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**RESEARCH ARTICLE****STATUS OF EDUCATION AMONG JUANG: A CASE STUDY IN KEONJHAR, ODISHA.****Dr. Champak Kumar Sahu**

Lecturer in P.G. Dept. of Anthropology and Tribal studies. North Orissa University, Sriramchandra Vihar, Baripada,

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**Key words****\*Corresponding Author**

**Dr. Champak Kumar  
Sahu**

**Abstract**

Education is the one of the basic activities of people in human society. The society can be socially and economically stable with the spread of education. Education is the main conduit for economic and social process. Huge educated and trend man power is the real assets of the nation. Education is not only meant for earning a better livelihood rather it has greater prospective towards upliftment in the status of the society opening avenues for optimum utilization of resources, scaling up production, proper utilization of the products, conservation of natural resources and combined efforts to check population growth, etc. the constitution of India has cast an obligation on the states to provide free and compulsory education to all children up to the age of 14. Most tribal areas suffer from high incidence of illiteracy. As the economic develops, demand for skill workers increases. The juang community is seen to be lagging behind in education compared to the mainstream people. It is matter of reach and access and availability of educational infrastructure in a locality in which the Juang community are by and large deprived although the government has launched several policies and scheme in order to improve the status of juang education. Ignorance and lack of awareness deprive them from their assimilation in government run development programs. This study reveals that a majority of juang students in primary school are unable to cope with the general education. They have different problems in the education field.

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**Introduction:**

Education is one of the basic activities of the people in human society. The continued existence of societies depends upon the transmission of culture, socialization and an attempt to acquire knowledge to the young. Education, as a maker of civilization aims at creating better citizen and more useful member of society. Education has been viewed as an instruments for the all round development of the society which is concerned with individuals quality of life and growth of social and national integration. It is essential that every new generation must be given training in the way of group so that the same tradition will continue. Every society has its own way and means of fulfilling this need. Education has come to be one of the ways of fulfilling this need.

The role of education as an agent or instrument of social change and social development is widely recognized today. Social Change may take place:

- i. When human need changes,
- ii. When the existing social system or network of social institution fails to meet the existing human needs, and

- iii. When new materials suggest better ways of meeting human needs. Social changes don't take place automatically or by themselves.

Social Changes take place as a response to much type of changes that take place in the social and non-social environment. Education can initiate social changes by bringing about a change in outlook and attitude man. It can bring about a change in the pattern of social relationship and hereby it may cause social changes. During past days, education was more a means of social control than an instrument of social change. The Traditional education was meant for an un changing, static society, not marked by rapid changes, But today education aims at imparting empirical knowledge that is special knowledge.

The equalization of Education opportunity is essentially linked with the equality nation in social system. Education is of great help in establishing equalities and ensuring social justice. But the system of education it self can add to the existing ingenuities. Ingenuities of educational opportunity arise for the following reasons:

1. Due to the poverty a large number of people who cannot afford to meet the expenses of education.
2. Children in Rural and Tribal areas study in ill equipped schools and have to complete with the children in urban areas with well equipped schools.
3. Girl's education is not given the same encouragement as that of Boys.
4. Education for ST/SC/OBC section is not at par with that of forward communities.

#### **Aim and Objectives:**

- To ensure equality and quality education to the tribal children for their livelihood.
- To develop socio-economic status in comparison to other through literacy.
- To find out the development of social community and culture.
- To ensure enrolment, retention and regular attendance of the out of School children by mobilizing their parents through the community.
- To assess the type of educational infrastructure available in the area.
- To gauge the attitude of the society and of the planner towards education advancement.
- To gages the development inputs provided by Government and to help suggest remedial measure for educational advancement.

#### **Method of study:**

The study village is with a composition of Juang and other community. While visiting families in their compound, discussing with the men in the Majang (community house), I observed and also discussed various aspects linked with my topic education. The questionnaire includes closed (sex, age of the households) and open questionnaire (agriculture, use of water, wage labour) of various household members.

#### **Study villages:**

The Juang are the major aboriginal tribe originated in Keonjhar district of Odisha. Odisha is situated east coast of India and extends from 17degree 49' north to 22 degree 34' north latitude and from 81degree 27' to 87degree 29' east longitude with a total geographical area of 155707 sq. k.m. Keonjhar district is 2<sup>nd</sup> largest district among the 30 district of Odisha. Juang, one of the primitive tribe of Orissa, are found in the Keonjhar and Dhenkanal and Debagarh district. "The Juang call themselves Juang and fail to give the real connotation of the term. The Juang is a Mundari speaking tribe found exclusively in the state of Orissa. There are 136 juang villages in the districts of Keonjhar with 3946 families and their total population is about 18329, according to the census of integrated tribal development agency (ITDA)1996.

The village Gungi is situated at the edge of the plain which ends at the foot of Barrasi hill. To reach the village one has to pass a small stream, which provides the the area below it with some irrigation facilities. In the village Gungi do not have any school and the children are depend on the nearby village on the other hand the village Panasanasa which is situated eight kilometer away from the Kanjipani police station below the hill range has a school but most

of the time the teacher absent because it is far away from the education authority. The other one village Duarsuni is situated near Gungi which is close to the non-Juang villages where a middle school has been established. All the three villages come under banspal block where education is very poor. The village Boxibarigoan is comes under Harichandanpur block is a semi-Juang village, where a high school is established and it has lot of influence of other non Juang villages.

History is the witness of the fact that no race can be socially, politically and economically stable without the spread of education. "Education is not only meant for earning a better livelihood rather it has greater prospective towards upliftment in the status of the society opening avenues for optimum utilization of resources, scaling up production, proper utilization of the products, conservation of natural resources and combined efforts to check population growth etc"( Sahu, 2012 pp-70). The tribal communities are seen to be lagging behind in education compared to the mainstream people. It is a matter of reach and access and availability of educational infrastructure in a locality in which the tribal communities are by and large deprived although the government has launched several policies and schemes in order to improve the status of tribal education. Ignorance and lack of awareness deprive them from their assimilation in government run development programs. Decentralisation in education governance has still remained a myth to many tribal communities as the real power is vested with the bureaucrats. Many factors together have limited the scope of tribal education.

The constitution of India recognizing the significance of education to bring out social transformation, guaranteed the provision of education to the citizen under article, 20, 30, 45, and 56 of all these articles special mention may be made to the article 45. The Article is related to the directive principle of state shall endeavor to provide within a period of ten years. With regards to education of ST/SC, Article 46 of the constitution further envisaged that the state shall provide with special care, the education and economic interest of the ST/SC and shall protect them from social injustice and all forms of exploitation.

The constitution of India has cast an obligation on the state to provide free and compulsory education to all children up to the age of fourteen years. Despite that Orissa is still a back-seater in terms of literacy level in the country. Given the situation of Orissa where the male literacy rate stands at 63.1% and the female literacy standing at 34.7% in 1991, the condition of tribal communities may be augmented. The literacy rate among schedule caste and schedule tribe was 36.8% and 22.3% respectively as per 1991 census. According to S.P. Rout, "The Juangs are far behind in education then the general mass". The total illiteracy rate of the Juang was 95.48%. The male illiteracy rate was 91.36 where as the female illiteracy rate was 99.56% by the 1961 Census." (Rout, 1963-64,pp 28-34)

The average literary rate in Keonjhar during 1991 was 44.7% with the male literary at 59% the female literacy at 30%. The literacy rate among schedule tribe was 24% with the male literacy at 37.3% and female literacy at 11.2%. In Banspal (in the Juang pirhs) the average literacy rate was 11.7% with the male literacy at 20% and the female literacy at 3.4%. According to the Report of schedule caste and schedule tribe research and traing institute. (SCSTRTI 2000) there are 6 primary schools, 7 U.P. Schools, 2 M.E. schools and 4 high schools in the Juang Development Agency project area all belong to the education department of Orissa. There are six Primary School hostels. Three residential Sevashram (residential high school with hostel), one Kanyashram (Girls residential high school) and one Ashram School managed by St & SC Development Department. Besides 30 Anganwadi workers Centre and 9 Chatsali School are functioning in the project but the education is still underdeveloped.

#### **Gungi :**

In the village Gungi 25.6% are literate with the male literacy rate at 42.6% and the female literacy rate at 3.7%. In the village 8.8% males have gone up to class 10 where as the 10<sup>th</sup> class school is 1-km distance from the village situated at the village Kundhei.

#### **Literacy Level in Village Gungi**

<b>Standard/Class</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Self Literate and up to class 3	15	2	17
Up to Class 7 <sup>th</sup>	8	0	8
Under matriculate	6	0	6
Illiterate	31	47	78
Under age 5	8	4	12
Grand Total	68	53	121

\*The children in the age group of 0-5 have not been considered for the above analysis.

**Panasanasa:**

The total literacy rate of the village Tala Panasanasa is 21%. The male literacy rate is 36.4% while the female literacy rate is 5.7%. In the village, 5.6% are under 5 years of age who are not going to school.

**Literacy Status of Village Lower Panasanasa.**

Standard/Class	Male	Female	Total
0 – 3	23	6	29
0 – 7	13	0	13
0 – 10	3	0	3
Illiterate	49	84	133
Under age 5	19	14	33
Grand Total	107	104	211

In the village Upper Panasanasa the total literacy rate is 9% the male literacy rate in the village is 17%. The female literacy rate is nil in the village. In the village there is no school and the women of the village who are coming from other village after marriage (like Champa, Jantari and other villages) they have also not gone to school in their village. From this village a Kubakalia (the clan of the village Panasanasa) girl who has studied up to class V holds a government job in Keonjhar. The illiteracy rate is 75% excluding children under age 5 who make 16% of the total.

**Literacy Status of Village Upper Panasanasa.**

Standard/Class	Male	Female	Total
Self Literate and upto class 3	18	0	18
Illiterate	71	77	148
Under age 5	14	18	32
Grand Total	103	95	198

The village Boxibarigaon is located on a plain area along the roadside coming under Harichandanpur Block and has upper Primary school and a high school in the village. The literacy rate of the village is 42% with 54.8% male literates and 28.5% literates. The illiteracy rate is 44.3% where as the children under age 5 are 13.5%.

The village wise comparison of the literacy position shows that the percentage of literacy is higher in the village Boxibarigaon as it has the educational infrastructures and is at advantage being on the plains. There has been remarkable positive influence of other caste people staying in the village that has resulted in comparatively better educational status in this village of Juang Pirh. The children of this village are going to school as usual like the other caste children. But in the hilly area the children are going to hills with their parents to participate in agricultural work or otherwise they are engaged in sibling care, grazing goats or doing similar things.

**Literacy and Educational Status in Boxibarigaon**

Standard/Class	Male	Female	Total
Self Literate and up to class 3	43	31	74
Up to Class 7 <sup>th</sup>	18	1	19
Under matriculate	7	0	7
Illiterate	40	65	105
Under age 5	16	16	32
Grand Total	124	113	237

The village Duarsuni is a multiethnic village. Juang, Bhumij, Bhuiyan, Mohanta, Gouda, Santal and Munda are living in the village. Out of 78 household 50 households is Juang 3 households are other backward caste. Other 25 households belong to other schedule tribes.

The literacy rate of the Juang in this village is higher than other study villages. Because it is in the plains area and other caste influence is higher compared to other Juang villages. This village is privileged with an upper primary school. The teacher of this school attends the school regularly and that contributes to better literacy status of

the village. The total literacy rate of the Juang is 52%. The male literacy is 74.6% & the female literacy is 17.5%. The children under age 5 is 12.3%.

#### Literacy Status in Village Duarsuni

Standard/Class	Male	Female	Total
Self Literate and upto class 3	56	15	71
Upto Class 7 <sup>th</sup>	34	9	43
Under matriculate	13	0	13
Illiterate	18	97	114
Under age 5	18	16	34
Grand Total	138	137	275

The literacy among other scheduled tribe in the village is 30.4% while the male literacy is 22.6%, the female literacy is 7.8%. The children under age 5 are 12.5% in the village.

#### Literacy Status of Other Tribes in Duarsuni

Standard/Class	Male	Female	Total
Self Literate and upto class 3	11	6	17
Upto Class 7 <sup>th</sup>	8	3	11
Under matriculate	10	1	11
Illiterate	26	47	73
Under age 5	8	8	16
Grand Total	63	65	128

The literacy rate of the other castes in the village is higher. The parents of the children are aware of education. So they are sending their children to the school regularly. The literacy is higher because in this village there are only 5 households. The total literacy rate among them is 82%. The male literacy is 92%. The female literacy is 77.7%.

#### Literacy Level of General Caste (Duarsuni Village)

Standard/Class	Male	Female	Total
Self Literate and upto class 3	5	0	5
Up to Class 7 <sup>th</sup>	0	5	5
Under matriculate	7	1	8
Illiterate	0	1	1
Under age 5	1	2	3
Grand Total	13	9	22

Education for Juang people is not to be treated as an end in itself but as a means to particular socio-economic end. The education imparted so far to them is to equate them to become a citizen of the mainstream line and also to make them qualified for white colour job. This narrow aspect of education instantly becomes unpurposeful to them. They feel a fish out of water. Some time they grow schizophrenic.

#### Suggestions

- Adult illiteracy has to be removed by launching appropriate programme
- Girls education is given the same encouragement as boys
- All efforts must be made to increase the opportunity for education in backward areas.
- No one should be suffer for want of educational facilities.

#### Conclusion

Several steps have been taken by the government to bring education to the Juangs, but some constraints stand against success. The medium of instruction is odia because they have no script. The type of education adopted in the non – juang areas may not be suitable to the Juang areas. The Juang may feel that the subjects taught are alien to their culture. In some areas school building and other facilities necessary for teaching are not to the required level.

At the present moment, promotions of tribal education become a special responsibility of the central and the state governments. The general picture of Juang education in the study area present a very slow gradual increase in the

spread of literacy, but it is not satisfactory. Education is recognized as an effective instrument in ensuring equality of opportunity, but the Juang people are lagging behind the rest of the tribes. Poverty of the Juang people prevented their children from attending schools. The Juang children need to work with their parents and contribute to the maintenances of the families. The parents of Juang children feel that formal education in schools is of no use to the children. The knowledge of the environment around him helps to cultivate his land, built his hut and acquire skills necessary for survival.

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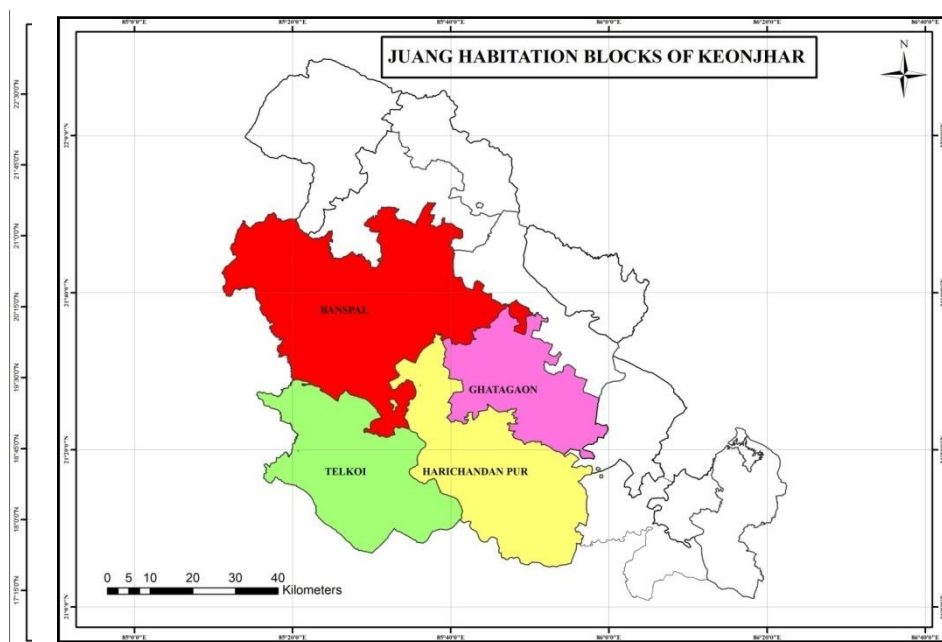


Figure 1 Juang distribution in Odisha



Figure 2 Juang distribution in Keonjhar.



photo 1 Juang village



photo 2 village Duarsuni



Figure 3 Rusi Juang harvesting Mustard



Figure 4 a child helping his father