CHAPTER-VI

SUMMARY, MAJOR FINDINGS, DISCUSSION AND CONCLUSION

6.1 SUMMARY

6.1.1 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:"

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.

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 level of education, the highest degrees, professional and doctoral degrees,s the highest earnings while those without 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).

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 people of the Kaibartta community are no exception in this regard. A Kaibartta is the name of the most prominent community among the Scheduled Castes who have inhabit in Assam since long. 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 581.559 constituting 31.8 percent of the total Scheduled Caste population in Assam. But so far as education of the Kaibartta is concerned, they are far behind, because among the all notified SCs, in Assam they occupy sixth position with 72.1% literacy during 2001 Census.

Bhargava, S.M. and Mittal, S.C. (1988), in their study attempted to assess the availability of educational facilities in the areas predominantly populated by Scheduled Castes and scheduled Tribes, and their utilization in the two districts Rajasthan, i.e. Dungarpur and Bharatpur. Jain, Vidyut. (1988) carried out his study to study the interest patterns (educational and vocational) and value patterns of the Scheduled Castes boys and girls. Warudkar, D. S. (1988), in his study attempted to determine the influene of factors that the participation of Scheduled Castes, Scheduled Tribes and women in the National Adult Education Programme. Gaur, J. S; Thukral, C.M.; Jain, V. K. and Sharma, Sunita.(1989), in their study attempted to study Scheduled Castes and non-Scheduled Castes boys from Haryana in terms of their values and career maturity and compare these groups on these two variables. Gaur, Yashoda (1989), in her study tried to study the personality needs of

Scheduled Castes and backward classes girl students along with those of the general group of students. Goyal, J.C. and Chopra R.K. (1989), in their study aimed at for finding out whether there is a relationship between psychological variables and the achievement of Scheduled Castes, Scheduled Tribes and non-Scheduled Castes/Scheduled Tribes student teachers, and determining the predictive sufficiency of these variables. Singh, S. (1990), in his study attempted to compare high and low verbal creatives among Scheduled Castes and non-Scheduled Castes students in relation to their level of aspirations, field dependence / independence and study habits.

Das and Sharma (1975) have made their study on the utilization of government resources by Scheduled Caste communities. The study of Govindankutty (1975) was on Harijan development in Kerala. Hasan (1975) has examined caste image, caste attitudes and other religious aspects. Desai (1976) has given stressed on the practice of untouchability in rural areas of Gujarat. Trivedi (1976) has given importance on social exploitation of Scheduled Caste women. Abbasayulu (1979) has studied the Emergence of Scheduled Castes Elite: Factors and Process, Khare (1980) has studied changes in the family pattern of Scheduled Castes, their customs, standard of living, educational development, occupational mobility, religious beliefs and superstitions. Ram, B. (1987), in his study tried to examine the percentage of Scheduled Caste students in the Banaras Hindu University. Murthy, Venkatesha C.G. and Panda, Subhash Chandra (1987), tried to study to whether there is any relationship between socio-economic status and intelligence. Gaur, J.S. Thukral, C. M. Jain, V.K. Malik, J.P. Ghosh, Papia, Kaur, Narender and Sharma, Sunita (1988), carried out a their study with an intention to study the effect of intelligence, self-concept, values and occupational aspirations in relation to

the career maturity of Scheduled castes high school boys having rural or urban background and also to study the Scheduled Castes and non-Scheduled castes high school boys in terms of cross and longitudinal comparisons. Mittal, Sadhana (1990) in her comparative study intended to compare the self-concept of Scheduled Castes and non-Scheduled Castes students, Mishra, P.K. (1990) studied the status of Harijans in Tribal and Caste Context and comparatively evaluated the status of Harijans (Pana and Ganda) in two sub-central regions of Orissa. Lakkamma, (1990), through his comparative study tried to compare the problems of Scheduled Caste, Scheduled Tribes and non-Scheduled Castes high school girls in relation to their traditionality and modernity. Mishra, Subodha Chandra. (1991) studied the relationship between education and social status of Scheduled Castes students of Cuttack district, Orissa. Aggarwal, Archana. (1992) studied the Sociological, Psychological and Educational aspects of Scheduled Castes Students Studying in the High Schools of Lucknow City. Chaudhury, Abdul Jalil, (2003) carried out his study on the Fishermen communities of Barak Valley. Mallik, Nirakar and Das, Suranjan (2012) worked on Social history, Socio-economic profile and Health profile of Patnis in Cachar District of Assam. Basu, Debashis. Islam, Gulenur. Gogoi, Ratul. Dey, Swapna and Deori, Junumai (2013), in their study tried to assess the physical growth and nutritional status of children of Mishing and Kaibartta community. Das, Ritamoni. (2013) studied critically the Status of Women in Education among Scheduled Caste Communities in Assam. Purkaystha, Pinki; Gupta, Susmita (2013) conducted their study on the traditional fishing gears used by the fisher folk of Chatla floodplain area, Barak Valley, Assam. Bokth, Humayun (2014) studied the influence of habitat on the socio-economic life of Muslim Fishermen Community in Barak Valley of Assam.

6.1.2 Objectives

The study incorporates four objectives which are as follows;

(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.

6.1.3 Delimitation 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 Scheduled Castes in Barak Valley. The study further delimited by selecting only the Kaibartta Community of Barak Valley. The present study is confined with in Villages/Areas which are Kaibartta dominated.

6.1.4 Methodology

The present study is Descriptive Survey in nature. A Purposive Random Sampling technique is used for selection of the villages/areas and as well as for selection of the respondents.The study incorporated 933 respondents from three districts of Barak Vallley, viz. Cachar, Karimganj and Hailakandi.The study includes both rural and urban

area of male and female respondents and of course who are above 18 years of age.Two tools viz.a Questionnaire and a Problem check-list is used for collecting the required data.

6.2 MAJOR FINDINGS

The analysis and interpretation of the collected data leads to the following major findings;

- 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 observed that majority of the respondents of Kaibartta community, who are the respondents of the present study are the resident of Barak Valley (India) by birth.
- It is found that maximum numbers of respondents of Kaibartta community people are married and out of them maximum have opted arranged marriage.
- It is found that majority of the respondent people of Kaibartta community of Barak Valley are occupying their own houses in the present study.
- It is found that the highest percentage of Kabartta respondents having Kutcha Houses in Cachar district where as in this regard very few percentage in Karimganj district in Barak Valley.

- It is also found that among the three districts of Barak Valley, Cachar district has the highest percentage of respondents who are the Owner of Pucca Houses and Hailakandi has the lowest percentage of respondents who are the owner of Pucca Houses.
- It is further found that the district Karimganj has the highest number of respondents who are the owner of Mixed (half portion of which are Pucca and half of which are Kutcha) type of houses and Hailakandi has the lowest percentage of the respondents are the owner of Mixed houses.
- It is found that among all the Kaibartta respondents of Barak Valley, maximum percentages of people are from joint families.
- It is found that even today majority of the Kaibartta people (who are the respondents 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 collecting 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 found that out of the 08 (eight) nos. of modern amenities enlisted in the present study only mobile is widely used by the people of the Kaibartta community and the next widely used amenities are T.V. and radio, but other amenities like, C.D. Player, D.T.H/Others, Washing Machine, Refrigerator, A.C., Inverter etc. are used by very rare people of the said community in Barak Valley.
- It is found that majority of the people of the Kaibartta community of Barak Valley and who are the respondents of the present study, apply their voting right and maximum of them caste their vote on the basis of party.
- It is found that in out of the 933 people of Kaibartta community, in Barak Valley, a very less number of Kaibartta people have contested in the Panchayat election but in Municipal Board, M.L.A. and M.P. election not even a single respondent contested in entire Barak Valley as well as in all the three districts.
- It is found that majority of the people of Kaibartta community of the present study, support family planning, provide vaccination, and consult doctor but till date such people are living in the Kaibartta society (though less in number), who in lieu of consulting doctor prefer to go the Ojha, Tantric etc.
- It is found that majority of the people of the Kaibartta community, who are the respondents of the present study, are lover of games and sports though a few of them participate in games and sports and in organisation of the same.
- It is found that majority of the people of Kaibartta community of the present study are of the opinion that Kaibartta are inferior to other, Kaibartta have positive outlook towards life and society, and Society talks a lot about social equality but in practice don't follow but less than half of the people support the

view that Kaibartta are superstitious even today and Society pay due regard to the Kaibartta.

- It is found that majority of the people of Kaibartta community of Barak Valley and who are the respondents of the present study are satisfied with their present position in the society and support casteism.
- It is also observed that majority of the people of Kaibartta community of the present study, are not in favor of inter-caste marriage 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 methods of fishing.
- It is found that majority of the Kaibartta population of the present study in Barak Valley, follow traditional methods and techniques 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.
- It is found that of the people of Kaibartta community of the present study have to depend mostly up on their own feet in winter season and boat in summer season for transport and communication.
- It is found that majority of the people of Kaibartta community of Barak Valley are not having costly Vehicles and only a few people have Bicycle and Rickshaw.

- It is found that majority of the people of Kaibartta community are occupying their own agricultural land.
- It is found that majority of the people of Kaibartta community of the present study have their ration card, have bank account, and deposit the surplus money but the number of LICI policy holder is not so noticeable.
- It is found that the literacy rate among the Kaibartta in Barak Valley, and who are the respondents of the present study, is 62.70 percent which is much lower than the state literacy rate of the Kaibartta community (7 years and above) which is recorded as 72.1 percent in Assam according to 2001 census.
- It is found that being the largest group among the sixteen notified SCs in Assam, in literacy the Kaibartta are not able to achieve first rank rather they occupy the sixth rank.
- It is found that majority of the people of Kaibartta community of Barak Valley, who are the respondents of the present study are literate. It is also observed that among the three districts of Barak Valley, Karimganj district has the highest number of literate Kaibartta respondents and literacy rate among the Male is higher than their counterpart Female.
- It is found that almost all of the people of Kaibartta community of Barak Valley (Cachar, Karimganj and Hailakandi) who are the respondents of the present study and who have attended schools, have studied in Bengali medium schools and no respondent were found who has studied in English and other medium school.

- It is found that among the majority of the people of Kaibartta community of Barak Valley (who are the respondents of the present study) are the single earner families.
- It is found that majority of the people of Kaibartta community of the present study are residing mainly in remote places of Barak Valley, and children of maximum of these people have to walk more five km. to attend the schools and other academic institutions. It is also observed that due to remoteness of the area and bad road condition (mostly earthen /kutcha road), there is no such vehicle (mainly in monsoon season) by which they can attend the schools and colleges. Hence they have to depend on their on feet.
- It is found that majority of the people of the Kaibartta community of the present study are not having proper information regarding the facilities (Scholarship/Fellowship) meant for the SCs.
- It is also observed that a noticeable number of parent of the people of the said community are illiterate.
- It is found that majority (62.70 percent) of the Kaibartta people of Barak Valley who are the respondents of the present study are literate and only (37.29 percent) are illiterate.
- One noticeable point is observed from the very study that the rate of illiteracy is zero (0 percent) in urban areas of Hailakandi District that means 100 percent literacy is there among the respondents of Urban Hailakandi.

- It is found that majority of the people of Kaibartta community of Barak Valley, who are the respondents of the present study are of the view that to get admission in a reputed School always is a difficult task.
- It is also found that maximum of the people of the Kaibartta community of the present study opined that it is always a very challenging job to get admission in the private Schools.
- It is further found that majority of the people of Kaibartta community of Barak Valley, who are the respondents of the present study are of the view that parents are always interested to send their children to the School for their all-round development.
- It is found that maximum of the people of the Kaibartta community of the present study opined that their children always like to attend School.
- It is found that majority of the people of Kaibartta community of Barak Valley, who are the respondents of the present study are of the view that children of Kaibartta community not at all feel inferior to the children of other communities in the School.
- It is found that majority of the people of Kaibartta community of Barak Valley, who are the respondents of the present study are of the view that their children always feel congenial environment in the School.
- It is also found that maximum of the people of the Kaibartta community of the present study opined that children get equality and opportunity in the School.

- It is further found that majority of the people of Kaibartta community of Barak Valley, who are the respondents of the present study are of the view that Mid-day meal scheme always is an incentive for increasing enrolment in the School.
- It is found that almost half of the people of the Kaibartta community of the present study opined that their children always face communication problem to reach their School.
- It is found that majority of the people of Kaibartta community of Barak Valley, who are the respondents of the present study are of the view that sufficient numbers of Schools are not always available in Kaibartta Populated areas.
- It is found that more than one third of the people of Kaibartta community of Barak Valley and who are the respondents of the present study are of the opinion that the location of the School is not at all in a suitable place.
- It is found that more than half of the people of Kaibartta community of Barak Valley and who are the respondents of the present study are of the opinion that sufficient numbers of rooms are not at all available in School premises.
- It is found that almost half of the people of Kaibartta community of Barak Valley and who are the respondents of the present study are of the opinion that suitable sitting arrangements are not at all allotted to all children.
- It is found that more than half of the people of Kaibartta community of Barak Valley and who are the respondents of the present study are of the opinion that the School always possesses sufficient number of teachers.

- It is found that all of the people of Kaibartta community of Barak Valley and who are the respondents of the present study opined that toilet facilities are always available for children in the School.
- It is found that all of the people of Kaibartta community of Barak Valley and who are the respondents of the present study opined that drinking water facilities are always available in the School.
- It is found that all the people of Kaibartta community of the present study are of the view that Text-books are always provided by the Government free of cost.
- It is found that majority of the people of Kaibartta community of Barak Valley and who are the respondents of the present study is of the view that note books are always provided by the Government for the children.
- It is found that more than one -third of the people of Kaibartta community of the present study are of the view that other necessary study materials are not at all available in the school.
- It is found that more than half of the people of Kaibartta community of the present study are of the view that the syllabus is always a burden to the children due to too much of contents.
- It is found that almost half of the people of Kaibartta community of the present study are of the view that Library facilities are always available in the School.
- It is found that more than two-third of the people of Kaibartta community of Barak Valley and who are the respondents of the present study opined that Games and Sports activities are always organized in the School.

- It is found that more than half of the people of Kaibartta community of Barak Valley and who are the respondents of the present study opined that the School authority always send the children to participate in inter-School competitions.
- It is found that all the people of Kaibartta community of the present study, are of the view that School authority always celebrate Independence Day, Republic Day and birthday of national leaders in the school.
- It is found that majority of the people of Kaibartta community of the present study are of the opinion that School always organize cultural programmes for the creative development of children.
- It is found that majority of the people of Kaibartta community of the present study are of the opinion that children of Kaibartta community can always show good performance in the cultural programmes.
- It is found that more than one-third of the people of Kaibartta community of the present study are of the opinion that it is always necessary to provide private tuition to the children.
- It is found that more than two-third of the people of Kaibartta community of the present study is of the opinion that children not at all received scholarship based on caste.
- It is found that more half of the people of Kaibartta community of the present study are of the opinion that distance of the School from the house is always a problem to send the children to the School.
- It is found that more than two-third of the people of Kaibartta community of Barak Valley and who are the respondents of the present study are of the opinion

that being a member of Kaibartta Community children not at all faces discrimination in the School.

- It is found that more than fifty percent of the people of Kaibartta community of Barak Valley and who are the respondents of the present study are of the opinion that the School always provides free medical check-up for the children.
- It is found that more than ninety percent of the people of Kaibartta community of the present study are of the opinion that the School always provides mid-day meal to the pupils regularly.
- It is found that more than eighty percent of the people of Kaibartta community of the present study are of the opinion that the School not at all provides nutritious food in the mid-day meal.
- It is found that all the people of Kaibartta community of the present study are of the opinion that the School always provides School-dress free of cost.
- It is found that more than fifty percent of the people of Kaibartta community of Barak Valley and who are the respondents of the present study are of the opinion that son and daughter always get equal importance for their education.

6.3 DISCUSSION AND CONCLUSION

"Education is simply the soul of a society as it passes from one generation to another." [G.K. Chesterton]

Education exercises a determining influence on the socio-economic development and cultural rejuvenation of the country. It has also a very significant impact on the

distribution of wealth generated by facilitating the vertical and horizontal mobility of the educated persons. The National Policy on Education (NPE 1986), described education as a unique investment in the present and the future. It extolled the acculturating role of education "It refines sensitiveness and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit, thus furthering the role of socialism, secularism and democracy enshrined in the constitution". Keeping this in view, the NPE laid special emphasis on the removal of disparities and equalizing educational opportunities by attending to the specific needs of those who have been denied equality so far. In this endeavour, special emphasis has to be laid on the education of women, Scheduled Castes, Scheduled Tribes, Minorities and the Physically Challange persons in order to ensure their equlisation with the general population at all stages and levels of education.

India is a multi religious, multi-lingual and multi-cultural country. In terms of socio-economic and educational development, it presents unique contrasts. On the one hand, there is a large component of population, which is socially, educationally and economically backward like the SCs/STs and large segment of the minority groups. On the other end of the scale is the well-educated and economically much advanced elite group. An important task of education is to lessen, if not eliminate, this gap that has been the prime cause of social tension across the country.

Kaibartta community of is no doubt one of such socially, educationally and economically backward Scheduled Caste communities not only in Barak Valley but also in all over Assam and India. Because after so many years of Independence, we have not

able to achieve cent percent literacy by making sure that educational facilities are within the reach of every citizen (although education is now a fundamental right). A large number of people of SCs of our socity are not getting education as their fundamental right and Kaibartta is one of them. In Barak Valley the people of the said community are charcterised by rural or urban slum dwellers, illiterate or semi-literate, ignorant, poor, owner of a deplorable house, kutcha lavatory, ill health, dirty cloth, engaged mostly in so called degrading jobs, simple life style etc.

Present study depicts that majority of the people of Kaibartta community of Barak Valley are not the original inhabitants of Assam. They have been living in Assam and Barak Valley only for last two or three generations. Before partition of the country they were also living in Assam but not in a noticeable number. Maximum of the people of Kaibartta community have come in Assam mainly during the partition of India (in 1947) and partition of Pakistan (in 1971). 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. Although they have changed their country, changed their nationality due to unavoidable circumstances but their fates have not changed so much. The very sight of the house, condition of the cloths they have worn, health condition, unhygenic living condition, source of drinking water, condition of the latrine they use describes the exact picture of their status in present age. In this regard it can be mentioned here that while the investigator of the present study was collecting the required information and interacting with the people of the Kaibartta community, particularly while talking about their native country and native place some of them were very sorrowfully describing the reason and story of leaving their native land. Some of them even shading tears while expressing the

incidents of pathetic moments. Specifically, those who were born in Bangladesh and left their birth place due to communal riot. Because the intencity of the pain can be realized only when one gather experience of such an incident. Majority of the Kaibartta community people of the present study are the resident of India by birth that means parents (not the respondents) of majority of the respondents of the present study have migrated to India during 1947 and 1971 and settled down in India. The literacy rate among the Kaibartta in Barak Valley is found 62.70 percent which is much lower than the state literacy rate of the Kaibartta community of Assam (7 years and above) which is recorded 72.1 percent in 2001 census. Das, Nabin Chandra (2015) analysed the impact of education among Kaibartta people of Majuli Island in Assam and shown that educational attainment tends to determined occupational choice, income level, social status and life style of an individual. It also depicts that majority of the Kaibartta community people of Barak Valley are the residents of rural areas and urban slum areas. Though, majority of the people of Kaibartta community of Barak Valley are having their own houses but maximum of those are Kutcha Houses. Joint family system and arranged marriage is observed among the Kaibartta of Barak Valley but they donot support inter-caste marriage and consequently such type of marriage is rarely found among them.

It is observed that maximum of the respondents of the present study are not engaged in their traditional professions (fishing /cultivation) rather they have changed their professions by opting some other jobs. Gangrade (1975), reports that a vast majority of Harijans have departed from their traditional occupation and have come to have an amount of social mobility. Lahakar, Biman; Datta, Prof. Lakshahira, (2013) has also shown that the Kaibarttas till recent time were the prominent fishing community of

Assam who are no longer practicing the traditional occupation as their exclusive source of living. But this change is not vertical; it is obviously horizontal because by changing their profession they could not improve their income. Only the name of the profession has been changed but economic status remains more or less same. It is again observed that a few people of the said community have improved slightly and consequently leading comparatively a better life by engaging themselves in such occupations which provide them guaranteed income such as service both govt. and private.

It is noticed that even today Kaibartta of Barak Valley are not getting the basic amenities of modernlife. Pure drinking water is not sufficiently abaliable, consequently they have no alternative but to drink water from pond, river etc. which is not safe from hygienic point of view. Today when the govt. talks about LPG subsidy, majority of the people Kaibartta community of Barak Valley are to depend on Fire-Wood as their source of fuel and Electricity is a dream to majority of them, so they use Kerosene as source of lighting in their houses in Barak Valley and the use of solar energy among them is nil till date. Majority of the Kaibarttta community use Kutcha lavatory and it is very astonishing that a large number of the people of Kaibartta community are not having even any lavatory at all. Hence, they have no other way but to use the open air. It may be due to poverty, lack of information regarding different govt. schemes of sanitary latrine or lack of health conscious. From the study it is found that out of the 08 (eight) nos. of modern amenities enlisted in the present study only mobile is widely used by the people of the Kaibartta community and the next widely used amenities are T.V. and radio, but other amenities like, C.D. Player, D.T.H/Others, Washing Machine, Refrigerator, A.C., Inverter etc. are used by very rare people of the said community in Barak Valley. Little

bit political awareness is observed among the people of Kaibartta community of Barak Valley because, now a days they are appling their voting right and maximum of them caste their vote but they caste vote on the basis of political party and a very less number of them are interested to contested in the elections.

It is noticed from the study that majority of the people of Kaibartta community of Barak Valley support family planning, provide vaccination, and consult doctor but such people are living in the Kaibartta society (though less in number), who in lieu of consulting doctor prefer to go the Ojha, Tantric etc.

From the very study we have come to know that majority of the people of the Kaibartta community of Barak Valley are lover of games and sports though a few of them participate in games and sports and take initiative to organize games and sports.

The Kaibartta of Barak Valley have positive outlook towards life and society, and they also opined that society talks a lot about social equality but in practice don't follow.

It is noticed that superstition (though such people are less in number) is prevalent among the Kaibartta of Barak Valley even today when we demand that we are the citizens of modern scientific and thech nology. Majority of the people of Kaibartta community of Barak Valley and who are the respondents of the present study are satisfied with their present position in the society and maximum of them support support casteism. It is known that traditional occupation of the Kaibartta is Fishing /Cultivation but mostly they follow traditional method of Fishing/Cultivation which can not bring much profit. Gangrade (1975) reported that a vast majority of Harijans have departed from their traditional occupation and have come to have an amount of social mobility. Purkaystha, Pinki; Gupta, Susmita (2013), opined that the traditional fishing gears and fishing

practices prevailing among them and found that the fishermen of Chatla floodplain area use different types of fishing gears depending upon the species and size of fish. Almost all the gears are hand made with bamboo, cane, cotton and sometimes nylon threads following primitive technologies.

So if they follow the modern scientific method of Fishing/Cultivation, they may be able to earn more profit and improve their existing economic situation. One positive point is noticed among the people of Kaibartta of Barak Valley that majority of the people of Kaibartta community have their own agricultural land.

Transport and communication is a serious problem to the people of Kaibartta community.The people of Kaibartta community of the present study have to depend mostly upon their own feet in winter season and boat in monsoon season for transport and communication. It may be due to location of the villages / areas as well as the negligence of the govt. and leaders of political parties.

Majority of the people of Kaibartta community of the present study have their own ration card, have bank account and deposit the surplus money but the number of LICI policy holder is not so noticeable.

Bengali medium education is most popular among them Kaibartta community people in the present study, because Bengali is their mother tongue. Modern English medium education could not attract the attention of the poor and down trodden Kaibartta of Barak Valley it may be due to high expensivenee also maximum of them are not able to bear the expenditure of costly English medium Scholls and those who are illiterate /semi- literate they are not able to realize the importance of Schools. That is why Bengali medium

education is most popular among the Kaibartta of Barak Valley. Warudkar, D. S. (1988), concluded that 71.51 % of the respondents mentioned household problems and responsibilities to be the cause of dropping out, Scheduled Castes, Scheduled Tribes learners could not understand the Marathi language because their language for conversation was 'Ahirani'.

The people of the Kaibartta community of the present study are not having proper information regarding the facilities (Scholarship/Fellowship) meant for the SCs. That is why they are unable to avail those facilities.

Even today it is a serious issue to the people of Kaibartta community of Barak Valley to get admission in a reputed School. But one positive attitude is that the parents of Kaibartta community are interested to send their children to the School for their all-round development and their children also like to attend School. Majority of the children of Kaibartta community do not feel inferior themselves to the children of other communities, rather they feel congenial environment in the School.

Maximum of the people of the Kaibartta community of the present study opined that children get equality and opportunity in the School. Mid-day meal scheme is proved to be an incentive to the children of Kaibartta community because it has become able to increase the enrolment of the Kaibartta children in the School. Bhargava, S.M. and Mittal, S.C. (1988), also concluded that the incentive scheme of free textbooks, free uniforms, mid-day meals, free stationary, attendance scholarships for girls, Scheduled Castes and Scheduled Tribes was in practice. The distance of the School from the house is a major problem because sufficient numbers of schools are not available within the

area/village, so the children have to walk long distance to attend the school and those children who are very little they not like to walk so much of distance for attending school and the parents who are working (House servant, daily wage labourer, Rickshow-puller, Hand cart-puller etc.) they have no enough time to accompany their children in the School above all earning is more necessary than education, so they are not able to more importance to educating their children and consequently many of them are deprived from their right to education. Sufficient numbers of Schools are also not available in the Kaibartta populated areas and location of the School is not in a suitable place as well as sufficient numbers of rooms, suitable sitting arrangements are not at all available in School premises although Text-books, note books, toilet and drinking water facilities are available for children in the School.

The syllabus is a burden to the children of Kaibartta due to too much of contents. It may happen due to such children whose parents are illiterate and they are the first generation learner. On account of the same reason it also becomes necessary to provide private tuition to the children.

Games and Sports activities are always organized in the School and the School authority always send the children to participate in inter-School competitions. The School authorities always celebrate Independence Day, Republic Day and birthday of national leaders as well as organize cultural programmes for the creative development of children.

The children of Kaibartta community can always show good performance in the cultural programmes. If they are provided proper opportunities they can also march ahead. Due to lack of proper information, maximum of them do not avail scholarship based on caste.

Now a day the children of Kaibartta community don't face any discrimination in the School. All are treated equally.

Schools provide free medical check-up for the children. The Schools provide School-dress free of cost. The Schools provide Mid-day meal to the pupils' regularly but not taking into consideration nutritious aspect of food.

Basu, Debashis. Islam, Gulenur. Gogoi, Ratul. Dey, Swapna and Deori, Junumai (2013), observed that the children of both population based on the values of three indices remain vulnerable to suffer from malnutrition.

Most of the schools only provide the Mid-day meal in name but the quality as well as proper cleanliness is not there. It is true that Government assistance, through different schemes are necessary, side by side proper implementation of the schemes should be ensured.

The people of Kaibartta community have started to pay equal importance to their Son and daughter for their education. But majority of them want that their girls should get married as early as possible because don't tolerate any blame regarding the character.

In modern age also the people of Kaibartta community face different hurdles which have become bars in their educational attainment to change their world. The very study also found that in majority of the Kaibartta populated areas there is no sufficient number of academic institutions and if fortunately there is a school but sufficient number of teachers, suitable sitting arrangements are not there. Though different facilities are provided by the state government and SSA for the betterment of students specially the poor and books, schools dress, mid-day meal etc. are provided free of cost by. But the implementations of these schemes are not proper. That is why a very large number of the

people of Kaibartta community till date continue to be educationally backward and is languishing at the bottom of the educational, social and economic pyramid. If the government takes initiatives to eradicate the major problems, then it can be hoped that the existing educational picture can be positively changed and people of Kaibartta community also can lead a better and comfortable life.

If the government and the respective authorities as well as the people of Kaibartta community take initiative to eradicate the issues related to education of the Kaibartta ushered in the prsent study then the educational status of the Kaibartta in Barak Valley can be impoved.

In the proposed study, an attempt has been made to explore education of the Kaibartta in Barak Valley, because it is only education which determines the occupation and occupation further determines the income and income again determines the status of an individual in the materialistic world. So, education is the basis of everything. But the study observed that a noticeable number of the people of Kaibartta community till date are not getting the ray of education, where as the government of India as well as government of the states have provided various facilities for incorporating as much pupil as can, more over Primary Education has become fundamental right today.But having all these programmes and measures the condition of the SCs in Assam and Barak Valley specially the Kaibartta has not much improved. The very study observed that till date there is no sufficient number of schools in Kaibartta dominated areas. In some areas if the existence of a school is there, but either sufficient number teachers are not available or the distance of the school is more. The other important obstacles that are not only creating problems but also threatening the Kaibartta of Barak Valley in their educational

attainment and socio-economic status are that majority of the the people of Kaibartta community are not enough conscious and serious about their education. Illiteracy is of course a curse in the life of the Kaibartta because a large number of the peoples of Kaibartta community are illiterate. So maximum of the illiterate parents are not realizing the need and importance of education, due to which they are not sending their children to Schools rather sending them for earning. Many of them are not realizing the fact that proper education can change their socio-economic status and that is why they are not enough interested to send their children to Schools and Colleges rather they engage them in child labour either inside or out side the house above all they are not having proper information, regarding different vocational courses as well as various government facilities. Some times it happens that due to lack of sufficient money they are not able to cater the day to day expenditure, so to spend money for education is nothing but wastage of both money and time to them. Beside these majority of the Kaibartta are not having any guaranteed income that is why their daily income is uncertain, consequently, they always think only for the fulfilment of their basic needs, not for education. The location of the Kaibartta populated villages are in remote areas, which is characterized by Kutcha road and poor communication system. That is why, people of the said community has to face problem to attend Schools and Colleges. There is no sufficient number of Schools and Colleges in near by locality of the Kaibartta dominated areas. People of the Kaibartta community have to walk miles of distance for education which become a reason for not attending the Schools or less attendance in the Schools. So, more academic institutions are to be established along with sufficient number of s teachers. The people of the said community specially who are illiterate or less educated, usually get married at early age

(particularly the girls) in comparison to the so-called other upper castes. So before completion of study and to put an effort to stand on one's own feet, they get married. After so many problems, those who educate themselves up to tenth or twelveth standard they become confused to choose the institution, to choose the stream and to select medium of instruction, because majority of the parents are either illiterate or not having sufficient knowledge of all these issues. So they have to put a full stop in their study or to engage in socalled degrading jobs for earn their livelihood and in this way their dream of changing their world remains nothing but a dream. So the first and formost important duty is to show them the path of proper education side by side the scholarship, fellowship and various other Govt. facilities menat for the SCs must be within their reach. Beside these various purposefull vocational training courses which can open their different avenues of inherent talents and ensure their daily earning may become a tonic for them to get rid of illiteracy, ignorance, ill-health, degrading jobs, less income and low socio-economic status. If require career counselling also may be provided so that after completion of a particular course one can get a definite track to go ahead and at least try to compete with rest of the world. To minimize the illiteracy rate among the Kaibartta of Barak Valley, an attempt can be made to establish sufficient number of schools with sufficient number of teacher. Above all to aware the Kaibartta masses about the need and importance of education in modern world and encourage the children also to go to school. To bring the illiterate parents as well as those who could not avail the formal schooling under umbrella of education Adult Education programme can be organized and make them understand that there is no age of education, because if any body want to enter in process of education, for him/her it can be a life-long process. So for the people Kaibartta

and such other communities, only making primary education universal purpose will not be served rather the whole system of education must be affordable also (from lower to higher).To improve the deplorable house condition, different Awas Yojana, for sanitary latrine various govt. schemes can be very helpful and regarding the ill-health, health awareness camp can be organized in the areas where the Kaibartta and other such communities live in a noticeable number and tell them about causes of different diseses as well as steps to be taken. To eradicate the problem of pure drinking water, water supply plan can be established and hand pump also can be setup. To improve the condition of road and transport the people can attract the attention of the govt., proper authorities as well as local N.G.O and local political leaders.

EDUCATIONAL IMPLICATION

Vidya dadati vinayam vinayad yati patratam

Patratvaddhanamapnoti dhanaddharmam tatah sukham

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

The results obtained from the present study can help the parents and the children to realize the importance of education in every day life as well as through out the life. Sufficient number of Schools and other academic and vocational institutions can be established in the Kaibartta dominated areas and children should be encouraged to attend school regularly. For that dress, study materials should be provided free of cost including nutrious Mid-day meal along with proper inspectionso that the it can be ensure that the existing schemes are functioning properly. The children who face various problems in completing Home Task due to illiteracy of the parents, for those parents Adult Education Programme can be provided. It is not possible to remove child marriage completely but the intencity of the problem can be lessened. For which mass awareness regarding the drawbacks of child marriage is must for the parents, for the girls and boys of Kaibartta community. They must be encouraged and helped to continue their education by selecting suitable stream/ courses and achieve the desired goal. Because education develops self confidence, removes all sorts' ignorance and narrowness and helps to lead a better human life. Lastly, it can be said that there is no proof that the people of Kaibartta are inferior to other Castes, physically, mentally and morally, they backward in education only because

of the aforementioned reasons. So if the people of the Kaibartta community of Barak Valley are provided educational and other opportunities for marching ahead, they will be able to cross all the hurdles illiteracy, unemployment, so called degrading jobs, low socio-economic condition etc. and achieve the goal and live in a new as well as better world where will be no illiteracy consequently there will be better income, better socio-economic status which will ensure a respectfull life in the society.

SUGGESSION FOR FURTHER RESEARCH

The research conducted by the investigstor was confined to education of the Kaibarttas in Barak Valley only. Due to various practical difficulties a comprehensive study covering the various other aspects of the Kaibarttas and their education could not be carried out.Inspite of these the present study no doubt provides a basis for further research and investigation.Further studies can be carried out in the following related topic.

- 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.
- A comparative study can be carried out on the education and socio-economic status of the Kaibartta women and other general caste women in Barak Valley.
- A study also can be done on the socio-economic status of the Kaibartta in Barak Valley.