CHAPTER-I

INTRODUCTION

1.1 The Problem

India is a vast country with crores of its citizens, who are of various languages, ethnic and religious groups, castes as well as sub-castes. Among these crores of people of India, some are very much advance in education due to which they are also in the high socio-economic status and able to compete with the people of the rest of the world, but a noticeable number of its citizens till date are very backward in education due to which they are placed in the low socio-economic status and backward in every aspects of life. These lagged behind people are none but the Scheduled Castes, Scheduled Tribes and Other backward communities of India. Scheduled Castes are notified in 31 States/UTs of India. There are altogether 1,241 individual ethnic groups, etc. notified as Scheduled Castes in different States / UTs in India. The term Scheduled Caste comes from the provision in the Government of India Act 1935 which contained an official 'Schedule' or 'List' of castes in need of special governmental assistance and protection.

The president of India, vide Constitution (Scheduled Castes) order Nos. 19, 32, 52, 64, 68, 81,and 110 etc. of various years, in compliance with Section 341 of the constitution, has notified the castes, races or tribes, etc. which are called Scheduled Castes.

In India Scheduled Caste (SC) population constitutes a sizeable portion of the total population. In 1961 the SC population in India was 6.44 crore, representing about 14.7% of the total population and it has increased to 16.66 crore, representing 16.2% of the

country's total population in 2001 census. According to the recently released Primary Census Abstract, Census 2011 data, the population of SCs is now 16.6% of the total population. In the period of 2001-2011, the SC population grew by 20.8% in comparison to the total population decadal increase of 17.7% to touch 1.21 billion. The highest SC population concentration is in the state of Punjab with 31.9% (all most32%) of its total population. In Assam there are sixteen (16) notified Scheduled Castes and among which Kaibartta is the largest one.

Table no.1.1 Scheduled Caste population in Assam

Sl. No.	Name of the Scheduled Castes	Total Population	Proportion to the total SC population
1	All Scheduled Castes	1,825,949	100%
2	Bansphor	14,760	0.8
3	Bhuimali	57,974	3.2
4	Brittial Bania	47,974	2.6
5	Dhupi	49,929	2.7
6	Dugla	6,364	0.3
7	Hira	55,106	3.0
8	Jalkeot	23,511	1.3
9	Jhalo	77,533	4.2
10	Kaibartta	581,559	31.8
11	Lalbegi	552	0.0
12	Mahara	1,725	0.1

13	Mehtar	12,715	0.7
14	Muchi	70,954	3.9
15	Namasudra	555,621	30.4
16	Patni	151,992	8.3
17	Sutradhar	62,032	3.4

(Source: Census 2001)

Table no. 1.2 Literacy Trend in India since 1951 to 2011

Census Year	Persons	Male	Female
1951	18.33	27.16	8.86
1961	28.3	40.4	15.35
1971	34.45	45.96	21.97
1981	43.57	56.38	29.76
1991	52.21	64.13	39.29
2001	64.83	75.26	53.67
2011	74.04	82.14	65.46

(Source: Census Report of India)

According to the latest (2011) census in Assam the SCs constitute 6.32 percent of total population. The SCs comprise a socially and economically backward class of Indian society along with the curse of illiteracy. It is well known that literacy and educational attainment level are considered as the hallmark of a modern society. The traits of the modern society, such as, industrialization, modernization and urbanization are closely associated with the level of education. In the middle of the 20th century and in the current

millennium due to the developmental measures implemented by both Central and State governments of India as well as due to the influence of mass media, there have been a change in all aspects of life in India. But it is observed that the trend of literacy rate as a whole among the Scheduled Castes in India and Scheduled Castes in Assam in particular is not encouraging during the period of 1961-2011.

Table no.1.3 Literacy Rate among the Kaibartta and other Major SCs in Assam

(Literacy Rate 7years and above)				
Sl. No.	Name of the Scheduled Caste	Total	Male	Female
1	All Scheduled Castes	66.8	75.7	57.1
2	Brittal Bania	81.0	88.6	73.0
3	Dhupi	76.0	83.1	68.3
4	Patni	75.9	81.5	69.9
5	Hira	72.5	82.7	61.8
6	Bhuimali	72.2	79.8	64.0
7	Kaibartta	72.1	80.5	63.3
8	Jalkeot	69.3	78.9	58.8
9	Sutradhar	67.2	76.6	57.2
10	Namasudra	60.2	70.1	49.4
11	Jhalo	52.8	64.3	40.3
12	Muchi	47.9	60.4	34.2

(Source: 2001 Census)

(The literacy rate of the Kaibartta community (according to 2001 census) though higher than the average literacy of the Scheduled Castes in Assam but they lagged behind from the other five major SC group of Assam viz. Brittal Bania, Dhupi, Patni, Hira and Bhuimali.)

The picture of literacy rate among the Kaibartta in Assam is regrettable, because being the largest Scheduled Caste group among the sixteen notified Scheduled Castes of Assam, they occupy the sixth position in literacy (according to 2001 census). But it is a fact that education is the greatest dynamic force of social change, social mobility, occupational mobility and political consciousness. So, mainly due to their backwardness in education they are till date remaining backward in almost all aspects of life. In Barak Valley also the people of Kaibartta community are no exception. Hence, the people of Kaibartta community of Barak Valley need immediate attention for their education and socio-economic development.

1.2 Education

"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:"

The meaning of the above sloka is: - 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.

The word 'education' has a very wide connotation. It is difficult, if not impossible, to describe the meaning of education within a few words encompassing the totality of its concept. There is no single objective which can cover the whole of life with its various manifestation or we can say education is as deep as the life itself and as broad as the world of our experiences. It touches our life at every point, guides and directs our thought feeling and activity at every moment.

To track out the origin of the word 'Education' we find its several derivations. It comes from the word 'E' which means 'out of' and 'duco' which means 'I lead'. It implies that out of the native potentiality I lead or develop. Another Latin root in the word is 'Educere' which means 'to develop', 'to draw out' or 'to lead out'. It also implies that education is an act of drawing out or leading out of something from within the person.

Another Latin derivation is 'Educare' which means 'to bring up', 'to raise', 'to foster' or 'to nourish' the child for development. The fourth derivation is "education' which means 'the act of teaching' or 'training'. These words imply that education is "an act of training to develop the inner potentiality of the child."

Education is as old as the Human civilization is. In order to fulfill this task education had to make social and individual considerations all the time, which involved the fundamental problem of determining the priority order. This naturally concerned the aims

and purposes of education in life's perspective. The concept, theory and practice of education came under the influence of educational aims and purposes. The term Education has been defined by different educationists differently in their own view points. Some of the definitions are given below:

1.2.1 Concept of Education (Indian)

In Rig Veda, "Education has been interpreted as something, "Which makes a man self-reliant and selfless."

According to Upanishads, "Education is that whose end product is Salvation."

In Buddhist philosophy, the search for truth and making of the moral virtues practical has been advocated as the aim of education.

Nalanda, ancient center for Higher Learning

Source: https://en.Wikipedia.org/wiki/File:Nalanda

In Islamic period the aim of education was the extension of knowledge and the propagation of Islamic principles, laws and social conventions. Education was based on religion. Its aim was to make persons religious-minded and to achieve material prosperity.

According to Kautilya, "Education means training for the country and love for the nation."

Shankracharya considers education as, "the realization of the self."

M.K. Gandhi said, "By education. I mean on all round drawing out of the best in the child and man-body, mind and soul."

Swami Vivekananda defines, "Education is the manifestation of divine perfection already existing in man."

In the view of R.N. Tagore, "Education is that which makes one's life in harmony with all existence and thus enables the mind to find out that ultimate truth which gives us the wealth of inner light and love and gives significance to life."

In the words of Dr. Zakir Hussain, "Education is the process of the individual mind getting to its full possible development."

1.2.2 Concept of Education (Western)

Aristotle considers education as, "The creation of a sound mind in a sound body……"

"Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which his capacity of."- Plato

John Dewey opined that "Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his capacities."

Education is the complete development of individuality of the child, so that he can make his original contribution to human life according to his best capacity." -T.P. Nun

All the definitions given by Eastern and Western thinkers' present a divergent view. The outlook towards education has been changing from time to time. Ancient Indian thinkers favored the spiritual aspect of education. The modern thinkers have regarded education more from the realistic point of view; whereas western thinkers emphasized the materialistic aspect of human life and considered education as a means of development of human personality and ultimately enabling an individual to seek adjustment to his environment.

1.2.3 Education and Instruction

'Education' and 'Instruction' are the two commonly used confused terms that need clarification in the context of the meaning of education. 'Education' is used in a higher and more comprehensive sense. It means the whole process of development of a person from within. It takes into consideration of the aspects of physical, mental, emotional, intellectual, moral and social development of an individual. Naturally, education is a comprehensive plan of action for self-development. On the other hand 'Instruction' is comparatively a narrower term that confines to communication of knowledge and

experiences and acquisition of skill in certain level. It cannot cover all round development of a man's total personality.

1.2.4 Literacy and Education

Common people are also likely to use the terms 'Literacy' and 'Education' in their identical meaning which also should be clear.

'Literacy; means the acquired ability of a person to read and write. An individual going to school and college and acquiring the experience and skill of formal education is called literacy. On successful completion of such training he /she are given the degree, diploma or certificate by the concerned authority. Literacy is, therefore, socially recognized. It is the acquisition of limited knowledge and learning in a specified field.

On the other hand, Education is more comprehensive term than literacy which implies acquisition of man's broader experiences of life. He / She may acquire it without going to school and college and even being illiterate. Education provides him the workable experience of life to face day to day problems quite effectively. Such experiences are more durable, reliable and usable in a man's life. They help him/ her to form character and develop personality and desirable social experiences. They may be comprehensively termed as 'Education.'

Thus, an illiterate individual cannot be called 'uneducated' because his / her native instinctive tendencies are trained and modified in the broader environment even if he/she remains illiterate. On the contrary, a literate person with due social recognition may also fail to modify his instincts to exhibit socially acceptable behavior and his qualities of character and personality may remain undeveloped. So, it may be said that an illiterate

person cannot be called uneducated and at the same time a literate person cannot necessarily claim to be educated in the true sense.

1.2.5 Meaning of Education (Wider /Broader and Narrow)

Meaning of education can be understood from two senses; Wider (Broader) meaning and Narrow meaning. Wider meaning of education means that the process of education is a life long one which starts from infancy and continues up to old age or it can be said that education is a 'womb to grave' process. It includes experiences gained through the various formal and informal agencies of education. The individual learn from home, School, Church, Club, Press, Travelling, Cinema, friends and social environments. The individual receive education many a time when we are not conscious of the fact. In the narrow sense of education, it is imparted in a planned institution like Schools and other such institutions only. It is a deliberate, conscious and systematic influence expected by the mature person i.e. the teacher, on the immature person i.e. the child. It is limited to the teaching of ready-made material. This type of education is intentional rather than incidental and above all education is regarded synonymous with institution.

1.2.6 Agencies of Education

Again there are Formal, Informal and Non-Formal education. Formal education is imparted in formal agencies like Schools, Colleges and Universities only. It is consciously and deliberately planned to bring about specific and special influence in the education.

Informal education implies education is imparted in all the informal agencies like the Family, Society, Religious places, Press, the Library, and the Films etc. Though, the influence of the informal education is suitable and imperceptible but at the same time very important and significant.

In Non-formal education, flexibility is the key word. This type of education is open one with regard to various aspects of education i.e. admission, curriculum, place of instruction, mode of instruction and the time and duration of instruction. Open University, Open learning and the Corresponding courses are the various examples of such a system.

On the basis of the above discussion we can come to the conclusion that education is a purposeful and deliberate effort made by the parents or teachers to develop man in terms of his many sided personality, to develop his innate powers, to enable him to adjust to his environment according to his benefit, to develop his body, mind and soul. Above all to become real man i.e. human being in the true sense because education promotes all-round and harmonious development of the individual and the nation. It nurtures the potentialities of its members and channelize into appropriate avenues to develop them as effective, productive, efficient and responsible participants in different social roles-instrumental and also expressive. It makes the man rational and enables them to perceive and examine things in proper perspective. Like the proverbial elephant and the blind men everybody i.e. a Biologist, a Priest, a Philosopher, a Psychologist, a Statesman, a Teacher, a Shopkeeper, a Merchant, an Artisan seems to have his own concept of education which is influenced by his own outlook on life and his past experiences in a limited field. Thus whatever may be different philosophies of education it can be said that

education is the pre-condition of development. It is the gate way of information and knowledge through which status of an individual can be developed and expected goal can be achieved. Education is the greatest dynamic agent of social change, social mobility, occupational mobility and political mobility. Education also play an important role in income because earning increase with the level of education, the highest degrees, professional and doctoral degrees, make the highest earnings while those without any basic education, earn less. Higher levels of education are associated with better economic and psychological outcomes (i.e. more income, more control, and greater social support and networking).

Table no.1.4 Education and Human life is a Cycle

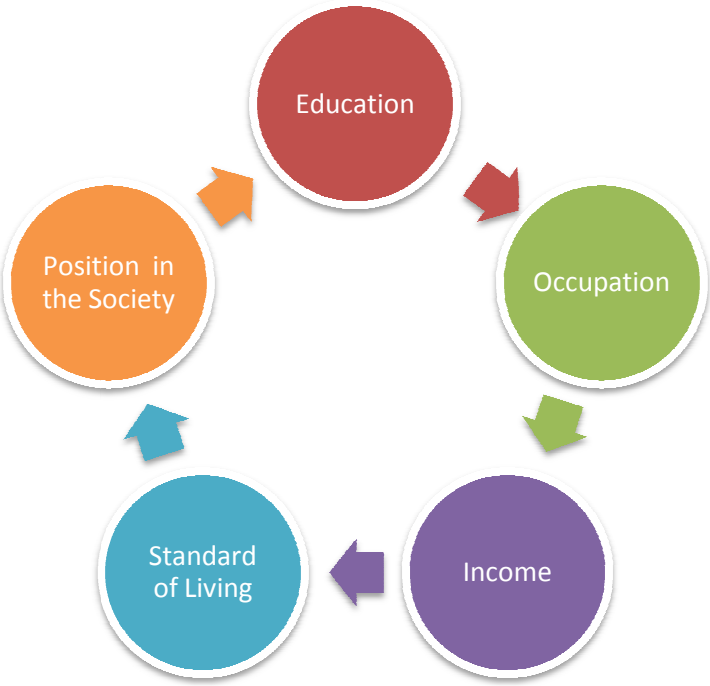

Figure no.1.4 Education and Human life is a Cycle

In India, the difference between the general literacy rate (average) and the literacy rate of the Scheduled Castes reflects the condition of them in the society. The rate of literacy

of the Scheduled Caste is much lower than the average literacy rate of India. As for example, in 2001 census the average literacy of India was recorded 64.83 percent but the rate of literacy of the Scheduled Castes was recorded only 55 percent. The picture of literacy among the SCs in Assam is also almost same. Hence, the people of the Kaibartta community are no exception in this regard. In Assam the Kaibartta is the largest community among the sixteen (16) notified Scheduled Castes. According to the 1971 Census of India, Kaibartta are the largest group among the sixteen (16) notified Scheduled Castes of Assam having a total population of 294809 constitute 32.4 percent of the total Scheduled Caste population of the state and became 581559 constituting 31.8 percent of the total Scheduled Caste population in 2001 Census. But so far as education of the Kaibartta is concerned, they are far behind, because being the largest group among the all notified SCs, in Assam they occupy sixth position with 72.1% literacy during 2001 Census. In Barak Valley also the people of Kaibartta are of same condition.

1.3 Rationale of the Study

"Vidya dadati vinayam vinayad yati patratam

Patratvaddhanamapnoti dhanaddharmam tatah sukham"

I.e. Knowledge gives humility, from humility, one attains character; from character, one acquires wealth; from wealth good deeds (righteousness) follow and then happiness.

Education began in the ancient period, as the adults trained the young generation the Knowledge and Skills deemed necessary in their society. In the pre-literate societies this was achieved orally and through imitation. Story-telling passed knowledge, values, and

skills from one generation to the next. As cultures began to extend their knowledge beyond skills that could be readily learned through imitation, formal education developed.

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 it is said that 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.

Indian social system suffers from the inflexibilities of a rigid caste system. For centuries, caste had been a determining factor in education, work and employment. Some one has rightly pointed out, 'higher education is still mainly open to the higher castes.' Large sections of the population belonging to the lower castes were denied education and also access to high income yielding and power imparting occupations. Hence, in India, caste has been the determinant of class positions resulting in acute inequality in the distribution of wealth and incomes.

The acquisition of educational qualification has come to the fore as the prosperous sections of the dominant castes have engaged in intense competition for greater job opportunities and better educational facilities. The system of education, especially higher education is virtually a monopoly of a selected stratum of urban society which is a passport to high occupational and social status. The institutions of higher learning are

highly selective as far as the socio-economic background of the student is concerned. Students in such institutions are predominantly drawn from among the families belonging to the higher strata characterized by high educational, occupational and income backgrounds.

Although the independent significance of caste in bestowing social status has become weak, caste still continues to be a significant factor influencing admission to urban higher education. It is observed that Brahmins, who had been traditionally a privileged caste group and who were the first to respond to modern education, still seem to be the dominant caste in the field of education, being the single majority caste group in various institutions of higher learning.

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 has 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, 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, caste assigns definite roles and occupations to specific social groups.

Historically, the vulnerable groups of the Indian society, namely, 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 after independence has been trying to promote the educational status of these groups through several measures but the progress made in their case not satisfactory at 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 Carta 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/ programmes 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).

It is a fact that 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. In the middle part of the 20th century, the literacy rate among them was very low. However, in the later part of the 20th century and in the current millennium due to the developmental measures taken by both the Central as well as State Governments and due to the influence of mass media, there has been a change in the pattern of literacy. It is noticed from the census report that the trend of literacy rate as a whole among the SCs is not encouraging during 1961-2001(1961-24.40%, 1971-25.70%, Census was not held in 1981, 1991-53.94%, and in 2001-

66.78%). In Assam there are sixteen notified SCs among which Kaibartta is one. In integrated Bengal and Assam, people of this community lived. According to the 1872 census, in integrated Bengal (formerly Bengal) and Assam, the total Kaibartta population was 27 lac, of which 13,58,531 people live in Midnapur, Hoogly, Howrah, Burdwan, Birbhum, Bankura, 24 Pargona and Nadia, in these eight (8) districts of West Bengal only, that means 72% of the total Kaibartta of West Bengal lived in these districts.

Before independence almost 50% of the total Kaibartta lived in the districts of Dhaka, Sylhet, Maymansingha and Kumilla of Bangladesh and rest of the 50% lived in Midnapur, Hoogly, Howrah, Nadia etc. districts of West Bengal. In Habiganj in Sunamganj (sub-division of former Sylhet) the people of Kaibartta community lived in a large number. In comparison to that in Sylhet, Maulobhibazar and in Karimganj (sub div. of former Sylhet) Kaibartta people were less in number. Infact that area of Karimganj which has been included in Cachar district and incorporated to India, in that areas Kaibartta community has given birth to a few numbers of new villages.

After independence (partition of India) those (Kaibartta) came from Bangladesh (in India) are scattered in a large number in the areas of West Bengal, Jadavpur, Taliganj, Dumdum, Beleghata, Baubazar, Birati etc. Beside these, in Agartala, Kamalpur, Udaypur, and DharmaNagar of Tripura and in Tinsukia, Hojai, Gauhati, Goalpara, Karimganj and Cachar of state Assam, people of Kaibartta community are found large in number. The Kaibartta are spread over 770 villages in Assam, and they are predominant in rural areas and accounts for more than 85 percent of the total Kaibartta.

Barak Valley, the southern most part of Assam and the collective name of the three Bengalee dominated districts; (viz. Cachar, Karimganj and Hailakandi) is also the abode

of the backward SC community, Kaibartta. Thousands of the people of the said community are scattered in allover the Valley. In Barak Valley, Anandapur, Kalyanpur, Santoshpur, Swastipur, Phakua, Nagendra Nagar, Kalibari Bazar, Nabingram, Rakesh Nagar, of Sonbeel area under Karimganj district, in the villages viz. Dudhpathil, Kathigorah, Shilkoorie, Irongmara, Ratanpur, Harintilla, Harinagar, Baghmara, Silkoorie, Boalmara, DasPara, Amtala, Salemabad, Hawaithang, Tarapur, College Road, Ashram Road, Vivekananda Road, Rongpur, Topoban Nagar, Kalibarir Char of Cachar district, and in Alambag, Bakri Hawar, Panchgram, Manacherra, Hailakandi proper etc. of Hailakandi district, people of this community are found in noticeable number. But their educational and socio-economic status etc. is not clearly known. Even no such research has been done on the people of Kaibarttta community of Barak Valley, particularly on their Education, Socio-economic status as well as Problems related to education. It was a significant research gap especially in this field. So the present study is an attempt to throw light on education of the Kaibartta in Barak Valley.

1.4 Research Questions

1. Who are the Kaibartta?

2. What is their origin?

3. How are they leading their life?

4. What is their educational status?

5. What is their socio-economic status?

To, find out the answer of these questions, the present study is designed.

1.5. Title of the Study

"EDUCATION OF THE KAIBARTTA IN BARAK VALLEY: A CRITICAL STUDY."

1.6. Objectives of the Study

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

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

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

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

1.7. Operational Definition of the Term

1.7.1 Education

The term education is used in the present study to refer to formal education and should imply education provided by the formal agencies like Schools, Colleges, and Universities etc. Hence, a Literate person is one who is able to read and write at least in his/her own language (mother tongue) and Illiterate person is one who is unable to read and write simple sentences in his /her own language (mother tongue).In the present study, the term Education is used as to know Kaibartta people's educational status in regard to Literacy and illiteracy status, Primary (class I to IV) education, Secondary (class V to X) education, Higher(class xi onward) education and Others (Vocational, Technical, Medical etc).

1.7.2 Kaibartta

Anthropologically, Kaibartta belong to the Dravidian origin and Hindu by religion. In Assam Kaibartta is the largest group among the sixteen notified Scheduled Castes. The people of Kaibartta Community in Barak Valley are also considered as Scheduled Castes. Like other Scheduled Castes of Barak Valley viz. Patni, Namashudra, Malakar etc. the Kaibartta are also regarded in the so-called lower caste category. In the present study the Kaibrartta of Barak Valley (Cachar, Karimganj and Hailakandi) are considered.

1.7.3 Barak Valley

Barak Valley is situated in the southern most part of Indian state, Assam. The total population of the valley is 3624599, covering 6922 Sq. Km. of area having 77.29% of literacy and density 545 per sq.km (according to 2011 census).

Consequent upon the partition of the District of Sylhet, on the basis of Radclifffe Award, a small slice of Sylhet was retained in India and named Karimganj and attached to the Cachar district as a sub-division, which was later made a district. The subdivision of North-Cachar Hills was later detached from Cachar and made a district. Hailakandi sub-division too has of late been made a district. Hence, Barak Valley now comprises the three districts of (I) Karimganj (II) Hailakandi (III) Cachar.

In Barak Valley there are different religion, castes and communities. In different ages different language and ethnic groups came in Barak Valley. The largest language group of the Valley is the Bengalese and among the Bengalese Hindus there are people of different castes viz.Brahmin, Kayastha,Paul, Dev, Dutta ,Nath, Saha, Nag, Dey ,Roy,

Dhar, Baidya, Modak,Ka mar,Kumar,Teli,Malakar,Banik, Namasudra, Patni,Dhubi, Das, Kaibartta etc.

Apart from the Bengalese, there are other linguistic, cultural and ethnic groups, big and small such as, the Dimasa, the Manipuri (both Meitas and Bishnupriyas), the Nepalese the tea-garden labourers of diverse race, language and origin, Scheduled Castes and Scheduled Tribes groups have been living here as good neighboring in peace and amity for centuries. It is a mini India, so to say unity in diversity has been the proud heritage of this valley. Barak Valley is dominated by the Bengalees and different SC communities are also live in a large quantity. Consequently, Barak Valley is populated by the Kaibartta too.That is why the valley is taken as the area of the present study.

1.7.4 Critical Study

The word 'Critical Study' means an analytical evaluation, comment, judgment of some works, statement, text, article, essay etc.

'Oxford Dictionary and Thesaurus', Edited by Julia Elliott, mentioned that the word 'Critical' (is an adjective) means fault-finding; expressing criticism.

According to dictionary by A.T. Deb, the word 'critical' means 'relating to criticism' and the word 'criticism' means 'the art of judging merits and faults.'

The present study aims to critically study the educational and socio-economic status of the Kaibartta in Barak Valley as well as to find out the causes which create disturbances on the way of educational and socio-economic development of them along with the remedies too.

1.8 Delimitations of the Study

Owing to the limitations of time, finance and resources at the disposal of the investigator, it was not possible to have neither an all India study nor a study even at the level of state. Therefore, the study is delimited to Barak Valley, which comprises three districts viz. Cachar, Karimgamj and Hailakandi of southern Assam. The study is again delimited by confining only with in the people of Kaibartta community of Scheduled Castes in Barak Valley. The present study is confined with in Villages/Areas which are Kaibartta dominated.The study is again delimited with in the problems related to Primary School educaton Kaibartta children.