

A Study on the Digital Divide and the Use of Technology Among the Tribes in Odisha with Special Reference to Kandha Community of Rayagada District

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Abstract:

In the process of digitalization of governance and service delivery make the democratic process of people involvement more enlarge. The utilization of Information and Communication Technology helps the people to access the governance services. E-Governance or digital service delivery on the part of Government and services access digitally on the part proved a way for good governance. Mo-Seva Kendra and Janasunani Portal are the example of Odisha Government's digital initiative for digital service delivery and digital grievance registration respectively which have a great important in e-Governance process of Odisha. Digitalization or use of ICT in services delivery and getting the grievances from the people in respect to local issues stand as a way for good governance by bring transparency, efficiency, timebound, accountability, responsiveness, effectiveness, equity, inclusiveness in day-to-day process of governance. But now a days some groups of people or communities are far away from the benefits of e-Governance initiatives because of digital divide. There is a gap among the individual in accessing services of the government with ICT. Now in the age of ICT the marginalized group of the society especially the tribal people. Several adverse factors are the cause for such limitation. This article seeks to analyze the existing digital divide and the factors which are responsible for such digital divide in respect to the Kandha Community of Odisha.

Keywords: Digital Divide, ICT, e-Governance, Odisha, ICT, Kandha Tribes.

Introduction

Since in the age of Information and Communication Technology, technological advancement is a symbol for growth and development in the ongoing process of economic and nation development. Though technology is most essential and most important basic needs of the present generation and human life and it's always a suitable way for saving time and energy, it's excluded the marginalized section of the society. The Tribes of Odisha even they constitute a very small portion total population of Odisha, the tribes needed a special attention in every sphere of life as they are the early inhabitants of land or Adivasi of the land. There is always need for specific policies for their upliftment. But as a marginalized group the tribal people are remain separated from the mainstreams of the society. The separation from the mainstreams always acts as a hindrance in the way of inclusive social and economic development. The separation of

marginalizes group from the mainstreams and inclusion them in the mainstreams of society the considered as the main attention in the present policies and programs of the government at regional, central as well as global level. The digital divide or we can say it as the digital gap mainly exist in-between urban and rural inhabitants, educated and uneducated, developed and developing nation, tribes and mainstreams, poor and rich, male and female. As per the Eurostat Statistic Explained, Digital Divide refers to the distinction between those who access to the internet or other digital technology and are able to make use of online services and those who are excluded from these services. The digital divide can be classified according to criteria that describe the difference in participation according to gender, age, education, income, social groups or geographic location(Commission, 2023).The term "digital divide" refers to the gap between individuals, households, businesses and geographic areas at different socio-economic levels with regard to both their opportunities to access information and communication technologies (ICTs) and to their use of the Internet for a wide variety of activities(OCED, 2001).

The Tribal Community mostly live in the forest areas depends upon forest for their day-to-day life as well.Odisha is uniquely positioned among the Indian States and Union Territories for having a rich and colorful tribal scenario. The majority of Scheduled Tribes live in hilly and forest regions. Their economy is largely subsistence-oriented, non-stratified, and non-specialized. Their social system is simple, and there are few aspirations and needs. Though the Scheduled Tribes in Odisha have suffered from social, educational, and economic backwardness due to geo-historical reasons, they have a distinctiveness and social-cultural milieu. The process of socio-economic development is going on after independence and has picked up momentum. 62 Scheduled Tribes in Odisha speak as many as 74 dialects(SCSTRTI, 2015). Their ethos, ideology, worldview, value- orientations, and cultural heritage are rich and varied. At one end of the scale are nomadic food gatherers and hunters, and at the other end, skilled settled agriculturists and horticulturists. The tribal areas of Odisha, therefore, present an extremely diverse socio-economic panorama. As per the 2011 Census, Odisha has the third highest percentage of tribal population in the country, which stands at 9590756(SCSTRTI, 2015). The state has the unique distinction of having 62 tribal communities spread over 30 districts and 314 blocks. They constitute 22.85% of the state's total population and contribute 9.17% to the total tribal population of the country(SCSTRTI, 2015). The growth and distribution of the ST population have special significance. Therefore, analysis of the distribution and location of scheduled tribes in Odisha is essential for meaningful planning, research, and policy formulation.Though the Governmental nongovernmental agencies always trying to make bridge between the main-streams and the tribal people, the Tribes are far away from modern technology and its innovation. The Kandha Community is one of the populate tribes among the tribes exists in OdishaThis article seeks to analyze the existing digital divide and the factors which are responsible for such digital divide in respect to the Kandha Community of Odisha

Literature Review

Jan AGM and Dijik in their article titled 'digital divide research, achievement and shortcomings talks about the trend in digital divide developed during the period of 2000 to 2005.In introductory part this study talks about brief introduction of digital divide and conceptual definition. This study is built based on three research question. They are A. To what type of inequality does the digital concept refers? B. what is new about to access to use of ICT as compared to other scare material and immaterial resources? C. Do new type of inequality exist or rise in the information society? This study is purely based on secondary sources, descriptive and analytical. In this study achievement of digital divide research are classified under four

ways. They are material, motivational, skill and usage access. This study also opined about unexplored areas and short comings of available literature. They are lack of theoretical validation, conceptual clarity, lack of interdisciplinary approach, unexplored in qualitative and inter disciplinary research. (Dijk, 2006) Dr. Shoja Rani B N and Liya Joy in their article "A study on digital divide and the use of technology among tribes in Kerala with special reference to Paniya tribe of Kannur district" examine about the extent of digital divide the use of technology among the Paniya tribe of Kannur district. The research article identified digital divide by the indicators like basic education, digital literacy, telephone or mobile phone density, personal laptop or computer, number of internet users and accessibility to internet etc. This study is based on both primary and secondary data. Factors like low literacy, income level, geographical restrictions, lack of motivation to use of technology, lack of physical access to technology and digital illiteracy are behind the digital divide. The study also focused different measure to remove the gap between those who have and do not have access to technology. (Dr. Shoja Rani B N, 2022)

Douglas Blanks Hindman in his study "The Rural-Urban Digital Divide" examine about the digital gap between the metropolitan and nonmetropolitan people. This study utilised the national survey data to find out the digital gap between two different locations. The research finds out that one's income, age and education were more closely associated with the use of information and technology than was geographical location. Here there is lack of focus on geographical factors, he not gave importance on geographical factors because one's education, and income always determined by individuals' residence. (Hindman, 2000)

Nidhi Tewathia, Anant Kamath and P. Vigneswara Ilavarsan in their research paper "Social inequalities, Fundamental inequalities and recurring of the digital divide: insight from India" provide a fresh perspective on linkage between digital divide and social inequalities in India. They focus on the Marxian conflict perspective and the Weberian cultural perspective. The paper collected data from The India Human Development Survey -II(IHSD-II). The study finds out that the ownership ICT assets, skills and usage are associated with the socio-economic status of Indian household and the ICT hold the dismissal possibility of creating social exclusion. (Nidhi Tewathia, 2020)

Statement of the Problem

Tribal people are unique in their tradition and culture Tribes are distinct from the exist social system. They need a special attention in the process of growth and development. Further though the human society grow with Information and Communication Technology, some communities are far away from the light of ICT. Odisha stands first in terms of human development index, but respect of the development of tribes it is slower. Since technology is an important input and indicator of growth and development the ongoing human society it creates a gap between the mainstream of society. Though technology accelerate an era of digitalization of human society, it's accelerating the growth of digital divide among the tribes. In this context the present study is aims to understand the extend and causes of digital divide and the attitude towards the use of modern technology among the Kandha Community of Rayagada District.

Objectives

1. To find out the existence of digital divide among the Kondh Tribal people of Odisha
2. To understand the causes of digital divide or digital gap among the Kondh Community of Rayagada District.

3. To find out different policies and programs of the government of Odisha to facilitate e service delivery in the tribal areas.

Research Methods and Data Sources

The Study is intended to examine the existence of digital divide among the Kandha community, the major tribal community in Rayagada district of Odisha. The researcher took Panchali village of Kashipur Tehsil of Rayagada district for the study. From the Panchali village, the researcher used simple random sampling for data collection. The work is based on primary as well as secondary data. The researcher took 40 sample households by employing simple random sampling method from the selected area. From the 50 sample households the researcher took 150 members within the age group of 10 and 60 years. The data was collected with the help of a well-structured schedule. The secondary data has obtained from the various published sources of Schedule Caste and Schedule Tribes Research and Training Institute Govt. of Odisha Census from 1961 to 2011 of Govt. of India and different online sources.

Characteristics of Kandha Community

The Kondh Community is the most populous tribes in Odisha. The Kondh Community is a major tribe among the tribes exists in Odisha. Though the population of respective tribes is unevenly spread through out the state, their main concentration is in South region of Odisha. Geographically, their stronghold lies in the central region (Boudh and Kandhamal District), Rayagada region and South Western part (Erstwhile Kasipur and Mahul Patna areas) of Eastern Ghats Region (SCSTRTI, KANDHA, 2013).

The word Kandha is derived from the Telugu word Kanda which means a small hill as well as the hill men. Originally, they were hill dwellers. Kandha is the name the non-tribal people have given them and in the course of time, the tribes man has accepted the name. But they identify themselves as 'Kui Loku', 'Kui Enju' or 'Kuinga' because they speak Kui or Kuvvi language belonging to Dravidian linguistic group. Kui or Kuvi are two regional linguistics variation. While 'Kuvi' is spoken by a majority of the Kandha if undivided Koraput., Kalahandi and Balangir District, 'Kui' is spoken by the Kandha of Phulbani District. Based on the socio-cultural characteristics, the Kandha may be divided into several sections such as Desia Kandha, Dongria Kandha, Kutia Kandha, Sitha Kandha, Buda Kandha, Pengo Kandha, Malua Kandha, etc. Among the several sections of the Kandha communities, two sub-sections, Kutia Kandha, and Dongria Kandha, have been identified as Particularly Vulnerable Tribal Groups (SCSTRTI, KANDHA, 2013).

The Kandhas are farmers. They practice both shifting cultivation (dahi) on the hill tops and hill-slopes and plough cultivation (nela) in valleys and low lands. They cultivate on Three types of land, in particular: dhipaupper. land + depa keta), Berena Jodi keta and Sarada. (suruda keta) for paddy cultivation and they cultivate Kandala Konganga, Jununga (judungaga), Biri (masangaga) in their mountainous areas, of course. They cultivate different kinds of crops such as paddy (kudinga), ragi (tedi), maize (jaylaka), black gram (biridi), horse gram (kadpaka), sesamum (rasi), mustard (saras), bean (sainga), etc. In addition, for their own consumption and also for sale on the local market, they grow vegetables in the kitchen gardenakali bada. They collect important forest produce like timber (beska), fire wood (erpa beska), bamboo, siali creepers, kendu and sal leaves etc (SCSTRTI, KANDHA, 2013). They're building houses with wood and bamboo, making hunting tools and fishing traps. They collect Fire wood for their own use. Use and also for sale the local market. Collection of kendu and It's important to have sal leaves. The source

of their earnings. They make leaf cups (chaukuni) and plates (khali) for their own use and often for sale. They collect different seeds and flowers such as Karanja (ponagamia glatera), Kusuma (Keheli), gora (seed) for extracting oil and mahua hunting when they are not busy with agricultural work. As hunting is prohibited, they're only hunting for ritual purposes now. Fishing's just an occasional pursuit. (SCSTRTI, KANDHA, 2013) The Kandhas are also employed as laborers on a day's wage. At the moment, they are doing business to maintain their livelihood. The Kandhas are very straight forward, and they express their feeling before the people whom they trust. (SCSTRTI, KANDHA, 2013) Their intimate relationships emerge from the core of their heart. They are kind, open-hearted, honest, bold, trustworthy and ready to sacrifice life for their true friends. They are emotionally attached to nature and natural resources like land, deities, spirits, mountain, river, forest, etc. Which are precious to them. They believe in work and worship and never disregard or misbehave anybody unless they are very seriously hurt. They dislike people who cheat and betray them and are afraid of evil spirits, black magic and taboo. They hate people who take bribes and exploit them by grabbing their land and depriving them of their rights. They are very sympathetic and helpful at times of crisis. They give equal importance and respect to the women. The Kandha women consider their husband's elder brother's children to be their children (SCSTRTI, KANDHA, 2013).

The Kandhas have simple political organization. In past, during British regime, the administration in their area ran through Sardar, the village headman and his post was hereditary. The responsibility of the Sardar was to maintain law and order in his territory. He was presiding over the village council meetings and receiving guests at the time of village functions. He used to negotiate with the headmen of other villages when such occasion arises. Bismajhi - the revenue collector was responsible for collection of revenues from different muthas and the chowkidar was working as the protector of the village in case of criminal violence. The Barik was appointed as village messenger from Domb or Pano community. He was an assistant of the Bismajhi. Cases like family dispute, conflict, adultery, theft etc. were being decided in the village council sitting at the seat of Darni Penu. But at present the Ward Member is acting as the head man of the village instead of Sardar. He is elected by the villagers. Under the Influence of modernization now they follow the Panchayatraj system. So, their traditional political system is gradually declining. The office bearers of the statutory Panchayatraj institutions are elected representatives of the people such as Ward Members, Sarpanch, Chairman of Panchayat Samity and Zilla Parishad etc. They look after the planned development programs undertaken in their villages (SCSTRTI, KANDHA, 2013).

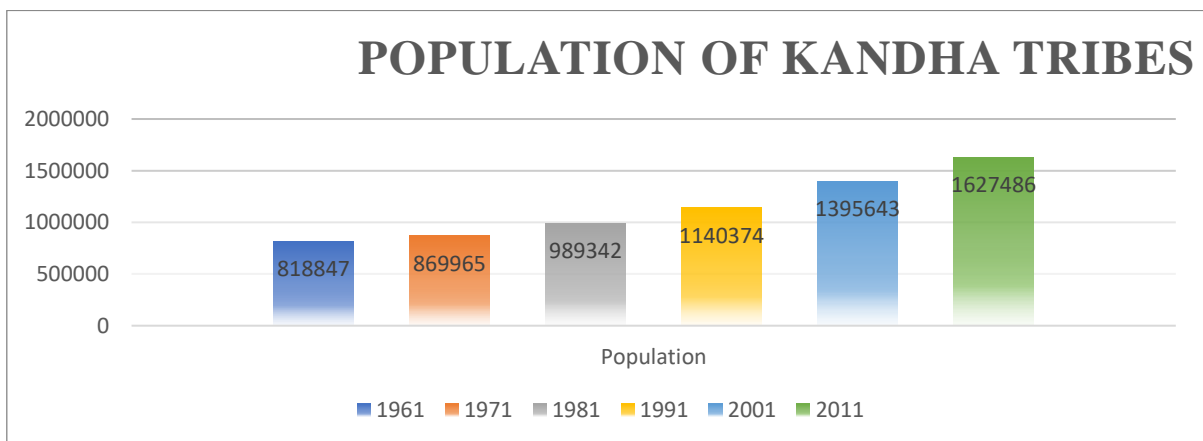
Demographic Data of Different Tribes of Odisha (SCSTRTI, DEMOGRAPHIC PROFILE OF SCHEDULE TRIBES IN ODISHA (1961-2011), 2018)

SL No	NAME OF THE STs IN ODISHA	POPULATION			LITERACY RATE (2011)			SEX RATIO (2011)
		TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	
1	BAGATA	8813	4323	4490	53.89	63.41	43.83	1039
2	BAIGA	338	173	165	67.25	78.77	55.07	954
3	BANJARA, BANJARI	18257	9126	9131	62.28	75.56	49.14	1001
4	BATHUDI	217395	106515	110880	63.71	75.74	52.27	1041
5	BHOTTADA, DHOTADA	450771	222266	228505	40.03	50.94	29.47	1028

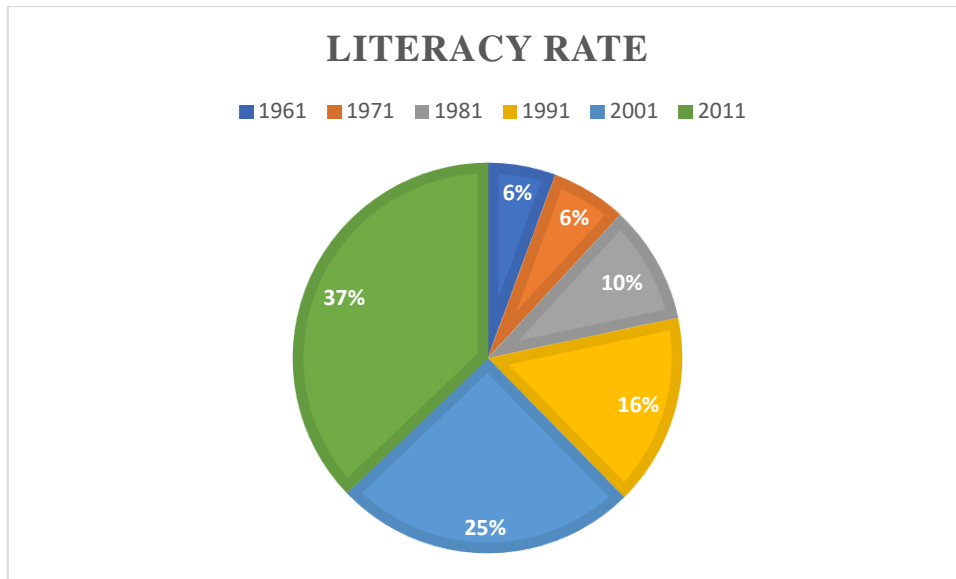
6	BHUIYA, BHUYAN	306129	151479	154650	63.14	74.95	51.60	1021
7	BHUMIA	125977	61360	64617	41.94	54.21	30.545	1053
8	BHUMIJ	283909	141270	142639	52.06	63.60	40.74	1010
9	BHUNJIA	12350	6139	6211	44.93	58.65	31.65	1012
10	BINJHAL	137040	68810	68230	57.16	68.07	46.21	992
11	BINJHIA, BINJHOA	11419	5787	5632	57.85	69.98	45.25	973
12	BIRHOR	596	289	307	47.24	53.78	41.04	1062
13	BONDO PORAJA	1223	5669	6562	36.51	45.65	28.84	1158
14	CHENCHU	13	6	7	54.55	80.00	33.33	1167
15	DAL	25598	12626	12972	43.20	58.99	27.89	1027
16	DESUA BHUMJI	404	201	203	56.98	66.08	48.33	1010
17	DHARUA	18151	8875	9276	31.39	40.51	22.75	1045
18	DIDAYI	8890	4175	4715	34.56	43.85	26.62	1129
19	GADABA	84689	40953	43736	39.30	51.12	28.42	1068
20	GANDIA	1854	884	970	35.81	43.07	29.35	1097
21	GHARA	195	99	96	71.43	78.65	63.95	970
22	GOND, GONDO	888581	438624	449957	59.65	71.64	48.03	1026
23	HO	80608	39977	40631	44.79	57.30	32.56	1016
24	HOLVA	28149	14006	14143	48.90	60.17	37.81	1010
25	JATAPU	14890	7231	7659	47.22	57.38	37.76	1059
26	JUANG	47095	23093	24002	42.85	54.89	31.39	1039
27	KANDHA GAUDA	26403	13318	13085	56.49	67.74	45.11	983
28	KAWAR	5225	2627	2598	64.44	76.73	52.38	989
29	KHARIA, KHARIAN	222844	109817	113027	58.46	66.42	50.78	1029
30	KHARWAR	2265	1122	1143	62.49	73.48	51.87	1019
31	KHOND, KOND, KANDHA, NANGULI KANDHA, SITHA KANDHA	1627486	790559	836927	46.95	59.17	35.57	1059
32	KISAN	331589	165079	166510	64.21	74.60	53.96	1009
33	KOL	4058	2028	2030	46.26	57.01	35.47	1001
34	KOLAH LOHARS, KOL LOHARAS	9558	4707	4851	52.68	62.40	43.25	1031
35	KOLHA	625009	310212	314797	42.23	53.87	30.86	1015
36	KOLI, MALHAR	6423	3268	3155	57.57	65.27	49.56	965
37	KONDADORA	20802	10222	10580	48.27	58.85	38.16	1035
38	KORA	54408	27173	27235	68.54	80.14	57.04	1002
39	KORUA	499	250	249	32.60	40.30	25.12	996

40	KOTIA	7232	3466	3766	44.36	58.49	31.76	1087
41	KOYA	147137	71014	76123	29.87	36.46	23.77	1072
42	KULIS	13689	6854	6835	78.88	88.22	69.56	997
43	LODHA	9785	4860	4925	43.08	51.25	35.11	1013
44	MADIA	2243	1106	1137	48.36	61.91	35.43	1028
45	MAHALI	18625	9182	9443	51.24	62.83	40.14	1028
46	MANKIDI	31	12	19	35.71	45.45	29.41	1583
47	MANKIRDIA	2222	1144	1078	21.14	25.91	16.11	942
48	MATYA	30169	15149	15020	51.05	63.89	38.16	991
49	MIRDHAS	75940	37757	38183	62.31	73.53	51.27	1011
50	MUNDA, MUNDA LOHAR, MUNDAMAHALIS	558691	279211	279480	54.92	64.66	45.24	1001
51	MUNDARI	25655	12725	12930	59.89	71.54	48.55	1016
52	OMANATYA	28736	14204	14532	36.27	48.63	24.30	1023
53	ORAON	358112	177457	180655	67.57	76.18	59.17	1018
54	PARENGA	9445	4532	4913	32.78	46.95	20.09	1084
55	PAROJA	374628	180122	194506	34.92	46.44	24.44	1080
56	PENTIA	10003	4870	5133	44.93	57.99	32.59	1054
57	RAJUAR	3518	1753	1765	51.97	63.62	40.42	1007
58	SANTAL	894764	445700	449064	55.57	68.07	43.26	1008
59	SAORA, SAVAR, SAURA, SAHARA,	534751	264364	270387	54.99	66.81	43.56	1023
60	SHABAR, LODHA	516402	255184	261218	53.29	65.21	41.73	1024
61	SOUNTI	112803	55795	57044	59.58	70.94	48.57	1023
62	THARUA	9451	4721	4730	50.44	60.73	40.22	1002
63	Unspecified	125813	62248	63565				

Table 1.1 ((SCSTRTI, DEMOGRAPHIC PROFILE OF SCHEDULE TRIBES IN ODISHA (1961-2011), 2018))



Graph 1.1 (Population of Kandha Tribes 1961-2011) ((SCSTRTI, DEMOGRAPHIC PROFILE OF SCHEDULE TRIBES IN ODISHA (1961-2011), 2018))



Graph 1.2 Literacy Rate of Kandha Tribes 1961-2011 ((SCSTRTI, DEMOGRAPHIC PROFILE OF SCHEDULE TRIBES IN ODISHA (1961-2011), 2018))

EXISTENCE OF DIGITAL DIVIDE AMONG THE KANDHA TRIBAL COMMUNITY OF RAYAGADA DISTRICT

Indicators such as basic education, digital literacy, telephone or mobile phone density, personal laptop or computer use, number of Internet users and accessibility to the internet may indicate whether there is a digital divide. In view of the tribe's status as a marginalized community, their basic social infrastructure needs to be analyzed in order to understand how they know about information technology. On the basis of their education, the distribution of the sample respondents is shown in the following table. Total number of sample respondents in the study area is 150.

Table 1.2 Distribution of the sample respondents on the basis of their education

Educational level	Number of respondents	Percentage of respondents
Non-educated	70	46.66%
Primary level	52	34.66%
Secondary level	22	14.66%
Higher secondary and above	6	4%
Total	150	100%

The table 1.2 shows that 46.66% of the sample respondents are not educated. Primary education is the primary level of education for 34.66% of respondents. Only 14.66% of respondents had a secondary education, with 4% having higher qualifications than the primary level. This is a serious issue to take into account. The root cause of the growing digital divide between sample respondents has been identified as 46,66% of uninformed respondents.

Table 1.3 Distribution of the sample respondents on the basis of basic knowledge to use digital gadget

Digital gadget	Number of respondents	Percentage of respondents
Base model mobile phone	95	63.33%
Smart phone	30	20%
Computer/ Laptop	7	4.66%
Tablet	0	0%
ATM Card	3	2%

It is clear from Table 1.3 that 63.33% of the sampled respondents have basic knowledge for using base mobile phones. It means that using a base model mobile phone, 95 respondents have the knowledge of making calls and attending calls. There's only 20% of us who know how to use a smart phone. It's about their knowledge of how to use phones to watch movies, videos and social media. Knowledge of how to use computers and laptops is only 4.66%. These 37 respondents are students who go to school and study IT as part of their studies. And even if some of them have bank accounts, only a limited number of people know how to use ATM cards, i.e. 2%. It is clear from the table that the basic digital literacy of the sample respondents is only 63.33%.

Table 1.4 Distribution of the sample respondents on the basis of ownership of digital gadget

Digital gadget	Number of respondents	Percentage of respondents
Base model mobile phone	83	55.33%

Smart phone	23	15.33%
Computer/ Laptops	6	4%
Tablet	0	0%

From the table 1.4 we can get the idea about the ownership act as a factor behind the digital divide among the tribes. The table show that only 55.33% of people have their own phone as well as 15.33% have own smart phone. Only 4% respondents have computer and laptops their own. No one have Tablets. So that the tribes are unable to access the digital gadget. Ownership or due to economic problems the tribes are facing digital gap and far away from the main streams of the society.

Purpose	Number of respondents	Percentage of respondents
Making calls	100	66.66%
Reading and learning	5	3.33%
Social Media	30	20%
Making bank transactions through UPI	3	2%
Online shopping	4	2.66%
ATM Card	4	2.66%

The use of digital devices among the sample respondents is shown in Table 1.4. The respondents who own a basic model mobile phone or smart phone primarily use it to make calls. In addition, 20% of the respondents who have a smart phone watch videos and movies and social media on it. It is clear from the primary study that these 20% are between the ages of 15 and 35. In order to attend the online classes, pupils of primary and upper secondary schools sometimes use their parent's mobile phones i.e. 3.33%. For banking transactions, online shopping, 2.66% of the respondents are using their devices.

Initiatives of the Government to reduce Digital Divide among the Tribal Community

In its public administration, our country India and the state of Odisha is constantly making significant improvements, and this is due to its transparent governance system or efficient service delivery to the people. In order to achieve effective, transparent and especially more efficient service delivery through the use of information and communication technologies, Odisha has taken measurable steps with a view to good governance in its administration. In this context, the use of information and communication technologies by governments that are able to provide services to the doorsteps of citizens and that have an important role to play in improving the service motive of the government and making it possible for the government to achieve the willingness of the people that change with the times. In the field of administration, governance, grievances redress and in an economic activity, Odisha has recognized ICT as a reliable and effective tool to deliver services. In order to achieve the objective of efficiency, effectiveness, service orientation and citizen's focus on governance in Odisha, various types of e-Governance program have been launched. To reduce the digital gap and make a link the marginalized group of the society with the mainstreams of the society both central and state government has taken different initiatives.

Mo Seva Kendra

Odisha has always contributed greatly to the provision of better services to its citizens. In the field of e-governance and making its governance people welfare oriented and for doorstep service delivery the Government of Odisha under the 5T programme launched Mo Seva Kendra. The government has planned to set up one Mo Seva Kendra in each Gram Panchayat. The government therefore wanted to set up 6789 MoSeva Kendras in rural areas. In addition, in urban areas the Government planned to set up one Mo Seva Kendra for every 25000 people. With analysis the Government has decided to establish nearly 8000 Mo Seva Kendra in entire Odisha for better service for the People (Odisha, 2021).

“The people of the State will have the freedom not to visit government offices for any services. They will have the option of online services or professionally run Mo Seva Kendra or door delivery.” Naveen Patnaik CM of ODISHA (Odisha, 2021)

Odisha One Portal

Odisha One Portal is a unified & integrated portal helps to achieve a transparent and responsive governance for all, through a fully automated, streamlined self and assisted mode service delivery (through Mo Seba Kendra Centres) capabilities. The portal is a front-end interface for all e-Governance applications of various ministries. The Odisha One portal framework is designed in such a way that it can be used by any application irrespective of its level of automation, e.g. whether the service delivery methodology is fully automated, partially automated, offline. It is envisaged to integrate more than 200 Government-to-Citizen (G2C) services in Odisha One portal (OCAC, 2021).

Ama Bank

The Odisha Govt launched Ama Bank Scheme to facilitate banking services to the people of rural and remote areas of Odisha. Odisha is the first state in the entire country to conceptualize and implement such a holistic scheme for Financial Inclusion. Financial inclusion is the cornerstone of progress in human development and economic empowerment. Inclusion of growth is never possible for any country or state unless their people are financially integrated. One of the government's most important priorities has been

to reach out to people at the bottom of the pyramid and deliver services in a fair, transparency manner towards the last mile (Pragativadi, 2023)

Biju Yuba Sashakti Karana Yojana.

The Odisha Govt launched Biju Yuva Sashakti Karana Yojana in 2014 to promote digital literacy among the students of Odisha. Under the providing of the scheme the govt provide laptops to 15000 meritorious students who passed 12th Class or Higher Secondary in a good number of marks (Education, 2017).

Digital India Program

The Digital India campaign is being implemented by the Indian Government to provide citizens with electronic access to its services through enhanced internet infrastructure and an increase in Internet connectivity. The initiative includes plans to build high speed internet networks in areas that are remote. It is composed of three main components: the development of a secure and stable digital infrastructure, the delivery of government services in digital form, and universal digital literacy. Launched on 1 July 2015, by Indian Prime Minister Narendra Modi, it both uses and supports other Government of India schemes, such as BharatNet, Make in India, Startup India, Standup India, industrial corridors, Bharatmala Sagarmala and Amrit Bharat Station Scheme, Atmanirbhar Bharat. (DIGITAL, 2015)

FINDING

The foregoing study clearly shows that there is an increasing problem with the Digital Divide between society, in particular those living in remote and marginalized areas. The digital divide refers to the fact that, with their access and knowledge of using digital technologies such as smart phones, computers or the Internet, individuals, households and geographical areas at different economic levels have a gap between them. It is highly evident between socio economic groups. One factor that widens the gap between the marginalized and the mainstream population is the current digital divide in the technologically advanced society. The digital divide is a barrier to society's progress. Due to the digital divide, rural people and marginalized communities are suffering from information scarcity. It's supposed to reinforce the circle of poverty, deprivation and exclusion.

The study has shown that 46.66% of the respondents do not have any education. Primary education is the primary level of education for 34.66% of respondents. Only 14.66 % of respondents have a secondary education, and only 4% of respondents are highly qualified, i.e. more qualified than higher secondary education. This is a major problem to be taken into account. The root cause of the digital divide between sample respondents was identified by 46.66% of those who were uneducated. According to the study, basic knowledge of using a base model mobile phone is clearly found in 63.33% of respondents. This means that by using a base model mobile phone, 95 respondents have the knowledge of making calls and attending calls. The knowledge of using smart phones is only 20%. It also includes their knowledge of how to use phones for watching movies, videos, Facebook and WhatsApp etc. The knowledge of how to use a computer is 12%, while 4.66% are familiar with using laptops. These 37 respondents are students who go to school and learn IT as a subject. And only 2% of them know how to use ATM cards even if some of them have bank accounts. The table shows that only 46.66% of the sample respondents are digitally literate. The findings of this study reveal the primary reason why there is a Digital Divide among respondents. Only 83 of the 150 respondents have a basic cell phone, while only 23 are in possession of a cellular device. Computers and laptops are owned by only 4% of respondents. The respondents in the

primary study complained that the person with the laptop only uses the laptop for his or her work and some other purposes. Most people don't know how to use a basic phone, even though they've got one, they're using the help of the educated people to make the phone. Although the village is located in a remote tribal area, people are faced with network connectivity problems. They must go to the top of the hill or the top of the tree to make calls, to watch video, to take online classes. The most effective way for inclusive development is financial exclusion, but the majority of people do not know how to operate and make bank transactions or are often confronted with network problems as a result of geographic location. Factors like geographical location, socio- economic condition, illiteracy, network issues, and digital illiteracy are the main factors behind the digital gap among the tribal people of the village.

SUGGESTION

Digital divide is mainly caused by factors such as low literacy and income levels, geographic constraints, lack of motivation for using technology, not being able to physically access it or illiteracy on the Internet. All these factors are crucial for the tribe, since it's an inferior community. These factors should therefore be taken into account in order to reduce the digital divide between clans. Based on this study, the following recommendations could be made:

1. The field of education, both formal and career oriented, should be given priority in terms of empowerment for the Kandh community. They'll be able to see the technological advances in society.
2. The availability of programmes on Digital Literacy in tribes should be ensured by the government.
3. The tribes living in a very remote area should be provided with road facilities.
4. The tribes should be given more information on the use of online banking services.
5. Appropriate steps may be taken by the Government and other agencies to ensure that Internet and Digital Devices are accessible in all areas of tribe.
6. There is need for awareness about the government initiatives among the tribes. The government must take appropriate steps towards awareness of the tribes.
7. The Government should implement policy regarding remove digital gap among the tribes and ensure the connection of marginalized community with the main streams.

CONCLUSION

The digital divide shows that there is a gap between those who have access to computers and the Internet and those who are not. There are social, financial and political instability in a society where the digital divide is high. In urban and rural people, educated and uneducated, developed and developing countries, the digital divide is most visible. We cannot see the gap in a mainstream society or city area. In the far reaches and areas where there is a higher number of uneducated or illiterate people, this gap can be seen to exist. With the advent of information and communication technologies, there has been a rise in digital divide. The digital divide is very large in the tribe's community. It is mainly due to illiteracy, lack of interest in education, their desire for life in sparsely populated areas and so on. However, in terms of the development of society and economy this will lead to a further widening of the gap with the mainstream population as well as those that are marginalised. Despite the introduction of some initiatives to reduce the digital divide among disadvantaged communities by government and non-governmental organisations, this is still a growing problem for tribes.

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