CHAPTER 1

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CHAPTER - I

CONCEPTUAL FRAMEWORK

1.00. INTRODUCTION

The tribals are the first settlers of the Indian soil. Next to Africa, India has the largest concentration of the tribals in the world. There are more than 314 tribal communities in India and they are known by different names each having its unique characteristic features.

Jharkhand is one of the newly formed states of the Indian Republic and there are many tribal communities and the prominent among them is Santal Tribe. The literacy rate among the Santal tribals (12.55%) is lower than the general population (54.17%) despite the serious efforts taken by the Government of India as well as the Jharkhand state the educational development of the tribals in general and the Santals, in particular, is far from satisfactory. The investigator has been working as a teacher at the secondary school level in different parts of Jharkhand state since 1987. As a teacher moving with the tribals in general and the Santals has gained first hand knowledge about the general plight of the Santal tribals. The investigator feels that if true development in the education of the Santals is to take place on desired lines the factors/ constraints that stand on their way in availing the special educational provisions extended to them by the Government are to be identified and steps taken accordingly.

1.01. JHARKHAND STATE – A GLIMPSE

The State of Jharkhand was established as the 28th State of the Indian Republic of India on 15th November 2000. It has a population of 26.90 million, consisting of 13.86 million males and 13.04 million females. The sex ratio is 941 females to 1000 males. The population consists of 28% tribals, 12% Scheduled Castes and 60% others. There are 274 persons for each square kilometer of land. However, the population density varies considerably from as low as 148 per square kilometer in Gumla district as high as 1167 per square kilometer in Dhanbad district.

Jharkhand has remained a home to a number of tribal communities since time immemorial. In fact, in some of the districts of Jharkhand, the tribal population
predominates, the non-tribal one. Jharkhand has 32 primitive tribal groups. These are the Asur, Baiga, Banjara, Bathudi, Bedia, Binjha, Birhor, Birjia, Chero, Chick-Baraik, Gond, Gorait, Ho, Karmali, Kharwar, Khond, Kisan, Kora, Korwa, Lohra, Mahli, Mal-Pharaia, Munda, Oraon, Parhaiya, Santal, Sauria-Pahaia, Savar, Bhumij, Kol and Kanwar.

The geographical area now comprising Jharkhand was previously part of Bihar. The area has witnessed migration of people from the adjoining areas of Bihar and West Bengal for last several decades. Industrial and mining centers like Jamshedpur, Dhanbad and Ranchi have attracted people from all parts of India.

Hinduism, Jainism and Buddhism are the native religion while Islam and Christianity were the two religions that came through immigrants. The tribal communities of Jharkhand have their own spiritual beliefs, commonly called Sarna. During the colonization process the tribal religious belief were looked down upon as pagan and inferior. Through overt and covert conversions and other influences at assimilation, the Christian missionaries have contributed much for the demolition of many of the tribal Sarna beliefs.

District Wise Population Details

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A Profile of Jharkhand as per 2001 Census

Population – 2.7 crores (approx)
ST – 28% of total.
SC – 12% of total
Per capita Income – Rs. 4161
Density of Population – 274 persons / Sq. KM
No. of Districts – 18 + 4
No. of Sub divisions – 33
No. of Blocks – 211
No. of Villages – 32620
No. of Villages Electrified – 14667
No. of Villages connected by roads – 8484
National Highways – 1006 KMs
State Highways – 4662 KMs
Health Centers – 506
Schools – 21386
Universities – 4
Deemed University – 1
Total Geographical Area – 79.70 Lakh Hect
Cultivable Land – 38.00 Lakh Hect
Net Sown Area – 18.04 Lakh Hect
Net Irrigated Area – 01.57 Lakh Hect
Forest – 29% of total area
1.02. THE SANTAL TRIBALS

Origin

The first parents of Santals who sprang from the mythological eggs are remembered as Pilchu Hilram and Pilchu Budhi. Out of their wedlock were born fourteen children equally divided into sons and daughters. When all the sons and daughters were married with each other and had their children, the seven parents decided that henceforth brothers and sisters should not marry. They therefore, according to Archer (1984, p.162) divided themselves into seven exogamous sects. Each of the seven children of the first parents founded a tribe. The descendants of the first born son are the Hansdaks, of the second born the Murmus, of the third born the Kiskus, of the fourth born the Hembroms, of the fifth born the Marandis whom the first parents appointed to offer sacrifice to the great mountain, of the sixth born the Sorens and of the seventh born the Tudus. The Santals are further divided into a number of sects and sub-sects, mostly named after some animals, plants, fruits or other material objects. They have thus more than a hundred sects (Biswas, 1956, p.136). Tribe wise distribution shows that SANTAL is the largest population consisting about 35% of tribal population of the state.

1.03. CHARACTERISTICS OF SANTALS

1. Common Territory : A Santal tribe has a definite territory in which its members reside. In the absence of common territory, Santals or any other tribe cannot sustain its peculiarities.

2. Feeling Unity : The other characteristic of the Santal tribe is the feeling of unity among its members, which results on account of common geographical backgrounds.

3. Blood Relationship : All the members of the tribe claim themselves to be connected by blood relationship. They claim their origin from common ancestor.

4. Endogamy : The next characteristic of the Santal tribe is that it is endogamous in character. All the members marry within their tribe and marriage relations outside the tribe are prohibited.
5. **Common Culture**: Apart from endogamy all the members of the tribe share a common culture pattern. This culture similarly is one of the principal factors, which integrate the organization of tribal community.

6. **Common Name**: The tribal people bear a common name through which others know it.

7. **Common Religion**: Religion has got an important place among the Santals. It is observed in the form of ancestor worship, which develops the habits of obedience.

8. **Common Language**: The members of the Santal tribe speak a common language, which develops their community feeling.

### 1.04. LIFE STYLE OF THE SANTALS

Santals are simple, unassuming, fun loving, enchanted with music and dancing and predominantly involved in agriculture. Generally, anyone who comes in contact with the Santals is naturally enticed by their sturdy, swarthy and hefty profile. They have phenomenal stamina and patience to work incessantly with a smiling face and zeal. Temperament-wise the Santals appear to be frank, open, honest and gentle. They believe in leading a calm and happy life. They have firm faith in pacifism and social liberty. If not provoked or attacked they generally are shy of fighting (Singh, 1988, p.123). They are also well remembered for their patriotic zeal and fervors. Santals, according to Mukherjee (1962, p.86), have a simple but highly respected social code of morality, which helps the tribe to keep its solidarity.

They are inflexible and nothing in the world can turn their ‘no’ into ‘yes’. The Santals are of cheerful disposition and quick-witted. They are generally found roaming about with ready laughter or piping some melodious tune on a flute despite their poverty and constant exploitation. Both men and women in Santal community are very fond of music and dance. Archer (1974, p.122) rightly called them a ‘musical people’. They have elaborate song cycles for festive occasions and for the various stages of agricultural cycles. Both men and women prefer to work in the company of others. These two characteristics namely, love for music and community working can be clearly noticed during the transplanting season. While the men plough the water-soaked fields, the
women make their transplanting work easier by singing a variety of songs and melodious tunes. Handi (rice-beer) is the real harbinger of joy for Santals. It permeates their life style (Kisku, 2000, p.87). P.D. Bodding (1994, p.127) also indicates the constant striving of the Santal for rice-beer. Everything of ceremonial nature is ratified by Handi and it plays a dominant role in their culture. Paura (alcohol made out of Mahua flowers) is equally common among Santals but it is not available in sufficiency. The staple food of the Santals is rice. They generally live on a vegetarian diet. Thus, the philosophy guiding the life of Santals has best been described as 'eat' drink and be merry and care nothing for the morrow.

**Economic Life**

The Santals are not bound to follow a fixed occupation by any caste rules. There was a time when they used to live a semi nomadic life and were always on the move in search of food. Now they have accepted the life of agriculturists and lead a settled village life (Mathur, 2001, p.119). In fact their social life, philosophy and thinking, rites and ritual practices center on different agricultural activities. They cling to their land as their principal occupation and means of subsistence.

They are plain-dwellers and practice wet-paddy cultivation. Santal villages have between 50 to 100 houses. The Santals are much developed in agriculture among the tribal communities, especially because they have enough plain land at the feet of the Rajmahal hills. Santal Pargana district has enough forest but the Santal people mainly depend on permanent agriculture and do not make much of the forest produce. Over the years more than 60% of the land have either legally or illegally changed hands and are now in non-Santal ownership (land alienation). Money economy entered the villages. The Santal culture, as subsistence economy based society, did not develop the habit of savings or taking up business entrepreneurship. Moneylenders from outside could play upon the community's lack of experience and information. They provided credit for high interest rates leading to further land alienation. Furthermore, Governmental restrictions to major portions of the forest deprived the Santals of their traditional means of survival. The annual round of their life is a string of agricultural activities, working as day labourers.
This has forced the Santals to settle down in permanent villages. Physically the Santal village is decorated with a long winding street with houses on either side of it. Though made of mud Santal houses are kept very clean and they are beautiful to look at. The walls have fascinating paintings of gods and goddesses, human and animal figures. These paintings enable them to utilize their spare time and show their love for art and craft. Psychologically speaking, the Santal villages are not mere clusters of families living in physical proximity but human habitations bound together by bonds of blood and commonality of interests.

They also love music and dance to their melodious flute and drumming. When there is no work to do at home, they dance enmass during the tribal festivities, like “Baha” (Flower-festival) or at moonlit nights and fish gathering on a quest of joy and food combined. And in between, if there is any leisure time they spend it in gathering fruit, making nets and in occasional hunts to the neighboring forests and indulge in the delights of the chase of their primitive semi hunting life.

Religion

The Santals have a strong religious background (Majumdar, 1955, p.183). Their convictions and beliefs in religion shape and control their lives from birth to death. Religiously, the Santals believe that Thal-ur Jut, the supreme being, is not only the creator of heaven, earth and man but He is also the keeper and supporter of life. He provides all that a man needs and allots each man his span of life. He is sometimes identified as Sing Chando, the Sun. He organizes the days and nights and is responsible for heat and cold, rain and sunshine. The religion of the Santals is centred around the worship and ceremonies of numerous gods, deities and spirits whom they propitiate on different occasions and festivals (Mathur, 2001, p. 157). The Santals observe a number of festivals connected with agricultural operations. The most important is the bankhana parab, which is observed after the harvest and all gods are propitiated and offered the new crops. This lasts for more than a week in which kinsmen are invited and offered rice beer. The Santals believe that they are totally surrounded by Bongos or spirits. There are spirits in the house, in the village, in the forest and even on the mountains.
Social Life

Santals have different clans and sub clans without anyone of them feeling superior or inferior. Though illiterate rustic and semi-civilised, the community life of the Santals is when organized and may be called a ‘model of corporate living’. It is based on the concept and practice of equality, fraternity and social justice permeated with the idealism inherent in socialism and democracy (P.D.Bodding, 1994, p.193). Ray Tarapada (1983, p.114) has rightly remarked that the Santals have a very high level of social cohesion and social identity. According to him the Santals’ strong and almost inseparable bond with their community is one of the reasons why they have been able to maintain their traditional values and norms.

Like any other family in the Indian society, the Santal society is considered as the primary social unit, which consists of parents and their offspring. However in some cases more remote relations such as parents and their offspring, uncles, aunts and their offspring and grand parents also constitute the demography and structure of a family. The Santals firmly believe in the joint family system but one would hardly find any Santal joint family now a days. Among the Santals, there are two types of families, (a) consisting of husband, wife, unmarried sons and daughters, and (b) consisting of grand parents, parents etc., similar to the joint family of the Hindus. After marriage, the daughters go to the husband’s house.

The Santals are Patrilineal. The family property passes from father to son, and is equally divided among all the sons. The daughter has no right or any claim to the family property. On the death of a man, the property goes to his male agnates. If there are no male agnate female agnate holds the property in trust till her children grow up. Widow has no right even of maintenance, but if she has minor children she can manage the property till they attain majority. A widow who remarries has no right even in the management of the property.

Another type of family is also found among them in which the son-in-law comes to stay with the family. This happens, generally, in case where there is no son in the family. The son-in-law, therefore, is given the son’s position. Such sons-in-law are called Ghar Jawae. Initiation ceremony is necessary for a Santal to attain social status. It is
accompanied with drinking rice beer. The boys are initiated by giving burn marks on their left arm and the girls are tattooed on their breasts.

They realize that drinking is economically harmful but it cannot be abandoned because of habit. Drinking unites the family for them. Men and women engage themselves in drinking together; and many at times they go on dancing after a good drink. For the Christian Santals, the Church prohibits drinking.

A Santal family centres on the father who experiences supreme authority in the family festivals. If any of his sons or daughters earns wages they must deposit the amount with him. No son has the right to keep them for himself. In his old age, the father relinquishes control over the family affairs but can demand that his son takes care of him and maintains him. As in the Hindu society, a son in the Santal community is expected to support his old parents.

So far as the division of labour in Santal family is concerned the females have a free hand in all the household chores and are also free to engage themselves in jobs outside the family to support the economy and welfare of the family. Thus to some extent both men and women in the Santal community enjoy equal rights as far as jobs are concerned. However, the males are generally dominant in social life where emphasis is on pleasure and on the maintenance of reciprocal and obligatory relationship.

**Local Administration**

Biswa (1956, p.128) opines that the Panchiyyat System of the Santals is very similar to the ‘Panchayat Raj’ Three Tier system which includes Panchayat at village level, Panchayat Samities at the block level and Zila Parishsads at the district level for the implementation of all government plans and programmes. The Santals have also a self-administrative three-tier system, namely, at the village level, at the pargana and inter-village level and at the area level. In short, the Santal administrative system is akin to that of the government. However, a study made by Singh (1988, p.167) also reports traditionality in their political outlook. Thus it appears that the Santals are in a state of flux in terms of their political behaviour but the amount of change in their political behaviour is almost negligible. They like to continue with the traditional administrative systems and policies coming down through generations.
A number of Santal villages form a unit for the purpose of local administration. The parganait is the chief of such unit. He performs all social functions of the villages of the area. Without his permission no marriage may be performed. He settles the disputes through his council. He may impose fine on the wrongdoer and gets his share in councils. Other important officials are manjhi paramanik, jogmanjhi, naike, and gorait. The paramanik and naike have their assistants known as jog-paramanik and kudam-naike. The manjhi is the headman of the village who collects land revenue, and the remuneration. He receives disputes through the village panchayat. He is assisted by jogmanjhi. In the absence of manjhi, the paramanik presides over. The naike and kudam-naike are the village religious leaders performing the duties of priest and establishing communion with the gods and spirits.

It is not a known fact that the tribals are always in minority in their area nor are they always primitive. They have a cultural and social exposure with the outer world and affected by Christianity through missionary efforts made in remote areas during British regime. The Santals need attention for their growth and their sustenance in the society. They should be helped and guided to face their problems. The various problems could be as stated by N.K. Das Gupta in his book ‘Problems of Tribal Education and the Santals’ educational backwardness, undeveloped language, extreme poverty, shattered economy, disease and premature death, social disintegration brought about by a mechanical process of acculturation, taboos and food habits, alcoholism and superstitious beliefs, etc. However, the Santals make great strides in attaining a status in the society. Mathur (2001) would say, “There seems to be no doubt that education is spreading among Santals, and at present a number of Santals are employed as clerks, teachers, peons, road sarkars, policemen and vaccinators” (P. 182). Therefore, careful planning is necessary to determine the type of education to be given to them.

**Santali – The Language of Santals**

The Santals are great storytellers. The Santal folktales are symbolic of their character, traditions, religious beliefs and social customs. In the daily life of a Santal the folklore, riddles, and puzzles have very important role. After nightfall, the children gather round the grandmother or the grandfather and hear the oft-repeated folk stories. Similarly, in the grazing grounds, the Santal boys sit together and one of them recites one
story and then another does the same. The young girls assemble for some festival in a santal house and one of them refers to a story and the others will ask her to recite the tale. In this way from generation to generation-folk stories of the santals have been repeated and are preserved.

1.05. EDUCATIONAL STATUS OF THE SANTALS

Education is being imparted by both government and voluntary agencies in the Santal Parganas. The voluntary agencies working in this field are the Santal Paharia Seva Mandal and Christian missions. Besides, there are two separate government departments who exercise control over education. The education department controls all government schools in every matter, and the Paharia Welfare Board, headed by Paharia welfare Officer is responsible for the maintenance of Paharia schools including residential schools. All the funds for such schools come from the welfare department of the government. While the administrative control of such schools is of the welfare department, the courses, syllabi and other educational activities are guided by the education department. The Block Development Officer (B.D.O) releases the funds to schools and has, therefore, some measures of control over them. A Paharia residential school provides board, lodging, clothes, stationery, beddings and other necessary items to its students free of charge. The facilities are not extended to the Santal students in such schools for they are not admitted as boarders. They are, however, admitted as day scholars and get only free tuition and some scholarship under merit-cum-means scholarship scheme of the education department and stipends of the welfare department. There are other agencies like the Santa Paharia Seva Mandal (their primary schools have been taken over by the government) and the Christian missions running the schools.

1.06. SPECIAL PROVISIONS FOR THE EDUCATION OF WEAKER SECTIONS

These classes have been referred to in the Constitution as "Backward Classes" in Articles 15(4), 16(4), 338(3) and 340(1). It is under the Directive principles of the Constitution (Article 46) that the Constitution enjoins upon the State government "to promote with special care and educational and economic interests of the weaker sections of the people, and, in particular of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation". The Constitution underlines that the weaker section can be categorized into (1) Scheduled Castes,
(2) Scheduled Tribes, and (3) Other Backward Classes. It was the Kaka Kalekar
Commission again which attempted to apply a criterion to measure the social and
educational backwardness of the people. The Commission had different areas, namely;
(a) Place of habitation of the person in a community, (b) ownership of Land,
(c) profession, (d) difficulty in establishing contacts with advanced castes, (e) social
stigma, (f) taboos of inter-marriage.

According to Articles 330, 332 and 334, seats in the parliament as well as in the
state assemblies will be reserved for them. According to Article 19(5), the state
governors are empowered, for the protection of the interests of scheduled tribes, to make
law imposing reasonable restrictions on the exercise of the general rights of all citizens
to move freely throughout the territory of India, to reside and settle in any part of the
territory of India and to acquire, hold or dispose of property. Thus, this empowers
governors to make laws to prevent the exploitation of the scheduled tribes through
transfers of land, money lending and other ways in the scheduled tribe areas by others.

The scheduled tribes have been provided adequate representation in parliament as
well as state assemblies according to the constitution. After the introduction of
Panchayati Raj, adequate representation has been provided to them in local bodies also.

1.07. EDUCATIONAL DEVELOPMENT SCHEMES FOR BACKWARD GROUPS

After independence Indian society has become conscious of this role and the
central as well as state governments have introduced some development schemes for
spread of education among the backward groups. Programmes for the upliftment and all-
round development of those groups have been organized under Five year Plans. The
following are concerned with the educational development of the weaker sections.

Centrally Conducted Schemes

i) Inter-state post-matric scholarship scheme.
ii) Coaching-cum-guidance centres for employment interview for students registered at
    employment exchanges.
iii) Scholarship scheme for qualified students for study abroad.
**Centrally Sponsored Schemes**

i) Post-matric scholarship scheme for all college students.

ii) Pre-examination training centres for IAS, IPS and allied services and services in public sector undertakings.

iii) Tribal development block scheme for intensive development of tribal area.

iv) Assistance for cooperative societies among tribals.

**State Conducted Schemes**

i) Scheme for freeships and exemption from examination fees to all students.

ii) Scheme for pre-matric scholarships and stipends.

iii) Scheme for provision of books, educational equipment and school uniform and mid-day meals.

iv) Scheme of grants for construction of school and hostel buildings.

**Unequal Development of Education among the Santals**

Whatever educational development has taken place among the scheduled tribes, it has remained uneven. Several studies have revealed that the educational opportunities have been very unevenly utilized: the SC utilizing more than the ST as a whole. Thus the spread of education among SCs and STS has created a imbalance in the development of the STs.

**1.08. LITERACY RATE**

Scheduled tribes form one of the most backward sections of the country. Though there has been a gradual increase in their literacy rates since independence, the present position is far from satisfactory. On an average, the difference between the literacy rate of the general category and that of STs has been around 20% in 1981, 23% in 1991 and 24% in 2001.

Like all other sectors of socio-economic life educationally the tribal people are at different levels of development but on the whole formal education has made very little impact on tribal groups. In the light of the previous efforts it is not shocking because prior to 1950, the government of India had no direct programme for the education of the
tribal groups. With the adoption of the Constitution, the promotion of the scheduled tribes has become a special responsibility of the central as well as governments. The total picture of spread of education among the tribal groups is not encouraging.

1.09. FACTORS/ CONSTRAINTS OF EDUCATIONAL BACKWARDNESS AMONG THE SANTALS

Backwardness in the education of the Santals cannot be attributed to a single factor but to a number of factors. These factors/ constraints may be summed up as follows:

A) School Factors/ Constraint

i) School building plays an important role in the growth of education among the tribal folk. Due to the mismanagement, bungling and sometimes financial constraints, the building is seldom suitable to run an educational institution. The distance between the school and the home is a big huddle for the students to attend the school regularly.

ii) Timing: The enthusiasm of tribal people in the education of their children also depends considerably on the timing of school hours in different seasons. It often clashes with their important socio-economic activities and events.

Changes are essentially needed at the levels of schools as well. While there is a general need for improvement in physical facilities in all schools located in remote tribal regions, change in perceptions and outlooks of teachers about tribal children are equally important. They have to be profusely sensitized about the cultural and behavioral strengths of tribal children, and motivated for delivering their best to them in schools.

iii) Absenteeism: The Problem of Absenteeism is a serious one in tribal areas. One sees a large number of students on rolls but the actual attendance is really low, and the number of students passing out at the final exams is even lower. The real problem is to create such socio-economic conditions as could be conducive to the students developing sufficient interest in their studies.

iv) Teachers: Teachers occupy the most important place in all educational processes. In countries like India, where a teacher has been given a god’s place, people expect
considerably more from teachers in respect of children’s education than elsewhere. A major problem of tribal education is the lack of interest of teachers in working in tribal areas. This applies to both the tribal and non-tribal categories of teachers. These areas are fairly remote, generally not easily accessible, and involve many problems (e.g., poor physical facilities and living conditions, food), which discourage even the teachers of tribal origin to work in those regions. Hence, the first priority of such teachers is to arrange an early transfer to a school in the city area. As long as this does not happen, they generally stay on leave or abstain from attending the school. Even if they are physically present there, they take no interest in teaching. The non-tribal teachers find themselves placed in a new cultural setting, which has got no attractions for them. There is also a major problem of education of teachers’ own children who come to work in the tribal regions. This forces teachers to leave their families all alone somewhere in a city. Their problems keep teachers mentally occupied most of the time. Most of the primary schools run in tribal areas are single teacher managed whose presence in the school is more an exception than a rule.

Lack of suitable teachers is one of the major reasons for the slow growth of education in tribal areas. Most of the teachers employed for imparting education for the tribal children show little appreciation of tribal way of life and value system. They approach tribal people with a sense of superiority and treat them as savage and uncivilized and hence fail to establish proper rapport with their students.

v) Indifferent Attitude towards Tribal Students: Teachers’ attitude towards the tribal students is very negative. They look down upon the tribal students and treat them harshly. Hence the tribal students hesitate to go to their teachers for guidance and help. This indicates the problems of adjustment between teachers and Santal tribal students. Singh (1988, p.73) observed that due to over crowded classes, teachers failed to pay proper attention to those students. Dasgupta (1984, p.112) reported that attitude of teachers towards the tribal children was not healthy and the head of the tribal families expressed that teachers did not show favourable attitude towards their children.

vi. Curriculum: Perhaps no issue is more seriously debated upon in the field of education than the curriculum that is to be taught to children in schools. The issue assumes greater seriousness in the context of tribal education. In the past the emphasis was on a “common” curriculum for all children. It was based on the belief
that school education as a means of change is closely linked with curriculum. Since the national goal was integration of tribal people with the larger society, a common curriculum was thought to facilitate this goal by providing tribal children with the same set of experiences to which children of other groups were exposed in their respective schools. During the last decades, many researchers have questioned the utility of uniform curriculum for tribal children. A plea has been made to develop culturally sensitive programs of school education that can ensure “dignity” of tribal groups by providing them with economically viable options for life.

Ambasht (2001, p.124) has rightly pointed out that the urban middle class oriented educational systems have got super imposed on the entire nation both in terms of its structure and content. In many states tribal children are taught through the same books, which form the curriculum of non-tribal children of the urban and rural areas of the rest of the state. Obviously the contents of such books rarely appeal to the tribal children who come from different cultural backgrounds. Stories of scientific technological progress founders of modern India, history and geography of the country, etc. of course form of necessary part of any curriculum but the situation demands that their education should start with their teaching of demography, history and ecology of their own region their neighborhood and the state. National consciousness should not be imposed from above or outside, but they should be made aware of it in a systematic manner.

L.R.N. Srivastav (2000, p.137) puts the problem in a more lucid way by saying that “the tribal child who lives in an isolated and far off place untouched with the currents of modern civilization can hardly assimilate any information about geography of the country, about the industrial and technical development uninteresting and outdated stories and about the important personalities unknown and unheard of the tribal areas.

Certain tribal activities like agriculture, dancing hunting, tribal games and archery are not allowed to find fullest expression in the extra-curricular activities of the school; thus providing some continuity of the traditional values and forms of organization is lost.

vii. Pedagogy: How something is taught to children in schools is perhaps more important than what is taught. The way teaching-learning processes are managed in schools has far-reaching consequences for a child’s later life. Teaching technology is a highly debated issue in India today. For tribal children, direct experience and
activity-based learning has been the traditional way of acquiring knowledge about various aspects of life including the skills that are needed for managing day-to-day affairs. This learning often took place in informal settings through participation of children in various activities with more skilled people of the community, who would correct for any mistakes the child committed. The learning sessions would continue as long as the child would not achieve an optimal level of perfection. A number of cultural practices were evolved to reinforce child’s mastery. For example, in the hunting-gathering communities, a male will not be considered for marriage unless he has demonstrated his skill of managing a major hunt.

In the formal educational systems, “learning by doing” does not find a respectable place. Children are generally forced to commit to memory a prescribed curriculum, which is largely divorced from their real life situations. Tribal people often question the utility of such curriculum for development of their children. At the same time, learning of such curriculum also requires children to concentrate on techniques through which they can pass or obtain high scores in examinations. This system does not provide children with opportunities to develop and master the skills required for effective functioning in vital spheres of life (e.g., at home or in the workplace). As a result, schools are generally viewed as “certificate distributing agencies” rather than as “centers of learning” (Mishra, 1996, p.147). Since the schools in tribal areas lack even basic facilities, the use of modern technology as aids to the teaching-learning process is beyond imagination. As a result, oral teaching and rote learning processes largely characterize the teaching-learning processes of tribal children in schools even today.

viii. Language: Language is the most essential component of communication and interaction processes. Unfortunately the policy on language use in schools is quite burdensome for many children. In some states of India, children can go through their entire school career in their mother tongue (e.g., Hindi in Uttar Pradesh or Madhya Pradesh). In other states children begin with their mother tongue, but at some point of time, switch to another language. In many states, children have to acquire mastery in at least three languages (a regional, a vital, and a foreign language). This is particularly true for a tribal child, who often starts in school with mother tongue (a tribal language), but has to switch to a vital language (e.g., Hindi) at the end of the primary level of education, and possibly to a foreign language (i.e., English) during the college years of education. The appointment of non-tribal teachers in schools of
tribal children creates a major problem in education. They do not know the language
the children speak, and children do not understand the language the teachers use.
Given this situation, we can only imagine the kind of interaction that will go on
between teachers and children in the school. Thus, the purpose that a non-tribal
teacher would enrich the knowledge base of tribal children by sharing the
experiences of the outside (non-tribal) world remains altogether unfulfilled. On the
other hand, the language barrier also makes teachers and children disinterested in
each other. This, in turn, results in the loss of motivation on both the sides, and
jeopardizes the teaching-learning processes in schools.
Studies indicate that a tribal child spends quite a lot of its energy on the learning of
languages. A failure in the mastery of language leads to the child’s failure in
schools. While the hierarchy and dominance of languages is a major issue of
discussion in its own right, it creates several problems with respect to the school
education of tribal children. Many children, who fail to cope with the demands of
language mastery in schools, develop disinterest in education and drop out of school.

B. Home Factors

i) Poverty has become part and parcel of the family. Some economic factors too are
responsible for lack of interest shown by tribal people in getting education. Since
most of the tribal people are living in utter poverty under subsistence economy, it is
not easy for most of them to send their children to schools. Dasgupta (1984, p.163)
very appropriately sums up the situation in the following way. “For a tribal family to
send it’s grown up girl or boy to school is essentially a matter of economics and
entails dislocation in the traditional pattern of division of labour... many parents
cannot just afford to send their children to the school”. Deshmukh (2004, 79) on the
basis of his survey of educational situation among the tribals, also supports this view
by saying that poor economic condition of the tribal societies is a great hindrance to
successful education.
A very large portion of families of these backward groups is extremely poor. In
order to maintain their livelihood, all the family members including young children
have to undertake some economic activity, which fetches some income for them. If
the children are sent to school, they have to forgo the little income and that will be a
great burden on the family. Hence they cultivate a negative attitude towards
education of their children.
ii) Inability to play a cooperative role from the part of family creates a hindrance in the education of the children. The students’ role needs to be regularly reinforced at home. It is necessary that the elders of the family supervise the education of the children at home but it is not possible from the parents as they are illiterate and economically poor.

iii) Social Factors/Constraints: The status of the STs in the society is regarded as the lowest. This generates in the minds of the children of this group a feeling of lowness right from their child-hood and in the course of time gets reinforced by experience and interaction with others and develops a low self-image of themselves in them. Hence though they show high educational aspirations when they are asked, they are aware of the fact that it remains at wish level only. They are also not aware of what to do to take education. They lack in the knowledge of the mechanics of obtaining education; e.g., the lack of information regarding the procedures involved, inability to fill in application forms or to face interview. They also think that they will not be able to cope up with and adjust to the new social environment of the educational institutions. Moreover, these students fall behind others in showing ability, hard work, good study habit, educational achievement and over-all commitment to their student role. Besides, this generation has not yet been able to give up its inferiority complex and hesitates to involve itself easily and actively in the new environment and alter its traditional attitudes and behaviour.

iv) Overt discrimination by the teachers has produced negative impact on the Santal students. The teachers look down upon the tribal culture and feel that the tribal students have lower IQ.

v) Patronizing attitude has hindered the education of the Tribal students. The higher castes have always considered the STs as inferior and backward and have shown a patronizing attitude towards them. Social inequality has become a factor to block the education of the Santal tribal students. The social and economical imbalances hinder their development, and minimize the capacity to imbibe the education.

1.10. PSYCHOLOGICAL FACTORS

Psychological Factors both positive and negative influence the behaviour, activities and achievement of an individual. High levels of positive and low levels of negative psychological factors are desirable for the balanced growth and development of
an individual. These characteristic features very much apply to the school life of a student. The psychological Factors and their likely impact on the Santal tribal students are stated below:

1. Self-esteem

Psychologists declare that a man’s personality is a collection of capacities, habits and attitudes, which distinguish him from other men. Indian philosophy dictates that the greater the knowledge of one self, the closer is the perfection. William James, a philosopher as well as a psychologist, defined ‘self as ‘all that one is tempted to call by the name of Me’. He describes two aspects of the self – the ‘material Me’, i.e. the body, the clothes and the other material connected with the body and the social ‘Me’, i.e. the recognition one receives from others or what one thinks of others and feels about them.

Self-esteem generally refers to how we feel about or how we value ourselves. Branden (1992) defines self-esteem as “the disposition to experience oneself as competent to cope with the challenges of life and as deserving of happiness”.

Self-esteem is the way we feel about ourselves. When we feel good within, our performance goes up, our relationship improves both at home and at work. The world looks nicer. What is the reason? There is a direct correlation between feeling and behaviour.

Self-esteem is how one feel about himself/herself. One’s opinion of themselves critically influences everything, from their performance at work, their relationships and their role as a parent to their accomplishments in life. Self-esteem is a major component in determining success or failure. High self-esteem leads to a happy gratifying and purposeful life. Unless one perceives him as worthwhile, he cannot have high self-esteem. All great world leaders and teachers throughout history have concluded that one must be internally driven in order to be a success.

People with high self-esteem grow in conviction, competence and willingness to accept responsibility. They face life with optimism, have better relationships and fulfilling lives. They are motivated and ambitious. They are more sensitive. Their performance and risk taking ability go up. They are open to new opportunities and challenges. They can give and receive criticism and complements, tactfully, and with
ease. Self-esteem is a feeling, which comes from an awareness of what is good and having done it.

Positive Self-Esteem builds strong convictions; creates willingness to accept responsibility; builds optimistic attitudes; leads to better relationships and fulfilling lives; makes a person more sensitive to other’s needs and develops a caring attitude; makes a person self-motivated and ambitious; makes a person open to new opportunities and challenges; Improves performance and increases risk-taking ability; helps a person give and receive both criticism and complements tactfully and easily. The low status of the Santal tribals in the society has created in them a feeling of lowness leading to low self-image. The low self-image does not help them feel good about themselves.

Self-esteem and Academic Achievement

An integrated self-concept acts as a motivational force in maintaining mental health and influencing the learning situations. A positive relationship has been found between self-esteem and intelligence and self-esteem and scholastic achievements irrespective of the subjects belonging to either of the sexes, to forward or backward communities, to urban or rural community, although the degree of intelligence or achievement may vary from person to person. There is a perfect relationship between high scholastic achievements and a positive self-concept. High achievers have got more positive self-concept, while the low ones have got a negative self-concept.

Marsh (1992) showed that the relationship of self-esteem to school achievement is very specific. General self-esteem and non-academic aspects of self-esteem are not related to academic work; general academic achievement measures are related moderately to academic success. Specific measures of subject-related self-estees are highly related to success in that content area.

Using linear discriminate analysis, Byrne (1990) showed that academic self-esteem was more effective than was academic achievement in differentiating between low-track and high-track students. Hammack (1995) also asserts that self-esteem and school achievement are related. The major issue is the direction of the relationship: does self-esteem produce achievement or does achievement produce self-esteem. Gage and Berliner (1992) state “the evidence is accumulating, however, to indicate that level of school success, particularly over many years, predicts level of regard of self and one's
own ability (Bridgeman and Shipman, 1978; Kifer, 1975); whereas level of self-esteem does not predict level of school achievement. The implication is that teachers need to concentrate on the academic successes and failures of their students. It is the student’s history of success and failure that gives them the information with which to assess themselves” (P. 159).

If academic achievement leads to increased self-esteem, but self-esteem is a better predictor of being a low-track or high-track student, it would appear that there is some intervening variable. James (1890) states that the intervening variable is personal expectations. His formula is: Self-esteem = Success + Pretensions.

That is, increasing self-esteem results when success is improved relative to expectations. An interesting corollary to this equation is that success is limited by expectations and self-esteem: Success = Pretensions + Self-esteem.

2. Educational Aspiration

Educational Aspiration means the strong desire or longing for education. The level of aspiration positively affects one’s Academic Achievement, i.e., the more a student aspires the higher will be his achievement. Morse and Wingo (1968) stated, “the level of aspiration is more important for on it depends the occurrence of success and failure” (P. 305).

The term “Level of Aspiration” was first used by German psychologist by name Hoppe. This is closely related to n-Ach and Hope of Success – Fear of Failure experience. Every individual has goals and he aspires to achieve these goals. In the course of achieving these goals, he has some expectations. Psychologists describe the standard he wants to achieve in any task as his “Level of Aspiration”.

It is closely related to self-esteem. Individuals setting too high goals are failed and those set too low goals are robbed of a sense of Achievement no matter what they do. The ideal situation is for a student to maintain a realistic level of Aspiration.

Elizabeth B. Hurlock (1978) supported this view as, “Knowing the person’s characteristic method of aspiring, one can tell whether the person is aspiring in ways that
will lead to successful achievement with its favourable effect on self-concept or to failures with its damaging effect on the self-concept” (P. 290).

Dandapani (2000) suggested, “Level of Aspiration should be high enough to be challenging, low enough to be attainable. It reflects one’s personality. It is related to one’s self-concept” (P. 214). He further added that self-confident (Hopeful), secure children and those with history of success set realistic goals. They take moderate risks. Those who overestimate their performance (unrealistic level of aspiration), set up goals away beyond their past achievements. They feel inadequate, lack of confidence (Fearful) in themselves and always aim higher than they can reach. The Santal tribal students known for their low self-image in general, try to show high educational aspirations; but these aspirations seem to remain only at wish level

Factors Affecting Educational Aspiration

Personal Factors include children’s wishes for what they want to achieve; personal interests, which influences the areas of children’s aspirations; past experiences, with successes strengthening aspirations and failures weakening them; the personality pattern, which influences both the kind and strength of children’s aspirations; personal values, which determine what aspirations are important. Sex, with boys aspiring higher than girls; Socio-economic status, with those of the middle and upper groups aspiring higher than those of the lower groups and racial background, with those of minority-group status often aspiring unrealistically high as a form of compensation.

Environmental Factors include parental ambitions, which are higher for first-born than late born children, social expectations, which emphasize that, those who are successful in one area can be successful in all areas if they wish, peer pressures to set aspirations in areas important to the peer group, group emphasis on sex appropriateness of aspirations, cultural traditions, which hold that all people can achieve anything, they wish if they try hard enough, social values, which vary with area of achievement, mass media, which encourages achievement aspirations, social rewards for high achievement and social neglect or rejection for low achievement, competition with siblings and peers in the hope of showing one’s superiority over them.
Aspiration and School Achievement

Achievement in school is closely related to the level of aspiration. The concept of level of aspiration leads to the concept of “achievement motive” - a widely generalized “wish to master” or desire to do well. If an individual’s aim is higher than what he had attained previously, he is said to have a high level of aspiration; if his aim is lower than the goals he attained previously, he is said to have low level of aspiration. Thus the level of aspiration refers to a person’s ambitions about his own achievements.

From the above information, the investigator opines that Santal tribal students will have high educational and familial constraints, which in turn are determined by Level of Aspiration to a greater extent. So, he proceeds his research process in this way to find their relevance.

3. Frustration

Whether we like it or not Frustrations form part of our life and hence they are inescapable. There are situations in our life where we feel thwarted when our attempts are met with repeated failures. Barriers that act as stumbling blocks to our goals stonewall us. This feeling being blocked or thwarted by attempts to satisfy our needs is called frustration.

For Bosenzweig (1947) Frustration occurs whenever the organism meets more or less insurmountable obstacles or obstructions in its routes to the satisfaction of any vital need.

For Dollard, J., Doob, L., Miller, N., Mowar O.H. and Sears R. (1939) Frustration is a state produced by the thwarting or blocking of some ongoing goal directed behaviour.

As frustrations form part and parcel of everyone’s life Santal tribal students cannot be an exception to this. Sources of frustration may be grouped under three headings:

i. Environmental Forces: School environment, home environment or social environment in which an individual constantly moves may block his motive fulfillment.
ii. Personal Limitations: Personal limitations such as physique, and other psychological characteristics including over ambition, low self-image, lack of confidence, anxiety, fear etc. may cause frustration.

iii. Conflict of Motives: Conflict of motives can also cause frustration. Difference of opinions between two or more members in their motives may result in frustration.

**Frustration and Constructive Endeavour**

Sometime frustration might result in constructive endeavor. There are individuals who after repeated failures continue their efforts unmindful of setbacks. They do not stop till their goal is reached.

**Frustration and Academic Achievement**

A student with high frustration will not be in a position to concentrate on his study. It will ultimately affect his performance in different school subject. It is a known fact that higher the frustration lowers the academic achievement and vice versa. This is substantiated by the research findings of Jasuja, S.K. (1983). According to him frustration and academic achievement were negatively and significantly related.

**1.11. SIGNIFICANCE OF THE STUDY**

The literacy rate in Jharkhand State according to 2001 Census Report is 54.17% and that of the Santal tribe is around 12.55%. The low literacy rate among the Santal tribe clearly brings out the fact that the special educational provisions as enshrined in the Indian Constitution and as implemented by the joint effort of the Govt of India and Jharkhand State have not been actually availed by this section of the tribal society. Or these provisions have not actually reached these marginalized people. As such, serious thinking is to be given to the educational issue of the Santal tribe in Jharkhand. In today's world of affairs if a person is educated at least up to Xth standard he can be considered as a truly educated and enlightened citizen of a nation.

Moreover a pass with prescribed minimum of marks is required for a student to go for either some technical courses or to continue higher secondary education that opens avenues for professional courses like medicine, engineering, law and certain diploma courses in medicine, engineering and teacher education. As far as the Santal tribe is
concerned if a boy or girl successfully completes his or her Xth standard with higher marks he or she can enroll his or her name in certain diploma courses leading to employment opportunities thanks to the reservation policy of the Govt. An aspiring student with good academic record in the Xth standard Public examination can join the Higher Secondary course and equip himself for professional courses or college or university courses. It will definitely enhance the students’ status in the society by way of fetching jobs suited to his educational and technical qualifications.

In actual practice Santal tribal students doing Xth standard in the schools of Jharkhand State do not seem to put in serious efforts in their study. Informal chats with the students show that they are having certain apprehensions about their study. These apprehensions are caused by certain constraints that are found in different forms as per the perception of these students. Santal tribal students are of the opinion that the school environment including infrastructural facilities, Teacher behavior, School curriculum, Teaching-learning, etc., have failed to create a kind of conducive climate facilitating their effective learning. Similarly the home conditions of the students such as physical atmosphere, social and economic conditions act as stumbling blocks in pursuing their education wholeheartedly. Besides these certain physical factors such as poor self-esteem, poor educational aspiration, frustration etc. do not seem to instill confidence in the students with regard to their performance in different school subjects. Given these conditions the investigator feels that if something tangible is to be done to the cause of the education of the Santal tribal students we must know the extent to which the above stated factors act as constraints affecting the academic performance of the students.

When we come to know that these constraints really affect the students’ academic performance steps can be taken to minimize these constraints so as to enhance students performance. On the other hand when we come to know that these constraints do not have significant impact on the academic achievement attempts can be made to identify other factors that are likely to affect the students performance and steps taken accordingly so as to enhance the academic performance of the Santal tribal students to our desired expectations, which will in turn place them in better position in the society. Under these circumstances, a study on the “Constraints and their Impact on the Academic Achievement of Xth standard Santal tribal students in Jharkhand State” is undertaken.
1.12. STATEMENT OF THE PROBLEM

CONSTRAINTS AND THEIR IMPACT ON THE ACADEMIC ACHIEVEMENT OF THE SANTAL TRIBAL XTH STD. STUDENTS IN JHARKHAND STATE

1.13. OPERATIONAL DEFINITIONS

Constraints

By constraints, the investigator means conditions that limit or restrict students’ academic achievement. Constraints are studied under educational, familial and psychological factors. Educational Constraints include School Infrastructure, Teaching Learning, Teacher Behaviour and Curriculum. Familial Constraints include Physical Conditions, Social Conditions and Economic Conditions. Psychological Constraints include Educational Aspiration, Self-esteem and Frustration.

Impact

By impact, the investigator means the extent of effect either positive or negative of the above said factors.

Academic Achievement

It is the performance of the Xth standard students in the public examination in different school subjects.

Santal Tribe

This is one of the numerous tribes, having its own identity and cultural heritage in the Jharkhand State.

Jharkhand State

It refers to the 28th State of the Republic of India created in 2000.
1.14. OBJECTIVES OF THE STUDY

Variables included in the present study are:

<table>
<thead>
<tr>
<th>Personal Variable</th>
<th>Institutional Variables</th>
<th>Home Variables</th>
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</thead>
<tbody>
<tr>
<td>Gender - Male and Female</td>
<td>Locality of school - Rural and Urban</td>
<td>Residence - Home and Hostel</td>
</tr>
<tr>
<td></td>
<td>Type of School - Government and Aided</td>
<td>Type of Family - Joint and Nuclear</td>
</tr>
<tr>
<td></td>
<td>Nature of school - Boys’, Girls’ and Co-education</td>
<td>Birth order - First born, Middle born and Last born</td>
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<tr>
<td></td>
<td>Siblings - below 2, 3 to 4 and above 4</td>
<td>Family Annual Income - Low, Moderate and High</td>
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On the basis of the above stated variables objectives have been formulated.

1. To find out the level of educational constraints of Xth standard students in Jharkhand State.
2. To find out the level of familial constraints of Xth standard students in Jharkhand State.
3. To find out the level of psychological constraints of Xth standard students in Jharkhand State.
4. To find out the level of educational achievements of Xth standard students in Jharkhand State.
5. To find out the level of educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State with regard to their gender.
6. To find out the level of educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State with regard to their locality of their school.
7. To find out the level of educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State with regard to the type of school.
8. To find out the level of educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State with regard to the nature of school.
9. To find out the level of educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State with regard to the type of residence.

10. To find out the level of educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State with regard to the type of family.

11. To find out the level of educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State with regard to the birth order.

12. To find out the level of educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State with regard to the siblings.

13. To find out the level of educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State with regard to the annual income of the family.

14. To find out the level of Academic achievement of Xth standard Santal tribal students with regard to their gender, institutional factors and home factors.

15. To find out the level of educational, familial and psychological constraints of Xth standard Non-tribal students with regard to their gender.

16. To find out the level of educational, familial and psychological constraints of Xth standard Non-tribal students with regard to the locality of school.

17. To find out the level of educational, familial and psychological constraints of Xth standard Non-tribal students with regard to the type of school.

18. To find out the level of educational, familial and psychological constraints of Xth standard Non-tribal students with regard to the nature of school.

19. To find out the level of educational, familial and psychological constraints of Xth standard Non-tribal students with regard to the residence.

20. To find out the level of educational, familial and psychological constraints of Xth standard Non-tribal students with regard to the type of family.

21. To find out the level of educational, familial and psychological constraints of Xth standard Non-tribal students with regard to the siblings.

22. To find out the level of educational, familial and psychological constraints of Xth standard Non-tribal students with regard to the birth order.

23. To find out the level of educational, familial and psychological constraints of Xth standard Non-tribal students with regard to the family income.

24. To find out the level of Academic achievement of Xth standard Non-tribal Xth standard students with regard to their gender, institutional factors and home factors.
25. To find out the significant differences in the educational, familial and psychological constraints of Xth standard students in Jharkhand State.

26. To find out the significant differences in the educational, familial and psychological constraints of Xth standard Santal tribal students in Jharkhand State.

27. To find out the significant differences in the educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State.

28. To find out the significant differences between the Santal tribal and Non-tribal Xth standard students in educational, familial and psychological constraints and academic achievement.

29. To find out the impact of educational, familial and psychological constraints on the academic achievement of Xth standard students, Santal tribal students and Non-tribal students.

1.15. HYPOTHESES

1. There are significant differences in the educational, familial and psychological constraints of Xth standard students in Jharkhand State with regard to their i) gender, ii) institutional factors and iii) home factors.

2. There are significant differences in the academic achievements of Xth standard students in Jharkhand State with regard to their i) gender, ii) institutional factors and iii) home factors.

3. There are significant differences among Xth standard Santal tribal students in i) educational, ii) familial, iii) psychological constraints with regard to their gender.

4. There are significant differences among Xth standard Santal tribal students in i) educational, ii) familial, iii) psychological constraints with regard to the locality of school.

5. There are significant differences among Xth standard Santal tribal students in i) educational, ii) familial, iii) psychological constraints with regard to the type of school.

6. There are significant differences among Xth standard Santal tribal students in i) educational, ii) familial, iii) psychological constraints with regard to the nature of school.
7. There are significant differences among Xth standard Santal tribal students in i) educational, ii) familial, iii) psychological constraints with regard to their residence.

8. There are significant differences among Xth standard Santal tribal students in i) educational, ii) familial, iii) psychological constraints with regard to the type of family.

9. There are significant differences among Xth standard Santal tribal students in i) educational, ii) familial, iii) psychological constraints with regard to birth order.

10. There are significant differences among Xth standard Santal tribal students in i) educational, ii) familial, iii) psychological constraints with regard to siblings.

11. There are significant differences among Xth standard Santal tribal students in i) educational, ii) familial, iii) psychological constraints with regard to family income.

12. There are no significant differences in the academic achievements of Xth standard Santal tribal students in Jharkhand State with regard to their gender, institutional factors and home factors.

13. There are no significant differences in educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State with regard to their gender.

14. There are no significant differences in educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State with regard to the locality.

15. There are no significant differences in educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State with regard to the type of school.

16. There are no significant differences in educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State with regard to the nature of school.

17. There are no significant differences in educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State with regard to residence.

18. There are no significant differences in educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State with regard to type of family.
19. There are no significant differences in educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State with regard to birth order.

20. There are no significant differences in educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State with regard to siblings.

21. There are no significant differences in educational, familial and psychological constraints of Xth standard Non-tribal students in Jharkhand State with regard to family income.

22. There are no significant differences in the academic achievements of Xth standard Non-tribal students in Jharkhand State with regard to their gender, institutional factors and home factors.

23. There are no significant differences between the Xth standard Santal tribal and Non-tribal students in their educational, familial and psychological constraints in total.

24. There are no significant differences between the Xth standard Santal tribal and Non-tribal students in their educational, familial and psychological constraints with regard to sex.

25. There are no significant differences between the Xth standard Santal tribal and Non-tribal students in their educational, familial and psychological constraints with regard to institutional factors.

26. There are no significant differences between the Xth standard Santal tribal and Non-tribal students in their educational, familial and psychological constraints with regard to home factors.

27. There are no significant differences between the Xth standard Santal tribal and Non-tribal students in their academic achievement with regard to their gender, institutional factors and home factors.

28. Educational, familial and psychological constraints don’t have significant impact on the academic achievement of Xth standard students in Jharkhand State.

29. Constraints do not have significant impact on the academic achievement of the Santal tribal students.

30. Educational, familial and psychological constraints don’t have significant impact on the academic achievement of Xth standard Santal tribal students in Jharkhand State with regard to their gender.
31. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Santal tribal students in Jharkhand State with regard to the locality of school.

32. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Santal tribal students in Jharkhand State with regard to the type of school.

33. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Santal tribal students in Jharkhand State with regard to the nature of school.

34. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Santal tribal students in Jharkhand State with regard to residence.

35. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Santal tribal students in Jharkhand State with regard to type of family.

36. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Santal tribal students in Jharkhand State with regard to birth order.

37. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Santal tribal students in Jharkhand State with regard to siblings.

38. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Santal tribal students in Jharkhand State with regard to their family income.

39. Constraints do not have any significant impact on the academic achievement of non-tribal students.

40. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Non-tribal students in Jharkhand State with regard to their gender.

41. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Non-tribal students in Jharkhand State with regard to the locality of school.
42. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Non-tribal students in Jharkhand State with regard to the type of school.

43. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Non-tribal students in Jharkhand State with regard to the nature of school.

44. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Non-tribal students in Jharkhand State with regard to residence.

45. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Non-tribal students in Jharkhand State with regard to type of family.

46. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Non-tribal students in Jharkhand State with regard to birth order.

47. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Non-tribal students in Jharkhand State with regard to siblings.

48. Educational, familial and psychological constraints don't have significant impact on the academic achievement of Xth standard Non-tribal students in Jharkhand State with regard to the income of the family.

1.16. METHODOLOGY

As the present study is concerned with the existing conditions (constraints) as perceived by the Santal tribal students and their academic achievement survey method will be employed for collection of data.

Population

Population of the present study comprises the Santal tribal students studying standard X in the higher secondary schools located in 9/22 Santal dominated districts in Jharkhand.
Sample

The investigator has selected 747 Santal tribal students and 252 non-tribal students through simple random sampling technique.

Tools Used

1. Educational constraints scale structured and validated by the investigator
2. Familial constraints scale structured and validated by the investigator
3. For Psychological constraints, the investigator structured and validated Educational Aspiration scale and Frustration scale. Further he adapted Dr. Mukta Rani’s Self-esteem scale.
4. Marks scored by the students in Xth standard April 2005 Public Examinations for academic achievement.

Proposed Statistical Techniques

For study level of constraints percentage analysis using Mean will be employed. For study of significant differences in constraints 't' test and 'f' test will be employed. Impact of constraints on academic achievement will be studied using Product Moment Correlation.

1.17. LIMITATIONS OF THE STUDY

Following are the limitations of the study:
1. Constraints will be studied using scales structured and validated by the investigator.
2. The present study will cover only four educational constraints, three familial constraints and three psychological constraints.
3. Findings of the study will apply to the Santal tribal population in Jharkhand State only and not to the Santals in other States of India.
4. Sweeping generalizations about the whole of Santal population in Jharkhand cannot be reached as the study will be limited only to 9 Santal dominated districts.
1.18. REFERENCES


