

SOCIO-ECONOMIC GROWTH THROUGH WOMEN EDUCATION: A CASE STUDY ON THE SANTAL AT BALIPARA OF BIRBHUM, WEST BENGAL

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ABSTRACT- This paper presents the socio economic benefits of female education. Basically santals are backward classes. For their development women education is most important because educating girls lead to a number of social benefits and women's education increases the income of their families which is the part of economic growth of society. This study is qualitative in nature and the case studies and informal semi-structured in-depth interview were used to conduct the study. Women education is very slowly, who got educational are not highly educated. The women of this community are mainly labourers and helper with low income. This study concludes that socio-economic benefits can be possible by women education.

KEY WORDS- WOMEN, EDUCATION, SOCIO-ECONOMIC, GROWTH, SANTAL.

1. INTRODUCTION

Education is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, or research. The wealth of knowledge acquired by an individual after studying particular subject matters or experiencing life lessons that provide an understanding of something. Education seeks to develop some desirable knowledge, understanding, skills, interests, attitudes and critical 'thinking. That is an individual acquires knowledge of history, geography, arithmetic, languages and sciences. It develops some understanding about life, the complex human relations, social needs and soon. Education is a key part of strategies to improve individuals' well-being and societies' economic and social development.

Women's education is of greater importance than men's education. Increases in the amount of female education in regions tend to correlate with high levels of development. Educating girls leads to a number of social and economic benefits. Female schooling raises human capital, productivity, and economic growth as much as male schooling does and it also seen that the social benefits from investing in female education are far greater than those from investing in male education. Specifically, female education has powerful effects on the total fertility rate (and hence on population growth), the infant mortality rate, the child survival, and on child health and nutrition. Female education decreases the fertility rate by reducing

desired family size and that this, in turn, is because education raises the value of women's economic activities by raising the labour market rewards from going out of the home for work. Education of women improves child health because of educated mothers' greater knowledge of the importance of hygiene and of simple remedies.

Women in a tribal society play a vital role in their social, cultural, economic and religious ways of life and are considered as an economic asset in their society. But they are still lagging far behind in the various walks of life like education, employment, good health and economic empowerment etc. Development may be understood as enabling weaker sections like poor women, especially tribal women to acquire and to possess power and resources, in order to make decisions on their own. The tribal women being economically poor and socially backward live at a low level of scale of the quality life. Thus the tribal women often face the problems of food insecurity, malnutrition, lack of access to health care services and education and the victim of domestic violence and rape. Unlike the well organised modern communities, the tribal communities and tribal women lag far behind in social networking. This is the nature and dimension of socio-economic disempowerment problem among the tribal women in India.

The Santals are one of the largest and the indigenous tribal communities in India. They are an agricultural tribe, from time immemorial they have cleared forests, toiled the land and produced food for subsistence. They are also labourers. They domesticate animals. They are practicing hunting gathering and so on. Basically they belong to economic backward classes.

2. OBJECTIVES

- ❖ To examine the educational achievement of the Santal women.
- ❖ To analyze the importance of women education for socio-economic growth.

3. MATERIALS AND METHODS

The qualitative and quantitative research approaches are used for collecting the field data. The secondary data which is included journals, books, articles, conferences, published and unpublished research work were conducted from

online resources by using electronic search engines Google and PubMed and also from the library resources of Visva-Bharati .A case study method applied for primary data take up, also observation participant and in-depth interview used to conduct the field study. Structure questionnaire has been used as a tool of data collection.

4.RESULTS AND FINDINGS

The present data has been collected from the Santal village of Balipare, Birbhumi, West Bengal. The total four tables are seen for the research study. These are as follows-

Table No-1,DISTRIBUTION OF EDUCATIONAL STATUS

Category	Male	Female
Non-literate	35(13.36)	93(26.42)
Literate	55(20.49)	76(21.59)
Anganwadi	16(6.11)	30(8.52)
Primary	76(29.01)	82(23.30)
Secondary	64(24.43)	60(17.05)
Higher Secondary	10(3.82)	3(.85)
Above	6(2.29)	8(2.27)
Total	262(100)	352(100)

In Balipara 29.01 % male and 23.30 % female are primary educated, 24.43 % male and 17.05% female are secondary educated. 6.11% male and 8.52 % female children go to anganwadi centre, 6.11% male and 3.13 % female are engaged in above study.

Table No-2, HEALTH INDICATION

Social group	Under 18 year age of marriage (%)	Higher fertility rate (%)	Anaemia (%)
Literate	63.33	13.33	26.67
Non-literate	83.33	86.67	93.33

Table 2 seen, at Balipara village 63.33 % literate and 83.33% non-literate respondent get married under 18 years of age. 13.33% literate and 86.67 % non-literate are higher fertility rate and 26.67 % literate and 93.33% non-literate respondent suffers from anaemia.

TableNo:-3,OCCUPATIONAL DISTRIBUTION OF SANTALS IN BALIPARA VILLAGE

Occupation	No. of male	% of male	No. of female	% of female
Agricultural labour	29	11.07	62	17.61
Daily labour	19	4.20	24	6.82
Service	24	9.16	6	1.70
Business	17	6.49	5	1.42
Cart puller	8	3.05		
Home maker			73	20.74
Handicraft			29	8.24
Priest	1	0.38		
Driving	14	5.34		
Work under Visva-Bharati	3	1.15	16	4.55
Others	147	56.11	137	38.92
Total	262	100	352	100

From the table 3, female agriculture labour 17.61 % at Balipara. In the case of daily labourer 6.82 % women and 4.20% men are from Balipara village. The percentage of business women is 1.42 %. In the Balipara, maximum women are mainly home maker. This table also shows that the women of Balipara practiced handicraft work and katha stitching which is 8.24 %. Women of this village also go to Visva-Bharati University as a daily worker to the different department like security, garden, sanitation department as sweeper, helper in the hospital etc., in their 4.55 % is female and only 1.15 % is male. Only 6.49 % male and 1.42 % female of this village are businessmen, they have own vegetable shop, tea shop, stationary shop or handicraft shop.

Table No.-4 MONTHLY EARNING

Monthly earning(Rs)	Percentage
Below 3000	23.67
3000-4500	24.85
4500-6000	22.49
6000-8000	17.16
Above 8000	11.83

Table 4 seen that the monthly income below Rs.3000/- is 23.67 %, they are mainly house servant, daily labour, priest and some cart puller. In the Rs.3000-4500/- is 24.85 % mainly belong to the agriculturalists, cart puller, businessman, driver, some worker of the Visva-Bharati. In the Rs.4500-6000/- is 22.49 % mainly the staff of the Visva-Bharati. Above Rs.8000/- is 11.83%, some of them are staff of Visva-Bharati and others are employees of government sector.

5.CONCLUSION

The social gains from female schooling are generally far greater than those from male schooling. From this study it concludes that Santal women play a major role in their family. They are backward due to traditional values, illiteracy, dominant roles in decision making and social evils.

From above findings it seen that the health status of this village is very low. The fertility rate of non-literate women is high. But I seen that during time there are decreased all those problems which are the effects of women education. Mothers who are primarily or secondarily educated take better care of her child than non-literate mothers. The H.S. passed or graduated women are married latter and they take good care of her child and parity status decreased. Educated women are taken good care of their family and also take decision for their family which is a part of social growth of a developed country.

In the Balipara village, the Santal women are not developed economically which reason is lack of education. Women who have a education joined in the Visva-Bharati for different work and earned money. They also worked as agricultural labour, daily labour and helper of house. In this Santal village, some women are practicing handcraft work like making ornaments by fruit's seed, katha stitching and weaving mat, etc. and sold that things at the market in a low price and earned money through those work and helped their family economically. For lack of education, they don't get better job and they have no idea about the marketing so, they are economically very week.

Education is the first stage of development if Santal's women will be educated then they may be get good job and earned sufficient money. If they have sufficient money, they will be able to fulfil their all needs.

After education economy is the most important part of development, if the backward peoples are economically developed then they can developed their social position also.

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