

EDUCATIONAL STATUS AMONG THE SANTAL OF ODISHA: A CASE STUDY OF MAYURBHANJ DISTRICT

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ABSTRACT: *Education is the mirror to the society and is the seed as well as flower of the socio-economic development of our country. It is the backbone of the economy, polity, society and it is a key of balanced economic development and also most effective tool for human beings to understand the society in the right perspective and live accordingly. It is one of the basic activities of people in human society and plays an important role in building of the Nation and is instrumental in bringing about a change in the society as a whole. The society can be socially and economically stable with the spread of education. A well educated population, adequately equipped with knowledge and skill is not only essential to support economic growth, but is also a precondition for growth to be inclusive since it is the educated and skilled person who can stand to benefit most from the employment opportunities which growth will provide. The poor economic condition is great hindrance to successful education among the tribal people. Quality and access to education is the major concern in tribal schools as there are fewer committed teachers, lack of proper text books and learning material in the schools. Based on both secondary as well as primary data, the present paper analyses the status of education among the Santal tribes of Mayurbhanj district of Odisha, India.*

Key words: *Education, Tribal, Santal, Mayurbhanj, Changes*

1. INTRODUCTION

Being one of the basic activities of the people in human society, education is the seed as well as flower of the socio-economic development of our country. It is the backbone of the economy, polity, society and it is a key of balanced economic development. Education has been viewed as an instruments for the all round development of the society which is concerned with individuals quality of life and growth of social and national integration. It is also one of the major indicators of development (Rout, 2013). As every society has its own way and means of fulfilling this need (Sahu, 2014), in many cases, education has come to be one of the ways of fulfilling this need. The importance of education touches only the periphery of the tribal people. A well educated population, adequately capable of with knowledge and skill is not only essential to support economic growth, but is also a precondition for growth to be inclusive since it is the educated and skilled person who can stand to benefit most from the employment opportunities which growth will provide. Next to China, the educational system in India is the second largest education system in the world, with 10.4 lakhs schools imparting elementary education across 633 district, in 2006 (Tilak, 2006), in the year 2008-09, which increased to 12. 85 lakhs in 2010. In addition, there are 700 universities and more than 35,000 affiliated colleges which count altogether about 20 millions students in India (The Times in India, Jan. 22, 2010).

It is also observed that India has the largest concentration of tribal population in Asia; it is second largest in the world in terms of tribal population (Upreti, 2007) and it is comprised approximately 8 percent of the total population of the country, having probably the largest number of tribal communities in the World. (Topal and Samal, 2001). The tribal people of Odisha are found in varying concentration in almost all the 30 district of the state. Most of the tribals are found in the district of Mayurbhanj, Sundargarh, Rayagada, Nawarangpur, Malkangiri, Keonjhar, Kalahandi, Kandhamal, Gajapati and Koraput. Panda (2014) the district likes Cuttack, Kendrapada, Puri which are sparsely inhabited by the tribals. Education, as a maker of civilization aims at creating batter citizen and more useful member of society (Sahu, 2014).

2. AIMS AND OBJECTIVES OF THE STUDY

The following objectives are formulated for the study...

- a. To analyse the educational Status among the Santal of study area.
- b. To ensure equality and quality education to the tribal children for their livelihood.
- c. To examine the performance levels of various types of schools among the Santal of study area.

3. REVIEW OF LITERATURE

A researcher looks into various existing literature in his study to analyse, examine and find the research gap by endeavouring a selected review of literature. According to the following relevant literatures have been used for the study. A number of books and scholarly articles written on the study.

(2009) has defined to the language barrier the tribal children are unable to established communication link with the teacher. Thus, leading to the termination of their education in some point or the other. Behera, Amulya (2015) has interpreted that education is the most powerful weapon and key to tribal development. The educational status of tribal people can be judges by the analysis of literacy rate. The literacy rate for tribals is much lower than those recorded for their groups. Sujatha. K (2002) represents in her view that education was not a critical demand among Scheduled tribes. Government policy focused on education as the main avenue by which to integrate into their mainstream society. According to Jha and Jhingram (2002) has attempted to examined advocated the use of the mother tongue or have language as medium of instruction in early stages of education. This assumed that greater signature in the context of education of tribal children because their mother tongue is often quite distinct from the well-known language. Abdulraheem (2011) has tried to analyse education as an important parameter for nay inclusive growth in an economy and the policies have to focuses on inclusive rather than divisible growth strategies. According to Singh and Ohri (1993) in their article, the educational status of tribal should be improved. The study has also emphasized the result of modernization; education and social change among the tribals have improved better. Kumar, Krishna (1983) study on "Educational Experience of Scheduled Castes and Tribes" argument that education introduces bourgeois values among the oppressed, and thereby curbs their potential for radical expression, is based on the impact of education on an extremely small minority perceived from the point of view of non-SC/ST educators; and both the tone and the substance of the claim show a wrong choice. He found that in view of low income, landlessness, illiteracy, no or less exposure to media and lack of political contact along with low caste status, low status castes find it difficult to get access to local power politics. Sahu (2014) has defined social change take place as a response to much type of changes that take place in social and non-social environment. Only education can initiate social changes by bringing about a change in outlook and attitude man. It can also bring about a change in the pattern of social relationship and hereby it may cause social changes. Gauta, V (2004) has emphasized those high "drop out" rates among tribal children. He also defined that due to wrong medium of instruction, the appointment of non-tribal teachers in tribal areas and combination gap between the teachers and the tribal children are the causes of high dropout rates in the tribal schools.

4. METHODOLOGY

Anthropological studies characterized by their holistic approach of study based on first hand information collected through fieldwork which is the soul of anthropology and also integral part of the discipline. Fieldwork means data collection which provides an anthropologist first hand and intimate contact with the people under study. To understand the life of a people or to study a particular human society's knowledge, their environment, their history and the extent to which contact with other people has taken place is also necessary. To collect first hand information on all these aspects anthropologists engage themselves in the fieldwork.

5. MATERIAL AND METHODS

For the present study both primary as well as secondary sources were referred to for obtaining the required information for the study. Secondary data collected through various sources like journals, published works and web sites etc. To obtain the empirical data for to cover various aspects to be covered in the study key anthropological tools and techniques have been used. The intensive field work was conducted among the target community. The data collected through the help of participant observation, case study, key informant and Focused Group Discussion, interview scheduled were prepared enabling the researcher to administer them and collect the required data. The data so collected has been analysed and presented findings indicating the outcome and suggest remedial measures for improvements.

6. MAJOR FINDINGS OF THE STUDY AND CONCLUSION

6.1 LOCATION AND THE PEOPLE

The proposed study was conducted among the Santal of Bantali Rakhsahi village of Bijatala block of Mayurbhanj district of Odisha. This village consists of four hamlets namely- *Bantali tolla*, *Bagma tolla*, *Marang tolla*, *Dollan tolla*. It is about 5 kms away from the block and just 7kms away from Rairangpur sub-division. The study area lies between 21^o and 22^o North latitude and 85^o and 87^o East longitude. The area is bounded on the North by West Bengal and Jharkhand, and west by Keonjhar district and the East by Balasore district of Odisha (www.mayurbhanjdistrict.nic.in). They are one of the ethnic groups assumed to be the earliest inhabitants of India and are considered to be the largest homogeneous Scheduled Tribe in India. Santals are predominantly found in the areas of Mayurbhanj district (Parida, 2005). It is only in the mouth of they are regionally called, Santal or Santhal (www.mayurbhanjdistrict.nic.in). But they are locally known as *Majhi*. The overall population of Mayurbhanj is 2,221,782; out of which 1,866,283 are Santal counting to 56.67%, i.e. the third largest among the 62 tribes and 13 Particularly Vulnerable Tribal Groups of Odisha and they constitute 22 percent of total population of Odisha. Their literacy rate is 60.7 percent in Mayurbhanj district according to 2001 census. The study village is with a composition of Santal and other community but it is dominated by the Santal tribe. The people of village speak Odia language (regional language) but they speak their own dialect Santali. From the Mayurbhanj district, Bantali Rakhasahi village has been selected on the basis of largest concentration of the Santal population. The entire village consists of 175 households and total population of the study area 904 individuals consists of 475 (52.54%) males and 429 (47.45%) females. The village consists of four caste and three tribes. The most dominating tribe among them is Santal. There are 131 Santal households which consist of 75.99% of the total village population. Among them 54.29% are male, 45.70% are female. This village is Santal dominated groups. The second place is occupied by Kamila caste (Goldsmith) are 24 households which constitute 13% of the total population. There are 9 households of Komar (Blacksmith) consist of 41 individuals (4.53%). Munda tribe consist with 5 households consist 25 individuals which of 11 males and 14 females. The fifth is Kolho (Ho) tribes represented by 3 households with 3 families in this village which consists of 15 (1.65%) individuals. There are two Ghasi scheduled caste households consists of 13 (1.43%) individuals with 8 males and 5 females. There is only 1 Gouda caste household with 5 persons of 2 males and 3 females (Parida, 2015).

6.2 STATUS OF TRIBAL POPULATION IN INDIA

India being the second largest tribal dominated area after Africa (Upreti, 2007) is one of the most fascinating nations of the world from anthropological point of view (Behera, 2015). According to the 2011 census conducted by the Government of India, India has more than 84 million tribals who constitute 8.2 percent of India's total population.

There are 427 tribal communities are residing in India, of whom 75 are declared as Particularly Vulnerable Tribal Groups who are resolved around the country. Gond, Kondha and Santal are the major tribes of India on the basis of numerical strength. The tribal communities in India are largely concentrated in region and North East and central India region, which are specially treated under 5th and 6th scheduled of the Indian constitution respectively.

Table no.i

Total scheduled a tribe population from 2011- 1961 in India

Sl no.	Census Year	Total population	ST population	Percentage of ST population
1	2011	41,974,218	9590,756	22.84
2	2001	36,804,660	8145,081	22.13
3	1991	31,659,736	7032,214	22.21
4	1981	26,370,271	5915,067	22.43
5	1971	21,944,615	5071,937	23.43
6	1961	17,548,846	4223,757	24.07

Sources: *Census of India, 2011*

7.3 STATUS OF LITERACY RATE OF ODISHA IN 2011

The literacy rate has gone up from 18.33 percent in 1951 to 64.84 percent in 2001 and 72.87 per cent (Census, 2011). Out of total, male literacy stands at 81.59 per cent while female literacy is at 62.46 per cent. In 2001, literacy rate in Odisha stood at 63.08 per cent of which male and female were 71.28 per cent and 50.51 per cent respectively. Numerically, the total literates in Odisha stands at 26,742,595 of which males are 15,089,681 and females are 11,652,914. As per Census 2011, the literacy rate increased further by 9.20 percentage points to reach 74 Percent. Female literacy increased at a faster rate (11.79%) than that for males (6.88%). The gender gap in literacy declined from 21.59% in 2001 to 16.68% in 2011. The number of literates increased by 218 million and illiterates, declined by 31 million. The literacy rate of Mayurbhanj ranks 23rd place among all the districts of the State. The literacy rate of male is 66.38 per cent and female rate is 38.28 per cent (Census, 2001).

7.4 STATUS OF TRIBAL POPULATION OF MAYURBHANJ DISTRICT OF ODISHA.

Table. No-ii

Total tribal population from 2011-1961

Sl no.	Census Year	Total population	ST population	Percentage of ST population
1	2011	2,519,738	1479576	58.7
2	2001	2,223,456	1258459	56.59
3	1991	1,884,580	10920626	57.86
4	1981	1581,873	912320	57.67
5	1971	1,434,200	839853	58.56
6	1961	1,204,043	729764	60.61

Sources: *Census of India, 2011*

7.5 EDUCATIONAL FACILITIES FOR THE SANTAL

The Santal people are very poor. So the financial problem creates the serious hazard to educate the Santal people. Many of the students discontinue schools at M.E. and high school due to financial difficulties. Though the state and central government may be provide enough financial assistance in the form of scholarship, free boarding, lodging facilities, provision to text books and midway meals in primary schools and stipend and hostel facilities. The Santal people have not been earning much to

educate themselves. Their cultural surrounding, poverty creates hindrances in the process of their education. The Santal people have no-sufficient agricultural lands and they have no proper agricultural system which has been making them poor. Government taking much care in the improvement for their standard of living by different five year plans, sub-plans and special plans. But they can be developed, if they will be literate. They have faced the lack of schooling facilities. Especially in the study areas in one primary school have been established but there are no other schooling facilities in the village. Here to discuss the literacy rate of the Santal people in the study area.

In this village there are two schools, one is primary school having up to class-v, situated at Bantali, and another project school is located at Rakhasahi up to from class i-vii. Anyone who wishes to take higher secondary education has to go to Badmtalia high school 2 km away from the village, if anyone wishes for college education they have to go to Rairangpur College 7 km away from the village.

Table no.iii

Status of Literacy Rate of Santal Tribe in the Study Area

Sl. No	Level of education	Male	Female	Total
1	Illiteracy	76	99	175 (25.47 %)
2	Primary	83	90	173 (25.18 %)
3	Upper primary	57	51	108 (15.72 %)
4	Higher secondary	121	59	180 (26.2%)
5	Intermediate	20	7	27 (3.93%)
6	Graduate	14	5	19 (2.76%)
7	Post graduate	2	3	5 (0.72%)
Total		373	314	687 (100 percent)

Source: primary data

Education is the mirror of the society and is the seed as well as flower of the socio-economic development. As far as educational situation is concerned, the table helps us to know about the educational status of Santal of the study village. The strengths of illiteracy are far below the literacy. Out of 687 individual, 175 (25.47 %) are illiterate. Among the literate 175 (25.18%) are at primary education, 108 (15.72 %) are upper primary level, 180 (26.2%) are higher secondary education, 27 (3.93%) are intermediates, 19 (2.76%) are graduates and 5 (0.72%) are post graduates.

This table-iii presents the literacy rate of Santal tribe in the study area. Out of 398 people of Santal 138 is illiterate which constitute 34.67% and 56 (26.79%) male and 82 (43.38%) female. Total population out of 25 (11.96%) are males and 42 (22.22%) are female and total literate individual are 67 (16.83%). 89 (23.36%) individuals are reading in primary level out of 55 (26.31%) are male and 34 (17.98%) are female. 30. (7.53%) individuals are reading in U.G. U.P school out of 20 (9.56%) are male and 10 (5.29%) are female. 47 (11.80%) students are reading in high school level out of 36 (17.22%) are male and 11 (5.82%) are female. Only 24 (6.03%) students are reading higher study out of 15 (7.17%) are male and 9 (4.76%) are female. In the graduation level only 3 (0.75%) individuals are reading out of 2 (0.95%) are males and 1 (0.52%) is female.

Education as a whole is the centre for development in every society. Education may be of two type's formal and non-formal education. Whereas non-formal education is any kind of teaching outside the formal education. It is an aged old tradition of learning process which passes on from one generation to the other generation. Through proper education one learns to live meaningfully and earns to survive in any kinds of the changing situation. An education empowers the individual and strengthens the society and to the nation as well.

7.6 NON-FORMAL EDUCATION

Informal education happens outside the classroom, in after-school programs, community-based organizations, museums, libraries, or at home. In the study area, an Anganwadi centre is functioning. This centre is the pre primary level of the small child. The children from 3 to 6 years are eligible to go in this centre. It is a centre for educational development of the pre primary schooling children as well as a centre for the pregnant women to important then the basic training for the care and nourishment of their children. Now in this Anganwadi centre, 31 students are admitted. The Anganwadi centre is open to 8 A.M to 11 A.M. Government provides some playing materials, some maps and one time meal for students. The teaching process is unique to the Anganwadi centre. This centre the teachers teach only by through some stories and songs and dances. The small children are interested to come there and learn something.

7.7 FORMAL EDUCATION

Formal education is as institutionalized and systematic form of learning, schools, colleges, universities etc are its main agencies. It played very vital role for tribal development in various aspects. Formal education is classroom-based, provided by trained teachers. In the study area only one primary school which was established in 1972. All Santal students get free all the study materials like, text books, slates, pencils from the school. Both Santal boys and girls are getting one pair school uniform annually. The students of this village are not getting the scope of higher study facilities because of many problems. The primary schools education means from class I to V standard. The government provides many facilities for students in primary level. Start off the session, each and every student got book, pencil, slates free of cots. Govt. also provides mid-day meal each and every student. The Santal children who take admission in class I and try to continued up to class V.

CASE STUDY: 1: During my study area, I met with Dangi Hembram (Age 13 years) father Bhagmat Hembram asked about his daughter's cause of dropout. He said that he and his wife both is daily wage labourer. He has another 2 children after Dangi had interest for continuity of his education, but the economic problem of the family stopped his education. It is very difficult to sustain life without income. According to them economic problem is one of the main causes for the drop-out. The income of the parents plays a strong determinant of children education.

CASE STUDY: 2: In my second case study, I met with Kapura Majhi (age-12 year) daughter of Dilga Majhi. She said that her parents are also daily wage labourer. Every day they go to work at 9 a.m to 5 p.m. They are also 4 children after her. When her parents go for work she manages her family work. She looks after her younger for which she stopped to going school from class – IV.

8. CONCLUSION

India has the second largest education system in the world after the China. The scale of operation involved to ensure quality of Education for all in the country is unique and challenging. Majority of people living in villages have understood the importance of education and know that it is the only way to get rid of poverty. The poor economic condition is also great hindrance to successful education among the Santal of study area. But due to lack of money they are not able to send their children to

schools for education. Moreover, a significantly large proportion of tribal children drop out of school at the primary or secondary level. Education is the most powerful and input to tribal development. The educational status of Santal people can be judged by the analysis of literacy rate. Santal children have very low levels of participation. The Literacy rates of Santal are much lower than those recorded for other community residing in the village. Several steps have been taken by the Government to bring education to the Santals but some constraints stand against the success. Santals have their own script which is called as, *al chiki* but the medium of instructing is odia. Some students are facing problem to understand the Odia language and follow unable to understand teaching. Mode of instruction should be given to Santal people into their local language. Infrastructure needs for the providing effective of Santal education. Education infrastructure broadly includes teachers, teachers' guides to the curriculum and syllabus, learning materials, school buildings, including water facilities, latrines and school furniture.

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