CHAPTER VI

SUMMARY AND CONCLUSION
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A RETROSPECTION

India is considered to be an Anthropological Laboratory because of its regional, religious, ethnic, racial and linguistic diversities. It has always attracted the attention of the world as being one of the oldest civilizations with a kaleidoscopic variety of rich cultural heritage.

The major purpose of the present study to understand the functioning of the Government and voluntary organisations Ashram Schools which are the communication media used by Government and voluntary organisations for the development of education among the tribals. The study also compares the performance of the tribal students from Government and voluntary organisations Ashram Schools.

The methodology used as presented in chapter II has been
a) observation - participant and non-participant.
b) Collection of statistical data from the six schools which were studied.
c) Interviews of School administrators, teachers, students, parents of students who have currently registered for studies and the parents of students who, for some reason or the other dropped out from the study programme, Government personnel from the educational board, Government of Maharashtra the director and staff of the
Tribal Research Institute Directors and staff of the Tribal welfare institute, the Directorate of education, Government of Maharashtra. The president and the staff of the Adivasi Satpuda Shikshan Prasrak Mandal and other such organizations committed to the welfare of the tribals.

8. CONCLUSIONS

The analysis of the qualitative and qualitative data collected has been presented in chapter III and chapter IV respectively. The salient features of these chapters are as follows:
a) The major reasons for discontinuation of education by the tribal children are given below:

**Economic Reasons**

1) Helping parents in agriculture - 21%
2) Looking after younger children - 06%
3) Poverty - 10%
4) To earn wages - 02%
5) Help in household activities - 10%
6) Grazing cattle - 01%

Total = 50%

**Familial and personal Reasons**

1) Not interested in studies - 14%
2) Repeated failures - 14%
3) Illness - 02%
4) Bad Company - 03%
5) Parents refusal - 12%

Total = 45%
Institutional reasons

1) Corporal Punishment - 3%
2) Strict Schedule - 2%
Total = 5%

It is observed that girl students have a greater tendency of discontinuing their education. Such an observation is also associated with personal, familial reasons for discontinuation. In a predominantly tribal setting where the age of marriage of girls is the same where she is expected to complete her secondary education; even the parents would discourage her from completing her task of education. Secondly, there are very meagre employment openings for women even after they attend 'higher' education in a tribal context. Unless there are such opportunities created deliberately it would be futile to expect the tribals to invest in terms of time and energy in the process of education.

It is observed that boys drop out mainly to become the economically gainful members of their families. As such the population pyramid of tribal communities is such that the proportion of dependent population upon the economically gainful one is very high. The tribes have to other go out to expect their young children to participate in earning their livelihood.

Since the Government's contribution to the recurring expenditure is substantially lower than what it ought to be, it is getting more and more difficult for the organisation to fulfill their duties
It is observed that the instances of dropout are highest at three specific levels viz: the first standard, at the fourth standard and at seventh to ninth standard. Different explanations as perceived by the researcher for this phenomenon are given below:

a) Students dropping out at the first standard level indicate a kind of shock. It is a new, undigestible, outwardly experience for them to be part of the educational process. They are not mentally prepared for schooling by their parents. At school also teachers fail to provide them parental care and affection. Thus these students feel more and more homesick and discontinue their education. When they leave the school their mental make-up has become such that they pull behind them the doors to knowledge once for all.

(b) Those who drop-out after failing or passing through standard examination pose themselves as an important sample in the philosophy of tribal education. These are the children upon whom parents as well as teachers concentrated their hope as the ones who would be studying more and more successfully. It is obvious that those who fail have collected in their minds cumulative fear and irritation towards stagnation and the competitive world of education. As there were hardly any demands from their parents. It was their own decision mostly to discontinue. Such drop-out is a
significant stigmas on the record of the school in which they studied.

(c) It is observed that the drop-outs at the level Seventh to Ninth standard, immediately expressed an intense feeling of pain and sadness, because the drop-outs were the greatest educational wastage.

It is observed that girl students dropped out at a greater number at this level. There were the students who had attained puberty and had become, according to the tribal customs "legible to get married". Parents of such students had also expressed that it was essential to teach them about maintaining the kitchen, rearing up of the young ones etc, which is not part of the school curriculum.

Chapter IV

Which deals with the quantitative analysis of the information collected on the six schools during the period 1991-1994 and the responses of the students have been presented in the form of frequency tables, histograms, bar diagrams, line graphs, and cross tables. Some of the salient features are outlined below:

1) All six schools studied are located in the tribal area of Dhule district in Maharashtra, India. The respondents belong to two major tribal groups namely Bhils and Pawaras. Of the six schools studied, three were Government Ashram schools and the other three were managed by Non-Government Organisations.

2) Of the 3629 tribal students in the six schools studied Raisinghpur (NGO) school had the lowest 13% percentage student and
Bhangrapani (GAS) had the highest (20%) percentage of students.

3) The enrollment range between the boys and girls in all six schools is as follows:
   (a) Boys - 64% - 97%
   (b) Girls - 03% - 36%

4) It is interesting to note that by and large the results of the tribal children are as good or better in some cases than that of the students in urban areas.

5) Of the 3629 students, 87% had passed the examinations and only 13% had failed the examinations.

6) The number of students, by an large, decreased in number from standard I down to standard X. This is because the dropout rate was higher in the upper standards (IX and X) as compared to the lower standards (I - VII). The drop - out rate is 50% for both boys and girls when the comparison is made between the frequencies in standard I and standard X.

7) Although the number of students is the highest in the 1993 - 94 school year the percentage of failures is only 5%.

8) The total strength of the students studied presented in descending order is as follows:

   1) Bhangrapani school - 733
   2) Mandvi school - 696
   3) Chulwad school - 656
   4) Jamans school - 548
   5) Rajbardi school - 517
   6) Rajisjgpur school - 479.
However the percentage of passing in descending order is as follows:

1) Jamans school 92%
2) and 3 Rajbardi and chulwad schools 89%
4) Bangarpavi school 86%
5) Mandvi School 83%
6) Raisinghpur School 82%

9. The distribution of the teachers in the six schools studied can be classified in the following manner: Tribal, Non-tribal, scheduled caste and open caste.

As the majority of the teachers belong to the tribal category, it was easier for them to communicate with the tribal children who understood their culture and idiosyncrasies.

10. The students' response to the entertainment that was available to them in their respective schools was not negligible or abundant, but just enough or satisfactory.

11. Of the 3629 students' responses, 94% said that the educational material available was just enough and only 6% said that it was negligible and none of them said that it was in abundance.

12. With reference to the economic condition of the students' homes, the sad picture is that 58% lived at the subsistence level and only 16% could be placed in the "well to do" category.

13. With reference to the response of students to the quality of food and living conditions in the hostels compared with the
conditions in their own homes, it is observed that 75% reported that the conditions were the same in the hostel and in their own homes and 6% reported that the conditions in the hostels were poor.

14. It is interesting to note that of the 3269 students, 67% stated that they joined the schools owing to the compulsion of their parents, however 28% stated that they joined the schools owing to the various incentives that were offered to them and only 5% stated that they joined the school owing to their own interest.

15. The government family planning programme had hardly any impact in the tribal areas studied. 60% of the students stated that each one of them had more than three siblings at home. 35% stated that they had two or three siblings at home and 5% stated that they had only one sibling at home. This appears to be the scene in most of the tribal areas in India. For the tribals, "the more the merrier" and besides this feature also took care of the need for many hands to carry out the various agricultural activities in the rather difficult and after unfertile terrain.

16) As expected 94% of the students stated that their parents were illiterate, but they did recognize the fact that it was worthwhile sending their children to school for education.

17) With reference to the occupation of the parents of the students studied, it is observed that 94% stated that the parents were agriculturalists, 4% stated that their parents were agricultural labourers and 3% stated that their parents had some other occupation.
18) In the Government Ashram Schools of the 2085 students, 53% belong to the Bhil tribe and 47% belong to the Pawara tribe. Similarly in the non-government organisations, of the 1544 students 48% belong to the Bhil tribe and 52% belong to the Pawara tribe. The overall percentage difference between the Bhil and the Pawara students in both the types of schools is only 1% (one %); Bhil 51% and Pawara 49%.

SUGGESTIONS

1. The overall emphasis of education in tribal area may be based on a non-formal model of education. The present attitude of "I teach, you learn "should change over to" Let us experiment, let us learn and let us understand". It would involve orienting the teachers to suit the tribal context.

2. The existing Anganwadis and Balwadis may be encouraged to attract more women and children. Every village may have these two components under the supervision of a couple of local nurses / midwife/ dai and trained teachers who can impart education through non-formal methods. Once the pregnant ladies and young children are attracted and cared well and prepared to improve their health conditions, it may improve their health conditions, it may be considered as a major achievement and it would by the first step towards awareness" ; " Make them aware " may be the slogan.

3. The Anganwadis and Balwadis may also be a place to impart short term courses for women. Needle work, knitting, sewing, embroidery, kitchen - gardening, poultry keeping etc. may
attract not only the expecting mothers, but also other elderly ladies and small girls. Smokeless choola, solar cooking methods etc. could be demonstrated.

4. A community TV for the village may also be opened so that initially the villagers could sit together and watch the programmes. In due course of time, adult education programmes could be introduced along with these entertainment programmes on TV. Here also non-formal ways of teaching may be the prime motive. For the elderly male folk in the village, short term practical courses like agriculture improvement techniques, preparation of compost manure, Bio-gas, Bee-keeping, Horticulture etc. may be demonstrated. They may be encouraged to take up such vocations to earn additional income. All these activities may be done under a co-operative society formed and managed by the people themselves.

5. The seats in the Ashram Schools may be increased to accommodate maximum number of children. Hostel management may also improve as far as possible. They may be encouraged to make it a self-sufficient unit. However, initial grants may be provided for the building and other basic amenities. The idea of self-sufficiency and self maintenance may be explained to students and their involvement and cooperation may be sought at every level to achieve the goal. The land owned by the school management may be made available to the students to experiments with agriculture, horticulture, poultry etc. Lessons on Botany, Zoology etc. could be imparted
during these sessions, while the students are in the hostel, short term useful courses related to agriculture etc. may be conducted. Useful video tapes may act as good teachers on many such occasions. Well equipped laboratories may generate the real work culture.

6. The holiday/vacations currently given to the students are as per period given to the students may coincide with the peak agricultural activities where these children could also contribute their might for the family activity. This would also help to reduce the drop-out rate, especially among the boys.

7. The school children when on vacation may be given special tasks of spreading literacy programme among their own family members who are illiterate or to those who have dropped out at an early stage of schooling. When they come back from their vacation informal seminars could be conducted to recall everyone's experience and the difficulties they encountered in their literacy programmes. They may be encouraged to seek alternative methods with the guidance of teachers.

8. Government may establish small scale industries and cottage industries for a group of 5-6 villages. This may also be managed by the tribals themselves as far as possible. Periodical training programmes may also be conducted for the youngsters.

9. Activities on sports and games may be encouraged among the youngsters. A competitive spirit may be inculcated among them to achieve better results. The Ashram Schools can play a cardinal role in such activities.
10. Students may be encouraged to take part in their own tribal festivals and other cultural activities. Encouragement and incentives may be provided to revive their traditional art and craft works, dance, drama etc.

11. The school authorities may take special efforts to invite those people who are genuinely interested in "self development" of the tribals. Experts advises on agriculture, poultry, and allied areas to improve the total quality of life in the tribal area may be sought and implemented with precision.

12. Education in a tribal context may first aim to improve their agricultural economy. When economic condition is accelerated to move from subsistence economy to market economy the need for educating will be realised by the tribals themselves. It is this realization and awareness which would act as a drive among them to explore further to reach the target they want to achieve. Education cannot work in isolation in any culture. Unless it is related to one's own life experience and development, no educational system can claim to have achieved its goal, whatever, the merits that system may boast to possess.

A desirable level of motivation among the Ashram School learners can be maintained by inculcating and stimulating interests in studies and other such activities. It involves the understanding and use of natural urges of the learner and also helps him / her in acquiring new desirable motives. The whole Ashram School system of learning must be geared up to maintain the motivational level of a tribal
learner. The objectives of the Ashram School programmes offered may be clear and easily attainable. The content mentioned in the books may be easy for the tribal learner to understand.

Ashram school learners may be encouraged to do collective work which will help to maintain motivational level among the learners, and it is also useful in making an arrangement for two way communication which is an urgent need in the Ashram School education system. This team work will help in fighting shyness, aloofness, nervousness and tensions etc. Team work also helps the learners to develop abilities to organise and manage many things on their own.

Once the tribal students join the Ashram School system, care must be taken of them, they should not feel deprived, give them need based education and a suitable learning environment may be maintained throughout the study.

In order to ensure effective learning, an optimum level of motivation may be established and maintained. Motivation is very necessary for learning any skill.

In the Ashram School learning system it is very essential to have a close monitoring of tribal learner and his needs, motives and an appropriate goal whose attainment will satisfy the motive. Continuous motivation, level of interest and a favourable attitude towards learning is essential among the tribal learners for attaining results with high
credits and eradicate drop out policy from tribal education / community.

Often attention is focussed on and energies spent on those children who are visible while the disadvantaged section go unnoticed. An approach such as this needs to be rectified so that we can take in to account all categories of children coming within the ambit of Ashram School. These can be called as Special Focus Group (SFG).

For improvising drop out in Ashram Schools following interventions can be planned.

1. Early Childhood Care and Education (ECCA) linkage with primary school.
2. Provision for alternative schooling.
3. Flexible school timings to suit the needs of girls.
4. Gender - Sensitive curricular and text books.
5. Recruitment of Women teachers.
7. Improvised sensitization of teachers and supervisors.
8. Gender sensitization of teacher and supervisors.

So far the Qualitative data reveals the following points
1. Insufficient number of schools.
2. Negative parental attitude towards girls education.
3. Financial circumstances primarily economic backwardness adversely affect girls access to schools.
4. Domestic work confines girls to their houses.
5. Tradition and social customs that perpetuate negative attitude towards girls education. E.g. early marriage or marriage is the ultimate end in girls life.
6. Caste based bias and consequent attitude formed among peers and teachers.
7. Teachers involvement with business / other activities.
8. Apathetic attitude of teachers.
9. Student subjected to corporal punishment at school.
10. Teaching aids not available / not sufficient.
11. Migratory nature of work compels parents to remove children from school.
12. Problems with medium of instruction, particularly in Tribal area.
13. Non local teachers face language barriers as well as problems in community work.
14. Knowledge about tribal life and culture not known by teachers.
15. Absence of child care support services keep girls out of school.
16. Text book do not include much of tribal stories, culture etc.

Enrollment is affected by the following factors:
1. Non maintenance of census register.
2. Lack of door to door survey to enroll children.
3. Lack of enrollment campaigns.
4. Parents are not convinced of the importance of their children education.
5. Teacher absentism.
6. Poor teaching.
7. Seasonal work participation of pupils.
8. Migration.

The factors that have a bearing on retention in the tribal areas include
1. Female child labour
2. Female work participation and sibling care.
3. Early marriage.
4. Agricultural labour.
5. Grazing cattle.
7. Poor teaching.
8. No teaching
9. Incomplete school
10. Unattractive Ashram Schools
11. Unserviceable curriculum
12. Lack of control over Ashram School.
13. Lack of Parent Teacher Associations.

In a nutshell Ashram Schools have difficulties in the following areas too:
1. Literature availability
2. Assessment criteria
3. Problems of girls
4. Existing education facilities.
5. NGO involvement

Perhaps the concept of RAU can solve some of the problem of Ashram Schools.

The Ashram School approach is fairly simple. It works for the following reasons:
1. Ashram School approach begins and ends with village participation.
2. Uses scientific and local knowledge to generate appropriate technologies.
3. Works with a number of villages sufficient to sustain and finance development.
4. Expands human resources by training women and youth for significant roles.
5. Builds business and technical capacity in village appointed leaders.
6. Works with village agencies to adapt resources to local needs.
7. Establishes a village communications network to access resources.