ABSTRACT

Introduction:

"Vidya Nama Narasya Rupamadhikam Prachannaguptam Dhanam

Vidya Bhogakari Yasha: Sukhakari Bidya Gurunang Guru:

Vidya Bandhujano Bideshagamane Vidya Parang Daibatam

Vidya Rajasu Pujyate Na Hi Dhanang Vidyabihina: Pashu:"

I.e. "Education is the Real beauty of Human being and it is the secret wealth. It provides enjoyment, fame and happiness. It is the teacher of teachers. While going to abroad education works as a friend and it is the greatest god. The kings also worship of it but not of wealth. Devoid of Education man is just like a beast."

Education is the 'touch stone' of human civilization and culture. It is as old as human existence in the world and shall continue to function as long as human race lives. It is not only an essential human virtue, but also an integral part and even the basis of human life. A man becomes a man through education, because without education a man is just like an animal. It is only education which helps an individual to develop his intellect and develop his personality. Education enables the individuals to face the future challenges and solve different issues of life. Education upgrades one's level of thinking and helps in clearing the misconceptions in one's mind.

Education is regarded both as the foundation and vehicle for the emancipation of the deprived sections of the society in general and the Scheduled Castes in particular. It is observed that the overwhelming majority of the Scheduled Caste students come from such backgrounds that may be considered disadvantageous for education and most of them happen to be first-generation entrants to colleges or high schools in the family would indicate positive returns from the investment on the education of the Scheduled Cates. A majority of them aspire to study up to graduation and not to consider themselves bound to their traditional occupations. They display a tendency to move out of the caste defined confinement to low status occupations. These findings seem to reflect a trend in the orientation towards upward social mobility among the Scheduled Caste students. One can be satisfied by observing the level of higher education, including scientific and technical ones, among the deprived communities in the country. However, he accepted the low level of achievement of higher education among them mainly due to reasons like failing in examinations, heavy drop-outs and stagnation caused by their poor socio-economic background and educational training, lack of proper guidance, etc. Even most of those who study in colleges and universities usually do not do well in their studies and secure comparatively poor grades or percentages of marks in the examinations. In recent years some quantitative but not much qualitative changes have been occurred in their educational achievements. In fact, there are variations in their social adjustment and educational performance of students of those communities depending upon variations in their socio-economic background, nature of institutions they join, and type of courses they opt for. Thus, the factors broadly relate to the social background of these students

and their social and academic environments. But on the hand, it is stated that caste assigns definite roles and occupations to specific social groups.

Historically, the vulnerable groups of the Indian society, viz. the Scheduled Castes, the Scheduled Tribes, Other Backward Classes and women have suffered deprivation in all walks of life, including education. The government of India in the post-independence period has been trying to promote the educational status of these groups through several measures but the progress made in their case is well below the targets envisaged. During the post-independence period, the government of India inherited the legacy of educational backwardness in addition to many other drawbacks. The Constitution of India is a Magna Charta for the SCs, STs, OBCs and women in respect of the special provisions made for them, for example, reservations in jobs and educational institutions and the provisions against discrimination. Article 46, a Directive Principle of the Constitution, suggests that the state shall take special care of the educational interests of the weaker sections, particularly the SCs and STs. Even Article 15(4) in the section on Fundamental Rights states that nothing shall prevent the state from making special provision for the socially and educationally backward classes, particularly the SCs and STs.

Apart from that, there are various educational schemes made by the state for promoting the education of SCs and STs. The general policy guideline under the National Policy on Education (NPE), 1986 aims at the 'removal of disparities' and 'equalization' of educational opportunities in regard to the SCs. The central focus here is on 'their (SCs) equalization with the non-SC population at all stages and levels of education, in all areas and in all the four dimensions viz. rural male, rural female, urban male, urban female' (MHRD 1986).

As we know the Scheduled Caste people comprise a socially backward class in the Indian society. They are placed in the lower rank of Indian social fabric. In Assam also they constitute a population of 6.32 percent of the total population according to 2011 census. The literacy rate of the Scheduled Caste population in India is 54.69 percent and in Assam it is 66.78 percent according to 2001 census. Literacy and educational attainment are considered as the hallmark of a modern society and the traits of the modern society, such as industrialization, modernization and urbanization are closely associated with the literacy and level of education.

The objectives of the present study were:-

(i) To study the history of the Kaibartta in Assam.

(ii) To examine the present status of the Kaibartta in Barak Valley

(iii) To study the educational and socio-economic status of the Kaibartta in Barak Valley.

(iv) To study the problems of the Kaibartta community in their educational attainment.

On the basis of Analysis and interpretation of data, the following major findings of the study are identified:-

- It is found that majority of the people of Kaibartta community of the present study are not the original inhabitants of Assam. Maximum of the people of Kaibartta community have come in Assam mainly during the partition of India (in 1947) and partition of Bangladesh (in1971). Due to the communal riot majority of the people of Kaibartta community along with other Bengalese have

migrated in India and later on settled down in Barak Valley (Assam) and other areas of India.

- It is also found that majority of the Kaibartta people of Barak Valley who are the respondents of the present study are literate.
- It is found that maximum of people the Kaibartta respondents of Barak Valley are till date continuing the tradition of joint family.
- It is found that even today majority of the Kaibartta people of the present study are dependent on Fire-Wood as their source of fuel.
- It is found that majority of the people of Kaibartta community in Barak Valley are collect drinking water from Pond/River etc.
- It is found that majority of the Kaibartta population, who the respondents of the present study are the users of Kerosene as source of lighting in their houses in Barak Valley and the use of solar among them is nil till date.
- It is found that majority of the people of Kaibartta community who are the respondents of the present study use Kutcha lavatory and it is very astonishing that a large number of the people of Kaibartta community are not having any lavatory and at all. Hence, they have no other way but to use the open air.
- It is also observed that majority of the people of Kaibartta community of the present study, are not in favor of inter-caste marriages and consequently, inter-caste marriage is very rare among them.
- It is found that in Barak Valley, majority of the people of Kaibartta community are the follower of traditional method of fishing.

- It is found that majority of the Kaibartta population of the present study in Barak Valley, follow traditional method of cultivation till date.
- It is found that not a very noticeable number of the people of Kaibartta community in Barak Valley and who are respondents of the present study, have received the facilities meant for the SCs like Scholarships/Fellowship, Loan /Others.

Conclusion:

Education is an essential element for development of individual. Only proper education can enable an individual to raise his /her status and position in the society. So education should be provided to the people of the backward Kaibartta community, side by side the scholarships, fellowships and various other Govt. facilities meant for the SCs must be within their reach along with different purposeful vocational training courses which can open their different avenues of inherent talents and ensure their daily expenditure may become a tonic for them to get rid of illiteracy, ignorance, degrading jobs and poor socio-economic status. To overcome those if possible career counseling also may be provided so that after completion of a particular course one can get a definite track to go ahead and compete with rest of the world.

Due to time and other constrains the investigator was not able to cover the whole area and all the people of Kaibartta community. So, the present study provides a basis for further research. The investigator suggests the following areas for further studies:-

- A study can be carried out on the education of the Kaibartta in Brahmaputra Valley.
- A wide study can be done on the Kaibartta community of Assam.

- A study can be conducted on the education and socio-economic status of the Kaibartta women in Barak Valley.
- A comparative study can be carried out on the education and socio-economic status of Kaibartta community and other major Scheduled Caste communities in Barak Valley.
- A comparative study can be done on education of the Kaibartta and other general castes of Barak Valley.