

A study on educational status of Santal (tribal) community: a theoretical study on Gourangdih Gram Panchayet of Purulia (1978-2011)

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Abstract: The famous liberal philosopher John Stuart Mill once said, "Without universal education, democracy can never succeed." In ancient times our civilization and culture continued to carry the tradition of Aryan civilization where people of the tribal community had been deprived of their right to education. This trend continued until the British era. The British Government wants to make some Indians for their own clerks by teaching English for their own needs. After independence, the Government of India formulated various committees, commissions and rules to make education universal and compulsory. Each committee and the Commission said that various schemes should be taken to improve the education of the Santal (Tribal) community. Announcement had been made by the government for providing various facilities for the students belonging to the Santal (Tribal) community so that they can get the traditional education and return to the mainstream of the society. But sadly, after so many years of independence for various reasons the Santal (Tribal) people who are still in the community could not be enlightened in the light of complete education. However the government has been making restless efforts to eliminate this disparity in education and bring everyone to the arena of education.

Keywords: Education, Aryan civilization, Santal, tribal, committee, commission.

1. INTRODUCTION

Democracy can never succeed without universal education, so universal education is needed in every democratic state. We all usually use the word "education" in different meaning. The term "Education" in Bengali originally came from Sanskrit word "Shas". This means to discipline, to regulate, or to direct. Thus, the term "Education" in Bengali not only refers to the process of learning a student, but also makes a real man. That is why education is absolutely necessary to make every person to a real human being. It is seen that our civilization and culture continue to carry the trend of "Aryan" civilization. In ancient time people of the "Bratyas" had no right to education. The "PURAN" and "MONUMENTAL SCRIPTURES" of restricted the right to education among the outcast community. From the "MAHABHARATA", we find that the son of outcast Karna was deprived from his right to education. Even the Ekalavya of the Kirat clan, Dronacharya, was deprived from his right to education and became a famous archer by his efforts and he had to pay a heavy price for it. He was deceived by donating his old finger to the elderly Guru Dronacharya. From the "UPANISHADS", we can see how the patriarchal identity less Satyakam was deprived from his right to education before Guru Gautam. Although the liberal heart guru was impressed by his truthfulness he gave him the right to education. This trend continued until the era of the imperial British. The imperial British power was interested in spreading English education in their own interest. Indians who were educated in English were needed for the work of clerks in British trade offices and courts. For this purpose they mainly spread English education among the middle class. But even then people in the outcast community were deprived of education.

In India, even after independence our government has not been able to provide equal education for all. In the Santal (Tribal) community, issues of prejudice, poverty, language problems, lack of adequate primary school, difficulty in communication etc. kept them away from the light of proper education.

Articles in the fourth chapter of the Constitution of India indicate, "The states shall promote free and compulsory education up to the age of 14 years". But since the courts are not admissible in these cases and the whole process entirely on the will of the government so the education system for all has remained the same. But for the purpose of enacting that section of the Directive Principle from 2010 the Central Government passed a law and the clause became a valid section of the court. Therefore, if a person is deprived of his right to education, he or she can go to the court. To implement this right, the government adopted a programme called All-Education Campaign. The campaign was launched with the help of government financial aid and people of all levels to spread education with hopeless children and their parents those who are not comes to school.

Objectives of the Study:

The main objective of this research paper is to know the causes of the spread of education among the Santals (Tribals) in the village of Gourangdih gram panchayet of Purulia district.

Concept of Education:

The Bengali term "Education" originally came from the Sanskrit word "Shas". This means to discipline, to regulate, or to direct.

Again the word synonym for education is "Vidya". The word "Vidya" comes from the Sanskrit word "Vid", which means to acquires knowledge.

Finally the English word EDUCATION came from three Latin words. Those are given below.-

EDUCARE - It means, "To nurture or nourish".

EDUCERE - The word means, "To bring out or express.

EUCATUM - The word means, "Teaching".

From the above, it is said that education is the sum of the well-planned effects of the child on the needs of the society which will help him to realize the absolute truth of life through the development of a balanced body.

Who are the Santal(Tribal):

The Santals(Tribals)are one of the most primitive tribal people in India. Originally the Santals(Tribals)were found living in different countries of Southeast Asia. People of Santal(Tribal) tribe live in Assam, West Bengal, Jharkhand, Bihar, Orissa and Madhya Pradesh in eastern India. Jharkhand has the highest number of Santals (Tribals). They have their own language, culture and religious beliefs.

The area of our research paper is Gourangadih gram panchayet of Purulia district. The area is Santals (Tribal) dominated and about 65% of the population is Santal (Tribal) Tribe.

Population and sampling:

For this survey we select the entire primary, S.S.K, M.S.K and secondary schools of Gourangdih gram panchayet where the tribal student read. This panchayet are is a rural and Santal (Tribal) dominated area.

2. RESEARCH METHODOLOGY

This study was done through a complete field survey method. All data used in the study were collected from both primary and secondary material. Primary records include school records, interviews of former and current teachers, and interviews with some villagers. Secondary sources are taken from various books, journals, magazines, etc.

Data obtained from the study and its analysis:

Santal (Tribal) villages in Gorarangdih area have 01 M.S.K, 01 S.S.K, 02 High schools and 07 Primary Schools where the tribal students read. From 1956-1957 there was no elementary school in Santal (Tribal) villages of the area. There were primary schools in the Gram panchayet areas like Talajuri, Gourangdih, Sutaboi, Babirdih etc. There were only 04 Santal

(Tribal) students in Gourangdih Primary School from 1956-1957. 02 of them passed the primary final exam. This was the scenario until the sixties. Primary schools are set up in some villages from 1959. But still education did not spread among the Santals (Tribals). In 1961, the number of Santal (Tribal) elementary schools in tribal villages was 06, but the numbers of Santal (Tribal) student in these schools were 04 to 05. From 1978 this image had start to changes. On the basis of the general adult franchise, the “Tristar Panchayat” was formed and rural leadership emerged from Santal (Tribal) villages. They are interested in spreading education in their area. Until 1980, this population was economically neglected and exploited in the Santal (Tribal) in their area. The Hindus of the upper castes, the Mahajan and the owners of large land used to exploit and oppress them. The Santals (Tribals) were all marginal farmers. Santals (Tribals) children were malnourished. In such a situation, it was not possible for the children to be educated. But this situation began to change after the formation of the “Tristar Panchayet”. After the poverty alleviation projects reached to the grassroots level, the financial situation of the Santals (Tribals) changed. Projects such as Operation Blackboard, Hydropower Project, Integrated Child Development Project, overall literacy project, health provision programme etc. directly and indirectly encourage the Santal (Tribal) masses to bring their children to school. With the help of these projects, Panchayat constructed schools, houses and toilets were built in the adjacent area of the school, thus encouraging parents to send their child to school. Moram roads are made everywhere in the area, various vehicles are started on the main roads. As a result the students are interested to go school increasingly. With the financial support of the Government Tribal Office, the aboriginal hostels were built in high schools. Aboriginal hostels were created with the financial support of tribal development projects, such as the Western Development Board, TRYSEM etc. The financial condition of the indigenous peoples improved with the help of indigenous self-employed projects. Cloths are distributed among the students. Through the overall literacy project, elderly illiterate parents are brought to the literacy centre. They learn to write on their own. So they are encouraged about their baby. Well-integrated child development centres were established in each village in the area. These centres provide nutritious food and pre-primary education to the children’s. Dietary feeding in schools attracts children to go to school, thus increasing student’s number.

The above factors increase the tendency for Santal (Tribal) children to go to those schools. Based on data collected from Primary schools of the Panchayet area the survey is being presented which indices the growth of Santal (Tribal) students in those schools.

Name of the School	Year	Number of santal (Tribal) students
Majuramura Primary School	1978	03
	2003	11
	2011	20
Krishnaganj S.S.K	2011	30
Namogora Primary School	1978	04
	2003	30
	2011	50
Babirdih Primary School	1978	09
	2003	21
	2011	33
Dhopahari Primary School	1978	11
	2003	26
	2011	47
Bastaradih Primary School	1978	02
	2003	17
	2011	27
Ranguniagora Primary School	1978	05
	2003	13
	2011	21
Pochagora Primary School	1978	03
	2003	12
	2011	19

Analysing the above data, it is seen that the number of students in the lower primary schools increased by almost threefold in the year 1978 and the number of students increased by four to five times in the years of 2003 to 2011. This growth is undoubtedly promising and almost equivalent to the national average.

The issue of increasing the number of students from upper primary level to higher secondary level of the discussion area was highlighted.

At Majuramura M.S.K, the total number of students was 67 in the 2003, among them the Santal (Tribals) students were 11. But in 2011, the total number of students was 196, while the Santal (Tribals) students were only seven. Although this image is frustrating, there is a reason behind it. Relatively wealthy and educated parents enrolled their children in the neighbouring high school rather than the M.S.K.

At Gourangih High School the total number of students was 175 in 1978, while there Santal (Tribals) students were only 25. In 2011 the total number of students in that school was 402, where the tribal students were 162. The growth rate of Santal (Tribal) students was 26.3% in the year of 2011. This growth rate at the secondary level is undoubtedly promising.

There is only one higher secondary school in Talajuri area which was Talajuri Smt. High School (H.S). In this school, only 16 Santal (Tribals) students were studying. In 2011 the total number of tribal students was 344 where the total number of students was 1754. Among the all students approx 25% are santal student. This increase rate is higher than the national average.

In the field of higher education, 52 tribal students of the Panchayat area are studying in degree courses, in Diploma and engineering courses studying 03 students, 07 students taking professional skill from different I.T.I. The number of Santal (Tribal) youths in primary and secondary school as teacher is 15. The number of Santal (Tribal) people working in the railway and other government offices is 45. Doctor (M.B.B.S) is 01. The above employments happen during 1978-2011. The number of Santal (Tribal) students studying undergraduate is 05.

3. CONCLUSION

This research paper proves that the number of santal students enrolled in the primary level has increased to the higher level. This figure has in many cases exceeded the national average. This area has reached in this level due to the wide spread of education and awareness of public servants, volunteers, newly literates and peoples of the area. This tendency among the santals (Tribal) students to go school will soon cease the all source of illiteracy forever.

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