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A Review of Extension of Education Among Tribal Communities in Dooars

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ABSTRACT-

The Presence of tribals can be observed throughout the Dooars. The presence of different communities of People can be observed throughout the Dooars The linguistic and ethnic diversity in Dooars that is not been much elsewhere in India. Despite ethnic and linguistic diversity, there has been little expansion of education among the tribals. The main reason is Socio- economic barriers. Added to this was the inaccessibility of the transport system. As a result, many obstacles to expansion of education can be observed. Many of the tribals are unable to attend School as they have migrated to cities for work. Not only that students from most of the families are not able to benefit from family benefits as a result of bring first learners. Despite the Obstacles several primary schools have been established in the tea-plantations, and hindi medium school can be seen to be established in them as Hindi is prevalent. Despite this. Superstitions are still prevalent and education is not yet fully developed. Despite the superstitions many tribals are now able to employ themselves in a number of fields

Keywords - Education, Retardation, Tribal Community, Dooars, Linguistic Problems

Education is a sacred democratic right of every human being. It is considered the duty of every civilized country to give opportunities to people who are deprived of education¹. It is necessary to highlight the extent to which education has spread among tribal communities. It is true that in the initial phase, when the educational system of the district was started, it was centered around the town of Jalpaiguri. We have already discussed that there was not much expansion of education in the Anana blocks of the district, especially before independence. Later, we have tried to show through the discussion the tide that came in the district education system after independence. During this period, education started to spread in various blocks of the district. Many people came forward in this episode. However, one of the obstacles that acted in these regions to the spread of education was the inaccessibility of the transport system. At the same time, it can be said that being surrounded by forests has created obstacles in the way of travel. Besides, several other obstacles were observed in this phase. Which was a hindrance to the spread of education, at least among the tribal communities.

There are several reasons for the backwardness of education among tribal communities in Jalpaiguri district. All these reasons can be divided into four categories:

1. Geographical
2. Social
3. Economic

Regarding education system and mental problems -

A few words about these issues are briefly mentioned. It should be mentioned in this context that tribals generally live in places where transportation is difficult and naturally lack good education. This is the main obstacle to the spread of education. Along with this, there are economic problems. This is naturally the main problem. There are two main ways in which the progress of education can be hampered due to economic constraints: either due to economic reasons, it is not possible to attend school, or young children learn by doing various jobs in the village. It should also be noted that since there is no social barrier for women in tribal society to earn by working as agricultural labourers, it is often seen that young boys and girls are not able to attend school.

Due to insufficient expansion of education in tribal communities, students often do not get enough encouragement and opportunities for education in the family. Apart from this, many complaints are sometimes heard that they do not get the expected help and sympathy in the school. This help and sympathy are what they need, especially in the case of first-level students². In this regard, it is to be noted that most of the people currently studying in the tribal community are first-time learners. As a result, they cannot get such facilities from the family. This is a hindrance in the expansion of education. At the same time, a

linguistic problem remains. Let's analyse the matter a bit. People of tribal communities mainly speak their mother tongue. Also, they are more fluent in Hindi than Bengali. Although fluent, the number of Hindi medium schools established in the region is less than required. So, it can be mentioned that the lack of adequate schools has become a hindrance in the spread of education.

In this context, it may be mentioned that even after independence, the education environment in the tea plantations of Terai and Dooars region and its surrounding areas has not developed much between the 1950s and the last decade. At first, the expansion of education in this region was mainly due to the influence of Christian missionaries³.

After the formation of Jalpaiguri district, it took some time for the light of education to penetrate the tea estate-dominated areas in the initial phase. If we consider the post-independence period, i.e., the second phase of the expansion of education in the district, then a momentum of expansion of education was observed in this phase. At least from this period onwards, there was an attempt to gradually establish schools in tea estate-dominated areas, including the Dooars. Here are some examples to make it clear. In 1963, Mathura Tea Garden established a Senior Basic School. A junior basic school was established at Kadambini tea plantation with the efforts and financial help of the company. Later, a Junior Basic School was established in Nimtjhora Tea Garden. Tea garden girls are getting the opportunity to study here⁴.

Thus, it appears that an attempt has been observed to set up schools in tea garden-contaminated areas with the help of local individuals in many cases. However, it must be mentioned that although schools have been established, higher education institutions have not been established in this region. Besides, one more thing to be mentioned here is the linguistic problem. Although the subject has been mentioned earlier, it has to be said that due to the linguistic problem, it has become an eternal obstacle in the expansion of education. In this case, reference is made in this context.

It has to be said that most of the teachers who are employed in the schools in the tea plantation areas are urban centres as a result it is not possible for them to teach in their mother tongue. Although the tribals here are able to speak and understand Hindi, there is a shortage of teachers to teach this language. Naturally, it can be said that there is a mental distance between the student and the teacher. In this case, one way can be solved, that is, if tribal teachers can be appointed in these areas by expanding education widely among the tribals, then it can be said that the problem will be solved immediately.

However, it has to be mentioned that several Hindi medium schools were established in the district thinking about the tribals. Below is a list of the same -

S No.	School name and Address	Medium	No. of Teachers ⁵
1	Changmari Tea Estate Higher Secondary School Changmari	Hindi	19
2	Nagrakata Hindi Secondary Po - Nagrakata	Hindi	12
3	Adarsha Vidyamandir Banarhat	Hindi	14
4	ST CAPITANIA Girls High School Po - Nagarakata	Hindi	12
5	Jalpaiguri Hindi Junior High School Po - Jalpaiguri	Hindi	6
6	Meteli Rastra Bhasha Junior High School Po - Meteli	Hindi	6
7	Pushpika Girls Junior High School Mal	Hindi	6
8	Saily Jr High School Po: Saily Hat	Hindi	6
9	Jalpaiguri Marwari Hindi Girls School Po: Jalpaiguri	Hindi	6
10	Lal Bahadur Shastri. Hindi Junior High	Hindi	6
Alipurduar Sub Division			
1	Alipurduar Hindi Secondary school	Hindi	12
2	Alipurduar Kalchini Hindi High School Po: Alipurduar	Hindi	12
3	Nirmala High School Po -Alipurduar	Hindi	12
4	Adarsh Hindi Junior High School P. Newlands	Hindi	6

5	Ramjhora Bazar Hindi Junior High School P. Ramjhora	Hindi	7
6	Mahapara Bazar Junior High School P. Latapara	Hindi	6
7	Jaigaon Hindi Jr High School Po: Joyga	Hindi	6
8	Birpara St. Maria Gardhi Jr High School Po - Birpara	Hindi	6

Here is a summary of how many Hindi medium schools have been established in the tea plantation areas of the district. At the same time, we are able to know about how many teachers are employed, but the number of teachers is much less than the requirement, at least it is clear from the statistics.

Apart from this, if there is a statistic on how many primary schools are being built or how many primary schools are needed in the tribal areas.

If we do, then the matter will become much clearer, giving a statistic below –

Meteli Block ⁶

S. No	Mouza	Primary school in Mouza	No of School needed
1	Mangalbari	3	-
2	Meteli hat	3	-
3	East Batabari	2	-
4	North Dhupjora	4	1
5	South Dhupjora	2	-
6	Salbari	1	1
7	Jurambhi Tea Garden	2	2
8	Mathachulka	3	1
9	Chalsha Tea Garden	1	1
10	Samsing Tea Garden	3	-

Dhugguri Block

S. No	Mouza	Primary school in Mouza	No of School needed
1	Dodomari	1	1
2	East Dhobbari	1	-
3	Nimona Tantu	3	-

Kumargram Block

S. No	Mouza	Primary school in Mouza	No of School needed
1	Dhumpara	2	1
2	Khoyerbari	2	1
3	Tandubari	-	-
4	Kolabari	3	1
5	Sulkapara	2	1

Nagrakata Block

S. No	Mouza	Primary school in Mouza	No of School needed
1	Durga Para	1	-
2	Madhya Chekamari	1	1
3	Totopara	2	1
4	Lankapara Hat	1	1
5	West Madarihat	-	2

Kalchini Block

S. No	Mouza	Primary school in Mouza	No of School needed
1	South Mendabari	2	1
2	West Matali	4	-
3	South Matali	2	2
4	North Mendabari	3	-
5	Matali Mandalpara	2	1

Alipurduar 1 & 2

S. No	Mouza	Primary school in Mouza	No of School needed
1	Dhumpara	2	1
2	Khoyerbari	2	1
3	Tandubari	-	-
4	Kolabari	3	1
5	Sulkapara	2	1

Madarihat Block

S. No	Mouza	Primary school in Mouza	No of School needed
1	Kumarpara	3	1
2	Pukuritala	5	-
3	Pukuria	3	-
4	Turturi	3	1
5	Nurpur	2	1
6	Baniagao	3	-

Survey report Other Primary Schools in ITDP, Areas of Jalpaiguri District

From the above statistics, we can know about the number of primary schools in different blocks of the district, how many schools are required, however, it is true that primary schools are at least adequately developed in the area, that is the figure at least emerging in the statistics.

However, despite the establishment of primary schools, the overall education rate in tribal society is much lower than that of other communities. In this regard, according to the 1961 census report, the tribal education rate is only 7% compared to about 36% for other communities, this is especially true for women. A statistic provides this education rate.

	Women Education Rate	Men Education Rate	Total Rate ⁷
Un-reserved Community	22.00	48.00	35.21
Tribal Community	1.8	11.2	6.55

The picture that emerges from the above statistics is not very promising, the picture of the expansion of education among tribal communities especially among women shows that girls are still far behind in terms of education compared to men, which can be said to be the reason behind this. Perhaps because of the superstitions, belief in witchcraft among the tribal communities, education has not been fully developed as they are mentally backward.

In spite of several obstacles researchers and Surveys have been carried out among the Indigenous communities which revealed that the Toto community is one of the backward Communities of the dooars. several examples are given of Expansion of education among the Toto's in spite of many obstacles against-them-
Kalipraosad Toto - Primary school Teaches.

Suchana Toto - Primary school Teaches.

Sugrib Toto – Bank sub staff

Bhakto Toto- Gramin bank manager⁸

Apart from Toto community, Oraon community presence Can be noticed in Dooars. Field Survey Shows that now a days mist of the girls are getting married before school age and now that trend is very less. Although they lack adequate guidance, many are passing Secondary and Higher Secondary examinations. Among Oraon tribe, Abhishek Oraon join in W.B-P and Asha Terkey Join as a Food S.I⁹. The Penetration of education was also been seen among the Lohar community. Field Survey reveals that 80% of Lohar community tribes are school oriented today school attendance among girls has increased of Significantly, although many are unable to pursue higher education due to financial constraints. But Suresh Lohar currently serving in. BSF¹⁰. That is all society comes forward with govt. initiatives then it will become possible to expand education among the tribal class.

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