SUMMARY AND CONCLUSIONS
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Education is learning things, acquiring knowledge by experience and introspection. Education is an adjustment of man with himself, others and nature to fulfill man's aims in his life and to enable him to use the potential of his body, mind, personality, surroundings and circumstances, so that he may accomplish maximum for himself and for others. Education has to be related to life and should reflect the needs of community also.

Education is a harmonious development of the individual in the context of the community to which he belongs. There is always interaction between the environment and the individual. The personality of the individual is moulded to a large extent by the culture in which he is born and brought up. Thus education is related to culture. Educational Anthropology is a systematic study, not only the practice of education in cultural perspective, but of the assumptions that anthropologists bring to education and the assumptions that educational practices reflect.

From an anthropological point of view, education is a stabilizer of culture where by culture is transmitted from
one generation to the other, thus it maintains continuity and instrument for adaptation and change.

Education takes various forms. Parents pass on accumulated knowledge and information to their children. A child also gets education from the persons he/she comes into contact, he/she also gains something through observation of things around him/her. All the experience the human beings gain in the process of socialization can be called informal education. However, it does not mean that formal education is not required. Formal education passes on this accumulated knowledge and information in an organized form, also at the same time developing abilities of the receivers to acquire knowledge for future generation.

The Scheduled Tribes are an important segment constituting 7 per cent of the Nation's population. Tribal communities everywhere are identified by their own customs, taboos, traditions, material culture, folklore and manner. They are the most backward in the modern concept of socio-cultural economic status.

Developmental programmes aimed for tribal communities would succeed only when their critical consciousness is awakened. Education is an essential input in achieving this goal.
Education is essential for the tribal communities to enable them to take their due place in the social, economical and cultural life of modern India at the same time retaining their respect to their own culture.

The need for providing educational facilities to the tribal communities as well as bringing them into the mainstream of development process is seen and recognized by many social reformers and political leaders. Inspired by Mahatma Gandhi's ideas of education, Thakkar Bapa, a social reformer, envisaged institutional arrangements for educating the tribals. This arrangement was known as "Ashram School". In Ashram Schools, not only education and work practices are imparted to the inmates, but they are also taught to participate in the life of the Nation.

After India became independent, it vowed to eliminate inequalities and imbalances in Indian society. Accordingly, it made a special provision in the Constitution for 'Protective Discrimination' to help develop the disadvantaged section of the Indian society. The tribal population was included under this provision of the Constitution. Establishment of Ashram Schools for the tribals was one such measure in the direction of achieving this goal.
The main objectives of the Ashram Schools as envisaged by the various Committees and Commissions are as follows:

1. to impart socially useful vocational crafts along with the general education;

2. to reduce absenteeism, wastage and stagnation among the tribal students;

3. to encourage tribal traditions like folk songs and dances so that the schools are not only mere learning places but centres of cultural activities;

4. to provide close interaction between the teachers and the taught through increased individual attention;

5. to wean the children away from an atmosphere which is generally not conducive for the development of their personality and outlook.

Ashram Schools are in general residential and the inmates are provided with facilities of board and lodging. Moreover, they function within the highly structured and systematic framework.

The broad policy guidelines for the Ashram Schools as envisaged by various Committees and Study Groups on tribal welfare programmes are:

1. Most backward tribal groups should be covered.
2. Tribals should be trained to work as teachers in Ashram Schools if sufficient number of tribals are not available, non-tribals with aptitude to work in these schools should be appointed. The teachers working in Ashram Schools should know at least one tribal language. The teachers should have sympathetic understanding of tribal culture.

3. No admission should be given to tribal children who are living within a distance of 5 kilometres from the school.

School systems often moulded on the western pattern when introduced in the developing, non-western, non-literate societies come in conflict with the local socio-cultural factors. Thus the incongruity between the school system imposed from outside and the socio-cultural factors which often limit the utility of the school system as a means of planned change. These observations on the school-community axis become relevant in this context of the school system functioning in the tribal communities of India. It may be noted that 'School' plays an important role to bring change among tribal communities.

The Government of Andhra Pradesh, through its Agencies of Tribal Development pioneered in the establishment of hundreds of Ashram Schools throughout the tribal areas of
the State. These schools were established for the first time in the Scheduled Areas of Andhra Pradesh during the year 1960-61. The number of schools have been steadily increasing by beginning with 22 schools with an enrolment of 990 students in 1968 and 410 schools with an enrolment of 30,603 students by 1986-87.

With the functioning of Ashram Schools from the past three and a half decades, the growth rate in literacy in the tribal areas of the State is much better now than prior to the establishment of these schools, still not sufficient enough to catch up with that of the general population. The percentage of literacy rate (1981) among the Scheduled Tribes is 7.34 per cent while for the State as a whole is 29.54 per cent.

Still Ashram Schools are facing the problems of absenteeism, wastage and stagnation. Further it is observed that not all the tribal communities are utilizing this facility equally. The students belonging to a minority tribe with a low socio-economic status and a lower level of literacy rate are not found in a good number.

Ashram Schools are managed by Tribal Welfare Department. At State level the schools are under the control of the Director of Tribal Welfare and at district level the schools are under the administrative control of the District Tribal
It is observed that all the schools have succeeded in having the sanctioned strength, in a few cases the strength exceeded. But it is not an indication that the two tribal communities of this area are utilizing this opportunity equally. There are marked variations in the percentage of strength between the Savaras and the Jatapus. The latter tribe is utilizing the Ashram School facility more than the former.

The reasons for the differential utilization of Ashram Schools are:

1. Savaras being shifting cultivators are economically poorer than the Jatapus who are settled cultivators. Moreover, the occupation of shifting cultivation necessitates shifting of residence at least temporarily and the Savara children are always far away from the schools.

2. The world view of Jatapus is much wider due to constant exposure to the outside world while that of Savaras it is still traditional.

3. There is some tradition of formal education among the Jatapu families while it is lacking among Savaras.

4. While the villages of Jatapus are situated on the roadside, therefore, nearer to the schools; while the villages of Savaras are located on hills and in
interior of the forest, therefore, schools are not easily accessible to them.

Majority of the teachers working in these schools have the qualifications of graduation and intermediate but in teacher training majority of them are trained up to elementary and graduate level only. However, this training they have undergone is not suitable for teaching the tribal students. Out of all the teachers, only one is from the local tribal community. This goes against the guideline that as far as possible only tribal teachers even if they are less qualified should be employed in the schools in tribal areas.

Performance of a school also depends on the adequate physical facilities and equipment. The physical facilities in the schools include proper accommodation for classrooms, dormitory, teaching staff, cooking place, electricity, water, toilets playground, library, provision of reading and dress material, food and equipment like furniture, teaching aids, sports and games equipment etc. It is quite evident from the analyses presented in the preceding pages that all the schools without any exception are inadequate in physical infrastructure. No sufficient accommodation either to run classes or dormitories, no staff rooms, no teaching aids including black boards, adequate furniture, no relevant library books and no sports and games material are available. Under these deplorable conditions it requires a miracle for the teachers to be efficient.
in their duty and for the students to be attentive to learn anything. Students have even complained about the bad food served in the schools. No proper medical attention is given to the students, the result is that many of them are suffering with skin diseases.

The important components of the teaching-learning process are the subjects of study, medium of instruction, co-curricular activities and teacher-student ratio. In these aspects also the Ashram Schools are not in good position. The contents of the subjects like, literature, science and history are alien to the tribal students. In the texts of these subjects nothing about tribal culture, tribal heroes and tribal gods and goddesses are found. Inclusion of these aspects definitely creates interest and curiosity among the tribal students. Majority of the students are feeling difficulty in coping with Mathematics. The inability of the teachers to cope with the situation and adopt suitable teaching methods to make the students understand is quite evident. Medium of instruction is in Telugu, the regional language. At least for Savara students it is an alien language and they are at a loss not able to understand it. Neither the teachers know the local tribal languages nor the students the regional language, Telugu.

One of the objectives of the Ashram School is providing vocational education to the tribal students. No school has taken this aspect seriously.
No doubt, the teachers themselves face some acute problems. Lack of residential accommodation, schooling facilities for their children, lack of medical facilities, high cost of living in tribal areas are some of the problems faced by the teachers working in tribal areas. Lack of these facilities forces them to take residence not in the places where the schools are located but at a distance in small urban areas. This results in unauthorised absenteeism and late coming among the teachers themselves.

The most important component in teaching-learning process is the teacher. Teacher is the nerve centre of school system. If he becomes frustrated and indifferent, the whole system collapses, and such a situation undoubtedly exists with teachers working in local tribal schools.

A teacher to be effective in tribal school system should have a sympathetic understanding of the tribal way of life, with at least a minimum working knowledge of the local dialect. If the teacher and the taught belong to the same culture, it is easier to impart instruction. But in the case of the present tribal school system, where majority of teachers come from a different cultural background, from the point of view of students, the problems are many. One of the problems faced by the teacher is in communicating himself with his pupils.
A teacher should be able to communicate and interact effectively, establishing rapport with the students and local community. This requires on the part of the teacher, at least basic understanding of the dialect, customs and habits of the people among them he work. Unfortunately, we often come across teachers who look at the local population as uncivilized, foolish, etc. With these impressions such teachers treat the children in a very derogatory manner and their slow performances is frequently attributed to their cultural background. This ethnocentrism on the part of the teachers has a disturbing effect on the minds of the young tribal students. They consider themselves inferior and this results in a tendency to disown their own cultural values.

The co-curricular activities organised in the schools in the area do not seem to have any relevance to the tribal culture.

Another problem in tribal education is absenteeism, wastage and stagnation. The absenteeism, is very high and the percentage of wastage and stagnation is acute in I standard. The percentage of absenteeism, wastage and stagnation is more in the case of girls than that of the boys.

It is also evident that the absenteeism, wastage and stagnation is more among the Savaras than among the Jatapus.

The most important reasons for absenteeism, wastage and stagnation among the tribal students are poor economic conditions
of the tribals and the employment of tribal children both girls and boys in various economic activities by their parents. No exception is made in the case of tribal children attending schools.

Another reason for this state of affairs is lack of motivation among the tribal parents to educate their children. Lack of motivation among the tribal elders is the result of economic difficulties, non perception of the advantages of education and irrelevance of formal education to their day-to-day life.

Disinterest among the tribal parents to educate their daughters is much more pronounced when compared to their sons. It is mainly because of the patrilineal nature of the society resulting in patrilocal residence after marriage. The tribal parents feel that if their daughters are educated the benefits if there are any go to the husband and his parents but not to them. The view that girls place is in the house and depends on her learning traditional economic and domestic chores is also responsible for the apathy towards the education of the girls. Irrelevant curriculum, ununderstandable medium of instruction, ineffective teaching methods, unsympathetic attitude of teachers contribute their own share towards absenteeism, stagnation and wastage in these schools.
Further giving vacation at unsuitable time, the belief system and innumerable festivals and ceremonies have their own adverse impact on the triple problems of absenteeism, stagnation and wastage.

The students' participation in the formal educational process is a continuous experience, especially when contrasted to the traditional home environment. If one thinks that education brings about a complete change in a tribal child and his society, if would be a mistake. No external influence under normal conditions has the capacity to change the entire life ways of a community or even individuals. What actually happens is changes that occur in certain spheres while in others tradition continues.

Traditionally Jatapus are ranked at the top in the social hierarchy. Savaras are lower in social status to the Jatapus. Jatapu students of Ashram Schools still hold the same view and these students do not accept the food touched or served or prepared by the Savara students. Thus the untouchability among themselves exist. Even those who have left the school still hold these views of hierarchy and act accordingly.

Traditionally the children visit the shandies regularly along with their parents. Even after joining the schools, the habit of visiting shandies is continued by the students. This habit of visiting shandy still exists not only among the present
school-going children, but among those who have left the school and even among the educated youth. The participation in tribal festivals and rituals still prevalent among the educated tribals.

Education has brought a change in outlook and inner view of tribal life. Education as an innovation among the tribals changed their dresses, standard of living, thought, food-habit, behavioural pattern, social system, folk traditions and in all other visible and invisible spheres. Due to lack of adjustment in the family, the educated personalities are in search of isolated habitats and while they serve under government offices, they try to keep themselves aloof from all other members. Their superiority complex discards them from real communal life within the tribal society. Breaking up of joint family system and destruction in self-sufficient tribal economy are the outcome of present modern education. It is observed in a number of cases where the kith and kin are of equal status and position. That the strength of relation bond and intimacy among them by no means slackened but when they are far away from one another in educational sphere, they maintain the greatest social distance. Therefore by and by the social relationship bond is being weakened. Tribal dances and songs are enjoyed now a days in cultural programmes held in modern institutions but their importance in indigenous life is of
of education, changes in marriage system and rule, relationship with parents and relatives as well as in material and non-material spheres are the general observances. On the whole, the faulty education system and the attitude of educated tribal youths are taking them into unknown peril which may not be predicted.

Suggestions

1. Adequate living place for the students in dormitory and adequate classrooms and staff rooms along with furniture must be provided.

2. All the required teaching material like teaching aids and also material for games and sports should be provided.

3. The normal training received by the teachers is inadequate to cope with the tribal students in Ashram Schools. Hence teachers working in these schools should be provided with suitable training so that they can handle the tribal students in a better way. They should be made aware of the importance of tribal culture in Indian civilization so that their ethnocentric attitude may be avoided.

4. Those teachers who are posted in tribal areas for a longer period must be insisted upon to learn at least one tribal language of region.
5. Since each tribe can not have medium of instruction in its own language, special approach should be made to teach the regional language to the tribal students.

6. Special methods of teaching Mathematics and Science should be devised for these students, since they have expressed difficulty in understanding in these subjects.

7. The curriculum must include tribal culture, like tribal gods, tribal heroes, folk-songs, dances etc. Considerable stress should be laid upon these aspects in the curriculum.

8. Special efforts should be made to enrol more girl students from more primitive tribal communities. The tribal parents should be properly educated in order to make them understand the necessity of education for girls in the changing society.

9. Certain material incentives should be provided to the tribal parents to send their children to schools without any difficulty. These incentives must remove economic disabilities in such a way that the tribal parents should feel free from any unnecessary financial stress and strain while sending their children to schools.