the 'Roulia' tribal community had been living in the "Rourkela" village since time immemorial. This tribal village was once under the jurisdiction of the Nagraestate. Later on, it came under the feudal state of Gangpur which was kept under the jurisdiction of the commissioner of Chottanagpur during British Regime. After 1948, when Sundargarh district came into existence as one of the districts of Orissa, Rourkela comes to be under Ponposh sub division with separate identity (see Map 3).

Steel City Rourkela is almost an urban island situated amidst the large rural hinter land of the Sundargarh district. It is located between 22-12 of north latitude and 84-54 of east longitude in the map of India. The city is situated in a delta shaped valley formed by the river Koel joining river Sankha at an altitude of 120 to 200 meters near "Vedvyas", the sacred birth place of the famous author of the Mahabharata. The landscape is fairly flat and open, except a few Latirite dunes and low hillocks. The city is well connected by highways with Bhubaneswar and Ranchi. It is 107 km east of Sundargarh the district head quarters. The city is located 413 km away from Howrah. The climate here is extreme with the minimum average of 7 C and maximum of 47 C. It has an annual rain fall of 1372 mm.

The total population of Rourkela standard Urban area is 4, 72,335 of which 2, 52,344 are males and 2, 19,991 are females (census, 2001). But the number of population as per the census records of 1921 and 1931 were only 383 and 493 respectively (Nayak, 1999).

The core urban area is the Rourkela steel city whose population is 2,13,231 (Male 1,12,859 and Female 1,00,373). The Rourkela municipal area has a population of 2,59, 104 (Male 1, 39,485 and Female 1,19,619). The scheduled

Castes and Scheduled Tribes constitute more than 25 per cent of the total population of Rourkela City. The literacy rate of the city, according to 1991 census, was 66.64 per cent (Behera, 1991) which has risen to 74.45% (Male 80.27% and Female 67.77%).

The installation of Rourkela Steel Plant (RSP) played a major role for the growth of this city in the tribal pre-dominated belt of Northern Orissa. Rourkela and its adjacent areas are rich in iron ores, manganese, dolomite and lime stones, and the basic materials for production of iron and steel. Considering Rourkela to be the best place, the survey work was completed in the year 1954 and project report for the steel plant was finalised in November 1955. The project report was accepted by the Government of India in February 1956. The infrastructure work of the plant was accomplished in between 1956 and 1960 with the collaboration of internationally reputed firms like Krups, Dimag, G.H.H. Sag, Scholomen, Cemens and Voist Eipine etc. During the period of construction in 1956, the natives of 32 tribal villages were alienated and subsequently resettled in three colonies in the vicinity of the plant occupied area. Beside that, 15 reclamation areas were opened within a radius of 100 km from Rourkela. In these reclamation areas, the displaced persons were allowed to reclaim land for which a subsidy of 100/- per acre was provided.

In 1931 census, Rourkela had been termed Nazool area and the habituated area around the Railway Station was declared as Urban town. The Modern steel city Rourkela came into existence between 1955 and 1960s. It grew to its modern stature in a few decades. Even now the process of modernisation is continuing.

The twin city of Rourkela consisting of Rourkela main township in front of Rourkela steel plant and the Fertilizer Township on the backside of the steel plant has been divided into two constituent parts: one part is under the direct supervision of the administrative machinery of the authorities of Rourkela steel plant. The area under the jurisdiction of the state Government is managed by Rourkela Municipality and the area mainly consisting of sectors 18 in number and the

Fertilizer Township under Steel Authority of India Limited (SAIL) is regulated by the Town Administration Department of Rourkela Steel Plant.

A Deputy General manager (DGM) is posted to look into the works of the heads of different department like Education, Environmental protection, Health, Sanitation and Water supply, Games, Sports and Recreational facilities, construction of roads and staff quarters and their allotment, Commercial centers and market Management etc. The Town Administration Department provides different facilities like Education, Culture and Civic amenities for the all round development mainly for the steel plant employees and their children. The Town Administration has also under taken developmental works for the welfare of the area that lie on the periphery like building schools, health centres, pucca roads for communications, organisations of games and sports and different schemes.

The administrative head of Rourkela city is the Additional District Magistrate, Rourkela, assisted by other Government Officials like P.A, ITDA (Project Administrator, Integrated Tribal Development Agency), Sub Collector, Panposh, S.D.M.O. for medical services, a Superintending Engineer for the Department of GRIDCO, D.I. of schools, for the Department of School Education, Executive Officer, Rourkela Municipality and Officers of other departments. The government of Orissa has fixed up the, head quarters of the D.I.G. of police (Northern Range) at Rourkela and have also posted an S.P. to look after the law and order of the city.

Rourkela Development Authority (RDA) started functioning for the people of Rourkela city since 1976. It has to shoulder the responsibility of providing different development schemes like establishing housing colonies, ensuring residential plots etc. to beautify the city which is surrounded by hills, rivers and trees.

The present city of Rourkela is not only a planned and beautiful city in the physical aspect, but also developed in many respects. There is no denying the fact that Rourkela is one of the educationally and economically developed city not only

in the district of Sundargarh, but also in the state of Orissa. After Independence and just before the merger in 1948, there was a rapid progress all over the country. But it did not happen simultaneously in Rourkela. The available archive material indicates that after Independence and prior to the installation of Rourkela Steel Plant, education and modern civilization could not get momentum in this area as it was surrounded by hills and dense forest. Before R.S.P was commissioned, there was one primary school in each village of Rourkela, Tarkera, Panposh and Tunkela and there was a mission managed High School at Hamirpur.

Provisions were not made for Education during the pre installation period. As a result a number of private colleges, English medium schools and charitable hospitals have been started by their own efforts.

By the year 1998-99 the number of primary schools in Rourkela have risen to 112 with a total number of 27336 (14563 boys and 12773 girls). The numbers of Upper Primary schools (class I to class VII and class VI and class VII) have risen to 79 with a total number of 17515 students (9079 boys and 8436 girls). The numbers of High schools and English medium schools have also risen to 58 and 27 respectively (Source: Office of the D.I. of Schools, Rourkela). Similarly, a number of 39 different types of colleges and training centres have been developed in the city. In spite of Pharmaceutical Science, etc. special institutions like Regional Engineering College, have also been functioning for the progress of the local people as well as outsider.

In spite of a very large number of schools and colleges functioning in the city, the literacy rate of Rourkela was only 66.64 per cent according to 1991 census. A number of 122214 persons (male 56832 and female 75382) remained illiterate (Census Report, 1991). Out of the total illiterates, 26,050 were from scheduled castes and 38,573 were from Scheduled Tribes.

The reason is that, the Rourkela steel plant its ancillaries and other small industries employ a large number of workers. The expansion of the steel plant had assimilated many linguistic and religious groups from various states of the country.

The demographic nature of the present city is characterized by a high degree of pluralism, multi-ethnic, multi-linguistic and multi religious communities. Though Oriya is the most common language, yet Hindi finds an important place as a language of communication.

In the recent years, as many as 196 slums have come up in the Government lands of civil and Steel Township of Rourkela. A population of more than one lakh live in those slums of unauthorized lands in extreme poverty and lacking minimum infrastructure facilities and amenities like housing, ration card, sanitation and medical facilities, education, water, electricity etc.

3.5 SLUM WOMEN OF ROURKELA AND THEIR STATUS

Women have been regarded as the nuclei of a nation and the builder and moulder of its destiny. Position and status of women in any society is an index of its civilization. So, the best way to understand the spirit of a civilization and to realise its limitation is to study the status of women in it.

The constitution of India and the legal codes bestowed upon women, the privilege of equal rights with men, like the facilities of education, the same opportunities of profession and employment and even right to property from the parents. Despite the constitutional safe guard and progressive legislative measures, the bulk of Indian women are deprived of this boon of raised status and suffer under the shadow of our orthodox and conservative society, whether it is rural, tribal, urban or the slum. One of the root cause of their low status and subjugated position in the society is due to the high level of illiteracy and educational backwardness compelled with ignorance, orthodox beliefs, taboos and rigid social customs and traditions. That is why we found more cases of suicides among women than men, lower facilities for girls and women with in the house hold, sexual exploitation of girls and women by the employers, close relatives and even the father & uncle in some cases, (Giladia, 1992) the increasing number of rape and kidnapping, prostitution, inequality of wages between female and male

labourers. Also the burden of the domestic work is unshared by male members even when women are working outside all the day long.

Slum women of Rourkela city are not free from the aforesaid problems with regard to their status and position in the society. Before highlighting their status in the society, a comprehensive picture of the Rourkela slums and about their dwellers, need to be mentioned for better understanding.

Rourkela, as mentioned earlier, is an industrial city with cosmopolitan characteristics. Due to the Rourkela Steel Plant and other sister industries, there is a constant flow of people to the city from outside. For which the city has the most rapid increase in the number of slums in unauthorised land of the steel plant and the state Government. As mentioned earlier, more than one lakh people of the city (which constitute 25 per cent of the total population) live in the slum areas in a wretched condition of life, due to the lack of minimum infrastructure facilities and amenities. The typical nature and characteristics of any urban slum in India is found in Rourkela. The characteristics are tremendous problems regarding housing and substandard condition of living, poverty, lack of proper schooling for the children, lighting, public distribution system, ration cards, medical facilities, sanitation etc. Most of the inhabitants of these slums are the displaced tribals and the rural migrants of the neighbouring districts and the states. They are the most disintegrated, disorganised people with great diverse and heterogenic characteristics. They primarily depend on wages from physical and odd jobs of public and private under taking like contract labour, rag and iron picking in the dumping yards of Rourkela steel plant, and picking road side garbage, working as kuli in railway station, market places, and different type of cottage industries and factories. Some of them work as both full time and part time maid servants in higher and middle class families. Also they work as sweepers, gardeners, watchman and care takers of newly constructed buildings and apartments. It is also seen in Rourkela slums that a good number of people use tomake handia (a type of country liquor made of rice) and sell it to earn their livelihood which is very common in Rourkela slums where the tribal concentrations are high. There slum-

dwellers are highly illiterate, ignorant about their rights, culturally deprived and the most disadvantaged sections in the city of Rourkela.

In addition to these common characteristics some peculiar nature of slum composition in Rourkela city is its cosmopolitan nature and the activities of the native tribals those who have already got their compensation from RSP Authority against their land and not yet vacated the place. Also some of the families have left their native place, gone to the resettlement areas, settled there for some time and once again came back to the city to earn their livelihood as they didn't have better scope in the stated resettlement camps. Although these native tribals are staying over the city slums, they have not yet fully adopted to the urban slum culture. Up till now they were leading a typical tribal life composed with the rhythms of drum, dance, music and handia-daru (country liquor). They are innocent, simple and some times wild. They are ignorant of their basic rights and schemes meant for their upliftment. They are not even able to obtain their ration cards and other essential amenities from the Government Offices. As a result, they lead a miserable life being exploited by the upper classes, politicians, government officers and others.

It is seen that women and girls are the worst sufferers in the slums. Their status is much inferior in the families as well as in the society. Unlike other slum women and girls, majority of them have to struggle very hard at every point of their lives for livelihood and sheer existence. Thus, they have to perform dual role in the family and in the society i.e. the productive and reproductive. In spite of their day long hard labor as a strong earning member of the family along with the total household chores, they are tortured physically and mentally by their drunk husbands and other members of the family. They don't have rights to take any decision of their own or in family matters, even if they are the main contributor to the family's survival. Since they are illiterates and educationally backwards, abused, superstitious, ignorant to their basic and legal rights, disorganised and lack self confidence, they face a lot of problems. They are being harassed, discriminated and exploited economically, culturally, morally, socially and even sexually. They

don't even raise their voice strongly against any of the exploitation and tolerate everything silently.

These are very common to the majority of women in Rourkela slums. In general, they are underestimated, discriminated and have a very low level of status in the family as well as in the society. But there are certain communities in the slums setting where women do have a peculiar and contradictory status both in the family and in the society as compared to others. But they are few in numbers.

Rourkela, as mentioned earlier, is an industrial urban agglomeration developed in a tribal district. So the native of the district as well as the city are basically local tribes. They are concentrated in different parts of the city after being displaced from their original area and have formed slums, which are like the "urban villages". Unlike other slum women, the women and girl children of the tribal communities in the slums are also abused. They are illiterates, wretched, poverty stricken, ignorant of their basic social rights, innocents, sick and superstitious. But the difference is that they enjoy full freedom and equal status at most of the social and cultural institution with the male counter parts as compared to the non-tribal and urban migrants in the slum. Their birth or arrival in the family is welcome. In fact it gives an opportunity to increase the numbers in the tribes as every girl child is conceived as a potential mother (Deogaonkar and Deonkar, 1991).

The mother earth and the girl child command equal respect in the tribal community whether it is a typical tribal village in the dense forest or in Rourkela slums. This is highly contradictory to the status of women from those families who have migrated from the interior rural areas of eastern Orissa, Bihar, Madhya Pradesh and other places. Even the migrants of the drought areas of Western part of Orissa provide some equal facilities and status to their girls and women. They consider "girls" as their "Laxmi". But in cases of the rural migrants especially from the coastal belt and the states like Bihar and Madhya Pradesh, girls are burdens to the families. They are discriminated and exploited at every stage of their life. They are even deprived of nutritious food and other needs required for

growth and development. They are forced to do the household chores, mind younger siblings and do other activities. Their vocational responsibilities start when they are quite young. Instead of learning alphabets, they have to struggle in dumping yards, railway platform, factories and other places.

Almost all the tribal slum girls and women in Rourkela work hard like the other slum girls and women and the male members of their families, both inside and outside the house hold. They work extensively in the field, in the quarry sides, in the dumping yards, inside the steel plant for more than 10 to 12 hours as contract labourers. Also they prepare and sale "handia" (country liquor made of rice) and tackle the drunk and unsocial customers quite boldly. Their existence and hard labour both are recognized as important in most of the tribal families and of the society. Hence, they enjoy a better status in socio- cultural sphere. But this recognition of womanhood is not found among the maximum women and girls of non tribal slum families. Rather they are highly neglected, ignored at the time of decision making and exploited in various ways by the family members.

It is quite peculiar to mention here that young tribal girls and women in Rourkela slum enjoy the freedom of drinking handia, dancing and singing with the young male members of their communities. During their festivals like Ratha Yatra, Nuakhai, Karma, Dussera, Tusu, Makara, Pushpunai etc. the girls dominate the scene. Many a times, they outwit the boys. They are free and display uninhibited exuberance.

In case of other non-tribal slum girls and women, they can not even think of drinking handia or to sing and dance with any male member. Slum people from the typical rural background have not yet changed their attitudes. They are conservative, orthodox, and rigid to their thought regarding the freedom of girl and women. In case the girls try to be free like others and deviate from the so called family tradition and the norms, the situation becomes worse and horrible.

More important among the tribal slum girls are their economic worth for the families and their superiorities during marriage and is recognized through bride

price (even during divorce). They are free to choose their boy friends and life partners for marriage. Parents are secondary in decision making with regard to their marriage. Also divorce is easy on the part of women and they can initiate the process and exercise their will.

This is just opposite and contradictory to the marriage of other slum girls and women of Rourkela. In spite of their hard labour for the survival of the families, the girls and women do not have rights to think for their future. Their fates are determined by their fathers, brothers and other male members of the families. They can not even express their views or choice regarding their own marriage. Women in general cannot go for divorce from their own side. Whatever the circumstances may be, they have to tolerate it. In the worst cases, they even commit suicide. Divorce is initiated and made mainly from male side.

Giving dowry to the bridegroom on the bases of their demand is very common in Rourkela slums. In spite of the wretched financial conditions of the families, the fathers of the girls give dowry to the bridegrooms and they also demand dowry from the bride's family at the time of their son's marriage. It is very common in the areas where the migrated people of Bihar, Eastern Orissa, (like coastal belt of Jaipur, Jagatsinghpur, Kendrapada, Berhampur and other Districts) and other people are concentrated. But dowry system is very rare in case of the migrated people of some of the districts of western Orissa like Sambalpur, Bargarh, Jharsuguda, Bolangir, Kalahandi, Nuapara and even of Sundargarh district. Although the marriage of the girls are fixed by the fathers and elder members, but the opinions of the mothers are also invited at the time of the marriage of their daughters. The prestige of the girls is also kept by not giving dowry on demand basis to the bridegrooms. Rather, girls are to be offered some gifts from the in-laws in the form of ornaments, clothes (Sambalpuri sarees) and even bride price in some cases. The parents of the girls offer some presentations to their daughters and son-in-laws at the time of marriage according to their own wish, choice and financial condition. But it is not compulsory.

It has been observed in most of the Indian slums that women are ill treated. They tolerate the physical violence and men's brutality. They don't raise their voice against the violence. Still, in some cases especially with the tribal and semi tribal slum women, when it happens, they don't tolerate it quite silently. They oppose their husbands strongly and some times the tribal women reply to them in the same manner boldly, which is quite impossible in case of other types of slum women. If at all they oppose their husbands by raising their voice against violence, no body would come for support. Rather they will be discouraged and blamed in many ways.

It is a fact that tribal girls and women of Rourkela slums are exploited and discriminated a lot. But generally they are not exploited and harassed by their family members or the members of their own community. Rather, they are discriminated and exploited a lot economically, morally, emotionally and even sexually by the other people like shopkeepers, steel plants contractors and supervisors, Government Officials and other personnels due to their educational backwardness, ignorance, simplicity, innocence and traditional style of living. Though the percentage of tribal slum women are not much higher (it is only about 13 per cent of the total slum population of Rourkela) like other people of the slum, they also face many health hazards due to malnutrition and disease, wretched poverty and problems related to alcohol, socio-economic exploitation by non-tribal and other people. It can be observed that the social position of average tribal girls and women in Rourkela slums have been better and promising than any other type of slum women in Rourkela.

In fact, status if seen as a derivative, is the result of a pattern of relationships between men and women - a pattern composed of images they have of themselves and each other. Status lies in the eyes of the beholders.

In a developing country like India, and specially in its slums of urban agglomerations like Rourkela, where majority of the people are socio-economically and culturally deprived, educationally backward, morally, mentally and physically sick and diseased, abused, biased and superstitious, whose attitudes

and reactions towards women's education, equality of rights and freedom are still deep rooted with rigid and discriminatory age old social traditions, cannot be altered so easily. Rather, the centuries old bias against women and womanhood can perhaps at best be removed only by changing the attitude of the community or the society as a whole, which sees the female child as an expense, a waste and a burden. This change can only be brought about to a great extent by the educational development of women themselves, whether they belong to remote rural areas, tribal villages or urban slums.

Slum women in Rourkela industrial city brings the setting in focusing their socio-economic and educational status, analysing and interpreting their problems with regard to education (as perceived by them) and also comprehending the extent of impact exerted by literacy programme. A brief account is presented below.

3.6 ROURKELA SAKSHARATA SAMITI (RSS)

Inspired by the success of Ernakulum Total Literacy Campaign, the Literacy Campaign of Rourkela was visualized, planned and promptly taken-up as a challenge by the Rourkelites in December, 1990. As an independent Urban based Project, Rourkela Literacy Campaign was the first of its kind in the state of Orissa along with that of Sundargarh District. Even before the Planning of Literacy Campaign, the Shramik Vidyapeeth, which is presently known as Jana Siksha Sanstan (JSS), Bethel Charitable Trust, Community Welfare Society i.e. Sevasadan, Deepika Mahila Samiti, and few other organisations were engaged in the literacy and other developmental activities in few slum pockets of Rourkela.

As an implementing agency of NLM, the Shramik Vidyapeeth (SVP) imparted literacy activities along with vocational training to the socio-economically weaker sections of Rourkela.

With hardly any progressive movement in the recent part, a mass movement like total Literacy Campaign becomes instrumental in this industrial cosmopolitan city to bind the people socially and perhaps culturally too. The Rourkela

Saksharata Samiti was formed and registered accordingly under the Society Registration Act as an independent Saksharata Samiti. Based on the Philosophy of National Literacy Mission, the project proposal submitted in December, 1990 and was finally sanctioned by the Government of India in March, 1991 with the following objectives.

1. Impact functional Literacy to one Lakh illiterates in the age group 10-60 years.
2. Motivate the parents of the children below 10 years of age for enrolment in formal schools.
3. Create awareness among the people regarding health, environment, sanitation, family welfare, developmental activities etc. and help them to improve their quality of life.
4. Concentrate on literacy of women.
5. Promote Post-Literacy and Continuing Education for the neo-literates.

Preparation for the mass movement of Literacy Programme of Rourkela was started in December, 1990 with environment building and motivational activities, preliminary survey of illiterates, identification of literacy volunteers and Resource persons, agencies and institutions, training and preparation of reading and other related materials. The teaching-learning programmes, supply of reading materials, monitoring and supervision of the literacy centres and other activities of the samiti was started from April, 1991, where people from various walks of life and organisations participated actively. As a result, the programme is still going on in the form of post Literacy and Continuing Education Programme. The Post Literacy Programme of the Saksharata Samiti was Launched on June, 1992 with the following objectives.

1. To retain the basic literacy skill achieved by the neo-literates and to introduce self learning in place of guided learning.
2. To enable the neo-literates to use their literacy skills in their occupation and daily life and make them to question the basic issues relevant to their life.

3. To motivate children (above 10 years) to join school or Non-Formal Education Centres.
4. To cover the illiterates who are left out, or dropped out in the campaign.
5. To involve the masses in the developmental process of the nation.
6. To develop skills for better generation of income specially among the neo-literate slum women.
7. To develop awareness for improving their quality of life.

3.7 ORGANISATIONAL STRUCTURE OF ROURKELA SAKSHARATA SAMITI

For the effective launching of the Literacy Programme, "Rourkela Saksharata Samiti" a broad based organisation was formed involving government and non-government departments, institutions, voluntary agencies and activists. The RSS was registered in February, 1991 with the Additional District magistrate (ADM) Rourkela as its Chairman for the implementation of the programme. Next to Chairman there is a secretary in the Samiti. Then there is an Advisory Board (Governing Body) which constitutes of 6 members (excluding Chairman and Secretary) at the apex. There is a working group consisting of 21 activists from different sectors of life that coordinates and monitors the campaigns at various levels to strengthen the programme. For the smooth functioning and operational convenience, the whole area covered under the campaign was divided into 12 Literacy Zones. No fixed Criteria was followed for the division of the various zones. Each zone consists of a number of areas and each zone was managed by three zone coordinators. Each area had at least one coordinator who was organising the activities of the literacy programme at the grass root level and supervising the activities of the literacy volunteers who were managing the teaching learning activities of the literacy centres of the concerned slum areas, where as the zone coordinators were mobilizing the people and organising the programme at zonal level, supervising the activities of the area coordinators and monitoring the teaching learning centres.

Two control rooms were set-up by the Samiti for the smooth functioning of the organisations, like quick delivery of the teaching learning materials, monitoring

and mobilization of the resources etc. The main control room is located at the old RTO building, annex of the A.D.M. Office, Udit Nagar, Rourkela, coordinated the activities of all the seven zones under civil town-ship, i.e.1,3,4,6, 8,9and zone12. The another control room being located at the Social-Welfare Department of RSP, Sector-4, regulated the activities of rest of the Five zones under Steel Township, i.e. zone 2,5,7,10 and 11. Both the control rooms were headed by two controllers respectively. But both the control rooms have merged into one in 1996 and now functions as the main control room, at the annex of the ADM Office, Rourkela.

After launching the Post-Literacy Programme in June, 1992 the designation of the zone coordinators have changed. A new council (Post Literacy) has been formed in place of the working group with the same Governing Body, Secretary and Chairman. A number of "Chetana Kendras" were formed in each area. At the grass root levels where there was the formation of "Basti Chetana Samiti". The Basti Chetana Samities were constituted mainly with the basti people (slum-dwellers) and nec literates. It is important to mention here that the Chetana Samities had made provision for atleast fifty per cent women member in the samities. Hence they will be involved more actively with the developmental activities and decision making process of the samities. The Chetana kendras of the slum areas were managed by the Basti Chetana Samities (Slum Awareness Committees). And the B.C.S (Basti Chetana Samiti) were monitored and supervised by the RSS. The Chetana Kendras (Awareness Centres) became the centres of activities for the development of concerned slums after their formation since June1992.