

Educational Scenario Among The Lodhas Of Paschim Medinipur District: A Comparative Account

Dr. Santanu Panda

ICSSR Post Doctoral Fellow

Dept. of Anthropology, Vidyasagar University

Midnapore-721102, West Bengal

Corresponding author: Santanu Panda Email: panda973363@gmail.com/panda9732@yahoo.in

Abstract:

Education is a thoughtful as well as a sociological concept. The Lodhas are semi-nomadic, denotified community who are gradually becoming settled agriculturists nowadays. In this paper we have made an attempt to study the problems educational status among the Lodhas of three administrative blocks in Paschim (West) Medinipur district. The first objective of the study was to find out the literacy status among the Lodhas in the study area. Secondly, found the level of education among the Lodhas. Thirdly compare the educational status among the male and female of Lodha people and an overall comparative account on educational status among the three blocks in the same community, finally, the Government initiatives on education towards the Lodhas. The findings of the study the educational status of the Lodhas are very poor. Because the Lodhas are very lethargic to their education and their economic condition is also very poor. The parents of the Lodha children are not paying attention towards their education. There are no awareness has not yet done in the selected study area by the Government or non- government agencies regarding the school education. The role of school teacher was very poor to teach the Lodha student. Most of the Lodha children went to Forest for forest product collection to preserve their lively hood. Finally, some suggestions have been made for develop the educational level among the Lodhas, lack behind education and about the strategy of their parent and Government official etc.

Key ward: Education, Lodha, Tribe, Tribal education, Primitive tribal group

Introduction

The 'Education' is an integral part of the empowerment procedure. Empowerment of the tribal community means capacitating tribal communities to secure access and control of their land, forest and water resources

as well as sustains and promotes practical alternatives for security of their livelihoods. Empowerment thus is an interactive process whereby tribal communities are enabled to participate actively in local governance. After the Independence, a number of communities in India who were designated as 'Criminal Tribes' by the British colonial administration were redesignated as denotified tribes. The Lodhas of West Bengal is one of them. Still later, since 1971, the Lodhas were redesignated as one of the 'Primitive Tribal Groups'¹ (PTGs) of India, another governmental category. (Verma, 1990). The Lodha of West Bengal is one of them, who suffered from continued poverty and marginalization (Devi, 1983). The Lodhas are now treated as one of the denotified communities by the Central Government. In West Bengal, Lodhas are mainly concentrated in the districts of Paschim (West) Medinipur and Purba (East) Medinipur. As mentioned earlier, in the pre-Independence period they were treated as a Criminal Tribe till the revocation of the Criminal Tribes Act in 1952. In the first Census of India after Independence the Lodhas were recorded as a scheduled caste and their total population was returned to be 8,346 only in West Bengal (Mitra 1953: 89).

About the community

The Lodhas of Midnapore are said to be identical with Savars and Sahars but in Orrissa they are different. They marry young but they do not allow widow remarriage or divorce. Their traditional occupation is collection of jungle produce, but in Midnapore they also work as agricultural labourers and firewood collectors and sellers (Ibid: 1953:77).

According to Bhowmick, the Lodhas of erstwhile Medinipur district depended mainly on food gathering and hunting and some of them were found to be engaged in agricultural as well as non-agricultural activities as hired labourers of the higher caste and wealthy families of the villages. By and large, since dependence on forest produce is not sufficient for them, the Lodhas were also found to be engaged in a variety of occupations to sustain their livelihood (Bhowmick, 1963: 29-30).

In volume III of the *People of India*(1994) edited by the Director General of the Anthropological Survey of India it was reported that the Lodhas are mainly concentrated in the western part of Midnapore district in West Bengal and their traditional rights of access to forest have been curtailed. The *People of India* volume added

¹ The criteria of inclusion of a tribal community under Primitive Tribal Group(PTG) are: i) Pre- agricultural level of technology, ii) very low level of literacy, iii) declining or stagnant population and iv) a subsistence level of economy. (Meena, 2009:13)

....they make surreptitious forays into forests, which result in criminal cases being filed against them. Consequent to the colonization scheme, some have taken to agriculture. Besides, they supplement their income by working as daily-wage laboureres, when hunting or fishing yield little return (Singh, 1994: 695-696).

Another important observer of the marginalised condition of the Lodhas in West Bengal is Mahasveta Devi who is a famous Bengali litterateur and a human rights activist. Mahasveta Devi not only wrote on the abject poverty and exploitation of the Lodhas, she also worked for decades to fulfill the various demands of the community as regards their socio-economic condition. Although, not an anthropologist, Mahasveta Devi has firsthand personal experiences of the failures of governmental schemes and shortcomings of the government policies directed towards the development of the Lodhas in erstwhile Midnapore, and the adjoining districts of West Bengal. Unlike academic anthropologists, she practiced activism through the publication of a literary magazine in which many literate tribal persons including Lodhas wrote about their living conditions, violence committed to them by the state and higher classes of the society and the demands of the different tribal communities. Mahasveta Devi herself also wrote a number of articles in Bengali and English in which she depicted the ground realities regarding the problems of the implementation of development inputs and schemes among the Lodhas. In one of her articles published in the *Economic and Political Weekly* in 1983, Mahasveta Devi cited examples of some Lodha villages in the present Paschim Medinipur district in which government schemes have failed to reach the beneficiaries, although they were badly in need of the development programmes. In the article Mahasveta Devi categorically pointed out

Usually the schemes are made by people not knowing or caring to know what the tribal really need. The plan is then, after the usual procedures, left to the contractor.... I have seen contractor- made construction works meant for the Lodhas. It is better to make specious earthen huts. With a structure of cement, brick and sand, the inevitable contractor is bound to enter the scene. To whose benefit? Not the Lodhas' .Over three decades, huge sums has been spent in the name of the Lodhas and the community has gone much below the poverty lines (Devi 1983:948).

In an important article, written much later in the *Newsletter* of the Royal Anthropological Institute of Great Britain, Bhowmick explained the socio-psychological processes which created a vicious circle of underdevelopment, poverty and mistrust among the Lodhas. We quote him below.

....The chronic poverty and low aspiration level and lack of zeal of these people have created socio-cultural and economic constraints which, in turn, have made them lazy and lethargic. This has also made them unresponsive to any sort of change or innovation introduced for their uplift. (Bhowmick, 1981: 7).

At present the Lodhas do not live exclusively in the forest covered areas, but have spread out in other deforested regions and are found to work there as agricultural and non-agricultural labourers. But their main economy is still based on collection of minor forest products, such as leaves for preparing leaf-plates for sale. According to Bhowmick, the Lodhas were found to collect edible roots and fruits for household consumption and sell the surplus in the local markets. They are also found to be engaged in the collection of tussore cocoons and sell them in the market for cash. Lodhas also catch snakes and lizards and sell their hides and consume the flesh of these animals. They also catch fish and tortoises from the water bodies for domestic consumption as well as for sale. (Bhowmick, 1981: 6).

Under this post-colonial scenario, various welfare measures have been undertaken by the Central Government to improve the living conditions of the Lodhas. After the independence of India from British colonialism many plans and projects of specific nature have been initiated by the Government to resettle the forest dependent and semi-nomadic Lodha minority community in an agriculture dependent sedentary life. Meanwhile, a good number of rehabilitation schemes have been formulated and implemented on the Lodhas and most of these schemes failed and no lasting impact of them could be made. (Bhowmick, 1985: 17).

The Government of Independent India repealed the Criminal Tribes Act in 1952. Even after denotification as criminal tribes, the Lodhas continue to suffer from the social stigma and the non-tribal neighbours still behave unsympathetically towards them. Over the decades, the Lodhas gradually changed their occupation from hunting gathering to agriculture as an alternative means of livelihood owing to deforestation. (Danda, 2002:110-111).

Literature review

A search in the literature through the Google and various cross references in the existing works, it was revealed that there is virtually no empirical research on the level of education or literacy conditions on the Lodhas in West Bengal. Apart from social anthropological and ethnographic works mentioned in the previous section, studies on the literacy status of the scheduled tribe in India have been done by the some researchers of social sciences (Mete & Mondal, 2012: 1-4; Mandal & Mete, 2012: 1-9). I have found an article in the Sociological Bulletin entitled 'The Gender Gap in Literacy and Education among the Scheduled Tribes in Jharkhand and West Bengal'. In this article the author described his empirical findings revealed that the gender disparity on education and responsible factor for dropout among the tribal children of Jharkhand and West Bengal states. (Ghosh, 2007)

The locations, materials and methods

Our study area was located in the two subdivision viz. Jhargram and Khrgapur of Paschim (West) Medinipur district of West Bengal, India. Under the two subdivisions we have studied three blocks viz. Binpur II, Nayagram and Narayangarh. Binpur II and Nayagram are rural administrative blocks in Jhargram subdivision of Paschim Medinipur district. These two blocks are covered by dense forest covered terrains. Total populations of both blocks were about one and half lakh (2001 census). The tribal populations of both blocks were near about fifty thousand. Most of the scheduled tribe populations depended on forest produce collection. According to *District Human Development Report: Paschim Medinipur*, the Human Development Index (HDI) of Binpur II and Nayagarm blocks were very low and the rank is 27 and 29 out of 29 blocks of Paschim (west) Medinipur district. (DHDR. 2011: 17). Narayangarh block consisted of 16 gram panchayats and there was no urban area under this block. This block contained the agricultural area and most of the tribal populations depended on cultivation. According to 2001 census the total population was 2,66,675 and the Schedule Tribe population 57,527.

The primary data for the research have been collected from three hundred thirty two (332) Lodha households and the total population is 1382. The block wise populations are as the followings.

1. Binpur II \Rightarrow Surveyed population is 319, 2. Nayagram \Rightarrow Surveyed population is 720
3. Narayangarh \Rightarrow Surveyed population is 343

There were 13 villages in which we conducted fieldwork. The villages were in a very poor condition as regards the communication. Most of the villages were surrounded by dense forest with hilly terrain. There were no regular public transport systems in these villages, so people had to walk long distance to reach the market, hospital or other public facilities. The villagers belonging to various communities including the Lodhas mainly depended on daily labour and forest produce collection. Most of the villagers had no agricultural land. Electric facilities, drinking water and health centers were not available to the villagers within a radius of 25 kms.

The data for this article has been collected as part of the research carried out for my doctoral work through intensive anthropological fieldwork conducted during 2006 – 2011 in the adjoining study area. Both qualitative and quantitative data through census, structured and unstructured questionnaire and also with the help of case studies, participatory observation, and focus group discussion have been collected.

Table 1 Subsistence pattern of the Lodhas of the study villages.

Cultivation	Agricultural labor	Non-agricultural labor	Forest produce collection	Service	Total
130(9.07)	352(24.56)	265(18.49)	674(47.03)	12(0.84)	1433
Age	Male		Female		

Figures in parentheses represent percentages

The household size of the Lodhas in the surveyed population reveals a predominance of small households ranging between 4-6 persons; the mean household size being 4.2. The small household size of the population may be viewed in the context of the subsistence pattern of the Lodhas. We have observed that the majority of the individuals (47.03%) are engaged in forest produce collection to earn their livelihood. Only two persons were engaged in service. A substantial number of individuals (43.05%) were found to be engaged in agricultural as well as non agricultural labour. About 130 households have been found to be engaged in the cultivation of their own land. This constitutes 9.07 percent of total number of households of the study area. (Tables 1). It is observed that the Lodhas in

our study area are mostly engaged in forest produce collection and they were also found to be working as labourers in the agricultural and non-agricultural sectors. A small number of Lodha families were found to cultivate their own land and a much smaller number of them were engaged in the service sector.

Table 2 Age group wise literacy status of the Lodha population in three administrative blocks

group	Illiterate	Literate	Total	Illiterate	Literate	Total
0-4	[25.64]80(5.79)		80	[20.17]95(6.87)		95
5-9	[10.58]33(2.39)	[11.82]41(2.97)	74	[11.46]54(3.91)	[15.48]39(2.82)	93
10-14	[4.81]15(1.08)	[15.56]54(3.91)	69	[6.37]30(2.17)	[12.70]32(2.32)	62
15-19	[5.13]16(1.15)	[9.80]34(2.46)	50	[6.37]30(2.17)	[10.71]27(1.95)	57
20-24	[2.88]09(0.65)	[10.37]36(2.60)	45	[7.01]33(2.39)	[9.13]23(1.66)	56
25-29	[4.81]15(1.08)	[11.82]41(2.97)	56	[12.31]58(4.20)	[11.51]29(2.09)	87
30-34	[9.94]31(2.24)	[8.93]31(2.24)	62	[7.01]33(2.39)	[13.10]33(2.39)	66
35-39	[7.37]23(1.66)	[9.80]34(2.46)	57	[7.43]35(2.53)	[9.92]25(1.81)	60
40-44	[8.65]27(1.95)	[8.65]30(2.17)	57	[4.88]23(1.66)	[5.95]15(1.08)	38
45-49	[6.41]20(1.44)	[6.05]20(1.44)	40	[3.40]16(1.16)	[5.16]14(1.01)	30
50-54	[4.17]13(0.94)	[2.02]07(0.51)	20	[4.46]21(1.52)	[5.16]13(0.94)	34
55-59	[4.49]14(1.01)	[2.59]09(0.65)	23	[3.82]18(1.30)	[1.19]03(0.22)	21
60-64	[0.96]03(0.21)	[1.73]06(0.43)	09	[4.25]20(1.45)		20
65-69	[1.60]05(0.36)	[0.86]03(0.22)	08	[1.06]05(0.36)		05
70-74	[1.92]06(0.43)	00	06			
75-79	[0.64]02(0.14)	00	02			
80+		00				
Total	[100.00] 312 (22.58)	[100.00] 346 (25.04)	658	[100.00] 471 (34.08)	[100.00] 253 (18.31)	1382

[] Represents the percentages of the grand total () Represents the percentages of the column

Fig.1

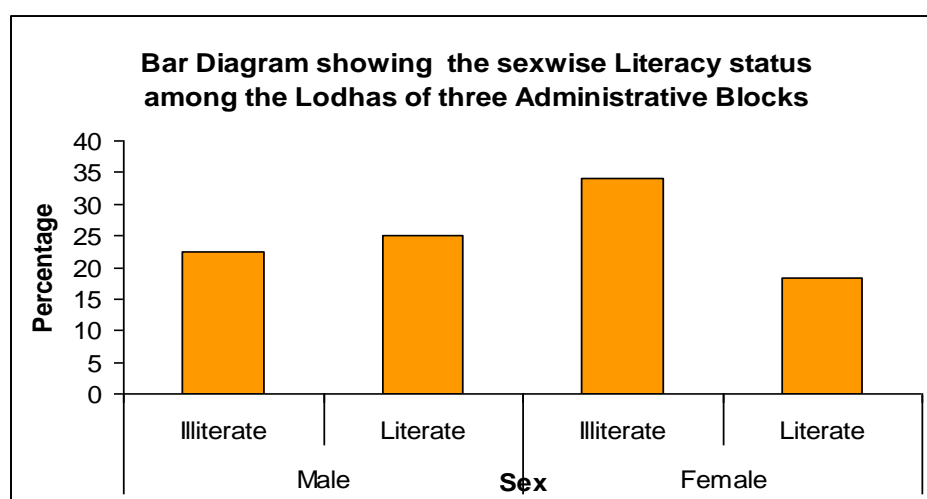


Table 2 and Figure 1 represent the age group wise literacy condition among the Lodha population in the study area. The overall literacy condition is not very satisfactory (43.35 %) and the condition of the females in this regard is worse than the males. The table shows that 22.58 percent males are illiterate out of the total population whereas 25.11 percent are literate out of the total population. Among the females 34.08 percent

are illiterate and 18.23 percent are literate out of the total population. The percentage of illiterate persons in the early school going age groups (5-14) is higher among the females. The highest number of literate individuals is found among the males in the age group 10-14 while among the females it is in the age group 5-9. An upward trend of the number of literate persons in both sexes is observed from the higher to lower age groups indicating the fact that the younger Lodhas are gradually showing interest to become literate.

Table 3 Level of education among the Lodhas of three administrative blocks according to age and sex in the study area.

Age group	ILLITARATE		CAN SIGN		1-IV		V-VIII		IX+	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
0-4	80	95	00	00	00	00	00	00	00	00
5-9	33	54	07	07	34	32	00	00	00	00
10-14	15	30	02	05	29	14	20	13	03	00
15-19	16	30	07	05	07	10	16	12	04	00
20-24	09	33	08	06	13	11	12	06	03	00
25-29	15	58	17	07	13	13	06	07	05	02
30-34	31	33	16	09	08	13	04	09	03	02
35-39	23	35	07	03	10	09	11	09	06	04
40-44	27	23	12	05	09	06	08	04	01	00
45-49	20	16	11	05	07	03	03	05	00	00
50-54	13	21	03	09	04	02	00	02	00	00
55-59	14	18	05	02	02	01	00	00	02	00
60-64	03	20	05	00	01	00	00	00	00	00
65-69	05	05	02	00	00	00	01	00	00	00
70+	08	00	00	00	00	00	00	00	00	00
Total	312 (22.58)	471 (34.08)	102 (7.38)	63 (4.56)	137 (9.91)	114 (8.24)	81 (5.86)	67 (4.85)	27 (1.95)	08 (0.58)

In this table a detailed break-up of the literacy status of the Lodha population has been done. The interesting feature which is revealed from this table is the trend of literacy level in the different age categories. It is found that the percentage of Lodha male and female population in the primary level rises to 9.91 and 8.24 respectively when compared with the category 'Can sign'. The percentage of people declines consistently in the subsequent higher levels of educational categories. The fall in the percentage becomes remarkable at the class IX and above for the females.

Age group	Category	ILLITARATE	CAN SIGN	1-IV	V-VIII	IX-X
0-24	Male	153	24	83	48	10
	Female	242	23	67	31	00
25-49	Male	116	63	47	32	15
	Female	165	29	44	34	08
50-70+	Male	43	15	07	01	02
	Female	64	11	03	02	00
Total		783(56.66)	165(11.94)	252(18.23)	146(10.56)	35(2.53)

Table 4 Level of education among the Lodhas of three administrative blocks according to three major age categories in the study area

Figures in parentheses represent percentage out of the total population (1382) of the study area.

From the table 4, I have found that the break-up of the detailed literacy condition of the population into bigger age categories also revealed that the younger Lodhas have achieved more primary education than the older persons. This is true for the primary and junior high school levels. The contribution of younger age groups is also remarkably higher beyond the post junior high levels of school education, although there is a considerable difference between the males and females at this level. The frequency polygons of the three age also shows a more-or-less consistent trend of rise and fall among the males and females with slight variations. In the secondary level education revealed that the males are in higher number then the female (Figures 2, 3 and 4).

Fig. 2 Polygon showing the Level of Education among the younger age group (0-24) of Lodhas of three Administrative Blocks.

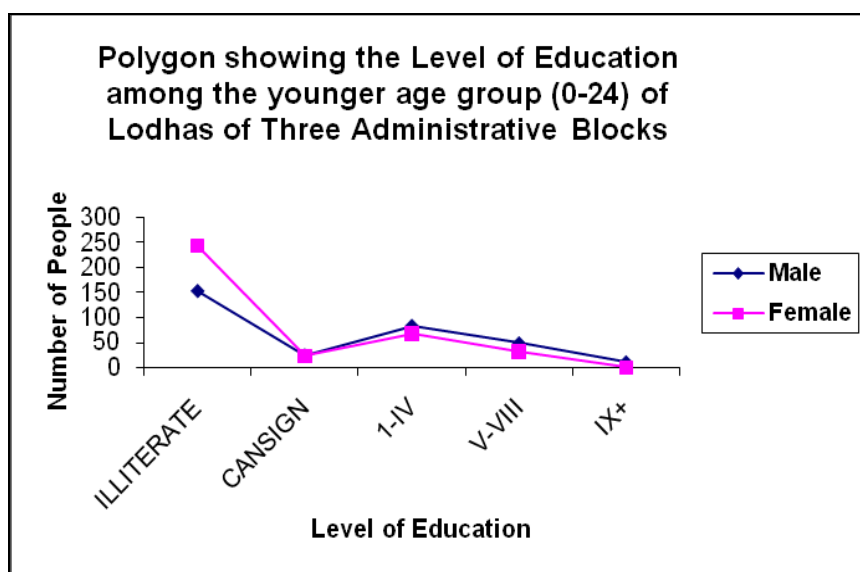


Fig. 3 the Polygon showing the Level of Education among the middle age group (25-49) of Lodhas of three Administrative Blocks.

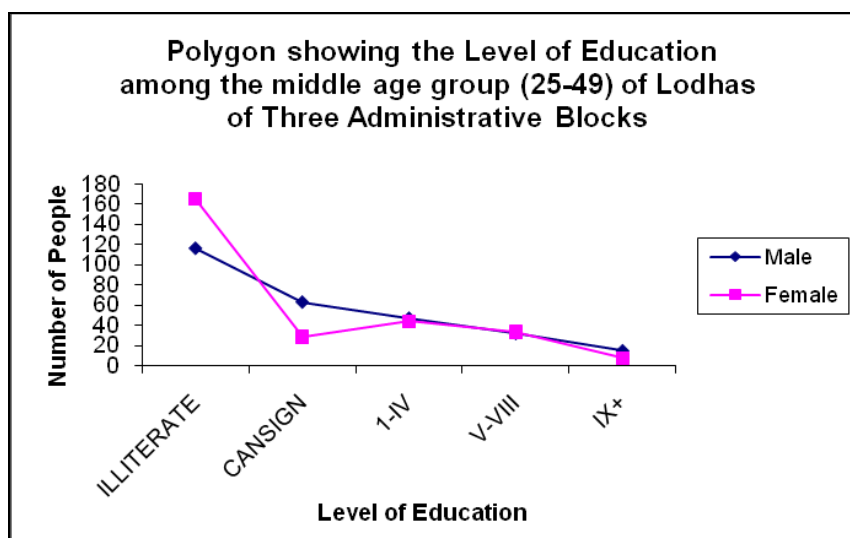
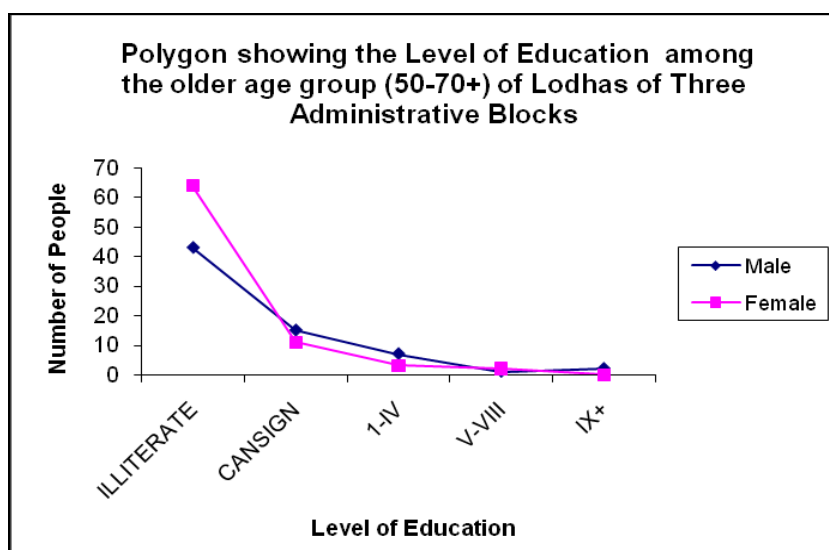


Fig. 4 Polygon showing the Level of Education among the older age group (50-70+) of Lodhas of the three Administrative Blocks.



Box 1 A case of reason behind illiterate of Lodha family

Case Study: 3

Name of informant: Mangal Sabar **Age:** 43 **Sex:** Male

Village: Chirakuti, **JL. No:** 91 **Block:** Binpur-II

According to Mangal Sabar there are four members in his family. The family did not possess any agricultural land and no patta was given to this family by the government. They totally dependent on minor forest produce collection for survival. Mangal told that he has no education and his family member also have no education. According to informant 'every day morning whole family went to jungle for collect fire wood, leaf, fruit and root and returned to home in the evening. We sold the forest produce in the local market or haat two days in every week. But the fire wood we sold every day in the neighbouring village or local tea shop and through this money we bought rice, dal and oil. In our village or neighbouring villages has no primary school. Near about within 3 kms only an ICDS centre has been found.

BOX 2 The story of educational achievement over generations in a Lodha family

Name of the informant: Banchu Bhakta **Age:** 68 **Sex:** Male

Educational level: Can sign only **Block:** Narayangarh

Banchu has six members in his family. He has no education but he could sign his name which he learned in the non-formal adult education school. He narrated, 'In my childhood we were very poor and we had no agricultural land and my father worked as an agricultural day labourer of a higher caste family at our village and also in other villages on annual contract basis. My mother also worked as a daily labourer in the nearby

villages on daily wage basis at Rs. 20/- per day and sometime she went outside as a migrant labourer at a higher rate. So, my father has no money to educate his children and when my age was ten, I worked with my father looking after the cows and bullocks of the landowner'. He added that in 1980, P.K. Bhowmick has given 0.90 decimal lands to his father along with other Lodha families after which they started cultivation by purchasing agricultural implements and at present most of the Lodha families have agricultural land and agricultural implements. Banchu's son studied up to class VI standard and his grandson and daughter were also admitted to the school and they are now in studying in class VIII and IX. He further added that 'My son has dropped out from the school only because of his laziness and defiant attitude but I tried my level best to continue his education. The teachers of the primary school were not also careful to him.'

Box 3 The case of reason behind absent of Lodha children in a Primary School

Name of informant: Chakraborty Nayek & Namita Nayek **Age:** 56/43

Village: Bircanrd **Block:** Narayangarh **Dist:** Paschim Medinipur

Chakraborty Nayek lives in a nuclear family with his wife and two sons. They are dependent on daily labour and cultivation for their survival. His level of education is class VI standard and his wife also class V standard and their children are now studying in class V and VIII. According to them 'the teachers of our primary school did not take classes properly, they always busy with their colleague to telling fairy-tale, sometimes the teacher's order to the student such as i) bring water, ii) clean the toilet, and iii) clean the corridors of the school and teachers room'. His wife told me 'the mid-day-meal did not prepare every day. When we asked the head teacher "the teacher replied we have not received any money from block or district offices on the account of mid-day-meal since one month. So, how many days we will pay our own pocket?" His wife further added 'in this school all students are Lodha, no one of the Government official like Pradhan did not take any initiative to develop the educational status of our school. So, the Lodha children now became clever mean while they did not attend the class regularly and their parent also has no care'. He did not receive any development input from the Government except Job Card. He said: 'I have received a Job Card in 2008 and did not get any work through the job card'. He added: 'some of our villagers got the opportunity to work through the Government job card but they did not get money after the work every day. The money is paid by the contractor after completion of the whole work after six months; so how we will maintain our family?'

A comparative scenario regarding the education in the three blocks

The comparative scenario of the educational status in the three blocks among the Lodhas showed a marked variation. Variation is also found in terms literacy status. Let us enumerate the variations. The educational status of the Lodhas has been showed a greater position in the Narayangarh block and interestingly, solar plates have not been given at all in this block. The worst scenario regarding literacy status is found in the Binpur-II block in which the illiterate percentage predominated the scene. Nayagram lies in the middle position in terms of the literate and illiterate percentage. Literacy percentage was higher in the Narayangarh block then the other two blocks (Fig. 5, 6 &7)

Fig. 5

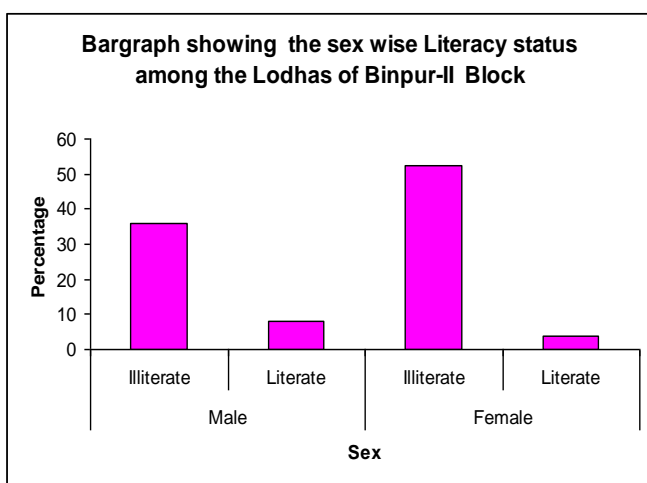


Fig. 6

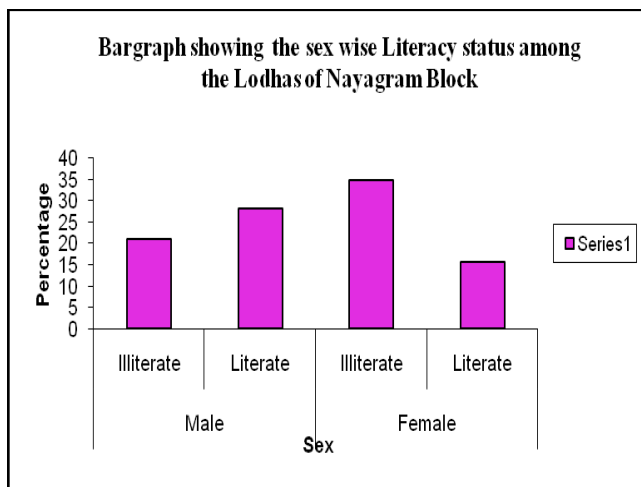
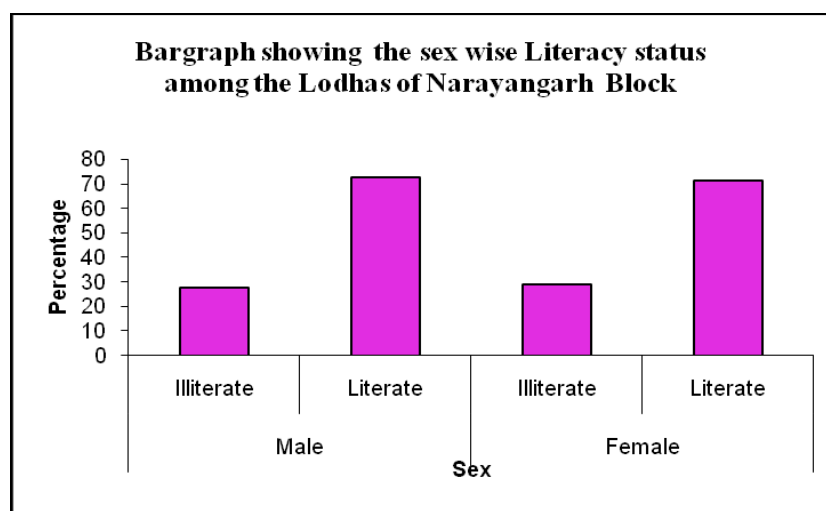


Fig. 7



In this study, I have found differences in terms of the literacy status among the three administrative blocks of Paschim Medinipur district. The findings of this research revealed that the Lodha settlement of Binpur-II block suffered from poor economic condition, communication and transport, and lack of access to the

political leaders and panchayat members of the area although the local panchayat leader belonged to their own community(Box.1). The Government has not yet been able to organise any awareness programmes for the Lodha women and men of this block. The study villages were situated 25 kms from Belpahari BDO office. The road condition of these villages is extremely worse. The road was made by earth and rough stone. Both side of the road are covered by dense forest with hilly terrain. The villagers mainly depend on daily labour and minor forest produce collection. There is no regular public transport system connecting the village with other places. There are no facilities of drinking and domestic water supply.

In Nayagram block, the Lodhas were found to be in better condition than they were in Binpur-II, in terms of communication and access to local panchayat leadership. Here the Government had also taken up some awareness programmes through an NGO. There is a non-formal school (*Sishu Siskha Kendra*) in the village established by the Government. The road condition and communication system is fairly better than Binpur II block. But here also no drinking water facility.

In Natrayangarh block, the Lodhas also seemed to be more aware about the education than their counterparts in the other blocks studied in this research. This studied village is situated 1 km away from the National Highway 64; it is situated 15 km away from Khargapur town. There is one High school at Bidisha which was established by the anthropologist Prof. P.K. Bhowmick. In this village, I have found six Self-Help-Groups (SHG) which were constituted by Lodha women. Through these SHG's some of the Lodha women can sign their name. Which was not seen in the other two blocks. The literacy percentage of the Lodhas in this village is 71 percent. Drinking water facility is available.

Conclusion

The most interesting finding of this empirical research is the successful achievement of the Lodhas in the field of school education. Contrary to the popular belief that the Lodhas have not yet been able to overcome their marginalized condition, it was found that literacy percentage is quite high in some of the study villages. Although, I have found in the among the Lodha settlements the illiterate person is higher than literate person. The study consists in the three administrative blocks viz. Binpur II, Nayagram and Narayangarh. The study revealed that the Lodhas in the study area found in the very poor condition. They were depending on forest produce collection and day labourer. Most of the Lodha parent did not take initiative to send their children to the school. They went to forest or day labour work every early morning. They have no job security through Government distributed job card. (Box.3)

In the context of the findings, it is suggested that in order to improve the educational scenario among the Lodhas in the study area following measures may be adopted by the local panchayat and the concerned governments.

1. Target oriented programmes should be undertaken to raise the awareness of the Lodhas regarding school education through Sarba Siskha Abhijan of the State Government which is absent in the study villages till today.
2. The District Inspector Schools should give special attention to the Primary School located near the villages to prevent teacher attention to their duty and ensure the regularity of midday meals to the Lodha children.
3. The pre-school functioning of the Integrated Child Development Centre should be activated. During the field observation revealed that the most of the ICDS centers have no building of its own and it concentrated only on immunization and supplementary nutrition.
4. Last but not least, the Lodha families should be given patta land with record or actual right of possession and agricultural implements then should be given job security through Government job card by the district administration and the panchayat.

Acknowledgements

I owe my debts to the members of the Lodha community of the selected blocks for their help and cooperation during my fieldwork and I also express my gratitude to the government officials of Paschim Medinipur district. Last but not the least, I express my deep sense of gratitude to my teacher Dr. Abhijit Guha Associate Professor, Department of Anthropology, Vidyasagar University for providing academic and intellectual inputs generously towards the completion of the article.

References

- Bhowmick P.K. 1981 Rehabilitaion of a 'Denotified Community' the Ex-Criminal Lodhas of West Bengal. *Royal Anthropological Institute Newsletter*, 44: 6-8.
- Bhowmick, P.K. 1963 *The Lodhas of West Bengal*. Kolkata: Institute of Social Research and Applied Anthropology (ISRAA).
- Bhowmick P.K. 1985. Tribal Situation West Bengal, *The Anthropologist*, vol. 15, No.1, pp: 1-19.
- Devi, M 1983. *Lodhas of West Bengal-1*. Economic and Political Weekly, 18(22), 947-949.

Danda, A.K.2002. 'Predicaments of a marginalized community: The Lodha' *Journal of Anthropological Survey of India*. 51: 103-111.

D'Souza, N. G 2003 "Indigenous education program case study empowerment and action: Ilaya's work in tribal education"

Ghosh, A.K, 2007. 'The Gender Gap in Literacy and Education among the Scheduled Tribes in Jharkhand and West Bengal' in *Sociological Bulletin*, Vol. 56, No.1pp-109-125.

Mandal, H. Mukherjee, S. and Datta, A. 2002, West Bengal, in India: An Illustrated Atlas of Tribal World, Kolkata: Anthropological Survey of India, 32

Mete. J and Mandal. A. 2012, Profiling the Education among Scheduled Tribes in India, *Golden Research Thoughts*, 1(11), 1-4.

Mandal. A. and Mete. J. 2012, Tribal Development in India – Educational Perspective, *Indian Streams Research Journal*, 2(11), 2230-7850.

Mitra, A.1953. The Tribes and castes of West Bengal: Census 1951. Calcutta: Land and Land Revenue Department Govt. of West Bengal.

Panda. Sand Adak. A. 2014, 'Status of Women Self Help Groups Among the Lodhas of Daharpur village in Paschim (West)Medinipur, West Bengal, India: An Anthropological Perspective' *International Journal of Interdisciplinary and Multidisciplinary Studies*, Vol 1, No.3, 21-29.

Singh, Kumar, Suresh. 1994 *People of India: The Scheduled Tribes*. Oxford University Press: Anthropological Survey of India.

Verma. R.C. 1990. *Indian Tribes through the ages*. Ministry of Information and Broadcasting Govt. of India.

Web reference cited: [censusindia.gov.in/2011-prov results/data files /mp/07Literacy.pdf](http://censusindia.gov.in/2011-prov%20results/data%20files/mp/07Literacy.pdf) accessed

on 12.08.2014