



## THE MEETING OF TRADITION AND MODERNITY IN SANTALI EDUCATION AND CULTURE: A STUDY OF DIFFERENT ISSUES

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and industrialization on indigenous tribe has been arising different issues in the culture, education and life of this minority group. The present paper titled "The meeting of tradition and modernity in Santali Education and Culture" tries to analyze those issues and scope of their harmonious integration.

**KEYWORDS:** Modernity , Meeting of Tradition , function dialogically.

### INTRODUCTION

The assumption that modernization and tradition are radically contradictory rests on a misdiagnosis of tradition as it is found in traditional societies, a misunderstanding of modernity as it is found in modern societies, and a misapprehension of the relationship between them. In his article, "Tradition and Modernity", Sudhir Kakar writes "These two terms, tradition and modernity do not in themselves exist. But they do function dialogically" (Kakar 2005). When our main concern is the different issues of tribal education and

### ABSTRACT

In order to understand any particular culture, it is very important to know the interaction between tradition and modernity. In spite of having many misconceptions regarding this meeting, there is hardly any conflict between them. Rather they function dialogically.

Tradition is not a static concept rather it assimilates and integrates with which we apparently call modernity. But often in the name of civilization or modernization minority community have to accept the opinion of the majority community. Moreover, they can hardly stay aloof from the

overwhelming impact of globalization, urbanization etc.

Indian Santals have their own age-old tradition dating from the mythical era. Though we could not have any written history by the Santals, we could get glimpses of the confrontation of the tribes with the so called modern civilization in Indian Epics and later on in the writings of the Mughal period. However, this meeting of tradition and modernity in Santal culture becomes clearly evident from the British colonial period and become prominent now a day.

A large scale impact of modernization, globalization, urbanization,

culture, especially the Santali education, culture and life in India, this dialogue between tradition and modernity becomes very important. The Santals, or 'Hor Hapan', sons of Man (Das & Basu, 1982) are one of the earliest ethnic groups in India. They are the largest indigenous community in this subcontinent and are claimed to be 'adivasis'. Ethnically, the Santals belong to the Kolarian race and linguistically, according to Max Muller, the Munda family of languages belonging to Austic group (Hembrom, 1996). Historically, they are the bearers of a great tradition (Mahapatra, 1986).

Scholars also accept that the Santals have their own age-old tradition. They may not have any written history of their long past, we could have glimpses of confrontation of these tribes with so called modern civilization in Indian Epics and later on in the writings of Mughal period. However this meeting of tradition and modernity in Santal culture and life become clearly evident from the British colonial period onwards. They have been going through a contentious changes termed as colonization, decolonization, Sanskritization, tribalization, Christianization and even detribalization. The impact of this meeting of tradition and modernity in Santali culture and life become prominent now days. A large scale impact of modernization, globalization, urbanization, and industrialization on indigenous tribal culture embodies the rapid erosion of age-old customs and tradition of this tribal group and their identity. Different socio-cultural, socio-economical, political, religious situations took place in their life and this is the prime concern of this paper.

However, this impact of modernity upon tradition had never been unidirectional. The modern civilization had played a crucial role in the socio-economic progress of the tribal life vis-à-vis the Santals through its widespread dissemination of education. In this context education has appeared to be the most effective instrument of modernity through which it has contributed to the growth of literacy rate among the tribals, in enriching their socio-economic status, and in offering them better living condition. Nevertheless, Santali Education faces different troubles like language, drop-out, migration, teacher, text and of course the pedagogy. These issues are likewise taken for exchange in this paper. The concentration of the review is on chosen tribe. Audits gathered from a couple distributed, archived written works and some unpublished sources..

### **SOCIO-CULTURAL ISSUES:**

In sociology culture is utilized and alludes to social legacy which remains for all information, traditions and abilities that are accessible to the individuals from a general public (Majhi, 2010). The perspective of the tribal gathering in India is not a static photo of their universe nor it is a shut framework; it incorporates of the world which in turn, guides their day-to-day life and culture. (Sinha and Saraswati, 1991). So the changing perceptions and tests of the people of this community changed their surrounding environment. Now-a-days, a trend of so called modernization is common among them. For example – they used modern gadgets like mobile, televisions etc without knowing their proper utilization and become victim of them. According to Longchar, "Modernity in spite of its positive contributions in many areas of life has created restlessness and identity crisis among the tribals" (Longchar 2012).

Their traditional background has slightly changed from being 'deep rooted' due to adaptation of modernized behaviour. For instance, some Santals do not wear their traditional dress during their festivals and also do not follow the cultural behaviour during special occasions in their life. The qualities like simplicity which was in their blood going to be eroded gradually as an impact of this. In this context we can remember the remarks of Stapp and Buurney "Cultural properties of the tribes should be maintained because they are in danger of destruction. The most important threat is development, looting, erosion, and inadvertent impact from recreationists" (Stapp & Buurney 2002). So at advent, the multiculturalism is being gathered and gradually the episode of the erosion of cultural resource has been accelerated.

### **SOCIO-ECONOMICAL ISSUES:**

The over a wide span of time status of the Santals as a group, in the gauge size of human improvement is unquestionably in the lower side. In spite of the fact that in individual limit there is example of example of overcoming adversity and there are Santals who are in lift up position at standard with the standard populace in India and in the World besides, the group has flopped wretchedly in their gathering conduct, aggregate

approach, social solidarity and solidarity. The connection between one Santal to another Santal is as terrible as different examinations, where one Santal is in charge of the undertakings and another is living in the damnation with the leniency of the Almighty (Marndi 2002).

Taking after a present day line of approach, we can assign them "minimal" social orders to show their exact biological, advanced instructive and contemporary monetary issues. It is to be noted here that there is change. Among similar tribes certain areas may experience a fast change which obtains attributes that might be attractive however some of their social traditions may hold on. Aside from the proposals for advancement of primitive tribes, they ought to be furnished with essential necessities of life like wellbeing, nourishment, instruction and business and they ought to be helped with customary occupation and not sudden basic change in financial base.

These tribes were especially subject to woods for their everyday needs, including nourishment, shield, devices, medication, and at times even garments. For whatever length of time that the tribes were in control of backwoods and use to have an open utilization of its create, they had no trouble in addressing these requirements. Thus they safeguarded the backwoods as it was their life emotionally supportive network. In this setting Fr. John S.J. Felix appropriately expressed in his article 'The Impact of Globalization on Tribal Culture and Economy', "that the tribal lifestyle is particularly directed by the woods, ideal from birth to death and it is unexpected that the poorest individuals of India are living in the territory of wealthiest regular assets. Generally tribals have been pushed to a corner inferable from financial enthusiasm of different predominant gatherings". Vikramendra Kumar likewise imparts a critical insight, as he composes—"Globalization is all inclusive marvel however its impact is not homogenous at smaller scale level. In this manner, Globalization is creating significant and complex changes in the very nature tribal society, bringing new open doors and in addition dangers" (Kumar 2013).

Amid the most recent 60 years and especially amid the arrangement time frames, the pace of mining and assembling ventures, and also the utilization of force and woods assets have been quickened, as it were, which represented the loss of their indigenous culture and this has been incompletely recorded in the book *The Tribal Culture of India* (Vidyarthi and Rai, 1977).

With the fast advance of urbanization and industrialization the group have experienced solid change in their way of life. This has prompted to a high level of dislodging and separation that is in critical need of restoration and movement of the removed towns. Experienced villagers of the groups say that this procedure of recovery and movement is continuing for a considerable length of time however without legitimate working or obligation with respect to the powers. Subsequently extraordinary neediness included them and constrained them for movement. Unemployment is another issue leaving this which floating in the brain of youth. At some point these likewise prompt to deviation and they are effectively caught by the fanatic pioneer for pursuing the relentless fight against the neighborhood state government. Globalization is additionally not just an issue of underestimation for indigenous people groups it is a multi-pronged assault on the very establishment of their reality and occupations.

### **POLITICAL, RELIGIOUS & OTHER ISSUES:**

The modern civilization had played a crucial role in the socio-economic progress of the tribal life vis-à-vis the Santals through its widespread dissemination of education.

Protest movements among tribal groups have a long history. Spontaneous uprisings against the state occurred before the British period, and each such conflagration was an assertion of the cultural and political identity of tribals, as well as a claim on natural resources. A Planning Commission report links movements since independence and the recent militancy squarely with the underdevelopment of Scheduled Tribes (Government of India 2008). There is growing recognition among policy makers that increasing militancy in tribal areas is not merely a 'law and order' problem (Singh 2009). Instead the causes lie in the marginalization-spatial, economic and political- that tribal groups have experienced over years.

Physical remoteness and smaller numbers have gone together with political isolation and low voice in decision making for the Santals. There have been measures to assure autonomy and self-rule to them, but

implementation has been patchy. The Indian government's response to vulnerability among Tribes has been proactive and has included a mix of constitutional and budgetary instruments. Both the Panchayet Extension to Scheduled Areas Act (PESA) and the Tribal Rights Act fundamentally question the power relations between Adivasi and non-Adivasi areas and purport to transfer greater power to former. In fact, "the Indian state and the ruling class have followed a policy that has tried to assimilate the tribal societies into the 'mainstream' under the name of 'integration' (Lourduswamy 1997). Integration is indeed understood as assimilation into the majority community which rules the country.

It can likewise be seen that tribal religions are no more drawn out by and by and prevailing religions like Christianity and Hinduism have had their spot. Religious transformation is an industriousness and change of convention. Religious change has significant ramifications for social personality. Changes over play out their religious character by dismissing conventional customs and separating military organization together. Supernatural cures and herbs that the tribals rehearsed are viewed as obsolete today. Tribal artworks and development have additionally relentlessly declined.

#### **EDUCATIONAL ISSUES:**

The modern civilization had played a crucial role in the socio-economic progress of the tribal life vis-à-vis the Santals through its widespread dissemination of education.

Education has appeared to be the most effective instrument of modernity through which it has contributed to the growth of literacy rate among the Santals, in enriching their socio-economic status, and in offering them better living condition.

Marked improvements in access and to some extent in quality of primary education in Santal areas have occurred and stemmed from government and non-government initiatives.

However, the number of out-of-school children continues to be several millions.

Due to a lack of interest and parental motivation, inability to understand the medium of instruction (i.e. state language), teacher absenteeism and attitude, text with alien culture, monotonous pedagogy, opportunity cost of time spent in school (particularly for girls), large seasonal migration, etc.

#### **FEW SUGGESTIONS:**

Immediate development interventions by both Government agencies and NGOs are greatly needed for meaningful existence and upliftment of the Santal community.

Human resource development training, credit support and animation programs may be undertaken for making the Santals economically and socially viable and self-sustained.

For making Santal women income earner, financial, technical and marketing support may be extended to tailoring and other home-based things. Besides, inheritance of lands and recourses should be established through enactment of law for Santal women.

Education program should contain non-formal primary education. General-vocational-adult and social education should be initiated. In this respect, medium of instruction should be Santali language up to class -V, and in Santal inhabited areas, at least one-third of the school teachers should be appointed from among the Santal community.

In general schools teacher should have special training to teach them, and sympathy and special care for the Santal children, the texts should contain Santal socio-cultural events so that they can feel familiar with the texts. And more research should be conducted on ethno-pedagogical approach to teach the Santal students.

Government Agencies and NGOs should introduce comprehensive health program including Medicare, public health, facilities, family planning and reproductive health services in Santal inhabited areas.

Effective measures should be taken by the government functionaries, human rights agencies and civil society members for stopping land-grabbing, eviction, harassment, discrimination, human indignation etc. as most of the Santals are poor and unable to pay for legal support to face litigation. Assistance should be provided to them whenever necessary. Awareness building among majority people for creating empathetic and harmonious outlook towards the Santals and other Adivasis should be initiated. Through providing numerous musical instruments and financial support, preservation of Santal cultural heritage may be initiated. Steps may

be taken to ensure participation of the Santals in planning and policy making bodies of the development agencies.

### CONCLUSION:

We can conclude with the view of Jawaharlal Nehru who was in favour of letting the people of the traditional society (here tribals) to grow according to their own genius.

But in a country marked by a spaghetti bowl of languages, castes, religions and ideas; cementing indigenous values while embracing modernity, is a progressive but difficult phenomenon. Education is the only way out and within the context of the education of marginalized communities such as santals, a fine balance between these two ends of the spectrum is necessary to yield results that have an impact, are sustainable, and underpin a holistic education effort.

Recognizing that the education system is currently designed for the dominant group, there need to be investment in creating support mechanisms that supplement the assimilation of tribal children into the formal education system and “this balancing act between preserving tribal cultural identity and mainstreaming for economic prosperity can be better achieved through creating strong community cultural wealth by developing a tribal child as an individual. Educational contents must encompass building life skills that can help integration with the mainstream system”. (Shweta Bagai and Neera Nundy 2009)

More dis-cussion of tribal aspirations and problems from their point of view is needed, rather than an examination of such issues through the lens of policy makers, the bureaucracy, or the civil society. Researches should be conducted regularly on those issues by the scholars from this indigenous tribe and give emphasis to decrease the disparity between elite and common sandals.

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