

# International Globalization of Santali Literature

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**Abstract:** The Santhal society is one of the oldest castes in India and the most prominent tribe in India. The Santhals, who have more than 5 million people, consider themselves to be tribal people who speak an Austro-Asian language and have a different way of life and value than the Hindus. For society's framework. The population of Santhal is dependent on subsistence farming. It leads a very distinct and modest life. And this is their principal cause of backwardness. They believe in superstition. The research discusses how the social and cultural dimension of Santhal migrants is affected by globalisation and how various modern values in their tribal civilisation have been pushed. It has also developed how, after its return to origins, new agricultural technology has been applied and how modern values are promoted every day. It helps to overcome the Conservatives and society has transformed and improved its way of life. They have altered a great deal in their social, economic and political outlook. Therefore, the Santhal has overcome its lethargy and claims to be a major part of this magnificent universe.

**Keywords:** Globalisation, Education, Modernity, Modern Technology, Govt. Policy & Santhal

## **Introduction:**

More than five million Santals think of themselves as a "tribal person" who speaks a certain (Austrian-Asian) language and shares a lifestyle that has different values than the Hindus. While tribal children form their own society of children, they continue their own norms and objectives in a certain way in the adult world. Nowadays, adults in Santal deplore the failure of predecessors to transmit their expertise as previously. In a shifting knowledge group, the distribution of knowledge such as the network of trust and identity is changing, with the location of power and power free changing. In order to comprehend Santal childhood as a social and collective process, the traditional culture in most rural areas must be considered first. Then inquire how knowledge in Santal society is presently transferred, taking into account that Santals commonly live and migrate to cities such as Kolkata or Rourkela, the steel town. In multiethnic cities, Santal's children reside. Since India became independent, tribal culture has altered, developed and propagated in public negotiations. In short, the model for cultural transmission and events influences the exogenous variables like unemployment, deprivation and the marginalisation of the 'tribes' such that children are new agents and develop peer cultures. I will investigate how much education has been helping the youngsters of Santali create new cultural patterns in Santali and how much education has been helpfully analysed [9]. These cultural behaviours are part of child socialisation and must be seen as a collective activity. In this way, the child has his own knowledge in a society which shares his social sense of membership, a peer group.

One of the main Munda peoples in Jharkhand, Bihar, West Bengal, Odisha and Assam are the Santals people. In neighbouring Bangladesh and Nepal, there are also a significant Santal minority. Specifically region of research in western Bengal's Paschim Medinipur. The Indian Santal tribes have a characteristic type of tribal life. Forest trees and flora meet fundamental requirements. The tribes are also involved in fishing and agriculture. In daily Santal, social scientists notice the tribals' social, economic and cultural changes due to these immigrants, as the spreading of education, advanced technology, and half-award takes place. However, the study focuses on the influence of modern institutions and values. These tribes are also greatly able to create equipment for music. In particular, the processes associated with modernisation and globalisation were exposed. The changing cultural values show the structure of the workforce and the perception of its role. Especially in the social life of Santal, it is obvious that patriarchy decline considerably. Men and women have played a special role to maintain ancient traditions, customs, etc. in the traditional tribal society. Forest dependence has also impacted its cultural standards, traditions and values. Bat's approach to new forms of life, institutions and values that promote social change in their societies The fundamental objective of this chapter is to understand the impact of education and modern technology on the Santal. The tribal population migrated, mainly for work, from their hinterland to various agricultural areas and city centres. The tribe has changed daily life, age, ancient traditions and customs. They were influenced by the people and new cultural features of the site. In this way, education and migration exposed them to various facets of modernity. The link between education, migration and modernity and the modernisation aspects of this document and its influence on tribal society have been dealt with according to these arguments.

### **The objective of the study:**

Identify the social, economic and political changes in Santal life; this study is intended to achieve the following objectives.

2. Find out how the work structure has evolved.
3. Comparison of the social structure between the conventional and the new.
4. Find out wise dissemination of new techniques in the district of Pashim-Medinipur in the socio-economic and social class.
5. The complete Santallife system modified to find out about globalisation.

### **In the colonial period, tribal identities:**

The United Kingdom was established in 1770 and tribal lands and Santal's migration to clear jungles or under contract work were later alienated. The British enabled non-tribal individuals to live in tribal lands and moneylenders and other agents used the Santales. In 1855, the Santals were motivated to rebel by a sensation of hardship prompted by two charismatic leaders who were celebrated today as heroes despite the British destroying the uprising after two years[1].

After the Santal uprising, different missionary societies settled themselves in the Santal Parganas and sustained their colonial penetration by establishing schools. Missionaries' Orientalism was aimed at the noble barbarian and helped strengthen the Santal identity.

Schools between the Santals in Bihar, Bengal and Orissa began before independence the colonial administration as well as several missions. Mission school children were Christian, Hindu and government schools were attended only by Hindu kids. The school attendance fluctuates, with diseases and starvation. Mission training helped the Tribals create an egalitarian culture, while respecting the puritanical influence of Christians, and opened a worldview. The Colonial Government, inspired by the British Education Act of 1870, strove to modernise the education system in India. In combination with the colonial government's backing, the missionary system suggested that patshala students should receive scholarships to be able to study at higher levels [3]. In many villages, the system of Patshala resulted to a substantial increase in indigenous education, but in tribal districts it never impacted the masses.

There was a massive expansion of government-financed schools in Santal Parganas, the district in which the missionaries operate. The argument in the educational field was opposed to those who wanted to promote an elite model in tribal areas, in order to prevent the education in the Santals from taking them out of village lives in a more pragmatic method like the Scandinavian Missionaries. The missionaries were mostly successful in introducing literacy in the Santali, even though in Bengal only 12% of the population of the Santal was converted into one region. With education, the knowledge was no longer controlled by elders, and the perspective of children expanded through educational and mission-based contacts, although the rigid and puritanical ethos of missionary education was used to discipline santal children who had been grassing cattle, hunting for animals, or harvesting tubers together[2]. According to the 1904 report, 15% of tribal children aged from school attended school, however there was no substantial increase in literacy. According to censuses of 1911, the Bengali literacy rate was 0.45% for men and 0.031% for women. Christian education flourished greatly between 1905 and 1920 and provided a path of social growth. The loss of ancestral and authoritative values seemed to fill the gap remaining in tribal life. Between 1920 and 1938 there was a Western class led by academics and students. The leaders of the 1930s fostered equality. They elected to name themselves "Indians," a term inspired by an activist movement that created the concept of resistance between 1938 and 1947. Later this turmoil led to the establishment of the Jharkhand tribal party in the 1950s. The members of the Jharkhand Party called for the removal after independence of the tribal areas of Bihar, Bengal and Orissa. These requests were considered separatist by the Central Government. But in 2000, after fifty years of battling, these demands led to the foundation of the Jharkhand state. The tribes make up only 28% of the nation's population, but wish to safeguard their identity and culture. However, the notion of expanding the rights of education to adivasis was and still remains affected [4] by the new state.

**In a changing world, Santal children:**

Today's young adults complain that there is no sharing of information, as it was when grandparents introduced grandkids to speak. Young people eight years of age are taught riddles and entail different levels of intricacy. Through riddles, children internalise a natural cosmology that harmonises nature and culture since both domestic and wild animals concern the solutions. Grandparents, however, also teach children body control, how vital it is for men and women to make their offspring. Traditional education encompasses the code of way that suggests regard for the elderly and respect for the members of families welcomed in specific ways. Verbal abuse is often tracked in conjunction with witches. Children should also regulate their emotions if their adults are disliked to moderate their speech. Playing roles let young people to avoid a mere duplicate of adult roles, as they often do daily tasks with parodying adults. It will enable children to lead in short to the production-oriented and reproductive process of knowledge rearrangement called the Corsaro 'interpretative approach' (1992:161). The culture of the children of Santal embodies in this sense the complete way of life of a set of generations. The games provide a good example of age range, as children between four and six and seven and nine do not play games as children between ten and twelve.

The model of the tribe child shows the different culture of the youngsters. Children under 12 years eventually build a community by visiting their next village or assisting adults to get their jobs done [5]. They are a kind of community and cooperative initiatives. They choose a jogg-manjhi, a young man responsible for the community's elders and parents who is punishing offences. In contrast to parental rights confined to an extended family, its capabilities are contained as a group in children.

Children participate very early in sexual activity. Women catch younger siblings or choose fuel together with women as children's grass cattle and trap little animals. Children are also taught how to cope with shortages and often provide food for themselves. Since knowledge changes were introduced, youngsters have discovered new niches to show their agency as a group. Schooling does not provide it with a single reference model that can produce new cultural routines, because the perspectives have been conflicting[7]. These discrepancies are attributed to the class system that led urban tribal elites to distance themselves from rural masses. Young people, especially the unemployed, appear particularly susceptible in metropolitan areas. In a traditional community, children's agencies focus on how to deal with shortages and deviation in witchcraft, but their scope of operations is their participation in education and political engagement. In contemporary companies with acculturation. They are also involved in the reinvention of Traditionix. Santal children imbibe the ideas of the dominant society.

**Changed traditional society and culture:**

Santhal (tribals) affect globalisation in different ways. To date, globalisation has gained those who are willing to learn, have easier access to maritime kets and have goods for use as a loan collateral. Globalisation, job losses and care shortages and tribal development programmers are related to rising prices in Santhal societies. Modern indicators' social dimension refers to the globalisation pact on human life and activity, families and societies. Anthropologists have demonstrated repeatedly the symbiotic connection of the Santhal economy and culture with society and ecology in a certain time

and space. The Santhals of India therefore do not constitute certain uniformities with cultural variety. But there have been several changes, especially since India's independence, society and culture in Santhals [6]. And migration closer to other contract groups and societies is one of its main factors. In the context of globalisation, the impact of modern indicators is closely related to migration. The process of migration has shown that the Santhal is subject to a non-Santhal and frequently urban way of life. The effect can be seen in terms of language, traditions, customs, etc. I also attempted to identify areas of change in life and the culture of modern indicators. Table No 1 highlights these areas of change. It would be interesting to note that it is difficult to maintain the old faiths and customs in society for days when people perceive the effect of modern indicators. It helped them fight hunger on the other hand and various financial difficulties. On the other hand, it has impacted them directly in the districts of W.B. Paschim Medinipur to accept some features of Bengali culture. The traditional culture has deteriorated. Cooking style, ingredients, new kinds of Western clothing are some areas of such developments. These have not only lead to new cultural symbols and rituals, but have also begun to ignore traditional leaders' commands or to impress them well-informed of different new standards and values.

Sl. No.	Area of Changes	Number of Responding		
		Male	Female	Total
1.	Cultural and traditional mixed	30(30.00%)	26(26.00%)	56(28%)
2.	Traditional culture involves	23(22.00%)	24(24.00%)	47(23.50%)
3.	Involve New Culture	16(16.00%)	22(22.00%)	38(19.00%)
4.	Traditional Leaders Ignore	13(13.00%)	12(12.00%)	25(12.50%)
5.	Educated yourself on changing standards	10(10.00%)	10(10.00%)	20(10.00%)
6.	Do Not Know	8(8.00%)	6(6.00%)	14(7.00%)
<b>TOTAL</b>		<b>100(100.0%)</b>	<b>100(100.0%)</b>	<b>100(100.0%)</b>

Table 1: Society & culture mode of change (200 respondents)

**Education after Freedom:**

Following independence in 1947, it was decided to give backward groups, both scheduled and scheduled, preferential advantage. Positive discrimination policies implied reserve seats in educational institutions and public employment for individuals belonging to those groups. This was because the caste system has been privileged by high-class people in the past to an unfair extent. Firstly, this policy was and still is useful to fight the economic exploitation and oppression of tribal people in India, and secondly, the recognition of the group category concerns the right to maintain a culture that is independent and different from the majority of people. Of course, all cultural entities can be viewed as a building, but the idea of indigenusness helped them in the case of the Santals to argue their social enhancement and education demands. Today in India, tribal groups claim the right of mother tongue access to education. Other demands relate to cultural identity as Santals worshipping their own deities (bongas) were, against their will, sometimes designated Hindus at the 1981 Census or like animists, often without religion.

Following the linguistic reorganisation in post-Independent India, the status of minority languages in the reorganised States remained an important question. The languages are arranged in an official hierarchy, we are in the highest Hindi and English ranks and are considered national official languages. We find at the next level regional languages such as Bengali or Oriya. Languages that are not officially recognised are at a lower level. This is the situation for Santali, although it and 18 other important minority languages were listed as part of the 8th Schedule in 2003. State governments apply primary and linguistic strategies. The Constitution demands that States ensure that free education is provided to all indigenous children up to 14 years of age, but real results are not achieved.

**Responses from Santals:**

As Santean society is exposed to the philosophy of Christianity, of Marxism, of the BJP and of modernity as a whole, it becomes more complex. The emergence of writing led to native intellectuals pointing to new ways of creativity and endeavour.

New figures were created through religious groups as gurus, followed by a vast number of followers. In the 30's Rangunath Murmu, a professor in the village of Danbosh, devised a new Santali writing script. The script charts are ideograms that the alphabetically employ, but they are based on symbols like earth, blueprint, ear or drum that are the symbols of Santal (Ol Chiki: script writing). In 1976, Murmu told me he wanted to transform the fundamental movements of existence into ideographs (Adivasi Socio-Educational Association). He hoped to follow the entire Santals script. It was definitely highly essential for Orissa but the Santals did not utilise primary language scripts in Bengal or Jharkhand. Murmu was always inspired by the tribal deities and also began a religious movement inviting young people to join in cultural renewal. Young heroes unearth a forgotten writing on a rock in its works inscribed in brightly lighted letters. He expresses his idea. The Script presents young people, who have been satisfied by austere principles and who under Murmu ideology have a new way of life, in which they are to break away from the present degradation.

**Conclusions:**

While Santals' emotional identification of their own languages is strong, there must be a pragmatic attitude towards their own language, in a country where people relocate to a new neighbouring state. While Santal pushed the traditional elite to recognise Santali and Ol Chiki's Orissa scene, we also see that a new more urbanised elite supports English as a means of education. However, given the common private nature of medium sized English schools, they serve the high middle pupils. Most Adivasi households are sending their children to public schools free of charge. The problem of a system built on tribal children's stigma cannot be resolved by tribal mother tongue instruction alone. But economic difficulties which often force children to leave school are crucial. Language issues must not be neglected. The endeavours of tribal leaders to promote tribal and script languages have evolved as an instrument of opposition. The writing worked like a limited alphabet because it was not adopted by all Santals. The Santals permitted the pupils with Ol Chiki to replenish a lost memory in the wonderful past, but they did not aid the students to create a new knowledge[8]. The writing also does not show all the Santali, although it allows a high literacy level, the conflict which is pervading Santal community. There is a major point at stake: do the deployment of minority languages and scripts prevent further exclusion of tribal minority groups? From a cognitive perspective, it seems vital to teach a mother tongue to some extent, while the usage of a certain script represents the manner in the literature studies at Sierra Leone's Vai by Scribner and Cole (1999). Language is very political in India. Naturally, with its inclusion in the 8th schedule of the Constitution, Santali has opened up new chances for teaching Ol Chiki and Santali. It is crucial, however, to recognise in schooling whether language or script has to be selected. Those who have learned Santali and Ol Chiki can learn and advance their traditional culture. The lower classes should therefore be contented with one of the national schools that employed Indian as a medium while the elites are able to send their kids to private schools using the medium of English.

Elite training had already split the Santal community, while it also enabled people to make new contributions to culture, in pursuit of a number of aims which were not necessarily present in the old cultures. The creation of a Santal Elite also means the activation by the doctor, nurse or politicians of a Santal youngster in role play situations of new social models. These references are significant as they stimulate social dynamics: youngsters can picture interacting in a world where children are not marginalised.

The Tribal Elites contributed to the construction of powerful Adivasi identity buildings presently being distributed in fluently in the public domain in Middle India. Policymakers, tribal parties and student organisations backed the debate on tribal rights and education. Yet many young Santals struggle in harmony with their tribal identity with the existing urban low-medium-class position because young activists who try to portray modern young people oppose them. However, it has political importance to imagine a new Santal identity. Writers, young and old, are taking part in undermining Santals' negative stereotypes. However, we see that the memory of children, animal tales and country life is taken up by some authors. Will this creative method assist Santal youngsters in recasting the contradiction between tribe and class's opposing identities?

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